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FORGIVEN

by John M. Alber
Introduction

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we



John M. Alber

should be holy and without blame before him in love: Having predestinated us unto the adoption of chil-

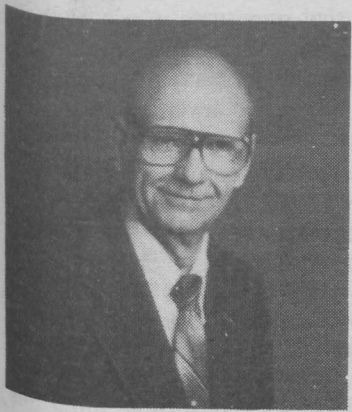
(Continued on Page 3, Col. 3)

WISDOM TRUE OR FALSE

by Elder Edward G. Graff
P.O. Box 171
Mansfield, La. 71052

Text: James 3:13-18. "For where envying and strife is, there is confusion and every evil work" (James 3:16). The words used in this verse are the same as used in the 14th verse, literally, "For where zeal and party-strife are, there is confusion and every evil work."

The first thing that we are given to understand is that those who have this false wisdom that



Edward Graff

is spoken of here also are possessed with zeal to propagate their wisdom. Sometimes we Christians are astonished and surprised when we observe the zeal of some adherents of false cults, such as the Mormons and the Jehovah's Witnesses; and they are cults, like it or not. The Mormons have not Jesus of God's Holy Word, and the Jehovah's Witnesses have no Jesus at all. Mark it well, any wisdom that tells you that you must have something besides the salvation of Christ is false.

If their wisdom says, "The Bible is not the sole rule of faith,

(Continued on Page 9, Col. 4)

ABORTION RIGHT OR WRONG?

by Don Pennington

On January 22, 1973, the Supreme Court of the United States legalized abortion on demand. In making this decision there were many meetings and many witnesses called, both pro and con. But in the entire discussion there are two voices which were not heard, and they should be. These two voices are the voices of the babies themselves and the voice of God. In my message today I want to attempt



Don Pennington

to speak for them.

Let me begin by reading something which is titled "My Diary". The writer's name is not indicated, but I was impressed by it when I first read it. It is written in the form of the thoughts of a human being which has just been conceived in the body of a woman. Listen: "September 18 - Today my life began. My parents do not know it yet. I am as small

(Continued on Page 7, Col. 5)

BLOOD BOUGHT

by Fred C. Beard

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22).

By the law! That is by the law of Almighty God! The law written on the hearts of mankind ever



Fred Beard

since that first sin of man; back yonder in the garden. And God shed the first blood ever recorded,

(Continued on Page 5, Col. 4)

GOD'S SHEEP AND THE DEVIL'S BARNYARD

by Doug Newell

John 10:25-29, "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear



Doug Newell

my voice, and I know them, and they follow me: And I give unto them eter-

(Continued on Page 6, Col. 2)

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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.

VOL. 62, NO. 9

ASHLAND, KENTUCKY, APRIL 28, 1990

WHOLE NUMBER 2583

THE COVERING OF THE WOMAN'S HEAD

by Frank B. Beck

Scripture reading: I Corinthians 11:1-16.

"I think a preacher should let these side issues alone, and preach the gospel." The Apostle Paul did not think that way. I have just read (in I Corinthians 11:1-16) what Paul wrote the church of God at Corinth. "I think the greatest mission is to save sinners from hell." Perhaps so, but it is not the only mission. We must also save the saints from the influence of a world that crucified Jesus and walks contrary to the will of God (I John 2:15-17). That is what Paul is doing here. We are not only to preach the gospel but all the counsel of God (Acts 20:27) and the Word, all of it (II Tim. 4:2). First Corinthians 11:1-16 is

part of that Word. I may be accused of "splitting hairs" in this sermon, but I do nothing less than the great Spirit-inspired Apostle Paul did. At least I am in good company. If you do not like my subject you do not like Paul's; and if you do not like Paul's, your argument is with God who gave it to Paul.

I examine, first of all, the consideration of this subject: How important is it? What if a Christian woman does have her hair cut and refuses to wear a hat in the assembly of the saints of God in the church, will that send her to hell? I will tell you what will happen to her. She will disobey her God and displease Him! If she is a real Christian she does not desire to disobey and displease her Lord (I Chron.

