

DUTIES OF PARENTS TO CHILDREN

By: Don Schunck

The family is under attack in America as never before. Satan is taking aim at the foundation stone of godliness. Everything in our society is being geared against the Christian home. Satan knows if he can destroy or even just dispute the Christian family, he will make much greater progress in the advancement of his kingdom of darkness. It is sad, indeed, to see many who name the name of Christ are found ignorant of his devices. Dear parents, we do our children and the cause of Christ great injury when we ignore our duties as Christian parents and we practically hand our children over to Satan by our neglect of Christ's commandments for the family.

We have become so pre-occupied with getting all the material things we can (supposedly to help our children), we have no time left for the spiritual needs of children. We've got plenty of time left for TV, for entertainment, activities by the score; but what about teaching them about Christ, instructing them in the ways of God, and living a modest, decent lifestyle that glorifies God? Shame, shame on us as Christian parents. We've been seduced by the father of lies who says, Live like the world, act as the world, and all will be well. Here are three areas in which we must be diligent:

I. PROVIDING CHRISTIAN INSTRUCTION: "...fathers provoke not your children

to wrath: but brings them up in the nurture and admonition of the Lord" (Eph. 6:4). Notice that the greatest responsibility for child-rearing is placed upon the father. They will give account to God for the way in which they have provided for their children spiritually. You are responsible for teaching your family the Word of God, fathers. This doesn't just mean to take them to Sunday school, but it means you must spend time with your family in family devotions and in instruction from the Bible. Your children are to be taught about Christ and godliness from you, their parents. Quit crying about putting prayer back in the public schools if you don't take time to pray with your families. This verse is addressed to Christian fathers; quit passing the buck! Your family needs to see by your devotion to Christ and His Word what is really important in life. You must warn them about sin and its consequences, and show them the way of life. The book of Proverbs primarily is written for the instruction of the child by the father. "My son, hear the instruction of thy father..." (Prov. 1:8). We, as parents, need to use the Word as our guide in raising our children, not some worldly how-to book. Oh, fathers instruct your children in the Word of the living God. And pray that God will draw these young ones to Christ.

II. PROVIDING CHRISTIAN GUIDANCE. Again fathers, it's (Continued on Page 3, Col. 2)

A FOLLOWING SERVANT

by Waldo Whiddon
100 Pine Hill Rd.
Orlando, Fl. 32811

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John 12:26). One of our toughest problems of today is living a dedicated life. If we are Christian servants, in spirit, and in truth, we should want to follow



Waldo Whiddon

willingly. From the teaching of the Scripture, it is supposed to be something that comes from the desire of being a new creation in the Lord Jesus. Beloved, Christian service should not be a burden to the children of God! Rather, it is a joy!

We want to consider about five points on the subject of a (Continued on Page 6, Col. 4)

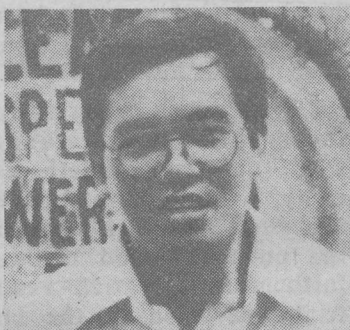
ARE YOU CONVERTED?

by Velmer B. Paler
Toril, Davao City
Philippines

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

In our text, Christ distinctly tells us that some shall not enter His kingdom. Unless a man is converted, it is useless for him to expect it. It is useless for him being religious unless he is converted. There are too many calling themselves Christians, who practically know nothing

about the saving grace of Christ. Their religion consists of vague notions and empty expressions. They trust in their good morals and one is no worse than many



Velmer B. Paler

others. They go to their church and try to do their duties. But, ask them if they are saved by God's grace. About Christ. Nothing - nothing at all!

But the Devil also has made many counterfeits of conversion, and cheats one with this, and another with that. Satan has such craft and artifice in his deceptions. Apart from conversion, there can be no salvation, no grace experience, no blessing, no lasting joy, and no heaven for anyone. Are you converted?

First of all, The Mistakes of Conversion. There are some ru- (Continued on Page 10, Col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

DEATH IS GOING HOME

This message was preached at the funeral of Sister Mattie Fitch, a member of our church, who went home Feb. 15, 1988

"...because man goeth to his long home, and the mourners go about the streets." (Ecc.12:5) The words "going home" are often sweet and precious ones. The soldier has been away a good while, fighting for his country. The battle is over. How he thrills to learn that he is going home. One has been in the hospital a long time. How

he delights to hear that tomorrow he will be discharged and can go home. Vacations are nice (I suppose), but I am sure that it is always good to go home. I think we are all pretty well in agreement with the sentiment that, "there is no place like home".

This world is not the home of the child of God. We are not going to stay here. We are going home some glad and glad some day. Thank God this world is not our home. In years long past, we were somewhat content in this

world. At least, we had no great desire to leave any time soon. But the passing years have greatly weaned us from love for this world. We have seen it for the empty glitter, the disappointment, the sorrow and heart-break that it really is. The sickness and suffering of this world make us glad that it is not our home. The sadness and sorrow of this world make us glad for this. The sin - oh the black, vile,

(Continued on Page 2, Col. 1)

THE HIDDEN GOSPEL

by Doug Newell
Assistant Editor

II Corinthians 4:1-4, "THEREFORE seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of



Doug Newell

God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them".

(Continued on Page 9, Col. 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

VOL. 61, NO. 4

ASHLAND, KENTUCKY, FEBRUARY 18, 1989 WHOLE NUMBER 2554

ONE OF GOD'S GREATEST TRUTHS - THE SECURITY OF THE BELIEVER

by Richard Dillender

"But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:36-40).

I would like to look at this doctrine of security in three ways: one, as to logic or human reason-an analogy from our lives; the second, the doctrines of God's Holy Word that teach us that

once you are saved, you are always saved; thirdly, by the Word of God by Scripture itself, declaring that when God has saved you, He has saved you eternally, that you cannot, and will not, lose your salvation.

I. I read in the Scriptures, which is the keynote of Baptist belief: "For by grace are ye saved through faith" (Eph. 2:8).

Some would emphasize their faith, but the Scriptures say, "For by grace are ye saved through faith." It is not your faith. It is the grace of God that has saved you, and the faith that you have received is a gift of God. God has begun a work in you, and He will continue it.

As to the analogy, I have good parents for which I am thankful. I have counseled with young people who are frustrated and live under a burden, where they hear the constant threat at home: "If you do wrong if you get in trouble again, if you disobey me one more time, we are going to kick

you out of the family. If you don't follow the rules of this family, you'll no longer be a member of this family."

Many a child has grown up in frustration to become a criminal in society, and one of the reasons is, there was no security in the home. There was no father nor mother that said, "We love you. You were born into our family and you'll always be our son. Whether you be a good boy or a bad boy, you are our son, and we care about you. We love you, and we'll always love you."

I was raised in a family where I was always assured of the love of a father and a mother, but I got into my share of troubles. I had a great deal of trouble with drinking in my early days. It was not until I had been a year and a half in the Navy that God saved my soul.

I wrote home to my wife and I said, "Marge, God has saved me. It is so wonderful." I told her about the experience and she took (Continued on Page 3, Col. 3)

The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III,
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175,
Home Ph. 606-757-4714

Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box 60,
Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should
be sent to the editor. All manuscripts sent should be typed
and double spaced. All such material becomes the property
of TBE and will not be returned unless requested by the
writer. We reserve the right to edit and condense all materials
sent to us for publication. Church news items must reach us
one month prior to publication.

The publication of an article does not necessarily mean
that the editor is in complete agreement with the writer. It
does not mean he endorses all this person may have written on
other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article
published in the paper may be copied by other
publishers, provided they give a proper credit line stating that
such was copied from this publication, and the date of
publication; provided that such materials are not published
for profit. If we are not on exchange list with the publication
copying, it is requested that a copy of the issue containing
the articles be sent to our address. All copyrighted materials,
may not be copied without written consent.

PUBLISHED EVERY 2 WEEKS at
3339 - 13th St., Ashland, Ky, with paid
circulation in every state and many
foreign countries.

A contribution of \$6.00 per year
would be greatly appreciated to
help with the cost of mailing.

PLANNING TO MOVE? - Notify us
three weeks in advance. The post office
does not forward second class mail
unless the addressee guarantees the for-
warding postage. They charge us, 30
cents for each "change of address."
Please save us this expense and the post
office time.

Second Class Postage paid at Ashland,
Kentucky.

POSTMASTER: Send address
changes to The Baptist Examiner,
P.O. Box 60, Ashland, Kentucky
41105-0060.

DEATH

(Continued from Page 1)

wicked sin of this world makes
us so very happy that it is not
our home. It would sadden us
most terribly to learn that we
must live in a place like this for-
ever. This world is not our home.
We are passing through it on our
way to our heavenly home.

Death is going home for the
child of God. It is not a leaving;
it is an arriving. As the doctor
says, "She's gone." Those in
glory say, "She's come home."
Let us think awhile of the home
to which the believer goes at
death. It is a beautiful home.
There is nothing down here that
can compare with it. In Tulsa,
Sam was a stone mason. I was
his laborer. We worked together
with others building beautiful
stone homes. When visiting in
Tulsa, I will sometimes ride
around and look at some of the
beautiful homes we built. Tulsa
is a very beautiful city. There are
some magnificent homes there.
But there is nothing there that
can begin to compare with our
home in heaven. We do not need
to be jealous of what anyone on
this earth has. We have more
than that, much more than that.

It is a home that will last for-
ever. It will never get run down.
It will never fall down in decay.
In fact, it will never need repairs.
I have seen homes that used to be
mansions. They are not much
now. They are deserted. The
porch has fallen down. The
windows are out. The roof has
fallen in. It is only a reminder of
the glory of days gone by. But
our home in heaven is eternal.

Our home in heaven is exactly
what we want it to be. We are
perfectly content with it. It is
just what we wanted, and all we
could ever want. I learned, while
looking for a home to purchase,
that every home has something
one wishes was different, while
every one has something appeal-
ing (at least most do). This is not
true of our home in heaven. I of-
ten think of telling a young man
who is getting married, "buy
your bride a home like she wants,
buy her exactly the furniture she
wants, put each piece exactly
where she wants it, and then, nail
it down." She will not be satis-
fied with it over a couple of
weeks. She will be wanting it all
moved about. I really doubt that
this will be true in heaven. I
think everything there will be
just right, and no one will ever
want to change anything. Each
one will be totally satisfied with
his home in heaven.



Joe Wilson

It is fully paid for. What a
blessing is this! I guess that
most homes down here are really
owned by someone else. Buy a
home, pay on it until it is paid
for if you live that long. You
maybe can't keep the payments
up. You may lose it. By the time
it is paid for, or partly paid for,
you may want to trade it for a
different home, and keep on
paying. Our home in heaven is
fully paid for. There are no
payments, no taxes, and no
upkeep. What a blessing.
Multitudes have never totally
owned a home down here. What a
joy to have a home in heaven,
fully paid for.

Our home in heaven was pur-
chased for us by the blood of Je-
sus Christ. That is, He paid for
our sins. He satisfied the claims
of the holy law of God against
us. He satisfied the demands of
that law. He redeemed us from
our sins. In doing this, He also
purchased for us a heavenly
inheritance. No one could pur-
chase a home in heaven for him-
self. The currency of earth does
not pass in heaven. No man on
this earth is rich enough to buy
one square foot of real estate in
heaven. Baptism will not pur-
chase one a home in heaven. All
who are saved should be baptized,
but baptism does not save nor
help to save. Church membership
will not purchase one a home in
heaven. Good works will not do
this either. One must come as a
repentant sinner, receiving Christ
as Lord and Saviour, trusting
fully in the shed blood of Christ
in order to have a home in
heaven.

Our heavenly home is home
forever. No more moving. Those
of us who have moved frequently
can really appreciate this. I hate
to move. I sort of envy those
who have lived many, many
years in one home. I think that
must be wonderful. I have lived
so many places that I hardly
know when or where to be
homesick. When we reach our
home in heaven, we will never
want to move; we will never
have to move. Many people

down here have been forced to
move from, a dearly loved home,
and have never found another
place in which they could be
satisfied. No moving days in
heaven. No moving companies
there. No moving vans on the
streets of glory. When we move
to our home in heaven, it will be
our last move.

It is a planned and prepared
home. God chose those who are
to have these homes. "Ye have
not chosen me, but I have
chosen you...." (Jn.15:16).
"...and as many as were
ordained to eternal life be-
lieved" (Acts 13:48).
"According as he hath
chosen us in him before
the foundation of the
world, that we should be
holy and without blame
before him in love"
(Eph.1:4). "But we are bound
to give thanks alway to
God for you, brethren
beloved of the Lord, be-
cause God hath from the
beginning chosen you to
salvation through sanctifi-
cation of the Spirit and
belief of the truth" (II
Thess.2:13).

Man is, by nature, so in love
with this world, that he would
never choose a home in the
absolute holiness of heaven. Be-
fore the world began, God
sovereignly chose from among
fallen mankind a multitude that
no man can number, and prede-
stinated them to be saved with an
everlasting salvation and to be
with Him in eternal heaven.

God not only chose those who
were to live in heaven, but He
prepared their homes in heaven
for them. He not only did this,
but He also prepared them for
their heavenly inheritance. He did
this by the effectual and ir-
resistible work of the Holy Spirit.
At the appointed time for each
elected individual, the Holy
Spirit, using the gospel, works
in that one causing him or her to
repent of sins and believe say-
ingly on Jesus Christ. Oh, it is
not in man, of himself, to do
this. There must be a work, as
supernatural and effective as that
which raised Christ from the
dead, put forth in one to bring
this about. God prepared a home
in heaven for His elect. He pre-
pared them for this home.

"To an inheritance
incorruptible, and unde-
filed, and that fadeth not
away, reserved in heaven
for you, Who are kept by
the power of God through
faith unto salvation ready
to be revealed in the last
time" (I Pet.1:4-5). The home
in heaven is kept and reserved for
the one to whom it is to be
given. That one is kept by the
power of God for his heavenly
home. God is working on both
ends. It is all by the grace and
power of God. The inheritance is
kept. The heir is kept. It is all
done by God. He will receive all
the glory.

Our home in heaven is in a
good neighborhood. This is im-
portant. Who would want to have
a fine mansion down here in the
midst of a slum section? When
houses are advertised for sale,
reference is made to the advan-
tages of the neighborhood.

We will always have good
neighbors in heaven. This is im-
portant. One can have a fine
home in a good location, but bad
neighbors can make living there
almost unendurable. Some have
moved away from a fine home in
a nice location because the
neighbors had made them miser-

able there. Down here, one can
have good neighbors; then they
might move away and be replaced
by intolerable neighbors. Yes,
the kind of neighbors one has
adds much to or detracts greatly

from our living place here. But,
it will be different in heaven. We
will always have good neighbors.
The angels are there. What
wonderful neighbors they will be.
(Continued on Page 3, Col. 1)

FROM THE EDITOR

"Judge not according to the appearance, but judge right-
eous judgment" (Jn.7:24). Judge righteous judgment; what an im-
portant statement is this! How much wrong is done, how many inno-
cent people are hurt by men failing to do this! Much of the trouble that
many of God's people have today is because others will not do this. Let
us think awhile on this matter.

