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"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.

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BE IT KNOWN UNTO YOU

by Ray Brown
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Cannelton, W. Va. 25036
"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been

with Jesus" (Acts 4:10-13).

The words appearing three times in the book of Acts, "Be it known unto you" means to consider. Paul was saying, bring this into consideration. Where these words appear we see the power of His name. All through the New Testament you will find in place after place that by His name demons were cast out, people were made whole, the dead were raised, the blinded eyes



Ray Brown

were open, and deaf ears were opened by the power of His name, just His name alone. They are talking about Jesus Christ of Nazareth, the eternal Son of God and the power in His name.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mat. 1:21). So it was Jesus that saved you, the one that was born of the virgin Mary, the one that grew up and lived 33 years upon this earth and ascended back to the right hand of the Father. The power of His name is great. The prophets of old talked about Him. The one called Jesus who was born in a manger nearly two thousand years ago.

Peter is talking here about the one that was healed. In Acts 3:12, 16, "And when Peter saw it, he answered unto

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BIBLICAL EXAMPLES OF DEALING WITH SINNERS

by Danny Davis

Many so-called churches have developed many different tactics to get the sinner to respond to the invitation. They use pressure, guile, begging, and emotional appeals. Often times these tactics lend a circus like atmosphere to the whole service. Before I knew any better, I attended such services and have witnessed people being forcibly dragged to the altar, where they supposedly were won to the Lord. I have seen evangelists use children, wives and husbands to apply emotional pressure on the unsaved loved

one. Usually the desired response is achieved. They believe they are doing a great work of the Lord,



DANNY DAVIS

but it is sickening unto God. The cry of "repent" has been replaced with "make a decision for Christ" today. This heresy and fake converts run rampant in our land.

However, many of our brethren, seeing the error of the Arminian camp have departed to the other extreme. Many do not even give an invitation at all. They don't seem concerned with the plight of the sinner. Often, the doctrine of human responsibility has been tossed out the window, and the wonderful doc-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHY I LOVE A BAPTIST CHURCH PART II

I am writing two articles on the subject stated above. I'm doing this in part because, when we preach church truth and tell of our love for the church, we are accused of not loving the Lord and of putting the church ahead of the Lord. I am trying to show that love for the church is not only consistent with love for the Lord, but necessitated thereby. I would think my ministry well-spent, and any effort worthwhile, if God

would use me to lead some to love the Lord's church more and more.

In a previous article, I pointed out that I love a Baptist church for the following reasons. It is the true church of Christ. It is loved with a special love by Jesus Christ. It was started by Jesus Christ. It was guaranteed perpetuity by Christ. Christ is the head of a Baptist church. I continue to set forth some rea-

sons as to why I love a Baptist church.

I. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching

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THE TRAPS OF SATAN

by John Pruitt

There are some extreme dangers that await you in this world. There are no road signs telling you that danger is near. You cannot see the dangers with your naked eye unless you know what to look for. As a matter of fact, they will hide and wait for just the right moment to draw you in so that they can destroy you. These dangerous traps belong to the devil who is seeking to drag you into his pit so that he can destroy your life.

The devil is like a certain insect that digs a pit and covers the walls of the pit with soft dry sand. When an ant or some other bug falls into the pit they cannot escape and are eaten by the dragon.

The devil is like a "fly-trap," a plant which has tentacles which open and close when a fly or other small insect gets too close. The tentacles have a substance inside which attracts the fly who is looking for something good to eat. Once he is in the trap there is no escape.

Old Satan has many traps, of all sizes, shapes and colors. They never look like traps or seem to be dangerous. Just like the "fly-trap" that attracts the fly's appetite, old Satan has many things that appeal to your sinful appetite.

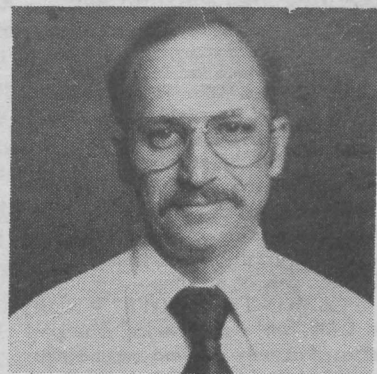
The ant who falls into the dragon's pit and the fly that lights in the fly-trap have no warning of the danger. They are at the mercy of the predator and once caught,

there is no escape.

God has given you a way of escape from the devil's trap and has provided many warnings to keep you from these awful things. The warnings come from the Word of God and the way of escape is Jesus Christ. See Genesis 3:1-6.

Three streets that lead to Satan's trap are: (1) the lust of the flesh; (2) the lust of the eye; and (3) the pride of life. See Genesis 3:1-6.

We could talk about many different traps into which you could fall, but we will deal with only



JOHN PRUITT

two which I feel are the most dangerous of our day.

Fornication: One of the traps is a sin called fornication. This is the Bible term for sinful sexual activity. The word "sex" is not found in the Bible. The sexual relationship between husband and wife is described as the two "knowing one another"

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FORGIVING OTHERS

by E.R. Roberts

Colossians 3:13, "Forgiving one another, even as Christ forgave you, so also do ye." The need for forgiving others clearly means that our brothers and sisters in Christ are not perfect while on the earth. We do have rightful quarrels and complaints of blame toward others. If this is not so, then there would be no need for forgiveness. We all sin. I Kings 8:46, "for there is no man that sinneth not" Ecclesiastes 7:20, "For there is not a just man upon the earth, that doeth good, and sinneth not." Because we all sin, there is this standard for believers in our text. Now the standard for us to forgive others is Divine - "Even as Christ forgave you, so also do ye." We are to forgive as He does toward us. How does He forgive? Let us note five ways. God is our pattern.

Number One: He forgives all sins! Colossians 2:13, "Having forgiven you all trespasses." I John 1:9, "cleanse us from all unrighteousness." I John 1:7, "cleanseth us from all sin." Psalms 51:9, "blot out all mine iniquities." Acts 13:39, "justified from all things." There is nothing He will not forgive me! We cannot sin too big or too much for His forgiveness! All is forgivable! He does not say, "All but that." We are to forgive like He does - forgive all!

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ESCAPE

by H.C. McSwain
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"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape; that ye may be able to bear it" (I Cor. 10:13).

The meaning of the word "escape" is "to get free; to break away from, to get loose." We often hear this word used in connection with a prison break. Animals are said to escape from a pen or pasture.

Some time back, a group of good Christian folk began to make visits to a certain prison. One of the ladies of this group became charmed by one of the

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BE THERE!

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WHY I LOVE

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them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

I love a Baptist church because the work of Christ has been committed to His Baptist churches. I love the Lord. I have a desire to serve Him. I want to be found doing things that He has commanded me to do. I find in the Word of God that Jesus Christ commissioned and authorized His churches to do His work in the world today. Oh, hear me, beloved friends! Here is all the authority there is for God's work in the world today. If I would serve the dear Lord, I must do so as a member of and under the authority of a true Baptist church. When I introduce our radio program, I say: "This program is paid for and authorized by Calvary Baptist Church." (The church of which I am pastor). Christ commissioned His church. On the day of Pentecost, He empowered His church. Only a church that has a commission and a Pentecost in its institutional history can properly do the Lord's work. This limits it to Baptist churches, for they were the only kind in existence at that time. Oh, that I could get the ear of Baptist people. Christian schools are without authority. Mission boards are without authority. Associations and

conventions are without authority. Free lance work is without authority. Preacher, you must work under the authority of a Baptist church or you work without God-given authority. I appeal to my dear brethren. Break now and forever with these things. Do not support them. Withdraw your support of mission board missionaries. Withdraw your support of schools unless there would be such a thing as a school under the complete authority of one local church. Brethren, these things deserve to die. They are without authority from God. I wish someone would explain to me how men who hold to the theory of Christ authority which I have set forth here, still manage to justify mission boards. How do they get around their own conscience in



Joe Wilson

this matter? I urge and challenge my dear brethren to face this issue. Face it squarely and honestly. Too much of the Lord's money is being taken from proper work and drained off to support unscriptural, man-made, and anti-scriptural organizations. Yes, I love the Lord. I want to work for Him. I want to work in the way He has commanded. That is the way of church authority. Therefore, I love a Baptist church.

II. "...the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

I love a Baptist church because it is the pillar and ground of the truth. Having been saved by the Lord, I have a great love for the truths of His precious Word. He has constituted His church as the guardian and distributor of His truth. All the truth we have in the world today is truth that has been preserved by Baptist churches. What an awful lie is that claim of the Catholics, that we have the truth, from and because of, them. The world has never known an organization that is a greater enemy to, and perverter of, the truth than Roman Catholicism. What a disgusting joke it is--what a blasphemous lie--for this organization that has perverted the precious Word, and taught the lies of heathenism to claim to have preserved the truth. The fact of the matter is, you can take any so-called church and almost without exception, any truth that it teaches, it got from Baptists, and any error it teaches, it got from Catholicism. So, if I love the great doctrines of the Word of God, I must love a Baptist church. Where can we hear the great doctrines of sovereign grace? Where the truth about the church? Where the truth about the woman's place in the church? Where the truth about prophecy? Oh, to be sure we can hear a little of the truth in most so-called churches. But why wade and sift through the filth of their heresies for a few

pure grains of truth, when we can go down to the Baptist meeting-house and hear the truth, the whole truth, and nothing but the truth. Yes, I love a Baptist church because I love the truth, and it has been given to Baptist churches.

III. "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). Compare I Corinthians 3:17 and I Timothy 3:15.

I love a Baptist church because it is the meeting place of Christ and His people. It is the temple where He dwells. I love the Lord Jesus Christ. When I meet with the saints down at the church house, I delight for the Lord to meet with us. In fact, we might as well not meet as to meet without the presence of the Lord. Without the Lord, what can we do? The Lord has promised to meet with His church, to dwell in His church, to bless His church. Now this promise was not made to and is not fulfilled in false churches started by man. It is made to and fulfilled in Baptist churches. Oh, the joy there is--oh, the blessedness, when the Lord meets with His church and blesses them with His presence and power. Now I love that. It thrills my soul. It encourages me in my daily walk. It strengthens me against temptation. I want to be a part of that church that has such a promise from the Lord. Our Lord further promised to be with His church alway, even unto the end of the world. This is not a promise to the individual believer. As the commission was not given to the individual, so the promise was not given to the individual. It is a wonderful and precious promise to the Lord's true Baptist churches. I love the Lord, and desire His blessed presence. That is promised in a special way to His church. Therefore, I love a Baptist church.

IV. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:2).

I love a Baptist church because I love the ordinances which were committed to Baptist churches. Oh, those precious ordinances. What a thrill it is to go to the baptizing place. Few things in the Lord's work are more precious than participating in or witnessing as a member of the authorizing church, the administration of the ordinance of baptism. Baptism was instituted as a marvelous picture of the glorious gospel by which we are saved. It pictures the death, burial and resurrection of Jesus Christ. As we participate in or witness that scene, we are made to rejoice in our salvation by the pictured gospel. We are made to desire to live the God-glorifying life that is pictured by baptism. We desire to be dead to the old life and to walk in the newness of life.

Then, that other ordinance of the church, how precious it is! When the one local church gathers to remember the Lord's death--when we fellowship, not with one another, but with our Lord at His table--when our thoughts are drawn to that broken body and shed blood through the symbols thereof, surely God's saints will testify that of all the church services, some of our most blessed times have been at the Lord's Supper. We take unleavened bread as a symbol of that sinless

body. We take real wine as the only proper symbol of that shed blood. We do this in obedience to, and remembrance of our Lord. Yes, it is a precious time.

Beloved, these ordinances are, beyond reasonable dispute, given to His true Baptist churches. No other organization can administer

baptism. No other institution can set and observe the Lord's Supper. These ordinances in other churches are null and void, because they have no authority from the Lord. Now, because I love these ordinances, and be-

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FROM THE EDITOR

I write this on January 16th. Today I am sending out invitations to preachers to speak in our Bible Conference. Bible Conferences are wonderful times of great blessings from the Lord - at least most that I have attended have been such. I have never understood the seeming antagonistic attitude some preachers have manifested towards Bible Conferences. Maybe their experiences with such have been different from mine. I do not judge in the matter, I only wonder. I have not had many blessings on this earth that have been greater than those experienced at Bible Conferences.

I wish that pastors would make more of an effort to get their people to attend some Bible Conferences, especially ours. It seems that most pastors, who even enjoy such themselves, have no desire to see their people attend such. I have heard of pastors who go off to a Bible conference, never mention such upon their return. I wonder why this is. If a Bible Conference is a blessing to a preacher, will it not also be such to the members of his church. I feel that several members of a church, attending a Bible Conference together, will result in many blessings for that church. Sure, the attendance will be down that one Sunday; but I believe the blessings to the church in the days following will mean much to the church. Pastors, take note.

Preachers will make or break a Bible Conference to a large extent. I urge every preacher to be very serious about his part in a Bible Conference. Brother, give much thought and prayer to your spiritual condition and to your message for the conference. Do not let the conference slip up on you and find you unprepared. You can be a great blessing to the many who attend the conference, and through them to the churches they represent. Give it your very best.

Preachers sometimes harm a conference by their lackadaisical attitude towards it. I have never understood this. Some preachers will come dragging into a conference sometime after it has started, missing one or more sessions at the beginning. Then, they will preach; and then leave shortly thereafter or at least before the conference is over. I realize that a few, a very few, men have a justifiable reason for such action. But many who do this have no reason whatsoever for their attitude and actions. Some preachers have a reputation as "preach and run" preachers. Many of the other preachers feel that these preachers want them to listen to their preaching, but then these "hit and run" men do not want to listen to other preachers. This is harmful to a conference. I just have never understood this. I have always felt that I could get more out of a conference than I could give to it - and I believe this has always been the case in reality. "Preach and run" preachers harm themselves and the conference. Please understand that I am talking about those who have no justifiable reason for such. I have nearly always been at a conference when it started and stayed until it was over. When I have not done this, I have had a justifiable reason, and I have even then hated that it was that way. I know that being there for the whole conference has always added to my blessings.