4:10). She hears the voice of another holy woman, even the Virgin Mary herself, who says of Jesus Christ: "Whatsoever he saith unto you, do it" (John 2:5). Whatsoever! It is Jesus Christ who speaks to us through Paul in I Corinthians 11. And Christ bids Christian women to have long hair and wear a veil or hat upon their head in the church services. "Ye are my friends," Christ says, "if ye do whatsoever I command you" (John 15:14). "Oh, but this seems so silly, so little, so unimportant!" Christ answers: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is

(Continued on Page 9, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOVEREIGNTY IN ACTION AT THE POOL OF BETHESDA I

"AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at

a certain season into the pool, and troubled the water: whosoever then first stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man

answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the

(Continued on Page 2, Col. 1)

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BE THERE!

The Baptist Examiner

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Office Ph. 606-325-2012

Home Ph. 606-329-1758

Owned, authorized and published by Calvary Baptist Church, Ashland, Ky.

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

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

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

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

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

SOVEREIGNTY

(Continued from Page 1)

sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk" (John 5:1-11).

John tells about three passovers and this feast. What feast is this? We cannot dogmatically say, but I take the position with many others that it was a passover. If this is a passover, we can show that the ministry of Christ was something over three years, say three and one half. If this feast was not the passover, Jesus' ministry could have been only something over two years. The synoptic gospels only mention the last passover at which Jesus died, and from them one might think that the ministry of Jesus lasted only a year. It seems to me that three and a half years are more appropriate, considering all that Jesus did during His ministry. Note that John calls this a feast of the Jews. Leviticus 23:2 refers to the feasts of the Lord, but when the Lord is left out of His feasts, they become merely the feasts of men.

Lest you think I am not a scholarly preacher, let me tell you that I know about the textual controversy surrounding the latter part of verse 3 and all of verse four. The K.J.V. has these verses because it is translated from the Textus Receptus, which

is supported by the vast majority (90% or more) of the Greek manuscripts we have. Most of the modern heretical versions, such as the N.I.V., the N.A.S.B., and the Amplified leave this part out because they follow the corrupt manuscripts which leave out many portions of the inspired Word of God and greatly lessen the Biblical teaching of the deity of Jesus Christ. Don't let anyone deceive you; these versions leave out many important portions of God's precious Word. A man is very foolish to allow these false versions to rob him of many precious things contained in the true Word of God. I just wanted you to know that I am aware of this controversy.

Men who follow these corrupt versions have difficulty trying to explain this Scripture, after they have, with Jehoiakin's penknife, cut out a valuable and necessary part thereof.



Joe Wilson

They really have difficulty explaining verse seven. Many of them explain (?) that the impotent man was only saying what he and many others believed about the pool, and not what was really true. Many say that this pool was like a hot spring, that bubbled up on its own now and then and that many people, then and now, believe that such springs have healing powers. But men are not really healed of different infirmities by such, and if this were true, why was it only the first person in the pool after it bubbled up who was healed? Oh, when men deny and pervert portions of the Word of God, they do run into many difficulties!

Let me urge you to stick with the KJV and to utterly beware of the other versions. Young's, King James II., and the New King James do use the same text as the KJV. The rest, so far as I know, use the corrupted text made popular by Westcott and Hort. By the way, most of the commentaries of our day (full ones) use these corrupted versions. Thank God that the old standby commentaries expound the KJV. Beware of other versions. Stick with the KJV. Now to the message.

Understand that this miracle, as all Biblical miracles, happened exactly as the Bible describes it. Beware of the man or book that casts any doubt on any of the miracles of the Bible. Let me tell you that I doubt the salvation of the man who doubts Biblical miracles. How can, and why would, one who has been made the recipient of the miracle of salvation (and salvation is a miracle) have any doubts about the other miracles of the Bible? But, I believe that after accepting the miracles of the Bible at face value as literal miracles, we can apply those miracles to the miracle of salvation and learn some valuable lessons therefrom. Let us look at this miracle in this way.

What a picture this multitude of impotent folk are of the helpless condition of mankind. There was a multitude in this condition physically, but all men are in this condition spiritually. Men are spiritually impotent. This means that they have no power whatsoever to do anything of a spiritual character. They cannot do anything acceptable to God. They cannot save, or help themselves. They are, "...dead in trespasses and sins" (Eph. 2:1). What word (other than "dead") could have been used to more effectively show the total inability of man? This is a prominent truth in the Bible, though the word "dead" is not often used.