Often sentiment gets in the way of righteous judgment. Sentiment of
selfishness does this. Men do not want to face the truth. Truth will hurt
them. Truth will aid those they are against. Truth will make them look
bad. So, they do not judge righteous judgment. Sometimes it is the
sentiment of very hard feelings towards another. A man just will not
face the truth about a situation because of the way he feels about
another. He hates, or almost hates, a person. He wants to think the
worst of that one. He will not judge righteous judgment because of
this. Sometimes it is the sentiment of love (misguided though it be)
towards another. One you love and one you do not care for are engaged
in controversy. You are so swayed by your feelings for and against that
you refuse to face the facts and to judge righteous judgment. Oh, I have
learned to beware of sentiment. I have seen sentiment destroy righteous
judgment probably more than all other things combined.

This matter of sentiment often gets in the way of judging right-
eous judgment concerning doctrine. Sentiment about children and grandchil-
dren keeps one from judging rightly about Christmas. Sentiment as to
friends and loved ones keep one from judging rightly about where he
should attend church. Sentiment towards others keeps one from judging
rightly about a doctrine as to whether it is true or not. Oh, I fear that
this wrong sentiment sways more people as to their attitudes and ac-
tions than does right judgment. My friend, you will never be able to
judge righteous judgment until you get sentiment out of the way, face
the facts honestly, and judge according to truth, not sentiment.

Not knowing or not facing the facts will keep one from judging
righteous judgment. Many times a person has his mind made up about
a situation, and he does not want to be disturbed by the facts. Men will
ignore the facts. Men will pervert the facts. Anything to hold onto their
own judgment instead of facing the facts.

Refusing to hear all sides of a matter will keep one from judging
right judgment. This is a very frequent thing. Men will listen to one
side, they will judge by that. They will not listen to the other side. One
might plead for a hearing for his side, but minds are made up; and one
is judged guilty and sentence is passed, and his side has never been
heard. Brothers and sisters, this is not right, it is not fair, and right
judgment cannot be made in this way.

Some years ago, a man called a friend of mine and told him what an
awful thing I had done. This friend said, "I will wait until I talk to Joe
Wilson about it before I make up my mind." He did this. He heard my
side. He believed as I did on the matter. Oh, how I appreciated this.
This man is still a very dear friend of mine. He heard both sides. He
liked both of us. He would not judge by sentiment. He faced the facts.
Consequently, he judged righteous judgment. Learning and honestly
facing the facts are essential to judging righteous judgment.

Sometimes, a fear of the consequences will keep one from judging
righteous judgment. Brothers and sisters, we are to judge righteous
judgment regardless of the consequences. It is our responsibility to do
the right thing regardless of the consequences. I was once faced with a
very important judgment as to what to do. I greatly feared the conse-
quences if I made a certain judgment. I did not want those consequences.
They seemed almost too high a price to pay. But God dealt with me.
Under God, I faced the facts. I knew what the right judgment was.
Thank God, He enabled me to judge righteous judgment and do the right
thing. The consequences came - bad and hurtful consequences - just as I
thought they would, except more so. But I can honestly say that I have
never regretted judging righteous judgment in that matter.

Beware about changing your judgment. Often one judges right judg-
ment at first. Then he considers further. He listens to others. He is
swayed by sentiment. He is swayed by fear of consequences. He changes
his judgment. Of course, wrong judgment should be changed for right
judgment; but I fear that more times than not, a changed judgment is
not righteous judgment.

Beware of listening too much to others in making judgment. I do not
mean that we should not take counsel and advice from others. Often we
should. Often God will teach us in this way. Still, this is a matter to
beware of. Often, it leads to wrong judgment. It is your judgment. God
will show you the judgment to make. He may not show others the
judgment you should make. Many times one fails to make right judg-
ment because he is misled by advice from others. Oh, I praise God for
Christian friends. I delight in the love and fellowship of brothers and
sisters in Christ. But I have learned that often I must walk alone with
God, and seek from Him alone what He would have me do.

Do we want to judge righteous judgment? Do we want to please men
or God? Do we want to do the right thing regardless? Ah, here is the
secret of many an unjust judgment. One did not desire to do the right
thing. One desired to please self, to please others, or to hurt someone.
Right was not the object in view. Let us repent of such if it ever be-
true of us. Let us desire to do the right thing. I do verily believe that if
one truly desires to know and do the right thing, God will show it to
that one.

Who among us has never been guilty of failing to judge righteous
judgment? Who among us has never been hurt by someone judging un-
righteous judgment? Who among us has never hurt anyone else by not
judging righteous judgment? Let us determine that henceforth, by the
grace of God and the enabling of the Holy Spirit, we will judge right-
eous judgment.

DEATH

(Continued from Page 2)

Loved ones gone before are there. We will see our saved loved ones again; yes we will. What a joy it will be to have saved loved ones as neighbors in heaven. All the saved are there, or will be there. And only the saved will be there. Wait a minute. Sometimes saved people (at least they profess to be saved, and we don't doubt them) are not the best of neighbors. Problems arise between saved people. There are those who are most likely saved with whom problems have arisen so that they cannot get along in this life. Friendships are broken. Past friends do not want to see one another again in this life. Oh, how awful, how sinful, and how sad; but, even though saved, we are still in the flesh, aren't we? Well, in heaven, all the saved will be glorified. There will be no problems, no arguments, no differences. All differences will be made up. All the saved will be in wonderful, peaceful, and glorious fellowship forever.

The Triune God is there. Jesus is there. He will be with us, face to face, forever. Oh, the chief joy of heaven will be that Jesus will be there. Yes, we will have good neighbors, only good neighbors, always good neighbors in heaven. Why, just thinking about all these things about our home in heaven makes us almost to envy those who are already there. It makes us to desire to depart and be with Christ, which is far better.

But - oh, what a "but," - the unsaved also die. This world is not the home of the unsaved either. They may delight in the sinful pleasures of this world. They may have all their treasures laid up in this world. They may have their hearts all wrapped up in the things of this world. But, this world is not their home. They must leave it too. They must also go to their long home, even as the saved do. But what and where is their long home? They are also going to a home where they will be forever. They will never move again. But what and where is that long home of the unsaved? Oh, what a difference between the saved and the un-

saved as to their long home.

Their home is the lake of fire. It is a place of eternal flames. Yes, I do believe that there is fire in hell. I wonder how anyone who claims to believe the Bible can doubt this. Their home is a place of terrible, horrible, agonizing torments. Their home is a place of weeping, wailing, and gnashing of teeth. Their home is a place of such suffering as is never known in this life or on this earth. What a difference between this and the blessed, and wonderful home of the saved.

Their home, if it can be called a home, is also eternal. When the unsaved goes to hell, he is there to stay. There is no free offer of the gospel in hell. There are no invitation songs in hell. None will ever sing "Jesus Saves" in hell. The unsaved often do not want to be bothered about Christ and salvation in this life. I knock on their doors. They rarely anymore invite me in. They are not interested. They do not have time for me to tell them the old, old story of Jesus and His love. Well, let them go on a little longer like this. They will soon

be in hell, and no one will ever bother them again about Christ and His salvation. Heaven, praise God, is eternal; but, hell is eternal also.

Just thinking about hell is enough that it should cause one to desire to never go there. It should cause one to diligently inquire as to there being a way to escape such a place. It surely is enough to cause the saved to rejoice that they shall not come into condemnation, but are already passed from death into life.

This world is not our home; be we saved or unsaved. At death, we will go to our long home, even our eternal home. The saved will go to a heaven that is more wonderful than words can ever tell. The unsaved will go to a hell that is more terrible than words can ever tell. Jesus Christ is the difference between heaven and hell. He is the one, only; but sufficient difference. I beseech my reader to repent of sin and believe on the Lord Jesus Christ, be saved forever, and go to heaven when you die. Death is going home.

DUTIES

(Continued from Page 1)

up to you to direct your child's activities. Can you do as Joshua did and speak for your whole family? "...as for me and my house, we will serve the LORD..." (Josh 24:15). The Lord commends Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD..." (Gen. 18:19). Fathers are to set up guidelines in the household, and it's their business to regulate the time and activities of their children. Of course, this is all to be done in gentleness and in love, not in an un-Christ like way. Remember, you're not to provoke your children to wrath. Also, there must be corrective discipline at times. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24). Discipline them out of love, not in anger; but don't neglect disci-

pline.

III. PROVIDE A GOOD EXAMPLE. Parents, all of your teaching and guidance will fall on deaf ears if you don't live a godly life before your children. The greatest compliment a child could pay his father is to be able to say, "If you want to see someone who really loves God, and tries to obey Christ's Word, just look at my dad." What about it fathers; can your family say anything like that about you? Are you setting a good example for your children to emulate? Can you honestly say to your family - "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). Set a good example before them. Teach them from the Scriptures.

Guide them lovingly in the way they should go, and Satan's devices will be frustrated in your home.

God help us as Christian parents to take our responsibilities to our children seriously. You can be sure that our Lord Jesus does.

ONE OF

(Continued from Page 1)

the letter down to "Father Brant," our Romanist priest. They had Marge in a dither about it all. A little later, I wrote again, and I said, "God has not only saved me, but He has called me to be a Baptist preacher." Down she went again with the letter to Father Brant, and they were quite upset then. The advice was: "It is better to get rid of that fellow than to have him influence you and the children away from the Mother Church."

But the time came when my wife experienced the very same thing, and she, with tears streaming down her cheeks, began to move out for God. I said, "Marge, do you want me to go with you when you declare your salvation?" She said, "No, I have to do this on my own."

A deacon came up with tears running down his face. He said, "I tell you, it is the first time my prayers have ever been answered." There were some years that went by before I found out that regardless of his prayers or his tears, my wife was going to be saved,

and saved on that day, and saved for all eternity.

One thing I had no trouble with was that the love of God would always be shed upon my heart and soul and that God would never kick me out of His family. I had earthly parents that loved me, and when I disgraced them and shamed them by my life in this world, they still loved me and forgave me, and it was quite easy to reason that if earthly parents could love me in all my sinfulness and wrongdoing and all my uncleanness, surely the Father in heaven, the perfect one, has a love that is far greater than theirs for me. If mother could love her son whom she gave birth and life to, surely God in heaven would love me even more.

God said to the prophet of old: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15).

In counseling, I have found women who would discard their children and go their merry way and never seem to be troubled a moment about the child that they gave life to and deserted in this world. However, there is a God in Heaven who has given life to me-eternal life--and He so loves me that His love goes beyond the love of a mother for her newborn child, and His love shall never cease.

The analogies that men might bring up always have their flaws in them, but God has no flaw in His love and His eternal plan.

II. In the Bible, we are taught some wonderful doctrines. There was a time that I believed that Jesus died for every man, and that all men could come unto Him if they so chose. There was a time that I believed that the door of my soul had a latch that was on the inside, and Jesus was knocking and wanting to get in, and that all I had to do, at my choosing and convenience, was to lift the latch of the door and say, "Jesus, you have been pounding out there. You have been requesting to come in. Now come on in. I have decided that this is the hour." Instead, there came a time when Jesus came to my heart's door and tore it down. He knocked it down. He came in, and He possesses my all. He owns me and He can do with me as He will.

There was one who said to me, "That is the idea of the bigot. That is the idea of a heart that is overrun with pride, that you are one of the elect of God." I said, "No, not so. It takes all of the brag out of my heart."

I used to say, "I sought the Lord until I found Him. I cried unto Him until He heard me." But I learned I was the lost sheep and He was the Shepherd, and He came seeking me. I did not follow Him home to the sheepfold, but He put me upon His shoulders and carried me, and bore me home. I would not have gone there had He not carried me. I had not the energy nor the will, nor did I care to follow after Him. I have learned that the power that saved me is the same power that keeps me saved eternally. It is as the doctrine of election declares: once saved, always saved.

In ancient days, when the theologians gathered around Job as he was in trouble, counseling him as to his physical condition, there came one with counsel from

Heaven--God Himself. God said, "Job, you have given and examination to your friends, and they to you, and you have been examining me. Now I am going to give you and examination." He said, "Where were you when I hung the stars in space? Where were you when, I laid the foundation of the earth? Where were you when all the things were made and I dammed up the waters? Where were you, Job? Tell me the beginning from the end.. You are unable to." Then Job saw in all of his weakness that he knew nothing at all.

The book of Ephesians tells us the wondrous words of election: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4,5).

I had nothing to do with the choosing of my salvation, for I was not even born as yet. Yet, before the foundation of the world had been laid, God had already chosen me unto salvation. I had nothing to do with it. God did it all.

This was the analogy that Jonah learned when he came out of the belly of the whale, for he said: "Salvation is of the Lord" (Jonah 2:9).

So it is that God is the one that chose you, and you did not choose Him. It is God that did the calling by His effectual Spirit. It is God who said that His will would accomplish what He pleases.

There are those who say that unless you hold out until the end, you can lose your salvation. If you were here before the foundation of the world, if you were here before God laid the cornerstone of this world, if you were here before God hung the sun, the moon, and the stars in space, if you were here before God took a lump of clay and made it after His own image and breathed into it the breath of life and man became a living soul, if you were here before the angels were; then you might be able to do something about the matter of losing your salvation. But where were you? You were with Job and all His elect - only in the mind of God; and God said, "I have chosen you before the foundation of the world."

Election guarantees our salvation, and if we can lose our salvation, then the purpose and the good pleasure of God have not been carried out. But the Bible declares that the doctrine of atonement is our assurance of "once saved, always saved."

"But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we

(Continued on Page 5, Col. 5)

I'M NOT GOING YOUR WAY

"You're just out of date," said young Pastor Bate

To one of our faithful old preachers

Who had carried for years, in travail and tears,

The Gospel to poor, sinful creatures.

"You still preach on Hades, and shock cultured ladies

With your barbarous doctrine of blood;

You're so far behind, you'll never catch up.

You're a flat tire stuck in the mud."

For some little while a wee bit of a smile

Enlightened the old preacher's face,

Being made the butt of a ridiculous cut

Did not ruffle his sweetness and grace.

Then he turned to young Bate, so suave and sedate,

"Catch up, did my ears hear you say?

Why I couldn't succeed if I doubled your speed;

My friend, I'm not going your way."

--C. T. Studd

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Does I Corinthians 7:15 give grounds for divorce so long as the two live in the same house? If one fails in his or her marriage responsibilities, but remains in the house, can this failure be said to constitute "desertion"?

JOHN PRUITT
Rt. 1 Box 452-B
Williamson,
GA. 30292



PASTOR
W. Griffin
Baptist Church
Griffin, GA.