Now, this goes for those who attend as well. Many come after one or more sessions have taken place, and still leave early. Well, brothers and sisters, we are glad to have you even for one session or even for a part thereof. But let me kindly say that you usually could be here for more of the conference. Usually your reasons are not good ones. You miss much of the blessing you could have by doing this. You have made the trip. You have spent the money. Why not get all you can out of it? You say, "I need to get home". Do you really? Why? So, you will get home a little later by staying for the last session. So what? What will you do when you get home? Few of you work the next day. Lost sleep can be made up later. You will not have opportunity to have the great blessings you could have had until next conference; in fact, you will never be able to regain the blessings you have missed. This puts a problem on the host pastor. He must try to juggle his speakers so as to not put the same people for the last two sessions each year. It sometimes hurts those who preach at those sessions. Hey, a little "golden rule" theology may be in order here.

Well, that is about enough for now. Please know that we want you for our conference, and for any part of it you see fit to attend. Please know that I will try to understand when a preacher is not present for the whole conference. It would be helpful and courteous, unless you know that I already know, if you would tell me you cannot be at the whole conference, and explain why to me. I am not an unreasonable man.

Oh, please come to our conference. We desire that as many of you as possibly can will be with us for this time of great blessings from the Lord. Your presence will add to our blessings, and the conference will be a blessing to you. Start making plans now to be with us for this event. It would be good for preachers to attend this, even if they are not on the program. They would receive many blessings. They could be a blessing to the conference even without speaking - and who knows but that eventually they would be invited as a speaker. It would be good for unmarried men and women - young or otherwise - to come to the conference. Who knows what added blessing God might have in store for such. I have known of such added blessings. But, of course, the main reason for coming should be to experience the blessings of the Lord at the conference. I do earnestly invite every reader of this paper, who possibly can, to attend this conference.

Please pray for this conference. After all, the main thing is that God would bless us; and God's blessings often come in answer to prayer. Yours for a great Bible Conference at Calvary Baptist Church, May 25-27.

WHY I LOVE

(Continued from Page 2)

cause Christ gave them to His Baptist churches, therefore, I love a Baptist church.

Many more reasons could be given as to why I love a Baptist church. But I give one more ere closing this article.

V. "...I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

I love a Baptist church because the church is engaged to Christ, and the only way to be in the bride of Christ is to be a loyal, faithful member of a Baptist church. Now seriously, brethren, this is the only position on the bride that makes any sense at all. Please consider and reconsider this subject until you see the glorious truth of a Baptist bride.

Surely all the saved will not be in the bride. Revelation 19:9 clearly informs us that some will be only invited guests at that glorious wedding. Psalm 45:13-15, and Song of Solomon 6:8,9 assuredly inform us that there will be the king's daughter and her companions--there will be

one who is precious beyond all others in the eyes of the heavenly bridegroom. There is not the shadow of the ghost of a reason for even imagining that all the saved will be in the bride. This theory was invented to get man in the bride over there, who despise the Lord's church here and now. I insist that if they won't get in and serve in the Lord's church here while the battle is going on, let them stay out of it over yonder when payday comes.

Beloved, the bride is an elect people from among an elect people. Not all of saved mankind will have that most precious of all the rewards. The bride must make herself ready. Her wedding garment must be woven by the righteous acts she performs in obedience to the Word and enabled by the Holy Spirit.

Beloved friends, I tell you that earth has no honor to bestow upon its favored ones that can even remotely compare with being in the bride of Jesus Christ. Who is this heavenly bridegroom? Why, He is the Lord Jesus Christ. He is the fairest of ten thousands of thousands. No mortal can with Him compare. Surely, if our eyes have been en-

lightened to see the beauty of the Lord Jesus Christ, we will want to be in that bride of His. There are some of my dear friends who do not see as yet this precious truth of a Baptist bride. I would recommend the subject to your thoughtful consideration. How I thank God for John R. Gilpin, who preached the first sermon I ever heard on this subject, and was used of God to help me see this precious, sanctifying and encouraging truth. Brethren, this doctrine is true. Preach it for exhortation. Preach it for revival. Preach it for comfort. Preach it emphatically and often.

Now, since I love the Lord Jesus, and since loving Him, I can conceive of no more wonderful thing than being in His bride. I am most clearly informed that I must be in His church here, and be a loyal and godly and faithful member of His church to be in His bride. Since His church is a Baptist church, therefore, I love a Baptist church.

Conclusion: Brethren, study the two messages on this subject. Hold yourselves and your people to this truth. Let a man be filled with a deep and burning love for the Lord's church, and that man will be faithful, he will give, he will learn, he will serve, he will live right, he will be the kind of member we want our people to be. But let a man's love for the Lord's church wax cold and his giving will fall off, his attendance will become spasmodic, his life will become marred by sin, his service will be cold and indifferent. We must, under God, and empowered by the Holy Spirit, bring our people to a love for the church, or we cannot do what we ought to do, and what we want to do, for our blessed Lord.

Yes, I love, love sincerely and passionately, a Baptist church. May God bless you all.

FORGIVING

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Number Two: He forgives all believers! Peter had sinned by denying his Lord. He thought he was beyond forgiveness. After the resurrection, the angels told the women "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you" (Mark 16:7). Here is a very tender note. Our Lord knew that Peter would still be especially downcast because of his denial.

Peter had sinned the worst of the apostles, but even he could meet the risen Lord! From the greatest to the smallest, God forgives all of them. Some will forgive all but the preacher! Some will forgive all but their mates. Some will forgive all but their dear and close friend. We are to forgive like He does - forgive all believers!

Number Three: He forgives all the time! I John 1:7, "the blood of Jesus Christ his son cleanseth us." Cleanseth is in the present tense. This means all the time - continually. The door of forgiveness is never shut! He never says, "Wait until later." He forgives now, completely; and never brings the wrong up again. Rabbis taught to forgive three times a day. Peter thought he was gracious forgiving seven times a day. The Lord said four hundred and ninety times a day! Matthew 18:21-22. We are not like Christ by telling

others, "Let me think about forgiving you after prayer and I will let you know later." We are to forgive like He does - forgive all the time!

Number Four: He forgives outside of ourselves! Ephesians 1:7, "the forgiveness of sins, according to the riches of his grace." Ephesians 4:32, "even as God for Christ's sake hath forgiven you" Isaiah 43:25, "I, even I, am the that blotteth out thy transgressions for mine own sake." God never says, "I think he is worthy of my forgiveness." Or worse, "Wait until he is fit for My forgiveness." If God forgives in this way, we all would be lost! Let us learn to forgive by grace and not by worth. We are to forgive like He does - forgive freely!

Number Five: He forgives when one repents! Acts 3:19, "Repent ye... that your sins may be blotted out." Luke 17:3-4, "if he repent, forgive him... to thee, saying, I repent; thou shalt forgive him." God, in His holiness, will not just overlook our sins. Sin must be forsaken. It is a sin not to forgive people, however, it is also a sin to overlook sins without them being properly dealt with. We are to forgive people when they repent. Forgiving people without their repenting of the wrong is harmful to them. It is not an act of love to forgive without others repenting! We are to forgive like He does - forgive after repentance.

This lesson is important for God will only forgive us as we forgive others. Matthew 6:12, 14-15 with Mark 11:25-26. What height of hypocrisy to come before God for forgiveness when we do not forgive!

ESCAPE

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prisoners. Eventually, he talked her into helping him escape from the prison by helicopter. As is often time the case, they only jumped out of the frying pan into the fire, for they both were captured and placed in prison.

Perhaps some of us are familiar with the greatest escape artist of all times; Houdini. He died in 1926. He routinely escaped from locked prison cells, boxes that were nailed shut, coffins, watery graves and anything that offered a challenge and caught the eye of the public. The only thing he was unable to escape was death. However, before he died, he did make a date with his wife to return from the grave if it were possible, and meet her at a certain place at a certain time. She kept this vigil for several years but so far he's a no show.

In today's complex world, both old and young alike, face a multiplicity of problems that seem impossible to solve. Many people, and especially our young people, seek to escape rather than face, and perhaps solve their many problems.

In our world today, and I refer mainly to our older heads, we have seen a tremendous escalation of the use of alcohol, tobacco, coffee, cocaine, marijuana, valium, sleeping pills, and many other drugs; both prescription and non-prescription. Mr. Bush tells us we are in the midst of a national cocaine crisis. I am sure he is right. We have also seen a

tremendous increase in mental breakdowns and suicides, especially among the very young, not to even mention a thousand fold escalation of children running away from home. We have also seen a tremendous increase of divorces and splitting apart of families.

Now, as little as we might think about it, most of these things are signs of one primary thing: people trying to escape their problems. Somehow, people are led to believe that drink will help solve their problems; that drugs will give relief, that sleeping pills will enable one to wake up and by some magic, all will be solved or at least better. The son or daughter who leaves home thinking they will escape all their problems, only find themselves entangled in another set of even more complex and impossible set of problems. The old adage, "the grass looks greener on the other side of the fence," certainly seems to hold true today.

On the show "An Emergency in the Emergency Room," it showed a young black man who had smoked cocaine for three straight days, strapped down to his bed, quivering and making sounds like a wounded animal. As I beheld that sight, I said to myself, "what kind of problems can he possibly have that are greater than the ones he presently has, and now, not only he, but all of society has?" The doctor cannot solve their problems. Society cannot solve their problems. Who can? The truth is, virtually no one can help them but God and they, themselves.

Probably, all of us want to escape most problems. This is human nature. The difference between us and them is the way we go about it. There are both destructive and non-destructive ways of trying to solve our problems. One might use reading a book or listening to some beautiful music as a momentary escape hatch from our problems. Others might use conversation on the telephone, or a walk in the country or some other diversion as a momentary escape. One might do as the 12-year-old boy in Ft. Worth did: he had a problem with his teacher, she would not let him in the room. So he took a knife and killed her. Though none of the above things actually solve our problems, the positive ones give us relief for a moment and enable us to get things more in perspective.

We more mature Christians know there is no magic bullet. We know that our only escape is in our faith in God and giving ourselves to the Lord in such a way that He either helps us solve our problems or shows us how to learn to live with them. Paul had a problem he called "a thorn in the flesh." He prayed three times to be relieved of this. His answer was: learn to live with it. This certainly teaches us that in some cases, it is better to learn to live with our problems than to escape them entirely.

However, on the other hand, there are some things we can escape and the Lord wants us to escape. For example:

I. FROM OUR SINS

1. We want to escape and God

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The Baptist Examiner Forum I

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

Should a woman who has an unsaved husband who opposes and ridicules her going to church, wear a head covering in the church? Does not doing so show her obedience to her husband? Should she be obedient to and honor such a husband?

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I will sight two verses concerning this question in order to answer both parts.

I Corinthians 11:13, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Please read verses 1-16. I cannot see where one circumstance has to do with the other. The head-covering more than just shows a woman's submission to her husband. If that were all, then it would be required for her to wear it at home also. The woman's head covering has mainly to do with her attitude in the worship service whether her husband is saved or not. Whether her husband is opposed or not should have no bearing on the matter as long as she remains faithful to the Lord. The head covering is a commandment of the Lord and should be obeyed. If the woman has done anything to disqualify herself from wearing the veil, she should not restrain from wearing it, but rather get her heart right with God. This same principle will apply to a woman who is a widow, or has never been married. As to a young girl, again I must apply the principle that the woman's head covering is not just to show subjection to her husband, but also and more importantly to show her reverence to the Lord in the assembly. Therefore, a young girl, as soon as she is saved should then practice this commandment. She not only honors God in doing so, but it is good practice for her future service.

As touching the second part of the question, please notice I Peter 3:1 2, "LIKEWISE, Ye wives be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." Your obligations as a wife are the same whether your husband is saved or lost. Your first obligation as a Christian wife is your Christian testimony before him. Your Christian life is likely to be watched and noticed more than if your husband were saved. I Peter 3:2 says, "While they be-

hold your chaste conversation coupled with fear." The word "behold" means to physically look upon. He will notice whether your life measures up to what your mouth professes. The word "chaste" literally means pure from every fault. Nevertheless, a Christian wife should honor her husband as much as possible, as long as she does not have to compromise the Word of God. Please understand that I am not suggesting that any wife neglect her husband, or her home for church activities. One does not justify the other. On the other hand, she must remain true to her Lord. Thank you for your question.

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Please read 1 Corinthians 11:1-16.

I am sure that most of us are familiar with this portion of Scripture and its many arguments and interpretations. Before we answer each part of the question, we need to remember some basic things taught in this portion of Scripture, as well as in one, or two portions. The divine order (I Corinthians 11:3), or hierarchy laid out by God is the ranking order of: God, Christ, a Christian man, and his Christian wife. This is the case in the home and the local church. No one person is better than another; however, or has a greater, better, or more advantageous position, either ethnic, social, or sexual, Galatians 3:27,28. 2. An uncovered (veil, head covering, not hair) woman, no matter her motive, outwardly shows rebellion to God's ranking of a hierarchy of authority, I Corinthians 11:5. 6. Prostitutes were often shorn in Paul's time. A Christian woman would not go out in public dressed like a prostitute. Neither should she participate in a worship service without a head covering, as Paul then says that no head covering is the same as being shorn, or looking rebellious; I Corinthians 11:5. 3. Christian women ought to recognize and demonstrate their submission to God's order in the local assembly on account of the angels who are there. We are speaking of the holy angels who have no insubordination in their ranks as to God's order of things.

With these things in mind, we say "yes" a woman with an unsaved husband who opposes her, should wear a head covering in obedience to God's order and on account of the angels. An unbelieving husband receives some

blessings through the believing wife, and the words of I Corinthians 7 must be taken into account. Wearing a head covering shows obedience to a saved husband, not an unsaved man. She should follow the verses in I Corinthians 7:10-17 as God leads.