To suggest that I Corinthians 7:15 gives grounds for divorce while the husband and wife live in the same house is a complete misinterpretation of the holy Scripture. A person would have to stretch this verse very far to get something like that out of it. The only kind of divorce that I Corinthians 7:15 constitutes is exactly what it says. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." Notice a very important word in this verse, "depart." If one remains in the house, then they haven't departed have they? I can't bring myself to believe that "depart" means to leave the master bedroom and sleep in the guest room. Please, let us be honest with the text!

Another point which must be considered is: where would we draw the line? At what point would defraudation constitute a departing from the marriage? Would it be one week, one month, one year, or - ? Since when does sex determine a marriage? Granted, sex is a very important factor in a marriage relationship. And as Paul points out in verse five, the absence of it, except for fasting and prayer by mutual agreement can, and in many cases does, cause people to be tempted by old Satan to fall into the sin of adultery.

The husband and wife have a God given responsibility to see that the sexual needs of their mate are met, if physically possible. For one married partner to shirk this very important responsibility is to sin against both their partner, and God. I find no place in holy Writ that would indicate that this sort of thing constitutes a divorce, or gives grounds for such. Marriage is for a life time, and should be for better or worse.

I am afraid that many a married person has fallen into the old devil's trap because their married partner failed to meet his or her responsibility in the sexual relation. Rather than seek wisdom and strength from God, they sought other avenues of escape. If only the promise of I Corinthians 10:13 could be be-

"I Can do all things through Christ which strengtheneth me" (Php. 4:13).

THE BAPTIST EXAMINER
FEB. 18, 1989
PAGE FOUR

lieved and taken for that it is worth, perhaps people would not need to try and justify their sin with Scripture. But be not deceived; the best of men and women have fallen.

I wonder if, since some would want to use the absence of a sexual relation as a grounds for divorce, if they would also want to use adultery as a grounds for remarriage? That is, say I seek to fulfill my need with someone other than my wife, therefore I am justified in marrying that person. Does this make any less sense?

Finally brethren, if someone wishes to use I Corinthians 7:15 to justify desertion in the bedroom as a grounds for divorce, they are probably trying to connect verse five with it to set forth the principle. "Defraud ye not one the other, except it be with consent for a time..." However, the Spiritual minded student of the Bible will see that verse five is applied to a marriage in which both partners are saved. Read verses one through eleven. But notice that Paul turns his focus in a different direction in verse twelve. "If any brother hath a wife that believeth not..." So there can be no connection between verse five and verse fifteen as far as divorce is concerned. My answer to both questions therefore, is no. The word "depart" in verse fifteen is paragon meaning to pass away or leave. The Amplified Bible says "actually leaves." Let the person who wishes to misuse this verse to justify themselves examine whether it is merely to fulfill the desires of the flesh. Thank you for your questions.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

DEACON
Calvary
Baptist Church
Ashland, KY.



"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace" (I Cor. 7:15).

Before attempting to answer the question let us look at the situation which Paul is discussing. It seems that the church at Corinth had written Paul asking some questions concerning marriage. "Now concerning the things whereof ye wrote unto me" (7:1). One of the questions was concerning those who had married before either were saved, but one of them now had become a Christian while the other remained an unbeliever. The question was, What was the believer to do? Did he/she have Scriptural grounds to leave the unsaved? The answer is very plain on the subject, "If

any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away" (7:12). The same is said of the woman, "---and if he be pleased to dwell with her, let her not leave him" (7:13).

From this we see that if there is to be a separation it must be because the unbeliever is not "pleased" to dwell with the believer. Now the question, what constitutes "departure" from the other? Does failure in his or her marriage responsibilities constitute "desertion" or "departure"? One translation gives, "let him leave" for "let him depart." another said, "But if the unbelieving consort (one) actually leaves, let the separation stand" (Williams). Still another gives it thus: "But if the unbelieving person leaves, let him go. in such a case a Christian man or woman is not bound" (Beck).

Looking at the Scripture, it is plain to see that the word "depart" means exactly what it says, separate, go away, leave, the opposite of stay. It is not a question of keeping responsibilities or not. As long as that person lives in the same house with the other, he or she has not left the other. To use not keeping his or her marriage responsibilities as grounds for divorce can be nothing but an excuse to get around what the inspired apostle said should not be done, "not put her away" or "let her not leave him" In verse 16 we have the reason for this command for the believing one to stay married to the unbeliever if the unbeliever is pleased to stay with the believer, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI.



"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us unto peace" (I Cor. 7:15).

The answer is a loud, "no." It would be ridiculous and absurd to even imagine such a thing. This verse is the Scriptural foundation for the teaching that desertion breaks the marriage bond. It does teach that. If one is deserted by his or her marriage partner, that one is free to obtain a legal di-

vorce and to remarry.

But this is all that this verse teaches. To say that if one fails in his or her marriage responsibilities, but does still stay in the house, is to constitute Biblical desertion and give grounds for divorce and remarriage will open the door about as wide as it can be opened. It will do away with the strength of the marriage bond.

What constitutes "failing in his or her marriage responsibilities"? This can cover a multitude of things, and each one who desires to be released from an undesirable or unhappy marriage can interpret it as he or she pleases. What if the wife is disobedient to her husband? What if one or the other says, "I don't love you anymore"? What if the husband does not provide for the wife as she thinks he should? What if the wife does not cook the meals and do the laundry and housework as she should? All of these things have been suggested as constituting "desertion" and authorizing divorce. How foolish! If one takes this position, I do not see how any ground upon which the world grants divorce could not be covered by this attitude, and claim to constitute Biblical divorce. How absurd.

I suppose that the question might relate to failure in sexual responsibilities. The Bible does teach that each marriage partner is responsible to seek to satisfy the sexual desires of the other. Neither is to defraud the other in this respect (I Cor. 7:5). But is failure or refusal to do this a "deserting" of the other, and thus grounds for divorce? What if the man becomes impotent due to injury or sickness, or for any reason? Does this give the wife grounds for divorce? How ridiculous. Does the failure, or the refusal, of either partner to fulfill this part of marriage constitute grounds for divorce any more than a failure in some other part of marriage responsibilities? If you say "yes", prove it by the Bible if you can. You can't, and you know you can't.

People who try to use this miserable excuse to get a divorce are just trying to justify their desire for divorce. They are unhappy with their present mate. They may already have another one in mind. Usually, they certainly have the desire for another and a different one in mind. Seldom does one use such a flimsy excuse with the intention of remaining single.

Preachers who advocate this as a ground of divorce are doing a disservice to those influenced by them, and are leaving the door wide, very wide, open for more and more divorce.

The word "depart" means depart. It does not mean to depart in the mind or in the heart; it means a physical departing. Check it out. So long as the marriage partner is willing to stay in the house, so long does the marriage bond remain. If one, who considers himself or herself "deserted" because the other doesn't love him/her anymore, doesn't do all the duties a marriage calls for, or even fails in sexual satisfaction - if that one should leave the house and thus "desert" the other; then he or she has given the other a Scriptural ground for divorce.

The Biblical grounds for divorce are desertion and sexual sin with another. Now, if we will just keep it at this, how simple it will be. We will never have trouble determining if there are Scriptural grounds for divorce. Of

course a Scriptural divorce entitles to a Scriptural remarriage. Who would be so foolish as to deny this? But, if we add to these Scriptural grounds a perversion of the word "depart" (I started to say "interpretation", but such is really a perversion), saying that one can remain in the home and still "depart" in other ways, we open the door to almost innumerable grounds for divorce.

Divorce is a terrible thing. Let us stand against it. We are living in a sinful world, and the sins of sex sin and desertion entitle one to a divorce. Let us not make this door any wider than this, lest we become promoters of divorce.

Depart means depart, and that is all that it means. So long as one's mate has not been guilty of sex sin, and so long as he or she is willing to and does remain in the home; so long does the marriage bond exist. Woe to that one who breaks such a bond. A double woe to that one who seeks to justify such a thing by perverting the plain and clear teaching of the Word of God.

JOHN LENEGER
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read I Corinthians 7:10-16. Verse 15 says, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."

I believe the desertion spoken of in I Corinthians 7:15 is one of two grounds given in Scripture which render a continuing marriage relationship impossible. It must be noted that in I Corinthians 7:10-11 Paul is addressing Christian couples; Christians married to Christians. In verses 12-16 Paul is addressing Christians married to non Christians; a believer married to an unbeliever. I believe Paul teaches that generally the same principle of "no divorce" is to be followed as a rule in the believer/non-believer marriage as it is to be in the "Christian married to Christian" relationship. The reason being expressed in verse 14 of I Corinthians 7. Divorce should be avoided because the Christian marriage partner is a channel of God's grace and blessing in the marriage. The blessing of God which comes to the Christian marriage partner affects the family as a whole. Since God, in His sovereignty, has saved one partner, (it should be assumed both were unsaved when married, for God warns a Christian not to marry an unbeliever) that partner now affects the family through testimony and changed behavior. If the unsaved wishes to end the union and will not live with the saved partner, then so be it. The believing partner is under no obligation to maintain the marital union if the unsaved partner initiates separation or divorce, and eventually shows no hope of reconciliation.

As to the second part of the question, "marriage responsibilities" would have to be defined for me. What constitutes "desertion"? I believe that we must be very careful when considering this question. I personally do not think that we can prescribe cer-

(Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Can prayer change things? Explain Matthew 17:20-21 in regards to prayer and God's absolute predestination.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, OH 43614

TEACHER
Grace Baptist Church
Toledo, OH



"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16). There is great power in prayer. Prayer is direct communion with God. It is the method that God uses to fellowship with His people. Prayer is characterized by two words in this passage; effectual, which means energized; and fervent, which means in earnest. Prayer of this kind gets results, it availeth much. Prayer does change things. However, many people have the mistaken idea that the mind of God can be changed with prayer. Prayer is not to change God, for God cannot change or be made to change. Prayer is made to bring about a change in man.

Prayer is defined in two ways. First, as a petition for the one that is praying. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, Ye double minded." (James 4:8). Secondly, it is used in supplication for others. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" (Eph 6:18). The procedure for effectual prayer is outlined for us in Hebrews 4:16. "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There is a model prayer given as an outline in Matthew 6:1-15.

Who can pray and have access to direct communication with God? The verse specifies that it must be a "righteous" man. A righteous man is one that has been justified. His prayer must be to God, in Christ's name, and according to His will. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." (John 14:13-14). Prayer must be performed with the belief that it will be answered; not according to our plans, but according to the will of God.

Prayer, when used rightly and in the manner prescribed by God accomplishes things that no man can explain or understand. We know that God has predestined all things that happen. He worketh all things after the counsel of His own will. It is difficult to

reconcile prayer and the unchanging will of God, but the key seems to be given to us in His Word. Looking at the two verses in Matthew regarding prayer and predestination, the key seems to be given in verse twenty-one. "Howbeit this kind goeth not out but by prayer and fasting." (Matt 17:21). Kind refers back to unbelief (little faith) in the preceding verse. If the disciples had prayed in the proper manner, they would have been able to do what Jesus did. God always has someone to do the job when some of His people will not.

DAVID S. WEST
2829 South Live Oak Drive
Moncks Corner, SC 29461
PASTOR
Landmark Missionary Baptist Church
N. Charleston, SC



It is the popular belief of the religious world that prayer changes the mind of God and moves Him to do things that He would not do otherwise. Then there are some Baptists that believe that prayer changes things. They say that prayer does not change God, but changes things. But the truth is, that prayer does not change things, nor does prayer change God or His mind.

The purpose of prayer is to change our minds and our wills. God moves His people to pray so that their wills may be bent to conform to the will of God. Prayer is for the purpose that we may be conformed to the ways of God. We can see the truth of this as we look at Romans 12:2. When we are transformed by the renewing of our mind, then we can understand what is the acceptable and perfect will of God. This teaches us that there is the changing of our hearts and wills to that of God's way and will.

Christ speaking to the disciples in Matthew 17:20-21, was for the purpose to reveal to them the weakness of their faith. It was not that they did not have any faith, but that their faith was very low or small, even smaller than a mustard seed, the smallest of all seeds. If they had the faith of a mustard seed, then they could cause the greatest of difficulties to be removed, even mountains of problems.

Our praying and our supplications do not change the predestination of God, but we are moved to see the predestinating will of God. God has different ways of moving His people to prayer. He may bring sickness, poverty, trials, griefs, or many other things. There are the storms of life that the Lord may send our way to wake us up from our slowness of heart in our work and in our preaching so that we will be moved to pray and have greater

zeal in the work of God.

It was predestinated before the world began that Hezekiah would be sick unto death. (II Kings 20:1; Isaiah 38:1). It was also known unto God that He would send Isaiah, the prophet, unto Hezekiah to announce his death into him. This was for the purpose of moving Hezekiah to pray. His sickness was unto death, as men would understand it. There was Divine intervention. This intervention was in the predestinating will of God. Another reason that the sickness was brought upon Hezekiah was to keep him humble. The sorrows and afflictions of life are brought on us so that we may learn to trust in God and not to trust in ourselves. The adverse things of life are brought on us by the sovereign control of God so that we might pray more. Not that prayer changes things, but that we may see the absolute predestination of God and our will may be bent to conform to His way and will.

JAMES A. CRACE
1862 St. John's Rd.
Crescent Springs, KY 41017

PASTOR:
Bethel Baptist Church
Crescent Springs, KY



The Bible declares that God rested from all His work on the seventh day. In six days He created heaven and earth, man, vegetables, creatures small and great, principalities and powers, things seen and things unseen. He set in motion and decreed the activities of the universe and all things therein in eternity, before He laid its foundations. He predestinated all things; from the falling of a sparrow to the salvation of a soul. He has determined all things, from beginning to end for His glory and the eventual good of all that trust and obey Him. God has seen fit to reveal much of His purpose to those that would study His Word. The remainder is His only to know, until revealed finally in the eternal ages to come.

You ask, "Can prayer change things?" Prayer does not change God. He is the same yesterday, today, and forever, and changes not. His eternal purpose will not change, but things change and people change as God has determined and uses prayer to bring about change. He determined a change in His children as they are granted repentance from dead works and faith in His Word, which is called regeneration. And we are told to pray that the Word would have free course. (II Th.3:1) Elijah prayed that rain would cease upon the land, and it rained not for three years. Christ prayed for Peter, that his faith fail not. He also prayed for us that we would be delivered from evil. All the men of the Bible prayed much, and coveted the prayers of

the faithful, and all of them knew and believed in absolute predestination. James said "...the prayer of faith shall save the sick, and the Lord shall raise him up;" and "...the effectual fervent prayer of a righteous man availeth much."

Matthew 17:20 holds the key to effectual prayer... "faith"! Faith in the One that has determined all things. Faith in the One that has determined our prayers. Faith brings obedience and aligns our thinking with the Word and will of God. Faithful prayer seeks the will of God to be done without prescribing our own will unless it is in agreement with the will of God. As God has determined things that come and things that go, He has also determined that we pray and lift up holy hands unto Him on the behalf of others, and in thanksgiving for His wondrous works and grace shed upon us. "Pray without ceasing." And be in constant communication with the One that has all power to answer prayer as He sees fit for His glory and purpose and your eventual good. Prayer and predestination do not contradict one another, but through faith complement one another.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn. 37620

PASTOR
New Testament Baptist Church
Bristol, Tenn.