A widow, or an unmarried woman should also wear a head covering for the reason of demonstrating their recognition and submission to God's divine order and on account of the angels.

I do not know that there would be a particular age for a young girl to start wearing a head covering other than the time that she comes to understand the full significance of doing so. At whatever age the Lord quickens a female, this teaching as well as the whole counsel of God, is to be taught according to the progress capacity of the individual. In our present day it seems so much easier for believers to by pass, or explain away questions such as this one. How happy will be those who recognize, believe, and practice the whole teaching of Scripture.

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I Corinthians 11:10: "For this cause ought the woman to have power on her head because of the angels."

We have several question that we must deal with in this answer, therefore we must be brief with our answers. Let me state from the beginning that I believe a woman ought to have her head covered while in the church services. I also think that to say that her covering is her hair is an assumption that has no Scriptural backing; that is, to the extent that the woman does not need anything else on her head besides her hair. I know this; if a woman's hair is all Paul speaks of in this chapter, then it is wrong for a man to be in church with hair on his head. Read this chapter and every time the word "cover" or "covering" is used, substitute the word "hair" and see how ridiculous it sounds. I also know that we have no right to say that this was just a custom, or that it was unique to the church at Corinth. I could as easily say that the rules about fornication in chapter five, or the rules about tithing in chapter sixteen only applied to Corinth, as I can say that the head covering does

not apply to modern churches. The fact is that most women do not wear a head covering because they do not feel fashionable in them. I had one woman tell me, "I don't care what the Bible says, I am not going to wear a hat." Though many would not make this statement, there are many women who live this statement. I also mention that this is not a non-essential. There are not any non-essentials when it comes to serving God. Let us now answer these questions one at a time.

I will not write out the questions again here, I ask you to refer to the questions at the top of the forum. First question; Yes, a woman should wear a head covering even if her husband is not saved and ridicules her in her religion. Her doing so does not just show obedience to her husband, but more importantly shows her obedience to God. The wife's obligation to obey her husband only applies when that obedience is "in the Lord." Even if her husband ridicules her, she should still honor the position God has given him as her head. She should still obey him in the Lord. She is not to obey him when he tells her to do something contrary to God's Word. Let me give you an example. The unsaved husband tells the saved wife to stay home from church. She should go around, under, over, or whatever she has to in order to get to church. Yes, she should wear a head covering because of the angels. Regardless of her husband, the angels are still present in the assembly.

Second question; Yes, if a woman is a widow or has never married, she should still wear a head covering. The reason for the head covering is not just because of the husband, but is to show the position God has given the man. It is also because of the presence of the angels.

The third and last question: Yes, if the young girl is saved, she should wear a head covering. Some might argue that lost people should wear a head covering. This would not hurt anything, but I believe we must deal with the obligations of saved church members. Paul is not writing about what all women must do, but is concerning himself with the membership of a true church of Christ. The age a young girl should start wearing a hat or head covering is the same age as her conversion.

Let me close this answer with a plea to the women of true churches to be obedient to this command. God will surely reward those who are faithful in this area. Let me also say a word to the husbands. Try and be the type of husband that you should be. Make your wife proud to wear a head covering and thus show her subjection to the husband God gave her. Love her according to the Scriptures and treat her with kindness and consideration. May God bless you all.

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"BE followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember

me in all things, and keep the ordinances, as I delivered them to you. But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:1-3).

These verses tell us that God has ordained that the man is the head of the woman. There is no exception to this ordinance as to being married or unmarried, young or old. Therefore all Christian women regardless of the marriage status, regardless of age, should submit to this ordinance. How are the Christian ladies to show that they have submitted to this ordinance? In verse 5 of this chapter, it is indicated that one way of showing this submission is for the lady to have her head covered while she prays or prophesies. There are different views as to what is this head covering. Some believe it to be a hat or veil to be worn during the church services, while others believe the hair covering of verse 15 is that covering. Regardless of which view is correct, unless the lady has submitted to this ordinance in her heart, neither method is pleasing in the sight of God. The Holy Spirit has said that what pleased God was not what the women wear in the way of clothing or ornaments, but what is in the heart. "Whose adorning let it not be that outward adorning of plaiting of the hair, and the wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).

As to the question concerning the woman who has an unsaved husband, The Holy Spirit has given the answer, "LIKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation (conduct, or manner of life) of the wives; While they behold your chaste conversation coupled with fear" (I Pet. 3:1, 2). This tells that the wife, even though married to an unsaved husband, is still to be in subjection unto him. This means of course in all things which are not in opposition to the commands of the Lord. Our Lord must come first in all things. If there is a conflict between man's demands and God's commands, "We ought to obey God, rather than men" (Acts 5:29).

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wants us to escape our sins. There is no single problem as overwhelming as that of our sins. If you are not a Christian, then you will have to face this overwhelming problem. Most do not want to face them and try to escape by using all kinds of temporary solutions.

2. One great escape mechanism is that of procrastination. "Don't face today what I can put off until tomorrow." Even though it seems to give temporary relief, it will not really solve the problem.

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Should a Christian participate in dancing of any kind?

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Biblical references to dancing can be grouped under two heads: the dance of public rejoicing, and the dance which was more or less an act of worship. The act of public dancing was practiced after a victory in battle or during the observance of a feast. "And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music" (I Sam 18:6). It was usually only the women that danced, and when they danced, it was in a group.

The dance, as an act of worship, was performed by David in front of the ark. "And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart" (II Sam 6:16). There are also general references to the use of dance in worship. "Praise him with the timbrel and dance: praise him with stringed instruments and organs" (Ps 150:4). There are more of these references found throughout the Old Testament. It is also evident that these forms of dancing were approved of by God.

Now, when something is approved of God, the devil will usually use that which is good and turn it into evil. So is the case of the dance. We find that the dance which was approved was turned into something that is used for evil. "And it came to pass, as soon as he came high unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount" (Ex 32:19). That dance used by a group in worship, can be turned into evil by an individual. "And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee" (Mark 6:22).

The dance is not used in a religious manner today, however, that which is the offspring of the ritualistic dance used around the golden calf and the enticing dance of Salome are. The ends of these

dances were the destroying of lives. Dancing today is a social amusement and is used in most instances to promote that from which it sprang, evil. So, should a Christian participate in dancing of any form? No.

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Ecclesiastes 3:4 says, "A time to weep, and a time to laugh; a time to mourn, and a time to dance." II Samuel 6:14 tells us that David danced before the Lord. When the Bible mentions dancing, I think it has reference to one dancing alone. I would be hard to convince that two people could dance close together without getting worked up in the flesh, and that could later lead to sin. Jesus said in Matthew 5:27, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. Vs. 28 says, "...I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

This should give us some idea of what could happen. The flesh is weak and the sin promoter, Satan, is strong and will lead good people to go astray. The best one can do is not to tempt the flesh or he may fall into sin, and dishonor his Lord.

The question is should a Christian participate in dancing of any kind? I Thessalonians 5:22 says, "Abstain from all appearance of evil." Most everywhere that there is dancing, there is loud music and dope and booze. The music will harm your ears and the dope and booze will harm your body and cloud your thinking. Christians, the best we can do is steer clear of these places lest we get caught up in great sin and ruin our testimony to the extent that we could be of no value to the cause of Christ.

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The religious world in this day in which we are living, does not have much to say against dancing. In fact most Christians, or maybe I should say church members, have an idea that nothing is wrong with dancing. They say that it is good exercise and good social activity.

It is sad to say, but it is true,

many who wear the name Baptist, participate in dancing of some sort or other. Some churches even have dancing in their program of entertainment.

Sound churches in times past would not stand for their members to go dancing. Not only that, they would not allow the women to go to the beauty parlor; however, most didn't even want to. But now, going to the hair dresser is a common thing with all.

Dancing is a form or type of reveling. No Christian should participate in dancing. Our forefathers use to call the dance hall the devil's house. Dancing goes along with other types of entertainment which is pleasing to the flesh, such as gambling and drinking. The Bible is against such.

Dancing is of the flesh. Works of the flesh are condemned by God's Word. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

Sound churches should take a more firm stand against the things of the world. Dancing is of the world, and we are not to love the things of the world. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (I John 2:15).

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Dancing, in most cases, is associated with drinking. And usually where there is drinking there is trouble and no lack of sinful activity. Christians are told throughout the Scriptures to be separate from worldliness and sin. There are very few places, if any, where dancing takes place that you could be a testimony for the Lord.

In Romans fourteen verses 12, 13 Paul said... "every one of us shall give an account of himself to God." And be careful not to "...put a stumbling block or occasion to fall in his brothers way." Consider who you represent in this world, and seek His approval of your activities.

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This is the world's way of solving the problem. It is like taking spiritual cocaine. It is like taking a procrastination pill and getting some relief. But on the morrow, it is there again, gnawing away at one's innards.

The writer of Hebrews asks: "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" (Heb. 2:3).

3. Some think the solution offered by the Pharisee, which was good works and self-righteousness, will get the job done. He reasoned: "...God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11). It may sound good, look good, and the world will applaud, but it offers only a temporary escape. The Scriptures are clear: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

4. There are many more ways of escaping the problem of sin offered by the devil and the human mind but it hardly seems worth the time to mention them. The only divine way of escape offered by God is: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). In a sense, there is a magic bullet. Simply by faith in Him, and His substitutionary death, we have our sin problem solved, and not only solved, but solved forever.

II. FROM HELL

1. Don't you want to escape Hell? I certainly do! Of course, we have to be convinced there is such a place before we will determine to escape it. Can you believe that anyone would be foolish enough to go there? Well, believe it, there are millions there and millions on the road.

2. Can we prove there is such a place? Yes. Logic and reason demand it. Does it make sense that a man can commit some terrible crime and never be punished for it? If there is no hell, then that is exactly what we are faced with. If a man kills several people, and even if they put him to death for it, the death penalty can only account for one death.

Has anyone ever gone there and returned to tell us about it? No, but we have the next best thing: a message from one of its occupants. The gist of his message was "don't come here."

3. I don't want to go to a place where "their worm dieth not and the fire is never quenched." Fire and worms have never appealed to me as decent bedfellows. A few days ago, my wife excitedly called to me from the back yard of the parsonage where we are living. I could not imagine what was so important. After arriving to where she was, she showed me worms, millions of them! They were eating up all the leaves on two pecan trees that stood in the backyard. (I could hear them enjoying their lunch!) If I had not been against Hell before, that sight of millions of worms on those trees would have done the

trick. That is what you will be looking at if you don't make plans to escape Hell.

4. Just think, if you go there, you will take up residence with such as Hitler, Nero, Stalin, and of more recent origin, Mr. Ted Bundy, who murdered so many poor women and children. Somehow, they don't appeal to me. How about you? It is a place of punishment, so I am certain these terrible people will scream throughout eternity about their terrible crimes against God and humanity. Just think, there will never be a moment of rest or relaxation, for all eternity!

And how shall we escape such a terrible place? Jesus said: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). There is the promise of escape from this place, based on the Word of Jesus Himself.

III. FROM JUDGMENT

Listen to these words: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

1. Would you like to be a part of that scene? Not I. Probably most of us don't like to even stand before an earthly judge. Have you ever been to court? It is not a nice scene. If it is for a serious crime, people are standing around with guns, prisoners are in irons. It is not a very humorous scene. People look stern. Lives are on the line. Lawyers are hoping they have the goods to defend their client.

2. The scene before us is one where there won't be any lawyers, no defense. So far as we know, there won't be one word spoken by the defendants. They are standing before a judge from whose face the earth and sky cannot stand. And to think all the unsaved of all the ages will have to stand before Him. I really can't imagine how they can stand if the earth and sky can't. And there the record will be viewed of all the works of every unsaved person. They will not be able to deny one single thing.

3. And how can one escape this terrible scene? By making sure your name is in that book of life. Our text says that every person whose name was not found in that book of life, will be tossed into the lake of fire. And how

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does one make sure his or her name is in that book? By receiving Christ as your Saviour.

IV. FROM THE TRIBULATION PERIOD

1. Some people don't believe we will escape this terrible time that is coming on all the earth, in which the anti-Christ will rule all the world and no man can buy or sell without his mark. But I do. But if you aren't saved, when the Lord comes back, you will be left here and it is going to be a terrible time. And that is not all, it is possible you are sealing your doom when you neglect your soul's salvation. II Thessalonians 2:11 says: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." I certainly don't know who will or will not be saved but I do know that life is uncertain at best and it is foolish to mess with God and eternity.

Do you want to escape from your sins, from judgment, from hell, from the terrible tribulation period? You can. Not by using drugs or going to a shrink. No. It is all in Christ Jesus. Why not come to him now?

BIBLICAL

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trines of grace are tramped upon by this imbalance. The churches who have these practices are normally well indoctrinated, but they do not experience growth outwardly or inwardly.

I believe we need to look at the Scripture for an example of how to deal with sinners, lest we be moved into one of these hurtful heresies. Let us first notice the example of Peter in Acts 2:38-40. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." In these verses we see that Peter preaches responsibility. His first point is repent. Repentance and faith are inseparable. You cannot truly believe without first coming to repentance. The modern evangelists that exhort people to make a decision for Christ today, have omitted the Lordship of Jesus Christ. You cannot believe in the Lord Jesus Christ apart from true repentance. Nowhere in the Scriptures does it say "just accept Jesus as your saviour." However, Scripture does say "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). A person is brought to repentance by recognizing the rightful Lord-

ship of Jesus Christ. He will not come to repentance apart from the Lordship of Christ, and if there is not any repentance, there cannot be any faith, and therefore no salvation. If we are truly to preach the gospel, we cannot omit the Lordship of Jesus Christ nor the responsibility of man. Again in verse 35, Peter does not just leave repentance hanging, rather he says, "repent and be baptized everyone of you." Of course, baptism is not a means unto attaining salvation, nor does it in any way wash away our sins. Baptism is a symbol, an outward sign, a picture if you will, of what has already taken place in the heart of those who have experienced a new birth. The new believer has been enlightened to know that the death, burial, and resurrection of Jesus Christ from the dead is their only hope of salvation. In coming to this truth, the new believer has died to his old way of life, and through the new birth and indwelling of the Holy Spirit, he shall have a new life, new desires, and goals. Peter, through the command, "repent and be baptized," is pointing out to them the importance of making a public statement of faith in Jesus Christ, as well as the importance of becoming a church member after one has been saved.

Let us notice further that Peter in being evangelical, does not depart from the sovereignty of God in his preaching. Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Peter makes it plain that the promise of eternal life is only to those whom God shall call. It is obvious that Peter does believe and preach limited atonement, even to the lost. Many of our brethren have adopted certain methods in which they will not preach anything to do with the Sovereignty of God when unbelievers are present. These preachers normally preach the same kind of evangelical messages you could hear at any kind of so-called Baptist churches on Sunday morning; then on Sunday night they will preach a moral lesson, and save doctrine for the mid-week service. Brethren, we should not be ashamed of anything we believe. Furthermore the power of the gospel is not lessened through the doctrines of grace. You cannot preach the responsibility of man apart from the sovereignty of God and present a clear picture any more than you can preach the sovereignty of God apart from the responsibility of man. If we attempt to separate these two truths; then one side tends to Arminianism, and the other tends to hardshellism; but the truth is in the middle. Peter gives us a fine example of balance in this text. Let us strive to follow the example.

Acts 2:40, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Notice the words, "save yourselves." Peter is exhorting them not to perish with the rest of the world. He is urging them to be saved; to action the truth he has preached to them. We should invite the sinner to trust Jesus Christ; we should urge the sinner to repent and believe the gospel. I have often heard it said that the gospel is a proclamation and not an invitation. I understand what is meant

by this statement, but are not the words "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) an invitation? The very word "come" is an invitation. It is hard for me to imagine any of the apostles preaching, and then saying, "all right now, if you are one of the elect, you will come, but if you are a goat, you won't come." Yet, this is often our attitude. The doctrine of grace does not erase human compassion, nor human responsibility. Therefore we need to warn the sinner of his plight without Christ, and invite him to come to Jesus Christ. Let each of us pray that God would give us the right spirit and attitude in dealing with sinners. Oh, it is so true that a goat will never become a sheep, but we cannot tell a goat from a sheep until one is brought into the fold.

Now let us look at the example of the apostle Paul. Acts 24:25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Notice that Paul reasoned with Felix. Paul strove to answer Felix's objection and to show the error of his beliefs. We must, if we are to effectively preach, get on a level where the common man can understand our preaching and teaching the truth, and in so doing, we will answer man's feeble objections. Paul reasoned of righteousness, the fact that man is a sinner, and cannot become righteous through any act of his doing. He next reasoned of temperance, the fact that man is in bondage to sin and cannot overcome sin, that if man is to change, he must be born again. He then reasoned of judgment to come; he warns Felix that God will judge sin. Too often we preach something that is true, but do not give enough explanation. For example, telling a sinner that salvation is all of grace is true, yet the sinner needs more instruction and explanation if he is to trust the Lord and be saved. Brethren, let us strive to teach the Word of God, to warn the sinner, and invite him to trust in the Lord Jesus Christ. Preaching is an awesome responsibility, and only those who strive lawfully shall be crowned. Brethren, we need to follow these Biblical examples.

TRAPS

(Continued from Page 1)

(Gen. 4:1). "Adam knew Eve and she conceived."

Sex is not a sin. It is a gift from God. You and I are here because of a sexual relation between our mothers and our dads.

The sexual relationship becomes sinful when it is practiced outside of marriage. Then it is called fornication. The Greek word is "porneia." This is where we get the word "pornography." Fornication has to do with any kind of unlawful sexual activity. Any kind of sexual activity outside of marriage is a sin! (I Cor. 7:1-2; Heb. 13:4) Take the time to read these verses of Scripture.

The devil and his workers have used this very sacred and beautiful gift of God in a perverted way to lead many down the street of destruction. It is one of his "fly-traps" and one of his dragon pits.

Oh, hear me this day, God calls fornication sin, and a very serious matter. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18). It is a sin that will affect you for the rest of your life. As God says, it is not only a sin against Him, but a sin against your own body.

Aids is a direct result of fornication, as are many venereal diseases. Child porn., illegitimate births, homeless children, abortion, white slavery, adultery, prostitution, homosexuality are all products of fornication, or sexual activity outside of marriage.

How can you avoid this trap? First of all and most importantly, do not listen to any advice unless it comes from the Word of God. Second, read your Bible and know in your heart what God has to say about these things. Third, study what God has to say about it with your friends. Fourth, if you have a boyfriend/girlfriend, read and study what God has to say together. Fifth, holding hands should be as far as it goes in your romance. Holding one another and kissing will only start you down that street which leads to Satan's trap.

Am I saying that kissing and hugging is a sin? No, I am not saying that kissing and hugging is a sin. It is the way that people express affection for one another. But when kissing and hugging is practiced between male and female in the form of petting, it is sure to stir up the natural lust that lies within the sinful nature. At this time it becomes sin.

The old devil is telling you through movies, television, music; school sex education, movie/sports star lifestyles, friends (so-called) peers and many other ways that sexual activity is o.k. before you get married; that it is a lot of fun; that it is a normal, healthy human expression; that it is the most important thing in life; that it is the only way to be popular with people; that it is the only way to prove your true love to your boy/girlfriend.

The result of this satanic, perverted teaching leaves 40% of all women getting pregnant not yet married, and 28% of those aren't married when they deliver their children. This does not count those who have an abortion when they find out that they are pregnant. Boys with children, not able to provide for them or be a dad to them, having to quit school and take a lower standard job to support the girl and the child.

Please be advised that no matter what you feel you have to prove to your peers, or the one you love, sex does not make you a man or a woman, it makes you a sinner against God!

Sixth, talk to your parents about things you don't know and about things you want to know about sex. (Parents must be ready and willing to answer any and all honest questions). Seventh, wear clothing that will not cause your friend, or friends to sin in their heart by lusting. Jesus said, "...whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Shorts and bikinis should be banned from the face of the earth. Eighth, above all, talk to God and ask Him to help you

and make you wise.

Drugs and alcohol: Sooner or later, if you haven't already, you will be invited by someone to take a drink of liquor or beer, or use drugs in some way. When that happens to you, turn and run as fast as you can.

Like fornication, alcohol and drugs will lead you into many other sins. It will open the windows of your soul and allow demons to take control. (A believer can never be possessed by a demon, but demons can and will take control of your flesh.)

Just recently there was a murder committed in Mexico by some Satan worshippers who offered a young college man as a human sacrifice; namely his brain and his heart. They believed that by this ultimate sacrifice Satan would protect them from the law and make them prosperous. No doubt these were demon possessed.

Scores of deaths occur every minute that are alcohol or drug related. One of the former pastors of this church lost two children at the hands of drunk drivers. Drugs and alcohol claim more lives in this country than wrecks, shootings, stabbings, overdoses, rapes, robberies, police killings, gang wars and who knows what else.

These things do more to you than just make you dizzy. If you just want to get dizzy get on a merry-go-round. Don't take a trip on alcohol or drugs.

Alcohol and drugs will make you drunk. The proper term is "intoxicated." The root word is "toxic" which means poison. Webster's New World Dictionary defines intoxication thus: "to poison, to smear poison, to make drunk, to excite greatly to a point beyond control". It will cause you to think, act, and do things that you would not normally think, act or do. You are controlled by demons who are out to destroy you, your family, your friends, and your church. It is spiritual poison as well as physical.

Fifteen Steps Through Intoxication:

1. The first drink enters the blood in a few minutes, depending on height, weight, age and sex (females sooner than males).

2. Substance travels to the brain.

3. The victim becomes slightly dizzy and he feels flushed.

4. A signal is triggered in the brain calling for more. The resistance of the human spirit has already been lowered at this point.

5. By the time the second drink of alcohol enters the blood the first drink has begun to alter the mood, and depression has begun to take affect.

6. The victim is now ready for Satan's first lie. He tells you that you are stimulated instead of depressed; high instead of low.

7. The brain is now calling for more substance.

8. Satan tells the second lie. "If you take more substance you will feel even better." This is a half lie which is worse than a whole lie. While the body does in fact feel lighter and less sensitive to pain, the mood becomes more and more depressed.

9. The brain begins to call for more, more often. The victim starts to lose control because their spiritual resistance is being lowered and the windows of the soul are being opened wider. The (Continued on Page 8, Col. 2)

STUDIES IN ACTS

by Willard Willis

"And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years" (Acts 7:6).

Stephen, as he speaks to the Sanhedrin, and as he draws closer to his death, states that Abraham's seed sojourned in a strange land. The word "sojourn" means to have no permanent residence. The land of Canaan and the land of Egypt were both strange lands to Abraham's seed. The reference, however, is to Egypt. They, in this strange land, were under evil taskmasters, taskmasters who afflicted them. Their stay in the strange land and under evil taskmasters lasted four hundred years. It has been 496 years since Columbus discovered America. We, by comparing the two, can get a feeling for how long a period the four hundred years was.

It appeared, then, that God lied to Abraham when He promised him that he, through his seed, would inherit the land of Israel. Four hundred years in a strange land, in fact, is like planting corn 400 feet under the ground and expecting it to spring forth and to produce ears of corn.

It was not only that the promise was buried beneath 400 years, but these were hard years. They were years, humanly speaking, that would prevent the promise from ever being realized. These years were as if the promise had been planted beneath iron. God, humanly speaking, made the matter worse by assigning a shepherd (Moses) to liberate the Jews from Egypt. The Scriptures inform us that shepherds were an abomination to the Egyptians. We are to see, of course, that God shut up the promise so that they had to look entirely to Him to keep His Word. God acted in this manner so that no flesh could glory in His presence.

"And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place" (Acts 7:7). The road that led to the fulfillment of the promise was an extremely difficult one. It was made difficult by Satan -- Satan who tried to prevent the fulfillment of the promise. I'm, in fact, reminded of Psalms 76:10 where we are informed that, "...the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." God, then, caused the stay of the Jews in Egypt to praise Him. They, in fact, were made to look entirely to Him. Egypt was Satan's agent in fighting against God and His promise. Egypt, therefore, had to be judged. Part of God's judgment has already been vent upon Egypt; and the balance, no doubt, is still being executed and will be executed.

God, then, in the Scripture before us, promised two things. He promised to judge Egypt who was against the promise, and He promised to keep His promise. The barrier, in other words, would be removed and judged; and they would enter into their inheritance. "And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth

day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs." -- Acts 7:8.

We were informed in Acts 6:15 that Stephen's face was as though it were the face of an angel. It is not said whether or not his face still had this appearance as he continues to speak, but I don't see any reason why it should have changed. All who were seated before Stephen, up to this point, were in complete accord with all that he said. He, after all, was stating historical facts.

God, in keeping His Word and fulfilling the promise, gave to Abraham the "covenant of circumcision." The word "covenant" denotes an agreement between two or more parties. This agreement is usually sealed by



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pledges, seals, or sanctions. The agreement before us was that God promised to give Abraham the land He had promised him, and that He would make him a great nation. God's covenant was to be sealed by the act of circumcision on the part of Abraham and his posterity. The act of circumcision was intended to mark those under the covenant as a peculiar and particular people.

Our text informs us that "Abraham begat Isaac and circumcised him the eighth day." Abraham, in other words, accepted and honored the agreement. We have a voice mail system (VMX) at the office. I phone my voice mail messages to many people, and most people will VMX me back with the word that they received my message and are proceeding accordingly. His action stated that he believed God and that he, by faith, would be looking for the promise to be fulfilled.

Stephen proceeded to point out that after Abraham circumcised Isaac, Isaac begat Jacob; and Jacob begat the twelve patriarchs. We have, then, the line through which the promise was to be realized. The line, in fact, was made up of those who were of the circumcision.

"And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house." (Acts 7:9, 10).

We, through the patriarchs and Joseph, are still talking about Abraham, since the promise was to him and his seed. The promise, according to Acts 7:5, was that he and his seed would inherit the land. We, however, have run into another barrier, in that Joseph, through which the seed was to flow, was sold and carried down into Egypt. Stephen, however, points out that God delivered him; God, in other words, kept His word to Abraham.

God didn't barely deliver Joseph, but He delivered him in a great and marvelous way. He, in fact, worked it so that he became governor of the land which was against the promise. He even put him over all the house of the very one who could have been the chief obstacle to the promise.

The circumcised, then, were finding that all sorts of doors were being opened for them -- doors that, humanly speaking, were enormous barriers to the promise of inheriting the land. These doors, through Joseph, were not barely opened, but they were opened very wide.

"Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance." Acts 7:11. The circumcised, Abraham's seed, at this point were threatened with extinction. The promise, again, appears to have been in great jeopardy. The circumcised, again, cannot depend on human resources to assure the fulfillment of the promise. They could only look up to the God who made the promise. All of this, of course, was done so that no flesh could glory in His presence. God, in a sense of speaking, put high stone walls around the circumcised -- walls which were too high to climb and too thick to break through. There, in fact, are no walls higher and thicker than that of starvation.

"But when Jacob heard that there was corn in Egypt, he sent out our fathers first." Acts 7:12. Jacob, in this passage, sent a human force against the wall that was threatening the extinction of the circumcised and God's promise to them. They came back and presented their father Jacob with a hopeless situation. "And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh." (Acts 7:13).

Joseph, of course, foreshadowed none other than our Lord and Saviour Jesus Christ. Our Lord, as was true of Joseph, was mistreated by those who should have known Him. Joseph was mocked and sold. Jesus, in like manner, was mocked by His people and even crucified by them. He too was sold by Judas.