Really, I see no great problem here. This merely shows the weakness of mankind as to his faith. I am a firm believer that in this day and time that people utter words in prayer that have no meaning whatsoever. I really don't believe that people actually believe that God can grant their petitions, but merely pray in hopes that He might do so. When people really believe that God is Sovereign and can do what He wants to when He wants to, where He wants, and how He wants to; their prayer will be answered. Of course one must be led to pray by the Holy Spirit.

I John 5:14 says, "...If we ask any thing according to his will, he heareth us." God will not lead us to pray for things that He will not give us. Malachi 3:6 says, "For I am the Lord, I change not...."

What God has predestinated to be will always come to pass as He has purposed, and all the praying one can muster will not change that. God does not change His mind to make us happy. No, prayer does not change things; however, it does change us. In other words, if we pray for something, and it does not happen; God gives us grace to accept it.

All our prayers are answered, but not as we would have it sometimes. Some times God answers with a big "no."

Forum I

(Continued from Page 4)

tain circumstances where we can say, "these circumstances always and in every case constitute desertion". Each case must be examined, otherwise an extreme from the most liberal to the most

narrow definition would be forced upon people, depending upon who would be doing the forcing. A wife becomes angry and goes home to her mother for a time. Does her spouse have grounds to divorce her? A husband goes to another city, or state to find work for a time without his family. Does the wife automatically have grounds for divorce? Perhaps a husband and wife agree to a separation for a time. Does one of them then have grounds for a divorce after a "suitable time" has gone by? Reconciliation should have the uppermost priority on the part of the saved marriage partner. I believe from what I have observed, that reconciliation, most of the time, is the last thing in the minds of both partners in too many divorces, whatever the reason. I believe that only when a spouse, having left a believer, gives absolute and conclusive evidence of never reconciling again, can the marriage be said to no longer exist. When the deserting partner severs any hope of reconciliation, then a Christian brother, or sister is no longer "bound" in that respect to the unbeliever.

ONE OF

(Continued from Page 3)

shall be saved by his life" (Rom. 5:8-10).

Paul said, "If you have been reconciled to God, if you have been redeemed by God, the continuance of your salvation is upon the life of Jesus Christ, by whom, we have now received the atonement.

In days gone by, when God gave an analogy to the world as to the picture of atonement, He sent the high priest before the congregation of the living, and he would offer the goats. He would lay his hands upon the head of one of the goats, called the scapegoat, that was chosen by the casting of lots; and he would pronounce the sins of the congregation of the people upon the head of the scapegoat and turn him loose in the wilderness--symbolic of carrying the sins of the congregation of the living away from them. The second goat he would slay, and upon the mercy seat of God he would offer the blood for the sins of the people. It was a picture of Jesus Christ, how that He who knew no sin, became sin for us. He became the sin offering for us. He was the scapegoat whom they took out on Calvary's mount, in choice over Barabbas, and slew Him on Calvary. He was the one that carried your sins and my sins. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

Also, the Word of God says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance."

(Continued on Page 6, Col. 1)

ONE OF

(Continued from Page 5)

tance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

In the Catholic church they observe mass, and they come to the part of changing the bread and wine into the body and blood of Jesus. They would again offer Him; what are they saying? They are saying that we daily crucify Him time and time again. But the Bible declares that He has been offered once and for all. When Jesus offered Himself on Calvary, the work was finished; and we have been purchased by His precious blood.

Some of my friends say, "I am saved on the installment plan. Jesus has made the down payment and daily I make my payments on my salvation. As long as I live right and as long as I do good, I maintain my salvation."

They have a credit-card system going, and they assume they are making the payments thereof, but the thing is, the Bible says that a sinner is a pauper. He has nothing to pay his debt with. He is as one who is bankrupt. He is as one who has not a Spiritual dime in the banks of heaven to draw upon, and he cannot daily make a payment upon his salvation.

If a man is saved, the complete price was paid by Jesus Christ. Peter said: "For from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).

A lady said, "Preacher, I want to feel it. I want to know it within my very being. I want to be able to grasp it wholly."

Listen, if you have a debt and another pays it and the one whom you owe is satisfied, then you ought to be satisfied.

So it is that we had a debt to God, and our sins alienated us from Him. We were the depraved creatures that loved Him not, and cared not for Him, but Jesus came and paid the price with His blood, and when God looked on the blood of Jesus, He was satisfied. And because God is satisfied, we should be satisfied as well.

So I say to myself, "God is satisfied in heaven with the problem of sin that I had, that would have destroyed both my body and soul in hell-fire". But Jesus has paid the price and I need not worry about it. He is the Passover Lamb.

III. The Bible says that He was broken for us—not His bones, but His body. To the Jewish eyes; He is hid to them. God has put a veil over their eyes and they see it not, but the time will come when they will look on Him whom they have pierced, and they will cry because of their sin.

"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. 12:10).

In that day Jesus will be sitting upon the throne of this world, and they will receive the great

gift of eternal life. They'll have received the King of kings and the Lord of lords. The doctrine of the fatherhood of God declares that once saved, always saved.

Now, I don't believe that God is the father of every man. I don't believe that Jesus died for the sins of every man. A seminary professor said to me in class one day that every grave is a monument to the failure of God. I objected to it and said that God has never failed; that every grave is a monument to the failure of mankind, and it is a declaration that man is in sin, and the result of sin is physical death and spiritual death.

God has never failed. He has died for His own and paid the price completely for His own. He is our Heavenly Father—the "Father of mercies."

The Bible declares that once saved we are always saved as to the presence of the Holy Spirit of God. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

That red-headed Baptist preacher in Bedford, England, called John Bunyan, was cast into prison because he preached the glorious gospel of Jesus Christ, and from prison bars, he continued to preach. Out of his life came the book, "Pilgrim's Progress," and in it there was a character named Christian going through the journey of life and his answers were so Scriptural. In one portion of his tour, there was a fire that was burning on the side of a brick wall and it was he who said, "What is the fire?" The reply was, "The fire is the salvation of your soul. God has set a blaze in you—eternal life, but there is one who has thrown great buckets of water on the fire, trying to put it out."

Christian said to Evangelist, "Who is that man who is trying to put out the fires of my salvation? Stop him! Who is he?"

"That is the devil. He is trying to put out the fire of salvation, that you might lose your soul."

"Why, then, does the fire continue to burn? Why is it that he cannot quench the fire?"

"Come to the other side." On the other side, Evangelist pointed to another figure that was throwing great buckets of oil on the fire.

"Who is this?"

"This is the Holy Spirit of God who has begun a good work in you, and will continue until the day of redemption. He is the one who has sealed us and keeps us safe."

The Bible says: "Your life is hid with Christ in God" (Col. 3:3). If I take my ring and put it in my right hand, and wrap it with my left hand, the only way you can get this ring is to overpower my left hand, overpower my right hand, and take the ring. The Bible says that we are hid with God in Christ, and the only way you can lose your salvation is for the devil to overpower Jesus Christ, and overpower God the Father, and then take the soul out of the hand of God.

There is none greater than God. Some say that the devil cannot take your salvation away, and the church cannot take your salvation away, but that you can take yourself out of God's hand. Could Noah have gotten out of the ark? The Bible says that God shut the door and Noah couldn't get out, and that ring held in my

hand cannot get out, and I cannot get out of God's hand.

There was a time when I did not want to be in God's hand, but now that I am there, that is where my desires are, and I cannot, if I wanted to, get out of God's hand.

Some people simply won't believe. They can't believe, and they won't believe, and they don't want to believe, and they never will. Jesus said: "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26).

I was taught in the early part of my ministry that if one had a poor personality as a preacher he might lose some souls; if he didn't handle a situation rightly, he might send a soul to hell; if he didn't lay hold of every man, it might be that he will let a man slip off into hell's fire. A soul could go to hell on the strength of whether you had taken Carnegie's course on personality, "How to Deal with Men." If this is true, how frail the thread that holds man out of hell! But I found that they were not His sheep, and that is why they did not believe. He said, "My sheep hear my voice."

Notice, He doesn't say that they might. He doesn't say, "in the hour of their choosing" He doesn't say, "If you carry on an excuse of a program of evangelism, then there will be some sheep that will hear." He says: "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

IV. In my ignorance, I said to a professor at the seminary, "The Bible says, 'Elect according to the foreknowledge of God the Father.' God knew who would be saved and so He elected them."

He said, "Not so! Not so! Not so! God's election is not based on His foreknowledge, but that we are the elect according to the foreknowledge of God. It means that God's election is in harmony with His foreknowledge, and God's election is based on nothing but His own sovereign will."

I learned a lesson that day. How wonderful it was! Jesus said: "And they follow me: And I give unto them eternal life" (John 10:27,28).

Eternal life has no ending, and if you can lose your salvation, then Jesus lied. If you can lose your salvation, you didn't have eternal life. You only had life from the moment that you believed until the moment that you lost it, and Jesus was not truthful. But the one that is truthful Himself said, "I give unto them eternal life; and they shall never perish."

I like that word "never." Mom would say after blistering me, "That will never happen again, will it?" I shook my head and said, "No, it will never happen again." Mom had to whip me a lot of times because that "never" came to pass so often.

God said that it will never happen, and it never will. When God says that, it is established. He says: "For the gifts and calling of God are without repentance" (Rom. 11:29). He does not recall the charge account that some people think they have.

From Genesis to Revelation, the declared truth of God is "once saved, always saved." We are sealed by the Spirit of God. We are given the earnest of the Spirit of God. "Who hath also sealed us, and given the earnest of the Spirit in our

hearts" (II Cor. 1:22). The earnest is this: that as you become engaged to a young lady and you slip an engagement ring over her finger, that is the earnest, or the promise that a wedding is going to take place; a wedding ring is going to be placed over the finger. There is more to come.

When God said that we have the earnest of the Spirit in our hearts, He is saying, "There is more to come. You are my bride. I'll give you an engagement ring. In the days to come, there is going to be a marriage and the bridegroom, Jesus, is going to be married to the bride."

I baptized a college student of SIU University in Illinois, and the reason why she wanted to be baptized was that she wanted to be a part of a Baptist church and to be a part of the Bride of Jesus Christ. Without belonging to His church, she would have no part in the Bride. The testimony of baptism to her is that she has been buried with Him, she is dead to sin, and she is alive in Jesus.

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." God is saying through Paul that He has saved us, He is saving us, and He will save us forever.

FOLLOWING

(Continued from Page 1)

following servant. First, one can't serve two masters. Jesus pointed this out very clearly in Matthew. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24). This is the same situation Elijah faced when he challenged the children of Israel on Mt. Carmel. "...How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him...." (I Kings 18:21). Elijah showed them that they were suffering because they were not following God. Beloved, we need to make a decision today, not to choose Him, He has already chosen us, but to follow Him because He is the Saviour who has chosen us, and made us accepted in the beloved. James 1:8 says, "A double minded man is unstable in all his ways." One must decide where his allegiance is. He must decide just who his master is. The apostle Paul pressed this admonition hard upon the Romans. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Romans 6:16-18).

Secondly, one must deny himself. Jesus points out very clearly that in order to follow the Lord, one must follow Him, and Him alone.

"Then said Jesus unto his disciples, If any man will come after me, let

him deny himself, and take up his cross, and follow me." (Matthew 16:24). This, my beloved, means to deny oneself of worldly luring and enticing cares. We must deny ourselves. This means that we must see that within ourselves we are but nothing. We are but sinners, sinners saved by grace and not by works, and without Christ we are helpless. So, we must deny ourselves of worldly desires and practice humility to Christ. This, then, means to completely empty ourselves of self! Accepting Christ as leader in its fullness. Then follow Him!

Thirdly, we must take up our cross daily. Dear friends, assuming the burdens of the cross is a daily chore. Not His cross. He bore it to a righteous and thorough finish! Beloved, we have a daily cross to bear. This is a daily chore. We must follow Christ daily. This was not idle talk when Luke recorded it. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23). It is certainly a daily duty toward God. This means that we should not be a child of God one day,

and act like a child of the devil the next. We are not truly worshipping God on Sunday, and at the same time live for Satan the other six days of the week! We must bear our cross daily. This involves the putting off of the old man, and the putting on of the new. "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of Your mind: And that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4:21-24).

The born again child of God should make an effort for his life to count for Jesus twenty four hours a day, seven days a week. The child of God is bought with a price, a great price, he does not belong to himself.

We still live in the old body, but we are made a new creature in Christ. We will not walk in the ways of the world continuously. We will not let the old flesh and desires of life rule us continuously. Rather, we will take up the cross daily, with our life's burdens every day and follow the Lord.

Fourthly, a servant will follow his master. Jesus was so very strong on this point. "My sheep hear my voice, and I know them, and they follow me:" (John 10:27). Let us note that Jesus did not say, His sheep should follow Him, or, His sheep might follow Him, rather He said, "they follow me." A person who is really born again and a real servant of Jesus Christ will be constantly trying to follow his master.

John told us something about the ones who would stray away. "They went out from us but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that their might be made manifest that they were not all of

(Continued on Page 7, Col. 5)

INTERCOMMUNION: INCONSISTENT & UNSCRIPTURAL: ECCLESIA, WHAT IS IT?

Part II, Chapter 2

by J. R. Graves

There can be no more excuse for this confusion of ideas respecting the meaning of ecclesia, than respecting metaneo, pistuo or baptizo--no word can have two diverse or opposite meanings--the laws governing the definition of words, etc.--the classical use of the term 'ecclesia.'

I cannot for a moment grant that there is the least excuse for this confusion of ideas concerning the meaning of the term the Omniscient Christ selected to designate the institution He originated and established on earth, and with which He made it the duty of every one of His disciples to unite. If we cannot unmistakably ascertain what He meant by this term, how can we claim that it is possible to know what He meant by any other term He used in commanding our obedience, as metaneo, pistuo, baptizo. We can assert it with reference to every word Christ used with the same propriety we can with any one word. If a hopeless ambiguity attaches to any one or all the terms expressive of our duties and obligations, then it is certain that we are forever released from all efforts of obedience. It is a reflection upon, if not a profanation of the character of Christ and the Holy Spirit, to suppose that either would select words of double or ambiguous meanings by which to teach us our duties. Words were invented to express, not to conceal ideas. Christ certainly designed to convey some definite idea by every word He employed. For a word to fill this office it must have been originated to designate some one specific notion, which we call the meaning, or definition, of the word. This meaning is always placed first in our lexicons, and is called the primary, natural, real, or physical meaning, and is, and can be but one. Christ must have designated some one specific act, designated some specific duty, or inculcated some specific idea when He enjoined, so certainly is it possible for us to ascertain the meaning of the terms in which our positive duties are enjoined--baptizo as well as metaneo, and pistuo.