The seed of the circumcised were saved through Joseph. They were sure to perish had it not been for Joseph. God, however, already had a plan drawn up, even before the famine arrived, so that His promise would not fail.

Those who make up the spiritual circumcised today are also to live by faith. Our Joseph, Jesus Christ, has been revealed to us; and we have been accepted by Him. We have found that His granaries are full of corn to carry us through the spiritual famine that has covered the entire world. Joseph was Jacob's beloved son; and our Savior Jesus is God's beloved Son, and He is glad to call us His brethren.

We are to see, then, that even as God, by way of Joseph, made a way for the promise to be realized, so He, through Jesus Christ, has made a way for His promise of eternal life to be realized to all the elect. Jesus, in fact, has said, "I am the way, the truth and the life." He has also said that "no man cometh to the Father, except by me."

"Then sent Joseph, and

called his father Jacob to him, and all his kindred, threescore and fifteen souls." (Acts 7:14). That which we are to observe in this passage is the fact that God is faithful to His Word. The river, in a sense of speaking, had been dammed up by a famine; but God has removed the barrier and it now continues to flow. That is, Joseph delivered the circumcised by bringing them to be with him. Jesus walked on the troubled sea and delivered His own from its troubled waters. Joseph, a type of our Lord, walked upon the troubled waters, or provided grain to a people who were ready to perish. He, in a sense of speaking, walked on the troubled water and went to their rescue.

"So Jacob went down into Egypt, and died, he, and our fathers, And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem." (Acts 7:15, 16).

We find that even in death, the circumcised were not left in a strange land. It is true that they sojourned there, but they were not buried there. The bones of Jacob and, as Stephen says, our fathers were carried into Sychem, or the land of promise. The same was done to the bones of Joseph when he died. We are to see that not even death kept the circumcised from inheriting the promise. Nothing, in fact, through Jesus Christ, can separate us from the love of God.

The place which is called Sychem was a village near Samaria. It was also called "Sichar." It is a place which is about ten miles from Shiloah and about forty miles north of Jerusalem.

"But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another king arose, which knew not Joseph, The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live." (Acts 7:17-19).

The circumcised were doing great down in Egypt. Prosperity, however, causes people to begin to trust in themselves and the system. They stopped looking up and began to look down to that which their hands had made and accumulated. They forgot God and made gods of their earthly treasures. They, therefore, had to be brought back to reality. It is too bad that our sins require God to take severe measures in order to keep us looking up. Paul, in fact, had a thorn in the flesh to keep him where God wanted him. You and I, I'm sure, also have our thorns.

We are informed by Stephen that a "king arose, which knew not Joseph." This fact meant that the promise to the circumcised was again in jeopardy. The river was being dammed up again. The road to the promised land was being barricaded again. Could and would God, in spite of the barricade, still keep His promise? Would He find a way, or had He already ordained a way of escape? We, of course, know that the latter is true.

The barricade which was thrown up before the circumcised involved the death of their chil-

dren. Here, then, was just as great a threat to the promise as was the famine. There, in fact, would be no one to inherit the promise if all the children were killed.

The murder of the children was a subtle move on the part of the new king. He, in fact, evil-entreated or made it so difficult for the Jews that they were going to destroy their own children so that they wouldn't have to grow up and suffer the same hardships as they were incurring. "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months." (Acts 7:20).

The first barrier to that of the circumcised inheriting the promised land was that Abraham did not own enough land to set his foot on. The second was that he had no son, and he and his wife were past the years for producing children. The third barrier was that of a terrible famine, and now they are faced with the possibility of no sons to propagate the family tree. God, however, as He did in every other case, already had a plan set up so that His promise would not fail. He, in fact, arranged it so that Moses would be an extremely charming baby boy -- a boy that even the queen's daughter could not resist. The words for "exceeding fair," in fact, mean that he was a very handsome baby. He was the kind of baby that everyone wanted to hold. It is likely that no one had ever seen a baby so handsome as Moses. He, in fact, may have been the most handsome baby ever born on planet earth. God arranged his birth so that no one would be able to kill such a handsome child.

We should pause for a moment and consider the greatness of our God. He, in removing the various barriers to the promised inheritance, showed forth an outworking of magnificent plans. We have found that all the parties involved in His plans were made willing to do His will. We, of course, serve the same God today; and we can be sure that His plan is being performed in our lives too. It will be found at the end of our life's journey that God's hand was never staid -- that He did all His pleasure. We will find that He did not make one mistake. The poet said, "There is so much now I cannot see, my eyesight's far too dim, but come what may, I'll simply trust and leave it all to Him."

"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son." (Acts 7:21). Pharaoh's daughter, of course, "took him up" because he was exceedingly handsome. We can be sure that she asked all of her friends to observe her newfound treasure. She had the most handsome baby in the entire land, which, I'm sure, caused her entire world to revolve around him. She, however, had no way of knowing that she was raising God's appointed liberator of every Jewish slave in her own land. She could not have known that her extremely handsome little boy was God's means of being faithful to His promise to the circumcised. She thought him to be a gift to herself when, in reality, he was God's gift to Israel.

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STUDIES

(Continued from Page 7)

We must certainly confess that our God works in mysterious ways His wonders to perform.

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22). We have, then, in Moses, an extremely handsome person. His beauty, however, was more than skin deep, for he was also mighty in words and in deeds. Here was truly a well-rounded fellow who could fit into any situation. He was a person who earned the respect of every class, even up to the Pharaoh himself.

"And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." (Acts 7:23). It is interesting to note that the life of Moses was divided into three periods of forty years each. He, in fact, lived forty years in the palace with the Pharaoh; he spent forty years in Midian, which was on the back side of the desert; and he spent forty years ministering to Israel.

Our text informs us that "it came into his heart to visit his brethren the children of Israel." God, of course, at the close of the first forty years, placed this desire in the heart of Moses. He went to visit them because he had a very deep concern which God had given him for them. The thought of them, in fact, lay heavy upon his heart. This act is shown by the next passage of Scripture which states: "And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian." (Acts 7:24). Here was this handsome forty-year old man full of wisdom and good deeds, laying his life on the line for his brethren.

God, of course, ordained the wrong which was suffered by his brother in order to get Moses to become committed. He was full of good deeds; but this was the best deed of his life, since God was using him to preserve the circumcised so that they could inherit the promise.

The fact that Moses smote the Egyptian shows how deeply God had convicted him for his people. He felt, as verse twenty-five will show, that the destiny of his people had fallen on his own shoulders. Moses, in fact, in order to go so far as to kill a man, had been convicted very, very deeply. It was a conviction that would remain with him all of his days. God the Spirit, in fact, guided and empowered Moses. The work which God had assigned to him could never have been achieved in the energy of the flesh. "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." (Acts 7:25).

God had informed Moses of the mission which He had assigned to him. Moses, in turn, thought that God had also informed the Jews. He thought that this knowledge, as far as the Jews were concerned, was common

knowledge. This fact, as far as Moses was concerned, made his work all the more difficult. How, in other words, could he deliver them if such was not a united effort on his and their part? God, of course, was going to perform the deliverance without the aid of the people. God would do it in order to keep His promise to the circumcised. He would do it so that no flesh could glory in His presence.

TRAPS

(Continued from Page 6)

demons are like vultures waiting for a sick calf to die.

10. The victim's mood swings are becoming noticeable. They may become happy, sad, silly or mad. They may become very docile or very violent. The mood may in fact swing from one to the other.

11. The victim becomes even more depressed. This stimulates your moods even more as the brain calls for more poison.

12. The victim now becomes obnoxious to those around them. Unfortunately the demons have deceived them into thinking that they are fine; perhaps even better than before. Many will deny being drunk.

13. They now become a time bomb which may be triggered by the slightest impulse, to do just about anything. They are at the disposal of the demons who have been waiting since they took their first drink or hit. The victim at this point may continue to O.D. to the point of unconsciousness or even death.

14. In the sobering process they usually are even more depressed than ever, and very sick. This is commonly called a hang-over.

15. Finally, they lie to themselves and to God and swear that they will never do it again, but nine out of ten always do.

An old piece of advice: An ounce of prevention is worth a pound of cure. Don't touch it the first time!

You must understand that sooner or later, if not already, you will be faced with these temptations that I am warning you about. You can be sure that it is not God who is tempting you. You must also understand that your temptation is not at all uncommon. Many young people face it every day, as well as adults. Most yield to it, but not all. That smart guy at school who shows his bigness by drinking, smoking pot, maybe a little coke, and bragging about his smooth way with the girls is really showing how weak he is by giving in to the temptations of the devil. (Don't believe all the brags). Boys, it can happen to you, but it doesn't have to.

That sassy little girl who sleeps around with the boys and parties all night is really a miserable individual headed down the broad road to destruction. She will likely end up a runaway on the streets selling herself as a prostitute, or in an abortion clinic, or even murdered by another junky or rapist. Girls, it could happen to you, but it doesn't have to.

If none of these things have happened to you then Jesus Christ is your prevention. If these things have happened to you then Jesus Christ is your cure.

It is my prayer that the Holy Spirit will draw you this day to

Christ that you might repent and trust His finished work on Calvary's cross as payment for your sins. Amen.

KNOWN

(Continued from Page 1)

the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

When a sinner comes to Christ by faith, believing in His name, then he has soundness and holiness in his life. He becomes a sound person and a whole person in Jesus Christ through faith. Paul wrote in Philippians that He is given a name above every name. Every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. It says all authority and all power is given unto Me in Matthew chapter 28, when He was talking about the commission unto the glorious church.

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and

signs, which God did by him in the midst of you, as ye yourselves also know:" (Acts 2:22). So His name was approved of God. The one born of Mary was approved of God. He went about doing good, healing the sick and raising the dead because God was with Him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We must be saved in His name. Notice the word "must" is used. The same word is used in John chapter 3, when Jesus was dealing with Nicodemus He said, even as

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HERESY LEADS TO HERESY LEADS TO HERESY LEADS TO HERESY

I receive a paper called "The Hardshell Baptist." At least it has a honest title.

This paper is edited by Eddie K. Garrett. He used to be associated with our kind of Baptists. In fact, some years ago, he had some good articles in The Baptist Examiner. But Eddie went into Hardshell heresy. I am glad that he was honest enough to leave us and to join openly and publicly with the Hardshells. Sad to say, some of our brethren have gone into Hardshell heresy, but have remained in our midst, wearing our name, and wrecking havoc among churches.

I remember when Brother Garrett wrote a fine series of articles exposing the heresy of A-millennialism in this paper. I was grieved to read, some years later, one or more articles by him in another paper, espousing A-millennialism. I have said it before, and I will say it again; heresy breeds heresy.

I was utterly astounded some months ago to read in "The Hardshell Baptist" that Judas was a saved person. How Brother Garrett ever came up with this is beyond me. I have observed so much of the absurdity of heresy that it would seem that nothing would surprise me, but this is not the case. I am frequently surprised at the heresies men can and do come up with. Let me say that the heresies that are bred by other heresies often surpass the parent heresy in sheer absurdity. One wonders how saved (and I surely believe that many of these heretics are saved) and mentally sound people can accept and promote such heresies as they do. I often want to hope that surely, they are kidding; but I learn that they are deadly serious.

I quote from the December issue of the Hardshell Baptist. Brother Garrett is writing against the Biblical and Baptist doctrine of Perseverance. I was surprised at this. I would have thought that he held this. I quote the following piece of absurd heresy, "Most Old Baptists believe that both the 'broad road' as well as the 'narrow road' of Matthew chapter 7 is made up of the children of God. Those 'many' on the broad road are children of God and not those who end up in hell. The 'destruction' is here in this time world." Shades of utter folly; how can a grown, mentally sane man even think such, much less publish it for all the world to read. Isn't it strange that men who are reasonably sane in their

thinking concerning the ordinary things of every day life can be so terribly inane in reasoning about spiritual things. Eddie has sense enough to come in out of the rain. He probably drives on the right side of the road. He is likely very sane in reasoning about arithmetic, geography, and so on. He would probably say that two and two equals four. But see him here in utter folly, totally unable to understand a simple passage of Scripture.

Let me quote the Scripture which Brother Garrett so terribly perverts, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14). What a simple Scripture. It does not take a college degree to understand it. One does not have to be proficient in Greek to see its meaning. One does not have to be saved a long time, and spend many hours digging beneath the surface to grasp the meaning of these verses. I daresay that 95% of babes in Christ understood the meaning of these verses the first time they read them. How many Christians would ever read these verses and even imagine that both ways involve going to heaven when one dies? How many would have imagined that all the people on both ways are truly children of God? Only a mind that is perverted by previous heresies could even begin to think such a thing of these verses of Scripture.

Look at my quotation from "The Hardshell Baptist" again. Brother Garrett says that most Old Baptists believe that both of these roads are made up of the children of God, that the many on the broad road are children of God, that the destruction in this Scripture is here in this time world, that those on the broad road do not end up in hell. What is he saying? He is saying that the narrow way and the broad way both lead to heaven. I tell you that a man cannot arrive at such wicked and perverse an opinion all at once. He must be conditioned by long involvement in much heresy before his mind can arrive at such a position as this. It is not a babe in Christ who comes to such heresy as this. It is one who has travelled far down the road of heresy.

I am appalled. I am utterly astounded. I read this Scripture, and I read Mr. Garrett's comment; and I can but wonder at the depths of heresy to which one can sink - one who was once fairly sound in doctrine. I can but wonder if Mr. Garrett is right as to "most" of his kind of preachers really believe such folly and such ridiculous heresy. One would think that the whole lot of them would rush into print stating that Mr. Garrett does not speak for them, and that they hold no such heresy.

I will just pause to add that Brother Garrett shows total ignorance in referring to himself and his cohorts as "Old Baptists." This they are not. The Old Baptists are the Sovereign Grace Landmark Missionary Baptists. The Hardshell heretics to which Mr. Garrett belongs are nearly 1800 years too young to call themselves "Old Baptists."

Read my title again; heresy leads to heresy leads to heresy. Brother Garrett did not arrive at such egregious folly all at once. He arrived there by steps and by degrees. He left the truths that The Baptist Examiner, for which he once wrote, stands for and went into heresy. He went into A-millennialism, into the heresy that God does not predestinate all things, into the heresy that one is regenerated without the gospel. On and on he went. He became hardened against the truths he once believed. He became hardened in heresy. His eyes were dimmed to the truths of God's Word. His vision was so distorted by heresy that more and more he could not see clearly. Finally, his vision was so distorted that he was able to see the travellers on the broad road that leads to eternal hell as really being children of God on the way to heaven. Could anything more perfectly illustrate the fact that heresy leads to heresy, and that the further into heresy one goes, the more perverted, ridiculous, and absurd his heresies become?

Who would have ever thought that some preacher would come up with the foolish folly and wicked heresy of saying that the travellers on the broad road are really children of God and that the broad road leads to the same heaven as the narrow way - who would have thought it? Yet, here it is in black and white. I wonder if Matthew ever imagined that anyone would twist and pervert

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STUDIES IN II PETER

Chapter 2:1-8

by C.T. Everman

In chapter one Peter addresses Christians, those that have "obtained like precious faith" (v. 1), the "called" (v. 3). He tells of the "precious promises" God has given to us as His children. He shows the need for spiritual growth. He has given proof for the inspired Word and our need to study and heed it. Now, in chapter two, he turns our attention to the false teachers that will come into the churches.

"BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (V. 1).

We are not to be surprised when false teachers appear on the scene, even slipping into the Lord's churches. Satan has always had his workers attempting to deceive the people of God, even from the Garden of Eden when Satan himself, deceived Eve. While there were many Spirit inspired prophets among the children of Israel, there were also false prophets who deceived the people. While there were false prophets representing the false gods with which Elijah had to contend (I Kings 18:38), the ones who gave the most trouble and deceived the people were the false prophets who claimed to get their message from God. **"But there were false prophets also,"** that is in addition to **"the holy men of God"** (1:21). As there were false prophets in that day there will be false teachers in our day. The phrase "among you" tells us that they will align themselves in the ranks of Christianity, yes, even in the true churches of our Lord. While posing as ministers of Christ they will "privily" teach **"damnable heresies."** The word "privily" means they will not openly reveal what they believe but will slip in their false doctrine along with some truth. The most dangerous heresies are those that are mixed with truth. When truth is mixed with error it is difficult for the unlearned to detect which is truth and which is error. These false teachers will use Bible terms and phrases but the meaning they put upon them is entirely different from the true meaning. I have a book in my library entitled, "Pillars of Faith" written by a man who, a few years ago, gave a series of lectures on that subject at the Southern Baptist Theological Seminary and other Baptist schools. "Pillars of Faith," does that not sound like a book worth reading? The problem is, the faith he talks of is not the faith in the shed blood of the eternal Son of God. The gospel he speaks of is not the gospel of the Word of God. In another book by the same author he denies the virgin birth of Christ, even blasphemously declares that it is probable that Christ Jesus was an illegitimate child of Mary. That being taught in our Bible schools, is it any wonder that we have men coming from the seminaries denying the Word of God, bringing in **"damnable heresies"?** **"Damnable heresies"** mean heresies that bring destruction. Heresy is a belief that is contrary to that taught in the Bible. These

false teachers teach heresies that will bring "swift destruction" upon themselves as well as those who receive them. "Swift" refers to a quick and unexpected destruction. These may think they are getting by in their false teaching, but there will be a rude awakening one day finding themselves facing judgment for their sins. Jude said of these, they **"were before of old ordained to this condemnation"** (Jude 4).

The phrase, **"even denying the Lord that bought them"** has given rise to many views as to its meaning. As Peter said, some of Paul's writing was hard to be understood, we can say the same for this written by Peter. One popular view of those who believe in the general atonement is, that Christ paid the sin debt for every son of Adam. That **"bought them"** means that Christ paid for their sins even though they must face their own **"damnation"** (v. 3). The Scripture teaches that Christ came into the world to do a definite work and that was to save **"his people from their sins"** (Matt. 1:21). Nowhere do we find that He paid the sin debt for those who **"bring upon themselves swift destruction."** We must reject this view.

Others hold to the view that while these false teachers are in the ranks of the Christians, even in the Lord's churches, claiming to be Christians, claiming to have faith in the Son of God; yet "privily" teach heresies that deny the Lord, who they say is their Lord, who say the Lord bought them, yet write books denying Him as the Son of God. While this is true of these false teachers, I do not believe this is the meaning of this passage. Reputable Greek scholars tell us that the Greek word used for "Lord" here means "God the Creator" instead of "Lord the Redeemer." Also the word for "bought" has the same meaning as that in Deuteronomy 32:6 where it is said to the nation of Israel concerning the establishment of that nation, **"is not he (God) thy father that bought thee? hath he not made thee, and established thee?"** We often refer to George Washington as the father of our country as the was one of the leaders in the establishment of the nation. If we can call him father of our country, surely God could be called the Father of the nation of Israel who brought them out of Egypt and established them in the land which He had given them. Now, looking at II Peter 2:1, it is saying **"...there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."**

Regardless of which of these last two views is correct, the important thing in the verse is that Peter has given a warning that there **"shall be false teachers among you."** This is the thing for which he is preparing us, that we might be on guard against being lead astray. The sad thing is not that they **"bring on themselves swift destruction,"** but, **"And many shall follow their pernicious ways; by reason of whom the way of truth shall be**

evil spoken of." (v. 2). They will have a large following, many will be led into the same sins as they themselves commit. **"Pernicious ways"** means "immoral conduct." The fact that many follow their example of immoral conduct shows that people prefer to follow a wrong way, a way that is false rather than to follow the way that is true. This is the reason these false teachers have large churches of which they are pastors. This is the reason these false teachers on television have such a large number of supporters. A large number of followers is no indication that they are teaching the truth, remember, **"broad is the way that leadeth to destruction, and many there be which go in thereat"** (Matt. 7:13).

As a result of the immoral lives of these false teachers and their followers, who are in the ranks of Christianity, **"the way of truth shall be evil spoken of."** These bring shame to the cause of Christ and Christianity gets a bad name because of this immorality. We read in Titus 1:16, **"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."** Again Paul wrote to the Jews, **"For the name of God is blasphemed among the Gentiles through you"** (Rom. 2:24). Nothing hinders the cause of Christ any more than the immoral lives of professing Christians who are members of a true church. I know of churches that have never and may never, recover from acts of gross immorality on the part of some of their past leaders.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (v. 3).

Here we have the motive of these false teachers. It is covetousness, the love of money, what they themselves can get out of it. It is because of their greed that they get every cent they can get from their followers. Their covetousness may mean more than just money, it may mean they desire honor, prestige, to be known as someone great. You know Satan set himself up as a god and his followers attempt the same thing. How do they obtain that which they covet? By **"feigned words"**. The word for "feigned" in the Greek is an interesting word. The word in Greek is "plastos" and from it we get the English word "plastic." Plastic is a material that can be molded or shaped into any form which we desire. **"Feigned words"** are "plastic words," words that are twisted to anything you want them to mean. These false teachers use Bible words and terms, but they twist them to mean something that is entirely different from the real meaning. They may talk of the gospel, but they do not mean the gospel of Christ, but **"another gospel"** (Gal. 1:6). They may talk of faith, but it is not faith in the Son of God, to which they are referring.

By their **"feigned words"** they may gain that which they covet by making **"merchandise of you,"** by using you as their supporters. They have no concern

for those who listen to them, only their money; their help in achieving that which they desire. But, their **"judgment now of a long time lingereth not, and their damnation slumbereth not."** It may seem they are getting away with their false teaching and immoral life, but a long time ago their judgment was determined and is waiting for them. Jude wrote that they were **"before of old ordained to this condemnation"** (v. 4). Peter says, **"their damnation slumbereth not."** The thought is that they are watched with an eye that never slumbers and their judgment awaits them.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (v. 4).

Peter now gives three examples from the Old Testament of how God has judged sin in the past as examples of what these false teachers can expect to happen to them. The first example he gives as proof that God punishes those who sin against Him is that of the angels who fell. When this took place we are not told. There have been many views as to when this took place, but God has only revealed to us that they had sinned and as a result of their sin they were cast down to hell - cast down to Tartarus. The word used refers to a place of punishment. Here the fallen angels are in **"chains of darkness to be reserved unto judgment."** Jude says of these that God **"hath reserved in everlasting chains under darkness unto the judgment of the great day"** (Jude 6). That day is when they will be brought before the Judge of all the earth to be sentenced for their sin. Why are we told this? If God is to punish the angels who revolted against Him, will He not do the same for men, men who have preached and taught false doctrine?

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (v. 5).

As a second example of God's judgment for sin, we are taken back to before the flood, to a time when **"God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually."** **"...But Noah found grace in the eyes of the LORD"** (Gen. 6:5, 8). God, because of the grievous sins of the people, sent judgment upon the **"old world"**. While He showed mercy upon Noah, He sent the flood upon the ungodly. Here we are told that Noah was a preacher of righteousness. Noah was one hundred and twenty years building the ark and during this time he preached of God's judgment that was to come upon the ungodly. Every board he placed on the ark was a warning of the coming judgment for that wicked world. What effect did his preaching have upon the people? None heeded his warning except his wife, his three sons and their wives. Only these entered the ark and were spared. This is told that the children of God in this day can have the comfort of knowing that those who trust in God should have no fear of the com-

ing judgment. **"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;"** (v. 6).

The third example of God's judgment is that upon Sodom and Gomorrah. What was the great sin of these two cities? In Genesis 13:13 we read, **"But the men of Sodom were wicked and sinners before the LORD exceedingly."** Peter said they were **"ungodly"**. Jude said they were given to **"fornication, and going after strange flesh"** (v. 7). The men of Sodom practiced filthy behavior and unlawful deeds (verses 7, 8). The men of these cities were ungodly, filthy, wicked, unlawful, unjust, and given over to fornication. The Greek gives the meaning "to indulge in excessive immorality." This was their way of life. Sodomy and homosexuality were approved in these cities. Is not the same true in the United States? These cities are made an example to the ungodly of our day, that is, they are set up for all to see their judgment. What was their judgment? **"And turning the cities of Sodom and Gomorrah into ashes."**

"And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (verses 7, 8).

Lot is brought in here to show that God makes a difference between the righteous and the wicked. We are told here that Lot was a just man. Although he lived in Sodom among all that wickedness, his soul was vexed **"from day to day with their unlawful deeds."** The word "vexed" means troubled or tormented. The word "conversation" means more than just talk, it includes manner of life. The thought here is that Lot, being a righteous man, his soul was tormented or grieved in seeing and hearing these filthy and ungodly men as they committed their immoral sins from day to day. But like Noah and his family, God delivered **"just Lot"** before He destroyed the ungodly.

...to be continued

KNOWN

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Moses lifted up the serpent in the wilderness even so "must" the Son of Man be lifted. His name is to be above every name. His name is to be brought out, preached, exalted, and lifted up. This is the name that needs to be preached to those that are lost that they may have eternal salvation.

These people were pretty upset with Peter, James, and John because of the soundness of this Man. Because this man was healed. **"Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem;"**

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KNOWN

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and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:17-18). They were forbidden to preach in this one's name called Jesus. Satan would like that wouldn't he? Preach in any other name than the name of Jesus. Preach anything you want to preach, but don't preach in the name of Jesus of Nazareth. Do not mention His name. Do not tell anyone of His name, this one called Jesus. He is the prince of peace. He is the source of life. In and through His name we have eternal salvation. Even when He spoke to them that came after Him in the garden of Gethsemane, at the sound of His voice they fell backward. Just a little bit of His power went out and they fell backward to the earth. Know the power in His name. All power, the Bible says, is in His name.

"As thou hast given his 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" (John 17:2-3).

He was given all power and all authority. God not only chose Him and sent Him into this world to die on the cross, but God assured Him that through His name and the power of His name through the Holy Spirit that those that He gave to Him, and those that He died for would come to Him at the foot of the cross.

Acts 13:38, 39 "Be it known unto you there fore, man and brethren, that through his man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The power of His blood is what Paul is dealing with here. God gave His son, who died on the cross of Calvary and shed His blood. The great power that we have in the blood of Jesus Christ will wash and cleanse us from our sins. It will make us whole and restore us into the presence of a thrice holy God. People today don't want to hear anything about the blood of Jesus Christ. It is a gruesome thing to talk about the blood. I guarantee to you dear people that it was a gruesome sight nearly two thousand years ago on the cross of Calvary. The Prophet Isaiah writing in Isaiah 52:14 said that His visage was so marred more than any man, and His form more than the sons of men. He didn't even look like a human being upon the cross because of the suffering and the pain He went through from the hands of men that crucified Him. Satan does not want anyone to

speak of the blood of Jesus Christ. The blood of Jesus Christ is what atoned for your sins. It is what paid the ransom price. We have redemption through His blood, the forgiveness of sins. Without shedding of blood there is no remission, and God demanded the blood of His Son, the Lord Jesus Christ. The blood of Jesus Christ is the fountain that washes us from our sins. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

Let's notice in Hebrews 9:12-14 about the power of his blood. "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. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" We see the redemption price and the power of the blood. When Jesus Christ went into the Holy of Holies and sprinkled His blood upon the mercy seat. The power of His suffering and the power of His blood were the powers of release. Satan had to release all those that belonged to God. The redemption price was paid. His blood is a continual cleansing in glory, while His grace is the continual sanctifying power through the gospel here upon this earth.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh:" (Heb. 10:19-20). "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. 10:17-18). God doesn't remember our sins and iniquities anymore. Why? Because the blood of His Son, the atoning blood, has been applied to the mercy seat in glory. God is satisfied with the shedding of the blood. So the power of the blood of Jesus Christ is the only thing that can cleanse us and wash us from our sins.