The question arises, how can we ascertain, without doubt, the real meaning of any word? We usually refer to a lexicon, which, if standard, is good authority, but there is an ultimate authority to which all lexicographers go for their definitions, and that is--the use of the term by the best writers of the language in the age in which the word is used.

Now in ascertaining the meaning of the term under discussion, let us turn from the creeds of churches and the opinions of men, which we have found in hopeless confusion, to the original sources of information, and we will learn that the cause of the confusion is not attributable to any conceivable ambiguity in the term ecclesia, but to those teachers, who wrest the term, as they do the Scriptures, to uphold their false theories.

Now--the sources of information are two--1. The general use of the term, by the Greeks themselves, which we call its classical usage; 2. Its general use by Christ, and the Holy Spirit, who selected the words used by the inspired writers.

Before doing this we should

familiarize ourselves with a few, at least, of the leading rules of interpreting language, which I collate from Morus, Ernesti, and Blackstone: "1. Every word must have some specific idea or notion which we call meaning. Were not this so, words would be meaningless and useless. In the Scriptures there is unquestionably assigned to every word some idea or notion. Section 14. Every word must have some meaning [i.e., definite, specific]. To every word there ought to be assigned, and in the Scriptures there is unquestionably assigned, some one idea or notion. This we call the meaning or sense of the word... 2. The literal sense of words is the sense which is so connected with them, that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard. 3. The sense of a word cannot be diverse or multifarious at the same time and in the same passage or expression, and, we may add, in the same letter or narrative. There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to word, which sense must be one, and unless there are special reasons for a tropical meaning, it must be the literal sense. The first important diversion or distinction of words in respect to their meaning, is into proper and tropical, i.e., literal and figurative or (better still) primary and secondary" (Morus, indorsed by Stuart).

I may add here the reason Morus assigns for using a word tropically or figuratively, as--(1) For the sake of variety in expression, and to this species of tropical language belong metonymy, synecdoche, and other similar tropes; (2) "Tropical words, especially metaphors, are used for ornament." It will thus be seen that a figurative use of a word does not create a new definition--a different sense--but is the word troped, i.e., used in an artificial manner.

Morus tells us that the most common figures used in our Scriptures are metonymy, and synecdoche. As I prepare this little book for the masses--the common people--I am confident they will hear me gladly if I explain these figures so they can know them wherever they meet them in the Bible--while the explanation has a direct bearing upon the two principal terms that enter into the discussion of the Lord's Supper.

1. Metonymy is the use of one word for another--literally, a change of name. Examples: These abound throughout the Bible.

1. "Jerusalem and Judea, and all the region round about Jordan, went out and were all baptized of him in the Jordan," etc. Here the places that contained the people are put for the people, as we say of a drinking man, he drank three glasses or bottles, or cups, the thing that contains is put for the thing--liquor--that is contained. A notable example, "On this rock will I build my church"--church instead of kingdom; or, if we understand that one of the constituents--a church--of the kingdom is put for the whole, it will be by--

2. Synecdoche--literally, a change of place. By this figure the whole is put for a part, or the

part for the whole; one person or thing for the whole class, as the genus for the species; man, for all men, mankind--the ox, the horse, and for the whole species; or the species for the genus, as the bee, the fly, for swarms and multitudes of those insects. (See Isaiah 7:18,19).

In these expressions--"The Indians hunt the buffalo, the bear, and the wolf." Man tames the horse, the ox, the mule, and cultivates the potato, the apple, and the melon; the genus is put for individuals in great numbers. So in the Scriptures we read that "Christ loved the church," that He is "the Head of the church." One church is used for multitudes of the same kind, the genus for all contained under it. I would not call this the generic or collective use, but figurative, as will be more fully noticed. With these principles of interpretation, let us inquire for the classical meaning of ecclesia, universally translated 'church' in our version,



when referring to the Christian institution. Ecclesia, from ek, out of, and kaleo, to call. Liddell & Scott: "An assembly of citizens summoned by the criers--the legislative assembly."

The citizens here called out from the people, demos, were the qualified voters only; and the qualified voters constituted a specific body--organization--for their names were enrolled, and it had its officers. The ecclesia, in Greece, then meant but one specific thing, and that an organization.

Donagan: "Ecclesia--an assembly of the people convoked by the heralds [never a mob]; also the place of assembly."

But, as above, the people, convoked by their officers, were only those authorized to exercise the elective franchise, and these constituted a specific body--the legislative assembly. By metonymy, only could it be used for the house in which the assembly met, as when we call the house in which a church worships, the church.

Dean Trench says; "Ecclesia, as all know, was the lawful assembly in a free Greek city, of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were summoned, is expressed in the latter part of the word. That they were summoned out of the whole population, a select portion of it, including neither the populace, nor yet strangers, nor those who had forfeited their civic rights, this is expressed by the first. Both the calling and the calling out are moments to be remembered, when the word is assumed into a higher Christian sense, for in them the chief part of its peculiar adaptation to its august sense lies."

The term 'ecclesia' had as definite and well understood meaning to the Greeks as the 'House of

Representatives' does to us, or 'the Assembly' would to a Virginian's ear. The free cities of Greece were governed by three judicial bodies:

1. The ecclesia--assembly--which was composed of all the qualified voters of a free city, whose names were duly enrolled, and an officer selected by the body. At Athens, the ordinary fixed assemblies were called ecclesiai, of which there were four in each presidency; and an extraordinary assembly summoned for an especial purpose.

2. The Boula (council) of five hundred, who were a committee of the ecclesia to prepare measures for that assembly, corresponding to our Senate.

3. The Dikastris, or Jury Courts. The assembly being a legal legislative body, duly registered as such, was a permanent body, and at all times an ecclesia, whether in session or adjourned, as is the House of Commons of England, or House of Representative of the United States. Of the powers of the ecclesia: "Besides the legislative powers of the assembly--ecclesia--it could make inquisition into the conduct of the magistrates, and in turbulent and excited times exercised a power resembling that of impeachment, as in the case of Demosthenes and Phocion" (North American Cyclopaedia, p.736).

It will be seen that all matters that affects the public interest and the welfare of the people, civil or religious, came under its cognizance.

The meetings of the ecclesia were usually held in the theaters of the free cities, as that of Dionysius at Athens and at Ephesus, as the regular sessions of our legislatures are held in the capitol buildings of our state.

From these facts we learn:

1. That the terms ecclesia, the assembly, and the Council, Boule, in Greek, were used to designate specific legislative bodies, and were never applied to a lawless mob or promiscuous gatherings of the multitude for any purpose. The Greek has other terms to designate these, as demos, the populace; oklos, the crowd; sustrophe, concourse; and panegyria, general assembly--like those which convened at the public games.

2. We learn that writers and commentators are not justified in saying that it is sometimes applied to a riotous crowd or lawless mob; or a gathering of any sort for any purpose; for it is never so used. In its classical signification it is used three times in the nineteenth chapter of Acts.

Paul preached in the free city of Ephesus: **And the word of the Lord powerfully increased and prevailed;** where Demetrius, a silversmith, thinking his craft in danger, made a great outcry, together with his fellow-workmen, and filled the city with confusion; and having seized Gaius and Aristarchus, rushed into the theater. This was the appointed place for the meetings of the ecclesia, and the reason why he took them there, and it may, at this time, have been in session. If not, it convened as was its wont and duty upon the outcry. "And some cried one thing and some another," and the ecclesia was confused by these varied cries, while no definite

charge was brought to its notice for it to take cognizance of. Now, mark, it was not the ecclesia that was riotous, tumultuous; but the oklos (crowd) that had rushed into the theater when the Assembly was in session, or had gathered at this time to hold a session; for it was the oklos (crowd) and not the ecclesia, that the officer of the ecclesia--the secretary--quieted. See v.35.

He informed them if they had any definite charge against any man, the courts were held for that purpose, it was not the province of the ecclesia; but if they sought any thing further--i.e., concerning the weal of the city, etc., it would be settled in the lawful ecclesia. The ecclesia was responsible for public tumults, insurrections, etc., and the officer appeals to the crowd to be quiet and disperse; for, said he, speaking for the Ecclesia, we are ever in danger of being accused about the tumult of today, there being no cause by which we can excuse this concourse. And having said this, he dismissed (adjourned) the Assembly--ecclesia--not the sustropes.

Stephen in his speech before the Sanhedrim used the term in its classical sense when he said "This was he who was with the church (assembly--ecclesia) in the wilderness..." (Acts 7:38).

That was a specific organized body of men--the Jewish nation. All the instances in the Septuagint version of the Old Testament are of the classical use of this term, and refer to specific organized bodies, never to indefinite unorganized bodies. From the above examination of the classical use of the term, I feel justified in concluding that "ecclesia" is used to designate one specific body--i.e., the Assembly of a free city of Greece, and never a promiscuous gathering, much less a riotous crowd or mob. It is like Boule, which is never used except to denote the senate or council of five hundred as we are wont to say, "The Senate," "The House," when alluding to our state legislature.

If ecclesia literally means anything else in the New Testament than an organized local assembly its modified use must be learned from its New Testament usage alone.

FOLLOWING

(Continued from Page 6)

us." (I John 2:19).

Again Jesus Himself said in John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me..." Again He says in John 14:23, "...If a man love me, he will keep my words; and my Father will love him,...." So there is no doubt that those who really are born again, and made a new creature in Christ, as Paul explains to us in II Corinthians 5:17, that person will follow the Lord. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all

(Continued on Page 9, Col. 2)

STUDIES IN THE LIFE OF ELIJAH

ELIJAH BY THE BROOK CHERITH. (I Kings 17:1-6).

"AND Elijah the Tishite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and hid according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (I Ki. 17:1-6).

We are in the process of a series of studies on the life of Elijah. We are studying in this study, "Elijah By The Brook Cherith." Now, let us remember the conditions upon which Elijah exercised his ministry. It was a time of great and increasing sin in Israel. It was a time of idolatry, when Israel had turned from even their professed worship of the Lord unto the open, unabashed, blatant worship of the idol god of the Zidonians which had been introduced by Jezebel, even Baal and Ashteroth. And it was a time of the persecution of the prophets of the Lord. Well, this is the scene into which Elijah came.

Now, while these things were going on, while the enemy was coming in like a flood, across the Jordan river in the mountainous country of Gilead, God was raising up a standard against the enemy, even the prophet Elijah who no doubt, was greatly desirous of the glory of God, greatly burdened over the sin of Israel, and probably studying the Word of God and learning from Deuteronomy that God had threatened to punish Israel for their sins, and eventually, if they did not repent, God would send a drought upon them. Well, Elijah then began to pray that it would not rain; to pray that God would fulfill His Word against Israel. And God answered that prayer and there came a drought upon the land. After the drought had continued for six months, Elijah was commanded of God to go and bring a message to Ahab. And he went and stood in the palace before Ahab, and I feel satisfied that he preached more than just what is recorded in I Kings 17:1, but we feel that he pointed out to Ahab that this drought was because of their sin and was a judgment of God upon their land; but at any rate, we know that he informed Ahab that it would not rain again until he (Elijah) said so. Not that Elijah was depending upon himself or believing and trusting himself, but he was just preaching the Word of God.

As we study what developed in the life of Elijah by the brook Cherith, I'd like you to think a little on the words, "trust and

obey," that's the only way. Well, let's look at this event. Elijah leaves the palace of Ahab and goes, at the command of God, across the Jordan river to the brook Cherith and dwells there for a period of time. Now, this event in the life of Elijah constitutes a judgment on Israel, for God had said in Isaiah 30:20, "I will remove your teacher into a far country." Another prophet warns us that a time will come when there will be a famine of hearing the Word of the Lord in the land. Amos 8:11-12, "Behold the days come, saith the LORD God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:..." and shall not find it." And so Elijah, dwelling by the brook Cherith, instead of preaching the Word of God in the cities of Israel, is preaching a judgment from God upon Israel. I verily believe that we see in America today a lessening of those places where the truths of God's Word are clearly expounded. I believe we see a judgment of God upon America because of her sins. I know there are a multiplied number of organizations, calling themselves churches, carrying out religious services, but there is not much of the true preaching of the Word of God in America today, and this constitutes a judgment from God upon America for her terrible sins. Furthermore, this event was a matter for protection for Elijah. Surely Jezebel, who manifested her hatred against the Lord by killing many of the prophets of the Lord, would not have hesitated to have had Elijah put to death. Surely, Ahab, who spent the time following Elijah's disappearance, so to speak, in searching for Elijah, would have killed him if he could; but no one can touch the man of God until God is through with them in this world. We read of the two witnesses of Revelation Chapter 11, that when their work was finished, the beast made war against them and killed them. Praise the Lord! No man or devil can touch the life of a child of God until God gets through with him. Furthermore, this hiding of Elijah by the brook Cherith constitutes a provision for Elijah. While Israel was under drought, and while there was a sore famine in the land of Israel, God provided two good meals a day of bread and flesh and water to drink, for Elijah.

Now, I want us to notice in this story, an important principal in God's leading of His people. The principal is; "One Step At A Time." Beloved friends, as children of God, we need to learn this principal, for it is a way, and the way in which God leads His dear children along. He does not draw a blueprint for the totality of our lives and lay it down before us, so that we are able to sit here and to look down through all the days of our life, and know ahead of time what God has in store for us. Elijah was on the mountains of Gilead. God said, go to Ahab and preach this message. Now, God did not tell Elijah what would result from that, or what Elijah was to do after bringing that message to Ahab. Well, Ahab may kill me, where will I be able to hide? How will I be able to escape free from the

palace? What shall I do after I bring that message? Shall I continue preaching? Shall I go up and down the cities of Israel preaching the Word of God? God did not tell him anything beyond the next step that he was to do, and so beloved friends, then, after he did that, we find that the Lord then spoke to him again. The Word of the Lord came to him saying, "...hide thyself by the brook Cherith..." (I Kings 17:3), but God did not tell Elijah this step until he obeyed the previous step in the leading of the Lord. Beloved friends, the secret of living for God is to follow His revealed will a step at a time. We are not to sit down and refuse to take that step because we do not know what the next step will be, or because we do not know what circumstances that step will get us into, but we are to obey the Lord, one step at a time, and then, as we do that God will lead us as to the next step.