The last point we are going to discuss is the power of His grace. We have the power of His name, the power of His blood, and we have the power of His grace. Does this not make up the gospel of Jesus Christ. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28). The gospel has been sent unto the Gentiles. The power of His grace or the power of the gospel, because the gospel is brought forth and manifested through the gospel of Jesus Christ. The power of sovereign grace.

"For by grace are ye saved through faith; and that not of yourselves: it is the

gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). Saved by sovereign grace alone. We didn't earn it, and we didn't deserve it, but God bestowed this wonderful grace upon us. It is through the power of the gospel of Jesus Christ.

HERESY

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these words so terribly? I am sure that the thought never crossed his mind, though I am sure that the Lord knew this from eternity.

Heresy leads to heresy. Rarely do heresies travel alone. Let one in your door, and it will soon open the door to a large number of its relatives. Mr. Garrett, when you were with us and believed the truth, what would your opinion have been of the foolish interpretation of Matthew 7:13-14 that you put forth today? Brothers and sisters, beware of heresy. It is not likely that you will go into one heresy, stop with that, and go no further. Most likely, if you start down the road of heresy; you will go further than you ever thought possible - into things that you would have shrunk from with holy horror some time ago.

I have seen too many go down this road. I have seen them accept that which they once fought with all their might. I have seen them go further than they ever imagined. I have seen them adopt foolish heresies that they never dreamed they would. And, I warn you, it is a hard road to travel back on. Foolish pride often keeps men from coming back, even after they realize they have gone further than they ever thought they would. I warn you. Beware of heresy. Heresy leads to heresy. Leave the truths of God's Word - just a little ways for now - and you may one day go as far as Brother Garrett has gone - and only God knows how much further he, or you, may go. Beware of heresy.

THE POPE'S "BLESSING"

(Copied from April 4, 1964 issue of The Baptist Examiner.)

ED. NOTE: Our readers are doubtlessly aware that the President of the United States has recently been "courting" the Pope and even asked that the Pope would grant his "blessing" upon this nation. In view of the history of papal "blessings," as presented in the following article, we doubt very seriously the advisability of our President or our nation asking such a "blessing."

History is crowded with instances of disasters which have fallen upon individuals and nations who have sought the Pope's favours. Space allows us to name only a few.

1851--Pope Pius IX sent the Golden Rose to the king of the two Sicilies. In less than a year he lost his crown and kingdom.

1866--The same Pope sent his blessing to the Austrian Kaiser. In less than a year he lost Venetia and was defeated at Sadowa.

1867--The Pope blessed Maximilian, Emperor of Mexico. He was dethroned and shot. Then the Pope blessed the Emperor's widow. She became a hopeless maniac, and died in exile.

1868--The same Pope sent the Golden Rose to Queen Isabella of

Spain. In a short time she lost her crown and died in exile.

1895--The Archbishop of Damascus, at Vittoria, gave the Pope's blessing to the Spanish troops and fleet. Spain then lost two fleets and two armies.

1897--The Papal Nuncio blessed the grand Charity Bazaar in Paris. Within five minutes it was in flames. Nearly 150 of the aristocracy perished, including the sister of the Empress of Austria.

1906--Victoria Eugenie (Ena), daughter of Princess Henry of Battenburg, married Alphonso XIII, king of Spain. She was required to renounce her Protestant faith, which she did. Within a fortnight afterwards she narrowly escaped death at the hand of a Romish anarchist, while thirteen hapless victims succumbed, and eighty others were wounded. Her wedding garments were bespattered with human blood. In 1923 the Pope sent her the Gold Rose, and in 1931 she and her husband were exiled.

The Spain they ruled over became a republic under the Pope's "Christian gentleman," General Franco.

1924--A rich English landowner, Mr. Edwards, turned Roman Catholic. In 1926 he went to Rome, was blessed by the Pope, and died in four days.

1928--The Pope blessed the "Italia" airship and gave it a "cross" to place on the North Pole. The airship broke in two and half the crew were lost.

Coming to recent times again, we recall the rape of Abyssinia; how the Pope praised Mussolini and his Italian army, as they went about their murderous campaign, gassing and bombing the helpless natives. God did not delay His punishment for this fiendish act. Mussolini, who could not be restrained by the League of Na-

tions, was shot dead at the side of his mistress, Petacci, in April, 1945.

Note, also, the significance of another recent prominent friendship with "His Holiness." Mr. Winston Churchill called in at the Vatican, and thereafter he never regained his authority in Parliament.

This condemnation applied equally to the late President Roosevelt, who kept a personal representative at the Vatican. For disobedience even Moses, God's chosen servant, was denied the fruits of conquest in the Promised Land. Just so has it happened to President Roosevelt, by death, and to Mr. Churchill by political oblivion.

General McArthur was presented with an autographed photograph of the Pope, which he considered to be one of his most treasured possessions. Soon after he was demoted as a commander-in-chief and never regained his position.

April 13th, 1951, will be remembered as Black Friday amongst the Protestant people of Britain. A sinister date to the superstitious, it was still more ominous for the welfare of their Empire. On that day the future Queen visited the Pope in the Vatican under servile and unconstitutional conditions.

And Professor Rodrick Finlayson, of Edinburgh's Free Church College, exposed the plot even more incisively. Writing in his church's magazine he stated: "The tendency of the younger members of the Royal Family in recent days, to go out of their way to visit the Vatican, and do obeisance to the head of the Roman Catholic hierarchy, is occasioning much distress to many of

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MY PRAYER

Again I come to thee, Oh Lord
For my loved ones so lost
They know not the Savior
Who died at such a cost.

They are "haters of God", Lord
Says your word so true
And of those entering Heaven
The number is to be few.

As in natural birth
From the womb you expel,
The little ones cry
Though all is well.

Make them to cry, Lord
In repentance of sin
For no cloke of self righteousness
Shall enter there in.

Though thick is the darkness
Their world black as night
Thou alone can'st flip the switch
And let in the light.

A miracle is needed
To turn them around
For with many chords
Satan has them bound.

My voice seems not to stop
Their depravity on parade
Their hope in this world's isms,
I trust you soon will fade

Right here in my closet
I humbly plead,
That you'll open up their heart
And show them their need.

Mrs. J.P. Morgan

BLESSING

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His Majesty's most loyal Protestant subjects."

It is very significant that after this visit to the Pope, England lost the Persian oil-fields, the Suez Canal and the war against Egypt.

The President made a personal visit to the Pope in 1957, the first time in French history. A few months later the Fourth French Republic started to crumble and the French colonial army has suffered one defeat after another.

Cardinal Stritch of Chicago accepted the invitation of the Pope to become the first American to head one of the Congregations of the Roman Church. He left Chicago after Easter 1958 and he died a few days after his arrival in Rome. The Pope who gave him a blessing for his journey and a blessing when his arm was amputated, did not even go to see him while he was dying just a few blocks from the Vatican.

1963--Pope Paul blessed President Kennedy two days after the new pope's coronation, Kennedy was assassinated only a few weeks later.

My dear friend, if you seek the favors and the blessings of men, even if they are priests or the Pope, God will curse your blessing, but if you seek to follow the Word of God and if you give glory only to God, then you shall abound with blessings: "If you will not hear, and if ye will not lay it to heart, to give glory unto me name... I will curse your blessings..." (Mal. 2:2). "A faithful man shall abound with blessings" (Prov. 29:20).

To be happy and prosperous, to have freedom from want and freedom from fear, a person, and also a nation, must follow King David's exhortation: **Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood**" (Psa. 144:11).

The Pope blesses with his right hand, a "right hand of falsehood." The Bible says: **"And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God"** (Deut. 28:2).

EIGHT REASONS WHY I NEVER WASH

"I was made to wash as a child."

"People who wash are hypocrites...they reckon they are cleaner than other people."

There are so many different kinds of soap, I could never decide which one was right."

"I used to wash, but it got boring so I stopped."

"I still wash on special occasions, like Christmas and Easter."

"None of my friends wash."

"I'm still young...when I'm older and have got a bit dirtier I might start washing."

"People who make soap are only after your money."

by Christmas Evans

DEAR BROTHER, -- 1. Consider, in the first place, the great importance to a preacher of a blameless life. You must, like Timothy, "flee youthful lusts," as you would escape from beasts of prey; for there are kinds of beasts, living in the wilderness of man's corruption, that will charm, by means of their beautiful colours, those that walk among their haunts; there is no safety but by keeping from them, and adhering to such as live by faith, and watch and pray. It will be well for you, while you travel through the coppice of youth, to keep from all appearance of evil. May you have grace to pass through the coppice of forbidden trees, without cutting your name into the bark of one of them, or you may be upbraided at critical times by those who may wish to prove that you are not better than themselves; even the iota, inserted by your hand, may be produced after many years.

2. I remember the words of Luther, that reading, prayer, and temptation are necessary to strengthen and to purify the talents of a minister. Read to extend your general knowledge, especially as to the plan of redemption, accordingly to the Scriptures, in all its parts, from the election to the glorification, that you may, like a spiritual watchmaker, know all the relative cogwheels, and be able to open them in the pulpit, and to connect them all by faith, hope and charity, that they may occupy their own places, and exhibit their true results on the dial-plate; thus proving yourself a workman that needeth not to be ashamed, rightly dividing the word of truth. Be not like that thrasher, who presumptuously took his watch to pieces in the barn, and could not put it together again, but was obliged to carry it home in his handkerchief. The messengers of God, described in the book of Revelations, are full of eyes behind and before. You must use prayer to fetch strength out of Christ, like the homer to carry home the manna in, or the waterpot of the woman of Samaria. Without the prayer of faith the preacher will have "nothing to draw with," from the well that is deep -- even the deep things of God. Temptation is requisite to prove the nature of the metal of the preacher's character and doctrine -- "approved of God." The piece of gold in every true minister's ministry must be tried in some furnace prepared by divine Providence. He must, therefore, do the work of an evangelist, fulfil his ministry, endure hardness and affliction, and thus prove himself a good soldier of Jesus Christ.

3. Avail yourself, in the morning of your days, of every opportunity to acquire knowledge useful for the ministry. Let it be your constant aim to turn every stream and rivulet of knowledge in the right direction, to facilitate the work of the ministry, for the good of souls and the glory of God; as the bee, in all her excursions amongst the flowers of the gardens and the hedges, gathers honey to enrich the hive, as the common treasury of the industrious race. Always have a book to read, instead of indulging in vain conversations. Strive to learn English, as you cannot have academic training. Learn your own mother-tongue well. Learn to

LETTER TO A YOUNG PREACHER

write a good hand by frequent practice. Avoid vain conversation instead of growth in knowledge. Remember this, that you cannot commit some loved sin in private and perform the work of the ministry in public with facility and acceptance. For a preacher to fall into sin, be it a secret one, and to live in it, is as fatal, ultimately, as the cutting of Samson's hair. Be strong in the grace that is in Christ Jesus against all corruption.

4. With regard to the composition of your sermons: first, let the matter be evangelical. The doctrine of the Gospel is a mould from heaven, and not changed. It puts its own impress and shape on the professor that is melted into it, so that his justification, sanctification, and all his salvation flow from the merits of Christ; and all through God's grace, and not of ourselves. The Gospel, as a glass, should be kept clean and clear in the pulpit, that the hearers may see the glory of Christ, and be changed to the same image. Every duty is to be urged by evangelical motives. "Let us have grace," etc.

Hereby we can serve God in all the duties of the kingdom of heaven. The whole is summed up in living by faith, which worketh by love, to Him that died for us, and rose again for our justification. Secondly, let your divisions be natural to the text. Take care that your interpretation accord with the contexts. Two or three general heads; avoid many. Four or five remarks you may make on each head; see that they are fairly in the truth of the text. Thirdly, I am not inclined to make inferences or applications from the whole. When the preacher has expended his strength or ingenuity in endeavoring to impress and apply the truth to the minds of his hearers, application seems to me to be doing again what has been effected already. The blacksmith does not put the horse-shoe in the fire after he has nailed it to the hoof, and the cook does not spread the cloth again when dinner is over. Fourthly, beware of long sermons as well as long prayers. When there is but one preacher, he should not preach for more than an hour; when there are two, both should not be more than an hour and a half, that the worship may close within two hours; whenever this time is passed, coolness and fatigue ensue. To put three ministers to preach (in one meeting) is a modern corruption, and likely to make some progress in Wales; while the English, generally, have but one sermon in one service. They excel us herein; for we do not read that, on the day of Pentecost, Peter, James and John preached after each other; but Peter, "one of the twelve," delivered that successful sermon. When we lose sight of the Scriptures and common sense we are driven to extremes, though it be with the kindly purpose of respecting strange ministers by putting them to preach.

5. Attend, also, my young brother, to your outward appearance in the pulpit. Beware of a proud, haughty appearance, with wandering eyes and unfeeling countenance, so that the people utterly fail to see the man of God in you. We must, in order hereunto, have something like unto Moses, when he had been on the mount with God, that will indicate seriousness, love to souls, a

spirit of prayer, zeal for Christ, and longing for the salvation of men, like unto those who have felt the fear of perdition ourselves, and the infinite value of salvation by God's grace; and that we wrestle with God in order to be useful to souls. These things must be imprinted on our appearance and deportment, having transformed us, in some measure, to a heavenly form and habit. Our outward conversation should be conversant herewith, or men will despise us as hypocrites, without the fear of God.