A man was carrying a lantern on a dark night along a path through the woods. How foolish it would have been of him, to say, unless this light shines all the way to my house, and I can see every step of the way; I will not take a step. Rather, wisdom dictated, that since the light shone enough for one step, that he'd take that step and then as he takes that step, the lantern will give enough light for the next step and so on, all the way home. And that is the way we are to follow the Lord Jesus Christ in our lives. Now, we find here that the Word of the Lord came to Elijah. Now, we are led, the Spirit leads us, of times in and through the Word of God. Let me say this, the Holy Spirit never leads anyone contrary to the Word of God. A holiness preacher told me that he used to be a Baptist, and that the Lord led him to be a holiness, well, now I know that's not true, because the doctrines of the holiness denomination are contrary to the teachings of the Word of God; and I know that God will never lead a man to go contrary to the Word of God. In other words, the Lord Jesus Christ established a Sovereign Grace, Landmark, Missionary, Baptist Church during His ministry, and promised it perpetuity until He comes again, and so the Holy Spirit will never lead a saved person to become a member of any other kind of church than that one, because the Spirit never leads contrary to the Word of God. And often times the Holy Spirit will lead us in our reading and our studying of the Word of God, and always in harmony with the Word of God. Oh, beloved friends, God will guide His children along. You know the servant does not have a right to expect much of his master, but he does have the right to expect that his master will tell him what to do. You and I, as saved people, are servants of the most high God, and our God will tell us what we are to do. Now, we notice in the next place that Elijah did what the Lord told him to do. He went, I Kings 17:5, "...he went and did according unto the word of the LORD:...". There was prompt and absolute obedience to the Word of God on the part of Elijah. Oh, beloved friends, let me tell you that one of the great secrets of the mighty

life of this great man of God, Elijah, was the fact that he was obedient to the Word of God. God's power, and God's blessings are on the child of God who is obedient to His Word. Now, there may have been much that would dictate that Elijah should take a contrary course of action. Human reasoning might say, well, I need to stay here and preach the Word of God. While this drought's on, maybe people will be moved by this to listen, maybe they will be responsive and open to the preaching of the Word of God, and the thing I need to do is travel up and down the cities of Israel and to preach to them the Word of God. Maybe Elijah would have much preferred, personally, to remain in the company of others, rather than to spend a long period of time in solitude; but beloved friends, it is not ours to reason why; it is ours to do or die. It is our duty to obey the Word of God no matter how much our desires or our fleshly human reasoning might seem to dictate a different course of action. Our safety, our security, our blessings, our usefulness and our rewards in glory will be according to our obedience to the Word of God. And of course we see, in this sequel to this, that God blessed Elijah in Elijah's obedience to the Word of the Lord. Now, along with the command of God's Word there is the promise of the Word of God. God said, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." (I Kings 17:3, 4). And so in the path of obedience to God's guidance there is God's provision for the needs of His children. Beloved friends, God will take care of you, through every day, o'er all the way. And you can count on that if you are in obedience to the Word of God. God will provide all of your needs, just as He did for Elijah. It matters not how dire and dreadful the circumstances might be, or what might be the condition of others in the land, God will take care of His children. Now, notice here, that there is the command first and the promise following. Now, I want to put five words before you, in their proper order, and I want you to learn these five words, for they are the order of the pathway to the blessings of God. First there is the command of the Lord. Secondly, there is the promise attached to that command. Thirdly, there is faith in the promise that the Lord made. Fourthly, there is obedience to the command that God makes, and fifth, there are the blessings that come as a result thereof. It would help your Christian life so very much to learn these five words in their proper order. God gives a command, and graciously accompanies that command with a promise, we believe the promise that God makes, and if we did not believe the promise that God makes, we would not obey His command, and if we do not obey His command, it is evident that we do not believe His promise. Suppose Elijah had failed to go to Cherith, and had decided to follow his own inclinations, then that would have shown that he did not believe the promise that God had given that He would provide for him by the brook

Cherith. So, understand again: COMMAND, PROMISE, FAITH, OBEDIENCE, BLESSINGS.

Now, in the story of Elijah by the brook Cherith, I would like to give some illustrations of the sovereignty of God. First of all, it is illustrated in His different dealings with, and His usage of His servants. Elijah and Elisha were God-called, God-blessed and God-used prophets of the Lord. Yet, how differently did God deal with them and use them. Most of Elijah's life was a secret life, hidden away from the public. On a few occasions he appeared in public ministry. Most of Elisha's life was spent in the eye of the public, carrying out a public ministry. Elijah was hated by the civil authorities, whereas Elisha had some influence with civil authorities. Elijah performed few miracles, mostly miracles of judgment. Elisha performed many miracles, mostly miracles of blessings. Elijah was carried to heaven by way of the rapture, without dying. Elisha died as most all men do. And so God is Sovereign in the way with which He deals with His servants, and it is our duty not to say, "Well, now Lord you have done differently with someone, why don't you do with me like you do with them"? It is our duty to be obedient to the Lord. You remember our Lord told Peter that he was going to die a violent death, and Peter turned and looked at John, "well what shall this man do?" Christ Jesus said, in so many words, that's none of your business, if I will that he tarry till I come, what is that to thee? You follow me. And so, no matter how God deals with others of His servants, it is our duty to obey the Lord in our own lives. And so, there's the Sovereignty of God. And then we see the Sovereignty of God in providing the needs of His people. Now, God provided the needs of Elijah during this time, in part, in a natural way by the brook, He provided in part in a supernatural way, by the ravens, but either way, the source of Elijah's supplies was from God Almighty. Now, God usually provides our needs in a natural way. He gives us a job, He gives us the health and strength to work that job, and He provides in that way. But should need be, He will provide miraculously for us; and which ever way He chooses to provide our needs, our needs are supplied by God Almighty, and we need to give Him the glory and the praise for the supplying of our needs. Now, ravens are birds of prey and they feed upon flesh, and yet God manifested His Sovereignty over these fowls of the air, directing them to a place where there was flesh, and by causing them twice a day to bring bread and flesh to Elijah. Oh, God preformed a miracle twice a day in order to provide for the physical needs of Elijah. Should we ever fail to trust our Lord? Can we not fully depend on Him who will see to it that His children have all of their needs supplied? Beloved friends, we need to learn of the tremendous importance of the doctrine of the sovereignty of God. It is not just a doctrine to be preached and explained intellectually, and argued about, but it is a doctrine to live by. It is a doctrine to rest our weary souls upon so we can trustfully walk through this world depending upon the fact

(Continued on Page 9, Col. 1)

ELIJAH

(Continued from Page 8)

that our God is in sovereign control over everything. Therefore, we do not need to fear the economic situation, we do not need to fear because of the political situation, we need not fear the conditions of weather, we need not fear our enemies about us, for our God is in control of politics, He is in control of economics, He is in control of the weather, He is in control of the devil and his myriad of demons, and He is in control of all the events that take place in our lives. And in the Sovereignty of God over everything we can walk confidently, expectantly; knowing that God's blessings will be upon us.

Now, a lesson we need to learn from this experience of Elijah by the brook Cherith is our nothingness and our unimportance. Over yonder in Israel; oh, how they need a preacher of the Word of God. The prophets over there are hidden away in the cave, Elijah is hidden away by the brook Cherith, and there is no one to preach to them the Word of God. How will God get along without Elijah over there preaching the Word of God? Oh, we need to learn that God can do His work with us if it pleases Him, or without us. We are not important, and we are nothing, and less than nothing. If the Lord condescends to bless us and use us, then praise the Lord for it, but remember that the Ark of God does not depend upon the hands of men for its safety and its stability. God's work will go on. God will provide whatever is necessary for the carrying out of His work.

Now, let's notice some things about Elijah's hidden life, with no one but him, the babbling brook, and God Almighty. Notice the hidden life, and this is the kind of life that we all need; to be hidden away with our Lord. Notice there was separation from the world. Over yonder in Samaria the lights are shining, and the music is playing, and there's frolicking, drinking, and dancing, and the folk are having a good time. They think they are having a good time in the sins of the world and of the flesh; but Elijah is separated from the world. And it is the man or woman who is separated from the world that has the power of God to be a testimony to the world. Come out from among them, the Bible says, and be ye separate; saith the Lord. And here is Elijah separated from the world. And there is, in this hidden communion with God, separation from the world. There is no human voice around. For some period of time Elijah, as far as we know, does not even see another man; but God is there, and so day by day Elijah is privileged to have sweet and blessed communion with the Lord by the

brook Cherith. And then there is in this hidden life, the provision of the needs of the one who is hidden away with God. The Lord provided daily Elijah's needs in this place. And then in this hidden life there is preparation for future, effective, service. See that man hidden away yonder by the brook? See him sitting there day by day walking around, no one to talk to except God. One day that man is going to stand on Mount Carmel and do one of the greatest works for God ever done in all the history of the world. Well, why is he wasting his time there by the brook Cherith? He is not wasting his time, God is preparing him for a time of effective, powerful service yonder in the future. See the twelve disciples with the Apostle Peter with them in the upper room hidden away from the world for ten days? Why are they wasting their time? Why are they not out preaching the Word of God? They are not wasting their time. God is preparing them and providing them for future service. And when those ten days are over Peter steps forth, preaches one sermon, and three thousand souls are saved. So in the hidden life of communion with God, there is the preparation for future, effective service for the Lord.

And as we study this story about Elijah by the brook Cherith, I think we need to learn the lesson: trust and obey for there's no other way to be happy in Jesus, but to trust and obey.

FOLLOWING

(Continued from Page 7)

things are become new." This does not mean that he can, or will, live a perfect life, but he will have a desire to live a more perfect life. We will have that desire.

Fifthly, God will honor that servant. This is what our text says.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:26).

In reference to our text, again, as we conclude; a servant will remain true to his master, and a tried and true servant will be honored by his Master! Let us all who have received the good graces of salvation, who are servants of the Lord, so live our lives and be such servants that we will get to hear the Lord say: **"...Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."** (Matt. 25:21).

There is no greater earthly joy after the knowledge of the regeneration itself, than to know positively for sure that you are under the watch-care of Him who paid such a dear price for your

redemption and then takes you under His blessed wing for security from all the onslaughts of the evil one. Satan could wish for no greater victory than to reclaim one of the Saviour's elect. There is positively no earthly way that he can get to, and destroy one of God's elect. Amen!

THE HIDDEN

(Continued from Page 1)

Paul, in speaking to the Corinthians, speaks to them of his ministry of preaching the Lord Jesus Christ. He speaks of having received this ministry and of how he has fainted not to proclaim Christ. Beloved, Baptists have the same ministry today that they did in the days of the apostle. Our ministry has not changed. We are not to be involved with any other kind of ministry than that which we have received, as Paul so declares he did in his lifetime. Our ministry, as Baptists, is to go out into the world and proclaim Christ and Him crucified. We are to proclaim Christ as the risen Saviour, and as He who is at the right hand of the Father. I am afraid that many have lost sight of the fact as to why God left us in the world. Oh dear reader, our ministry is Christ.

Now, Paul makes no bones about the fact that there are those, and would be those who would take that glorious gospel of Christ and pervert it. He goes on to say that he spent some time renouncing those who would pervert it. Sometimes, Baptists are told that they should not interfere with other people and their beliefs. Well, we find in this chapter, one Baptist preacher who would often denounce the beliefs of men. I believe it is our duty, as those whom God entrusted with His Word to speak the truth and to renounce the heresy that is all about us. Surely, God did not by His Spirit enlighten us to the great truths of the Word only to have us to be silent about them.

This gospel that we preach is a hidden gospel. To the eyes of the world, it is a gospel that they just cannot see. The gospel is preached all around them, yet in their depravity they are unable to see or grasp it. Romans 11:33 says, **"...his ways past finding out."** God's plan of salvation and the revelation of it is past finding out by the natural man. Man is not able, of himself, to uncover that hidden gospel. My friend, the gospel is so hidden to man that of himself he would never be able to unveil it so that he might be saved. This is true of all men. All are so depraved and wicked that the gospel will remain hidden to them apart from the work and power of the Holy Spirit of God.

The gospel is hidden from man for several different reasons. The first I might mention is the fact that man is spiritually blind and he cannot see. As far as spiritual things are concerned, the natural man is as a blind man. The natural man cannot see the spiritual things of God. He will be completely void of seeing the great truths of the Word and especially the plan of redemption. The glorious light of the gospel is hidden from the lost man just as the brightness of the sun is hidden from the sight of the physically blind. We forget this at times and wonder why the lost will not see that Christ is their only hope of

salvation. We tell them and tell them, yet they will not turn to Christ. Yes, my friend, the natural man is blind and he cannot see Christ. He cannot see the gospel which is his only hope of being saved.

Another reason that the gospel is hidden from man is that the Devil is there to blind him also. II Cor.4:4 said, **"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."** The devil is there to blind those even further that they believe not.

The devil will use the tactics found in verse two of our text in his blinding sinners. Dishonesty is spoken of in that verse. The devil, of course, delights in lying. He is the father of lies. I suppose there was never a lie told until the devil began lying. The devil will lie to people and tell them that the gospel is just a fairy tale and that it is useless to believe in it. There are those who are atheists, who claim that there is no God in heaven. Oh, how deceived they are. And then, the devil will take the gospel and use it dishonestly to deceive the unbeliever. Did you know that the devil has his own preachers out in the world preaching a gospel? Yes he does. His preachers are very subtle, just as he is; and they will preach the gospel of Christ, but they will do it in a dishonest way. Let me give you one example. The Campbellites will preach Jesus Christ as Saviour, but they do so dishonestly. They add some stipulations to the gospel of Christ. They, as all Protestant churches do, add works to the gospel of Christ. In their preaching they tell people that they must be baptized in order to be saved. They preach the gospel in dishonesty. They preach a works salvation rather than the glorious gospel of Christ. Paul spoke of the glorious gospel of Christ. He did not

preach the glorious gospel of man or of a church, but of Christ. Christ receives the glory for salvation, not man. It is a glorious gospel because it is Christ who does the saving, not man. So, the devil uses men to preach a dishonest gospel, thereby blinding men as to truth. Paul also spoke of craftiness and handling the Word deceitfully. We see much of this going on today. The first thing that comes to mind when I hear the word "crafty" is organizations such as the PTL club. How crafty they are to throw in a little Bible here and there in their crusade to make a mockery of true religion and the majesty of God. I fear for many of these money makers, who have taken advantage of people by craftily and deceitfully using the Word of God. Listen friend, the devil doesn't care if you are entertained. He doesn't care that you can go to a church and have a good time. No, dear reader, he doesn't care what you do as far as that is concerned, he just doesn't want you to be saved or believe the gospel. I know many people who go to their respective churches just to be entertained. A man who works for me told me the other day that he changed churches because the music was better at one than at the other. The devil will try to keep the gospel of Christ hidden as best he can, and he will use all sorts of methods in doing that.

Tell me now reader, will you always be blind in regard to the gospel? Will you leave this world blind and in darkness, or will you leave believing the glorious gospel of Christ? Some shall never see, though witnessed to many times. Some shall never see Christ as Lord and Saviour, but I ask those who are lost and reading this to read on further as I tell you the gospel. The first thing I want to tell you concerns the fact that you are a sinner. Yes you are a vile, filthy sinner. You don't deserve any goodness or mercy from God at all. You have rebelled against Him and transgressed His law time and time again. You have heaped upon yourself the wrath of God. You have not sought after Him, but rather you, all of your life, have stood in opposition to Him. You do not love Him nor do you desire Him. Now you might say, "But, oh preacher, how could you say that I am that bad; surely I am better than that." Well yes it does sound terrible, but the sad fact is, it is true. **"...all have sinned and come short of the glory of God"** (Rom. 3:23). Again you might say, "Well yes, I guess I am a sinner; but I'm not as bad as you say that I am." Well let's make a deal then. I will let the Word of God tell you how good or bad you are and you believe what the Bible says. Listen to Romans 3:11-20, **"There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."** The Bible has spoken, you are as bad and worse than I said that you are. Your sinfulness is a stench in the nostrils of a Holy God. Oh that you might realize that you are a sinner.

You must realize that you will be judged for your sins. Yes, God will not allow sin to go unpunished. If you leave this world unsaved you must stand before God in judgment and answer for all your sins. The result of this, of course, will be the casting of sinners into the lake of fire that burneth forever and ever. Sinners will pay and pay for their sins in the flames of that lake for all eternity. Oh, how awful is the path of the unrighteous. What a horrible fate awaits all who reject the glorious gospel of Christ. Multiplied thousands are in the

(Continued on Page 10, Col. 1)

THE BAPTIST EXAMINER
FEB. 18, 1989
PAGE NINE

BREAD FOR THE LORD'S SUPPER

Occasionally, someone asks for a recipe as to the making of unleavened bread for use in the Lord's Supper. We hope that this might be of help to some of you.

- 1 cup flour
- 1/4 teaspoon salt
- 1 teaspoon sugar
- 3 tablespoons shortening

Mix shortening and flour. Add enough (1/3 cup) water to make dough easy to handle. Roll thin, prick with fork, and bake very slowly at low heat. Do not brown.

THE HIDDEN

(Continued from Page 9)

flames of hell this very hour awaiting the day that they shall stand before God to be judged for their sins.

Now if God has enabled you to believe what I have said thus far, let me go further and tell you more of the gospel. Jesus Christ came into this world as the virgin born son of God to redeem those whom God had chosen out of the world. Before He went to Calvary to be a sin sacrifice for the elect, we hear Him as He prays to the Father. John 17:1-6, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Here we have recorded a prayer that Jesus prayed unto the Father. He spoke of Himself as the Saviour of men. He referred to Himself as the means whereby men could be saved. He mentioned no works of man but those works of His own. He mentioned no other means, but those which He was to supply. He mentioned no other glory in salvation but that which He and the Father share together. Dear reader, Christ is your only hope of being saved. He died that all who believe in Him might have eternal life. Faith in the Lord Jesus Christ is the way which leads unto life eternal. Paul said in II Corinthians 4:5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." As servants of Christ, Baptists have down through the ages preached Christ and Him alone for salvation. Others preach church membership, some baptism, some good works, but they are all deceivers as to the Word of God. It is Christ who went to the cross to make an atonement for sin. It is Christ who arose from the dead, and it is Christ with whom God in heaven is satisfied, and it is so with this preacher. I am satisfied with Christ and His power to save.

ARE YOU

(Continued from Page 1)

inous mistakes. Many thought they were converted when the Word of God proved them not. I felt led to devote this subject of conversion using some Scripture verses giving such a cure of mistakes of their own concept of conversion.

Taking Christianity by profession is not conversion. Christianity is more than a name.

It does not lie in word but in power. "For the kingdom of God is not in word, but in power" (I Cor. 4:20). Many have thought that they are Christians because they were born and were nurtured in a Christian family. They thought that to live like a Christian, do and follow like a Christian, sing and pray like a Christian, or talking like a Christian and professing they are Christians in their conversion. It seems that all these things are thought of it. These were all Christians by profession, and have a name to live only; but because they have a name, they are condemned and are rejected by Christ. Are there not many that name the name of the Lord Jesus Christ, telling the name of the Lord like modern prophets, exorcising the devils and have done many wonderful works. They profess they know God, but in works they deny Him. Hear the words of Christ: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

Baptism is not conversion. Simon Magus was baptized as well as the rest. How many have made a mistakes here, dreaming that effectual grace is necessarily given when baptized. But Peter, under the power of the Holy Spirit said to this man, "thou has neither part nor lot in this matter..." (Acts 8:21). Here are the Pharisees and the Saducees come to John the Baptist in the river of Jordan to be baptized, thinking that through baptism will they be converted. But John the Baptist said, "...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance" (Luke 3:7, 8). Baptism must be put in the right place. One must be saved and converted before he is a fit subject to have baptism administered to him.

To live a good moral life is not conversion. Paul, while unconverted, touching the righteousness which is of the law, was blameless. The Pharisee could say, "I am no extortioner, adulterer, unjust," etc... You must have something more than all this to show, or else, however you may justify yourself, God will condemn you. I don't condemn good morality, but as far as the Word of God is concerned, I warn you not to rest in it. If you are a man and a woman of this kind of deceitfulness, I warn you plainly that such things as mentioned above will never take you to heaven. It may do very well in the eyes of men. But it will never comfort you. It will never satisfy your heart and soul. Neither will it meet the approval of the Almighty God. Why should you willfully deceive yourselves, or build your hopes upon the sand? "Except ye be converted... ye shall not enter into the kingdom of heaven."

Secondly, The Marks of the Unconverted. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Prov. 30:12). This verse is a good premise to this second point of my message, that it is most certain that men may have a confident persuasion that their hearts and state are good and yet they are unsound to a genuine conversion. They who have no better proof than barely a strong persuasion that they are

converted, are certainly as yet strangers to conversion.

What are the marks of the unconverted? Untruthful - God calls them hypocrites. These kind of people rest in the outside of religion and in the external performance of their duties to their religion. And very often these things deceive men, as it was in the Pharisee's case. They hear, they fast, they pray, they give their tithes and so forth. Yes, the Bible commands us to do and follow these things. But to rest our trust in the works done, thinking we are now Christians, we fall at last into the lake of burning fire. "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23).

Unholy - strangers to God's holiness. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10). Woe to them that have their names written in this catalogue. Such may know that these unholy manners shuts them out of the gate of heaven. These are the people that are unsanctified and under the impossibility of being saved in this condition. These ungodly and damnable works of the unconverted carry their marks in their foreheads.

Under The Wrath of God. Unconverted sinners are condemned. The God of heaven declares against you, and pronounced you under the judgment of damnation! My friend, are you aware of your tricks of deceit; of your secret sins, your lying and your profane neglect of God's worship, your covetous and malicious behaviour? There goes the gaming prodigal; there goes a drunken Nabal, a companion of evil doers; there go railers and scoffers. My friend God has written it as like a sunbeam in the Book, marks of His children, and that none will be saved, "except ye be converted... ye shall not enter into the kingdom of heaven" and shall never escape the damnation of hell.

Then thirdly, THE MANIFESTATION OF TRUE CONVERSION. The first and greatest matter in seeking after salvation of our souls is to be sure that we lay the foundation well, and that the works of conversion be thoroughly wrought. Conversion then, in short, lies in the thorough change both of the heart and life.

Remember, God the Father is the very author of conversion. Conversion of the elect sinner is the plan of God. He is glorified. Conversion is for the good pleasure of God's will. We are chosen by God the Father unto salvation, called that we may be converted for the glory of God. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time

past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. 2:9, 10).

Regeneration by the Holy Spirit. Conversion is the principal work of the Holy Spirit, and so we are said to be born again. This is His ministry, and His work is above man's power. We are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Never think you can convert yourself. It is a spiritual resurrection from the dead and a new creation of a new life. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh: and I will give you an heart of flesh, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ez. 36:26, 27).

Repentance, having turned us from sin, we found faith to believe Christ and His grace; we are saved. Conversion brings the soul to Christ to receive Him as the only means of life. This man looks for salvation in none other but Christ; and throws himself on Christ alone. Christ now to him is his necessary food, his daily bread, and every beat of his heart is all for Christ. The choice is changed into the choice of God upon Christ and holiness. By the grace of God, this man has received His Lord. The affection has turned to the right feeling, and the heart is in tune with God. The joy of this man is changed to the delights in the law of the Lord. This is conversion.

Conversion to Christ turns the balance of judgment. It opens the eye of the mind. He cries, "unclean, unclean Lord, purge me with hyssop, wash me thoroughly, create in me a clean heart." Is this your mind? Is this your choice? Is this your feeling? Does your heart condemn you? Are you converted? "Except ye be converted... ye shall not enter into the kingdom of heaven."

Lastly, THE MESSAGE TO THE UNCONVERTED. I have laboured much in this article, using much Scripture concerning conversion, yet I cannot do anything to convert you unless you have been convicted by the power of the Holy Spirit and drawn to Christ. But, let me endeavor once again as if I laboured all the night and caught nothing. My prayer is that you will be directed to the Lord as I am now casting my last net.

Listen, God is calling you. Hellfire itself preaches the doctrine of repentance unto you. Pastors and Christians have laboured for you. But sadly, these are but just our duty to pray, to visit and to tell you of His saving grace. Unless you repent and believe Him you can never be converted. Unless you have said, "Turn thou me and I shall be turned" you cannot enter into the kingdom of God.

Near to the Heart of God, but far from evil ways. Can any other but Christ save you, and He tells you, you will never do it except you are regenerated and converted. Meditate on the deformity and the defilement of sin in your heart. It would terrify you to see yourself

(Continued on Page 11, Col. 1)

FORNICATION

by Herb Evans

We have been reading an increasing number of articles about divorce which have been parroting the theory that adultery is a sin of married folk, while fornication is a sin of single folk. More specifically, the theory states that fornication was a violation of the first part of the Jewish marriage, the espousal, and that Jesus made an exception for divorce only to the espoused. Now, if our friends insist that the espousal is really marriage, then fornication is not only a sin of single folk. If they insist that the espousal is not really marriage, then there is no need for a divorce! We would like to pursue the subject further by asking the following:

1. Did Jehoram cause only the single "inhabitants of Jerusalem to commit fornication." Did he cause any to commit adultery? (II Chron. 21:11).

2. If Tyre was prophesied to "commit fornication with all the kingdoms of the world...", to whom was Tyre espoused? To how many was Tyre espoused? (Isa. 23:17).

3. Did the fornication among the Corinthians involve someone's wife? (I Cor. 5:1).

4. If every sin is "without the body" and fornication is a sin "against" one's own body, why does marriage change the sin to adultery that it is no longer a sin "without the body" and "against" the body? (I Cor. 6:18).

5. Most would agree that to avoid fornication, one must have his own wife and husband, but

does not "rendering due benevolence" and "Defraud ye not one another" also avoid fornication? (I Cor. 7:2-5).

6. Were the twenty three thousand that committed fornication all single? All espoused? (Nu. 25:1-9; I Cor. 10:8; Rev. 2:14).

7. Was the fornication "not to be named once among you, as becometh saint" only for single folks? Only for espoused folks? (Eph. 5:3; Col. 3:5).

8. Was Paul only addressing single brethren, when he told them to abstain from fornication? Only espoused brethren? (I Thess. 4:3).

9. Were only single or espoused folks in Sodom and Gomorrah guilty of fornication? (Jude 7).

10. Did Jezebel get married in between the fornication of Rev. 2:20, 21 and the adultery of Rev. 2:22? Who was married? Who was espoused? Who was single?

11. Were the rest of the men which were not killed and did not repent of their fornication single? Espoused? (Rev. 9:20, 21).

12. To whom was Babylon espoused? (Rev. 14:8; 17:2, 4; 18:3, 9).

13. Is it all right to keep company with adulterers since I Cor. 5:11 teaches we are not to keep company with single or espoused fornicators?

14. Does "whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28) let single or espoused folk off the hook here?

ARE YOU

(Continued from Page 10)

in the hateful depravity of your nature.

Now, receive Christ to settle the matter. You are a lost man if you hope to escape drowning on any other plank but Jesus Christ. Denounce your sins, your own righteousness, your strength and throw yourself wholly upon Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Are you converted? May God bless you. Amen.

THE LOVE OF GOD

BY THE LATE
C.D. COLE

Henry Drummond says that love is the greatest thing in the world. And from our point of view love is the greatest thing in God. Without love His justice would cut us off; His holiness would put us out of His sight; and His power would destroy us. Love is the one hope of sinners, and our greatest concern should be to discover God's love to us.

With regard to His moral nature, God is said to be two things: light and love, "God is light" (I John 1:5). In Scripture, "darkness" stands for sin and ignorance, and "light" is a sym-

bol of holiness and understanding. "God is love" (I John 4:8). Light and love are balancing perfections in the Divine nature. Because God is light, His love is not amiable weakness or good natured indulgence. Because God is light, His love is a holy love, and not a mere sickly sentiment. God's love never conflicts with His holiness. Because God is light, He never overlooks sin even in His own people, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

The love of God may be defined as that eternal principle of His nature by which He is moved to bestow eternal and spiritual blessings. Love is the moving cause of all His acts of mercy and grace. The love of God is the guarantee that all things work together for the ultimate good of His people; it is the basis of all His redeeming activities.

CHARACTERISTICS OF GOD'S LOVE

1. It is eternal. "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). Here we have the secret drawing of the sinner to the Saviour explained. He draws because He loved. "Blessed is the man whom Thou, chooseth, and causeth to approach unto Thee" (Ps. 65:4). The love that bought us also sought us and brought us to the place of safety,

even to the Mercy-Seat - Jesus Christ. There was never a time when God did not love His people, and there will never be a time when He will not love them. He loved us as much before we were saved as He does since we have been saved, "for while we were yet sinners Christ died for us" (Rom. 5:8).

2. God's love is immutable. God changeth not and there can be no change in His love, "Having loved His own which were in the world, He loved them unto the end." (John 13:1). God's love for His people had no beginning and, blessed be His Name, it shall have no ending. It is like Himself, from everlasting to everlasting. Paul's grand argument for the security of the believer is based upon the fact that nothing can separate us from the love of God -- nothing in the grave of the past, nothing in the perils of the present, and nothing in the womb of the future. The love of God is subject to no vicissitude.

3. God's love is sovereign. This is self-evident. God Himself is a Sovereign, consulting His own imperial pleasure, and working all things after the counsel of His own will. And it necessarily follows that His love is sovereign. He alone selects the objects of His love. If He loves Jacob and hates Esau, who is to criticize Him? If He loves fallen sinners of the human race and hates fallen angels, who is to

gainsay His right to do so? If it is true that He "hath mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18). "Who art thou that repliest against God?" (Rom. 9:20).

There is absolutely nothing in sinners to cause God to love them; nobody can claim the right to God's love; His love is sovereign and free. What was there in this poor sinner to attract the heart of God? Absolutely nothing! On the other hand there was everything to merit His hatred; everything for which He might have loathed me.

4. The love of God is effectual. This is obvious for it is the love of the Almighty. It means something; yea, it means everything to be loved by God. We are often loved by those who are helpless to help us. They are powerless to do for us what they would like to do. Their love is helpless because they lack power to make their love effectual. Darius loved Daniel but was powerless to save him. But we are loved by the Almighty, with whom nothing is too hard. The objects of God's love are eternally safe. He who can make sure that God loves him may also be assured of a home in heaven.

Here is a most important question: How may I know that God loves me? How can I be assured that all things work together for my good? By making sure that I love God. My love for God is

inward evidence of His love for me. "We love Him, because He first loved us." (I John 4:19). His love for us created our love for Him. "...love is of God; and everyone that loveth is (Gk. has been) born of God..." (I John 4:7).