6. Avoid, my dear brother, all foolish bodily gestures.

7. We now come to the part of the subject upon which you are most anxious to have my thoughts: that refers to the delivery of your sermons. It is difficult to put general rules of rhetoric into execution. After reading all that has been said by Blair, Williams, Fuller, and the Archbishop of Cambray (Fenelon), who have spoken at length of Cicero and Demosthenes, it is easy, by endeavoring to follow them, to lose the spirit of the work, and thus, by seeking the form, to forfeit the life. Preach the gospel of the grace of God intelligibly, affectionately, and without shame -- all the contents of the great box, from predestination to glorification. It was the closing and concealing of this box that occasioned the opening of the venomous Mohammedan box, as well as that of Popery, together with all the vain legality that is to be found among Protestants, established and dissenting. It may be said that they seek justification, but it is by the deeds of the law. The locking up and the losing of the doctrine of grace, through the merits of Christ, utterly destroyed the Jewish Church; for it was in the chest, which they locked up by their false interpolations of Scripture, that the "things which belong to their peace" were contained; "but now," says the Redeemer, "they are concealed from their eyes;" shut up under unbelief. "The things that pertain to their peace" belong also to our peace as Gentiles. The Deity of Christ, etc. Redemption, etc. Excuse this digression, for the river of God's throne moved me along.

We were upon the best mode of delivering sermons for edification. It is not easy to reduce the rules of prudence into practice. I have seen some men of the highest powers, who understood Greek better than their mother tongue, attempting to preach according to rule, and to them the pulpit was like unto Gilboa; they neither affected themselves nor their hearers. The difficulty was the bringing of their regulations into natural practice. I saw one of those men, the most eminent for learning and genius, who found the right way, under the influence of a mighty fervency that descended upon him in the pulpit, so that his voice became utterly different from what it used to be, and his tongue at liberty, as though something was cut had hitherto restrained his tongue and affections from natural exercise.

Here you have the sum and substance and mystery of all rules: -- 1. Let the preacher influence himself; let him reach his own heart if he would reach the heart of others; if he would have others feel he must feel himself. Dry shouting (or vocif-

eration) will not do this. The shout of a man who does not himself feel the effect of what he says hardens instead of softening; locks instead of opening the heart. 2. The elevation and fire of the voice must accord with the fervency of the matter in the heart. A person said to me once, "Mr. Evans, you have not studied Dr. Blair's Rhetoric." That man, with his rules, was always as dry as Gilboa. "Why do you say so," replied I, "when you just now saw hundreds weeping under the sermon? That could not be had I not first of all been influenced myself, which, you know, is the substance and mystery of all rules for speaking." Wherever there is effect there is life; and rules without life have no power. Now, brother, follow the natural course of affection and voice. Raise not the voice while the heart is dry; but let the heart and affections shout first; let it commence within. Take this comparison: -- Go to the blacksmith's shop; he first puts the piece of iron in the fire, and there is no sound of striking the anvil; he collects together the coals for heat; then he tells the boy, "Blow!" while he masterly manages the shovel, adjusting the coals, and asking sundry questions. He calmly looks at the fire heating the iron, and does not yet take hold of the hammer, nor order his assistants to use the sledge; but at length, seeing that the iron has attained the proper malleability, he takes it out, covered with sparkling fire, puts in on the anvil, handles the hammer, and orders his workman to take the larger one, and fashions it according to his pleasure; and so on all day long. Here, observe, he does not beat the iron in order to make it hot, for without first heating it the beating process is in vain. Equally vain is the hammer of vociferation, unless the matter is brought home with warmth into our hearts. We have often sought to produce effect, and to influence our hearers, much as though the smith merely put the iron in fire and barely warmed it; it is contrary to the nature of things to house the hammer while the material is not duly tempered. Thus I have frequently, brother, found myself in preaching. You have, above, the mystery of all effective speaking, in Parliament, at the bar, and in the pulpit; remembering the difference in the subjects, and the sources of heat. In the pulpit we speak of the deep things of God; and we are to pray for and to expect warmth from the Divine Spirit.

You complain that you cannot get your voice into a manageable key, and yet to speak with liveliness and power. Many, with a bad voice, well-governed, have become powerful speakers; while others, with a good voice, have, in consequence of not mastering a natural key, and not being able to move themselves, been more ineffective speakers. I would direct you to fix your voice at its natural pitch, which you may easily do; you may then, with facility, raise and lower it according to the subject in hand. If you commence in too high a key you cannot keep it up long.

(Continued on Page 12, Col. 3)

CAN YOU IMAGINE THIS?

Paul approving of homosexuality as an alternate life style? "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rom. 1:26-27).

TURNER: CHRISTIANITY "A RELIGION FOR LOSERS"

Cable television's Ted Turner, who recently called those who oppose abortion "bozos" and said they "look like idiots," told the Dallas Morning News, "Christianity is a religion for losers." Christ died on the cross, but Mr. Turner said He shouldn't have bothered. "I don't want anybody to die for me. I've had a few drinks and a few girlfriends and if that's gonna put me in hell, then so be it," Turner said.

Speaking to a group of broadcasters, he suggested changing the way of dating time from the current BC (Before Christ) and AD (Anno Domini, in the year of

our Lord). "Why don't we broadcasters make it our goal to get the world at peace by the year zero --

BP and AP. "Before Peace," and "After Peace," he said. The broadcasters gave Turner a warm applause accompanied by laughter.

Turner also told the broadcasters that they were the ones who determine attitudes. "Your delegates to the United Nations are not as important as the people in this room (broadcasters). We are the ones that determine what the people's attitudes are. It's in our hands."

--Copied

AN OPEN LETTER TO TED TURNER

Mr. Ted Turner,

I have read several times reports of some statements you are purported to have said. Having read these in different publications, it seems that the evidence is overwhelming that you actually made these statements. I want to give these statements and make some comments on them.

It is said that you said that those who oppose abortion are "bozos" and "look like idiots." Well, I would rather be a bozo and look like an idiot than to be a murderer at heart and show the black wickedness of my murderous heart by letting it be known that I favor abortion. Abortion is murder, and all who are involved in it are involved in murder. Those who favor it, as you seem to do, favor murder. I may be a bozo, but I am not a murderer at heart like you are.

It is said that you said that, "Christianity is a religion for losers." Bravo, sir, you are right in this statement. You see we are all losers by nature. We are all sinners by birth, choice, and practice. Sinners are losers. We are all doomed to an eternity in hell because of our sins. But, as you said, Christianity is a religion for losers. By repenting of our sins and trusting in Jesus Christ, we who are losers by nature, become eternal winners in Jesus Christ. By His grace we are turned from losers to winners.

It is said that you said with reference to Christ dying on the cross that, "I don't want anybody to die for me." Well, don't worry about it, Christ probably did not die for you. You see, Jesus Christ died for the elect of God. He did not die for every individual

of mankind. He took the guilt of His chosen people upon Him and died to satisfy the wrath of God against their sins. Since you give no evidence that you are one of His elect, and since you have the horrible attitude you do; it is not likely that Christ died for you. On the other hand, you may be one of God's elect and may be brought by the effectual and irresistible power of the Holy Spirit to repentance and faith in Christ. If so, your attitude will be far different than it now is; and you will think the fact that Christ died for you to be the greatest fact of all. Don't worry about not wanting anyone to die for you; for if you continue in that attitude, it will be proof positive that Christ did not die for you, and you will go to hell for your sins.

It is said that you said, "I've had a few drinks and a few girlfriends." From the tone of your statement I assume that you are a drunk. At least, you seem to glory in your drinking. I sincerely doubt that you have only had a "few drinks." I suspect that you are a drunk, and have many times been totally under the influence of strong drink. I suspect that you are a wicked man sexually and have had many sexual affairs with women of loose moral character. From your language, I doubt that you are referring to just having proper girl friends and behaving properly with them. You may laugh and mock about such affairs now, but when you are in that burning hell to which unrepentant and unforgiven fornicators and adulterers go, you will not then consider it a jesting matter. Men and women who have improper and sinful sex relations with others are very, very wicked, and will face the wrath of God at the judgment and through eternity. Your "few drinks" and "few girlfriends" will add to your torments in eternal, burning hell, Mr. Turner.

It is said that, relative to the above statement, you added, "If that's gonna put me in hell, then so be it." Well, you said it. That will put you in hell. That is, unless you repent of these terrible sins and all your sins, and repent of this wicked, vile attitude you have, and humbly trust Jesus Christ as your Lord and Saviour; yes, that will put you in hell. And, Mr. Turner, hell will not be as funny to you after you get there as it is now. A few seconds of agonizing torment in the flames of hell will wipe the smile off your face, the laughter from your voice, and the smart aleck attitude will be gone forever. The burning flames of hell will see a different Mr. Turner from the man who makes light of sin and hell at present. You will be like the rich man in Luke 16. You will cry for mercy, but it will be forever too late to obtain such.

Mr. Turner you are a wicked sinner. Worse than that, you are in an influential position, and are influencing thousands to adopt your wicked way of life. It would be good if men like you, and those who laugh at your wicked jokes, were shut away from any contact with society. It would be good if you would just go to hell by yourself instead of influencing others to follow your steps. For it is said that you said, "We are the ones that determine what the people's attitudes are. It's in our hands." I fear that there is much truth in what you say as to this. But this truth will simply add to your punishment in hell. Not only will you answer for your sins, but you will answer for the sinful effects of your influence upon others. They will answer for their sins. Your influence upon them will not relieve them in the least from their deserved punishment. But you will all the same answer for that influence upon them.

I write with no personal animosity to you, though I write with great animosity to the views you have purportedly made known. I will say to you that you are a very wicked sinner. I will also say to you that Jesus Christ came into this world to save sinners. I will say to you that if you will repent of your sins and receive Jesus Christ as your Lord and Saviour even as wicked as you are, God will save your soul. Oh, I wish that for you. If you are saved, you will bitterly repent of such things as I have mentioned here, and you will seek to show the world the evidence that you have been changed by the grace of God.

Mr. Turner, you will one day stop the wicked course of sin described in these supposed quotes from you. Yes, you will. You will not always live this way. God will stop you. He will stop you by His grace and saving power, or He will stop you by death and hell - but know that He will stop you.

If you are willing to publicly make the statements reported in many publications, and which I have stated here; I surely am justified in all I have written therein. May God bring you to salvation if it please Him.

PREACHER

(Continued from Page 11)

First, you cannot modulate it as the occasion may require; and you fall into an unpliant, tedious

monotony, and all natural cadence and emphasis is lost. Without attuning the voice into the natural key effective oratory is impossible. Secondly, remember not to speak in your throat or nostrils. If the former, you must soon become hoarse, and harsh loudness follows; the glory and vivacity are then departed, and instead of facility and cheerfulness, you have the roarings of death -- the breath failing, with forced screams, and harsh whisperings. Thirdly, raise your voice to the roof of your mouth; do not close your teeth against it, neither imprison it in the nostrils, but open your mouth naturally, and keep your voice within your lips, where it will find room enough to play its high and its low intonations, to discourse its flats and sharps, to utter its joys and sorrows. When you thus have your voice under control, instead of you being under its control, dragging you about in all disorder, you will find it your servant, running upon your errands, up and down, all through the camp, alternating in energy and pliability to the end of the sermon, and not becoming cold and weak, scarcely bearing you through, like Bucephalus, Alexander the Great's horse, which, mortally wounded, just brought his master out of the battle, and then expired. Fourthly, remember not to press too much upon your breath, when you have attained the natural use of it, by using very long sentences, without pausing at proper places, which (pauses) will add to the effect, as well as preserve the voice; so that you will be, like the smith, ready to strike the duly-tempered metal, prepared to give the suitable emphasis at the end of the paragraph. Let the matter raise the voice; do not attempt by the voice to elevate the subject. Fifthly, use words easily understood, that the people's affections may not cool, while the mind is sent to a dictionary, to understand your terms. The great work, the exploit of a minister, is to win the heart to believe in Christ, and to love Him. Sixthly, bear in mind, also, the necessity of keeping the voice free, without (affected) restraint; give every syllable, and every letter, its full and proper sound. (It is one of the peculiarities and excellences of

the Welsh language, and proves its Eastern origin). No letter has to complain that it is (condemned to be) mute, and neglected, and has no utterance. In English many letters have this complaint; but in Welsh every letter, even as the knights of the round table of King Arthur, has, without preference, its own appropriate and complete sound. Seventhly, remember, also, to enunciate clearly the last syllable in every Welsh word; that will cause your most distant hearer to understand you; while, without this much of what you say must be inevitably lost. Eighthly, in order to all this, carefully attend to the manner of the best and ablest preachers, and imitate not their weaknesses but their excellences. You will observe that some heavenly ornament and power from on high are visible in many ministers when under the Divine irradiation, which you cannot approach to by merely imitating their artistic excellence, without resembling them in the spiritual taste, fervency, and zeal which Christ and His Spirit "work in them." This will cause not only your being like unto them in gracefulness of action and propriety of elocution, but will also induce prayer for the anointing from the Holy One, which worketh mightily in the inward man. This is the mystery of all effective preaching.

We must be endowed with power from on high: here is the grand inward secret. Without this we (often) perceive that it is impossible, with all academic advantages, to make good preachers of young men from any college, in the Church of England, or among the dissenters, in the English or the Welsh language. A young preacher must have the mystery of being "constrained" by "the love of Christ;" "the gift of God" must be kindled in him; and He alone, by the Spirit, can sustain that gift by the Holy Spirit. "Who is sufficient for these things?" May the Lord give you, brother, a good understanding in all things; and preserve in you the heavenly gift by the Holy Ghost! may it be rekindled where it is, and contributed where it is not! Without it we can do nothing for the glory of God or the good of souls. --

Affectionately,
CHRISTMAS EVANS.

THE BIBLE IS THE WORD OF GOD

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff and the pilot's compass, the soldier's sword, and the christian's character.

Here paradise is restored, heaven opened and hell disclosed. Christ is its grand object, our good its design and the Glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will be opened in judgment and remembered forever. It involves the highest labor and will condemn all who trifle with its contents.

The Bible is the most important book in the world.

When questions arise concerning preachers -- their conduct, conversation, attitude, attire, and message -- one scripture comes to mind. "Now then we are ambassadors of Christ" (II Cor. 5:20). We are the "highest ranking representative appointed by our king to represent him to others." That is an ambassador! This grave responsibility and high office, when realized, will spell out for any man the answers to the above questions.