MANIFESTATIONS OF GOD'S LOVE

God is love and He manifests what He is. There are no idle attributes in God. There is no such thing as secret love. Love will out, whether it is the love of God or the love of man. Love is an acting, working principle of life.

1. God's love to elect sinners was manifested in the gift of His Son. Love gives. Love gives the best. God so loved that He gave His only begotten Son. Christ so loved the church that He gave Himself for it (Eph. 5:25). The good Shepherd giveth His life for the sheep (John 10:11). As a typical Jew, Nicodemus thought God loved nobody but Jews, but our Lord told him that God so loved the world (Gentile as well as Jew) that He gave His only begotten Son, that whosoever (Gentile or Jew) believeth on Him should not perish but have everlasting life. Until they were taught better, Christ's own apostles thought all the sheep were among the Jews, but the Saviour corrected them by saying, "I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd" (John 10:15, 16). The sheep among the Jews were in a fold, a ceremonial enclosure which distinguished them from the Gentiles. The sheep among the Gentiles had not been subjected to ceremonial laws. In saving the sheep among the Jews Christ led them out of the fold (Judaism), and made them one with the Gentile sheep that heard His voice, so that there is only one flock and one Shepherd. All of God's people are one in Christ for "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). This does not teach that there are no distinct spheres of service, but it means that all the saved have a common salvation.

2. God's love is manifested in the new birth. By nature we are the children of wrath; by a supernatural birth we become the children of God. "They which are the children of the flesh, these are not the children of God" (Rom. 9:8). John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). We are not only named children, but we are made children of God by the new birth. We are children of a Divine call; that effectual call which comes in connection with the new birth.

3. God's love is manifested in discipline. Discipline is an expression and proof of love. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). Here is ample evidence that none of God's children is perfect. They all

(Continued on Page 12, Col. 1)

A T.V. GUIDE

Evangelist Charles Talley
A T.V. guide as seen through the eyes of a Baptist preacher. Turning from channel to channel, spending only a few minutes at each channel during the late morning hours (10:00 a.m.), this is what a Christian can be exposed to:

1. Sports Channel:
One of the rules of a communist takeover of a free country is to get the population obsessed with sports to keep their minds off religion and national concerns. What difference will the outcome of a sporting event ever make anyway?
2. Movie Channel:
Satan/devil/evil type movie. Involves Satan type worship, dragons, symbols, music.
3. Soap Opera:
Theme is sexual with wife-swapping, etc.
4. Exercise Show:
Dressed in almost nothing, many extreme suggestive positions and motions.
5. Game Show:
People acting like complete fools, jumping up and down, screaming over absolutely nothing.
6. 24 Hour News:
Communist propaganda with all the news that fits or shapes their plan. Have you ever questioned why all the news stations carry the exact same news?
7. Old TV Show:
Decent, but interrupted by indecent commercials.
8. Degrading Commercials:
Include unreal situations, feminine toiletries, beer, wine, seductive perfume commercials and more, over ten in a row.
9. Situation Comedy:
Not funny, canned laughter, it is so bad you want to cry, but instead laughter is canned in hoping you will think it is funny.
10. Movie:
Drunkedness/sex/dope and more of the same.

11. Editorial:
Smooth talking program selling ultra liberal/anti-American line.
12. Religious Club:
Charismatic/ women teaching/ Arminian. Yet compared to everything else, it at least presents the gospel sometimes. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18).
13. Faith Healer:
For his own gain, he tells you so as he repeatedly asks for money.
14. Commercials:
One after the other, one worse than the other.
15. Talk Show:
All women, ultra liberal, pro-women, anti-male, pro-abortion, etc.
16. Music (noise):
Wild music (noise), with wild flashing suggestive video, mind splitting sound & video.
17. Science Show:
Pushes evolution and humanism.
18. Movie:
Drinking, gambling, fighting, bloodshed, bedroom scenes, bad language.
19. Stock Market:
Forecasting/ advisories/market fluctuations and recommendations.
20. Continuous Advertising:
Mostly Christmas type items, also lotteries.
21. Music Channel:
More untamed jungle type music and whining, screaming, twanging guitars. Men with very long hair past their shoulders; with earrings and sloppy attire.
22. Music:
Same theme as other channel with the additions of tatoo's all over the actors, with drugs being suggested and sexual overtones.
23. Weather Channel:
Could you possibly keep your job if you were wrong as often as they are?

24. Religious Program:
Theme is asking for money repeatedly.
25. Weather Channel:
Want to make sure you know what is not going to happen.
26. Soap Opera:
Cheating situations. Actors and actresses are extra good looking adding to the phony and worldly characters they portray.
27. Religious Program:
Selling tickets for dining, dinner shows, game parks, etc.
28. Donahue:
As far left as you can get. Anti-Christian.
29. Catholic Channel:
Learn idol worship and idolatry of all types. Full Catholic doctrine.
30. Talk Show:
All women ultra liberal, feminist with complete humanist

doctrine and new age thinking. Most dressed in typical woman-lib style.

31. Shopping Channel:
Junk for sale.
32. Shopping Channel:
More junk.
33. Shopping Channel:
Even more junk for sale.
34. Shopping Channel:
Yes, more, all you need is a credit card.
Just reporting what I have observed. How can a child of God sit and watch this type of programming? Worse yet, the commercials. Night time is much worse in every respect.
It is so repulsive and shocking that I dare not comment on channel to channel as above.
A poem I have just come across wraps up what I'm trying to get across best:

A SAD CHOICE

"On the table side by side;
The Holy Bible and the TV Guide,
One is well worn but cherished with pride,
(Not the Bible, but the TV Guide).
One is used daily to help folks decide,
No! It isn't the Bible; it's the TV Guide.
As pages are turned, what shall they see?
Oh, what does it matter, turn on the TV.
So they open the book in which they confide
(No, not the Bible, it's the TV Guide).
The Word of God is seldom read,
Maybe a verse as they fall into bed.
Exhausted and sleepy and tired as can be,
Not from reading the Bible, but watching TV.
So, then back to the table, side by side,
Is the Holy Bible and the TV Guide.
No time for prayer, no time for the Word;
The plan for salvation is seldom heard.
Forgiveness of sin so full and free,
Is found in the BIBLE, not on TV!!"

--Anonymous

"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-his good, pleasing and perfect will" (Romans 12:2; NIV).

TUNE IN TO THE CALL TO CALVARY

Station WEMM, Huntgn., W. Va. Time Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

THE LOVE

(Continued from Page 11)

need the Father's chastening rod. The word for "chasten" means to train as a child, and the word for "scourge" means to whip or flog. Children need training and whipping, and the love of God will give us what we need. Chastisement is from the loving hand of a wise Father; condemnation is from the truthful lips of a just Judge. When the saints are dealt with for their sins, they are chastened of the Lord, that they might not be condemned with the world (I Cor. 11:32). Chastisement is not pleasant, but it is profitable; it increaseth the fruit of righteousness and maketh us partakers of His holiness (Heb. 12:10, 11).

VARIOUS ASPECTS OF GOD'S LOVE

Some theologians speak of several kinds of Divine love, but we prefer to think of one Divine principle with varying emotions, according to the object upon which the love is bestowed. We like what Dr. Kerfoot has to say on this point:

"If the object loved is lovely, then the emotion of loving is that of complacency. If the object loved is one needing kindness or beneficence, the emotion is that of benevolence. If the object is in distress, the emotion is that of compassion or pity, etc. Just as the active principle of fire is the same, whatever may be the character of the material upon which it lays hold, so the principle of love is always the same."

1. When God's love terminates upon Himself or upon innocent creatures, it is the love of complacency. This is the aspect of His love for His Son with Whom He is always well pleased, and in Whom He ever takes delight. His love for the holy angels is likewise a love of complacency and delight.

2. When the love of God is toward sinners as objects of misery, then it is the love of compassion or pity. The saints were by nature the children of wrath, but God is rich in mercy, because of His great love for us, and quickened us together with Christ (Eph. 2:3-5). In mercy He quickens dead sinners into life, and this marvelous mercy is on account of His great love.

A dirty, drunken, ragged harlot, howling and filling the air with obscene language, was being dragged down the street by the policeman. A refined and elegantly dressed woman stepped out into the street and kissed the vile wretch. Startled into sobriety for the moment, the vile creature asked in surprise: "What made you do that?" "Because I love you," was the prompt reply. Are you surprised at this example of love? Then remember that the moral distance between God and the sinner, any and every sinner, is far greater than that between these two women; and yet He stoops to give us the kiss of rec-

onciliation.

"I've found a Friend; O such a Friend!

He loved me ere I knew Him;
He drew me with the cords of love,

And thus He bound me to Him.

And round my heart still closely twine

Those ties which naught can sever;

For I am His, and He is mine,
Forever and Forever."

APPRECIATED LETTERS

Dear Friends,

Please renew my subscription for another year. I don't want to miss an issue. It has been coming to my house for many years, and it is always welcome. Thanks for all you do to get it out to the people. Use the rest for anything you see fit. Bless you all, Betty Sanders, Hartsville Tenn.

Dear Mr. Wilson,

I am sending \$... for the mailing of T.B.E., and sending my thanks to you, and my prayer is that God will bless you in your ministry. T.B.E. has been and continues to be a blessing in my life. I am now eighty three years old, and I thank God daily for my health and the many blessings He bestows on me. Thank you for your ministry. May our Sovereign God bless you in your work for Him, while so many people are turning from Him, seeking entertainment instead of true Bible doctrine. Mrs. Naome Fields, Roseburg Oregon.

Thank you Brother Wilson for sending me T.B.E. at the request of Dan Phillips. Enclosed is my check to help defray expenses. Also a clipping from an old newspaper you may not have on C.H. Spurgeon. Yours in Christ, Earl Cochran, Fall Branch Tenn.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:2).

SALVATION

Our salvation, a gift from the Lord alone,
To all, for whom Jesus' blood did atone:
In giving His life, that climactic day
The sin of His people was washed away.

This transaction by His marvelous grace,
The sinless One, taking the sinners place!
The depth of His love we can never know
Until into His presence we shall go.

Regeneration, minus anything we may do,
But, if to God's Word we would be true,
Service for Him must have first place,
And this will require abundant grace.

In putting God first in all our ways,
We lose fame and all worldly praise;
But, if faithful in serving our Lord,
We will in no wise lose our reward.

Meditation and verse composition
by Claude H. Creech, Nov. 1, 1976

A STRANGER IN THE SNOW

BY T.B. FREEMAN

It was many years ago in the early days of my ministry that I had an experience long to be remembered. It happened one night while on my way home between western North Carolina and Bristol, Tennessee.

After closing an evangelistic meeting, as I ascended the top of Iron Mountain, an automobile was stranded cross ways on the road. From the edge of the road was a deep precipice appearing to be several hundred feet deep. Then I saw a man nearby. There was just room enough for me to pass by on the other side. As I started to pass, a Scripture struck my mind with strong force, found in Luke 10:31, 32, which says, "And when he saw him, he passed by on the other side."

I stopped the car as soon as possible in the snow, got out, and asked the man if I could help him. He told me he had chains for the wheels of his car, but no

jack. I got the jack out of my car, and he and I searched in the snow for a rock to place behind the front wheel as a scotch, to hold the car from moving backwards toward the gorge. Soon the back wheels were raised and the chains were on. After lowering the wheels to the ground, he got under the steering wheel and started the motor, knowing that if the car should slide backwards enough, his life was at stake with the loss of the car. As he moved forward, I prayed, and soon the car was straightened out on the road ready for his journey home.

When the stranger got out of the car, he came back and asked me how much he owed for the help, to which I replied, "not a thing." He then thanked me very gratefully. It was then that I asked him the question I was anxious to propose. "Are you a Christian, do you know the Lord Jesus Christ as your Lord and Saviour?" He answered me that he did not know Christ as his

Saviour, and was lost and in sin. I asked him if he would like to be saved. He said definitely that he would.

I thought for a moment, what an opportunity at hand for me to preach Christ to this man. As I preached to him how Christ died for our sins, was buried, and rose again the third day according to the Scriptures, quoting various Scriptures how to be saved, I then asked Him if he would kneel with me in prayer. As we knelt there in the snow, I sensed the presence of my Lord as He hearkened in mercy to my invocation. The stranger that night was a stranger to me no more, but trusting Christ. What a joyful moment as we stood there on that cold, bleak, winter night, near the top of that snow clad mountain, rejoicing in Christ our Lord, and in his new found faith in Jesus.

Before parting in the way, he told me that he had been working in the state of West Virginia, and had been called home due to the serious illness of his baby in the hospital in the state of North Carolina.

As I entered my car and started slowly down the mountain, my feet were wet with snow water, and I was beginning to feel the effect of the time I had spent there in the cold. Then my mind lifted to the wonderful experience I had, when I met with the stranger in the snow. My spirit swelled with much emotion and joy in the Holy Spirit, with praise to my precious Redeemer, Who had saved another trophy of grace. My joy was full as I passed along on my way homeward.

I have never to this day seen this man again, and probably never will it be in this life, that I will see his face, but in that day that knows no sorrow nor trouble, I expect to meet him there, where no storms never beat upon that glittering strand and the years of eternity roll. Whether the man ever reached his earthly home, or his darling babe lived or died, I do not know. One thing I do know, it pays to help someone in the snow, and someone in need.

To the praise of Him Who loved us and gave Himself for us.

WEST GRIFFIN BAPTIST CHURCH, GRIFFIN GEORGIA SPRING BIBLE CONFERENCE SPEAKERS

Elder Doyle Thomas - "The Kingdom of God and the Kingdom of Heaven"

Elder Walter Herin - "What is Wrong With Priesthood Doctrine?"

Elder Joe Wilson - "Unity Among God's Preachers"

Elder Rick Perdue - "Biblical Evangelism"

Elder Andy Proctor - "The Biblical Approach to Divine Healing"

Elder Sam Wilson - "The Religion of Secular Humanism-Should Christians be Concerned?"

Elder David West - "Landmarkism - Valid or Invalid?"

Elder Reggie Moore - "Joseph, A Type of Christ" (Gen. 45:1-7).

Elder Dan Phillips - "How Independent Should Baptist Churches Be?"

Elder Gordon Buchanan - "The Lost Art of Prayer"

Elder Paul Jackson - "Fruit Bearing of Disciples"

Elder Marty Hoffman - "Ye Must Be Born Again"

Elder Eldon Joslin - "How Unified Should Baptist Churches Be?"

Elder John Pruitt - "The Origin and History of Secular Humanism"

This conference will begin 7:00 Friday evening, March 3rd through Sunday afternoon, March 5th. Two meals will be furnished Saturday and one on Sunday for all who attend. The Saturday afternoon session will be reserved for a season of prayer and fellowship for all the preachers and pastors. A time of prayer and fellowship among the preachers and pastors wives will also be encouraged at that time. For further information call Elder John Pruitt at (404)-229-4485 (home), or (404)-228-7545 (church).