This impotent multitude at the pool of Bethesda is further described as blind, halt, and withered. Let us apply these. The unsaved man is blind as to spiritual things. He is as unable to see and understand spiritual things as a blind man is unable to see physical things. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). If a man cannot see the kingdom of God, cannot receive nor know the things of the Spirit of God, has the understanding darkened and has blindness of heart; how could he ever be saved without an effectual work of the Holy Spirit giving him what he does not have and enabling him to do what he cannot do?

Men are also "halt." This refers to the fact that man cannot walk in the ways of God. The man who cannot walk in God's ways cannot be saved without a work of the Holy Spirit giving him ability to do this. Man is also "withered." This means that his hands are in such condition that he cannot do the things God commands him to do. He cannot keep the law of God. Neither can he repent and believe. He is truly "impotent." He has no power or ability.

Now, it is very important that we realize this condition of the natural man. Our belief, or lack of belief in this doctrine will affect all that we believe about salvation. If man is truly spiritually dead and helpless, the salvation experience will demand one thing. If man is only sick or injured, but not really dead; the salvation experience will require something else. My friend, this doctrine is the starting point for all real understanding of salvation. The reason men are Arminians, believing in the so called free will of man, is because they do not believe (I don't care what they pretend) in the Bible doctrine of the total depravity of man. They do not believe that man is really spiritually dead. They believe that man can and must make the one decision, perform the one act, that makes the whole difference between the saved and the unsaved.

Now, I know that Arminians

will say that they believe these things, but let them explain how a dead sinner can of himself come to Christ, how a dead sinner can feel the convicting work of the Holy Spirit, how a dead sinner can understand the spiritual truths involved in the matter of salvation, how a dead sinner can repent of his sins and savingly believe on Jesus Christ as Lord (yes, I said "Lord") and Saviour -

let them explain that if they can. No, no, my beloved friend; no man can truly believe in the doctrine of total depravity and believe that salvation depends on the decision or act of man. Men who pretend to do so simply prove that they are unwilling to face the facts of what they are saying.

(Continued on Page 3, Col. 1)

FROM THE EDITOR

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). You do not have to be a Sovereign Gracer to be saved. I received the following at my desk, "Any religion that denies God's total sovereignty, man's total depravity, Christ's effectual atonement, and salvation by the grace of God alone; any religion that makes the will and work of man rather than the will and work of God the determining factor in salvation is antichrist. All who embrace such doctrines are lost pagans, without God and without Christ." What an awful statement. Would you believe that a man would write this and send it out to his readers? Would you believe that many men believe and teach such heresy?

Now, understand that I do believe the doctrines involved in the quoted statements. I do not believe the conclusion that this brother draws from these doctrines, but I certainly do believe in God's sovereignty, man's depravity, and Christ's effectual atonement. I do believe that it is the will and work of God that is the determining factor in salvation, but I most adamantly do not believe that one must believe these doctrines in order to salvation.

Now, understand this; most people who profess to be saved do not believe in God's total sovereignty. The vast majority of professed believers do not believe that Christ's atonement is effectual in and of itself. They believe that it is only effectual when man adds the decision of his will thereto. They do not believe that the death of Christ effectually saves all for whom He died. I believe this, but most professed Christians do not. Most of them do believe that it is the will and work of man that is the determining factor in salvation. Is this not true of the vast majority of professed Christians? Now, the writer quoted above says that such people are lost pagans, without God and without Christ. Read the quote and see if that is not what he says. I do not believe that there are many men who believe the five doctrines of grace any stronger than I do. I love them. I delight in them. I praise God for them. I preach them frequently. However, I know that I was saved before I believed these precious truths. I was saved and preaching several years before I believed these things. I opposed these things strongly at one time (I praise God for His forgiving mercy). I believed then, as multitudes do now, that God had done His part, and it was now all up to man whether or not he would let God save him. Oh, I do not boast of this. I am so glad that I do not now believe those things. But I do know that I was saved at that time.

I was saved in a Holiness church. I was called to preach therein. I continued as a member of such, preaching in such, for nearly two years. I then joined an Arminian (so-called Baptist) church. I continued there for some years, believing and preaching Arminianism and the free will of man. I was wrong on those things, but I do verily know that I was a saved man all that time.

But the writer quoted above says that all such are lost pagans, without God and without Christ. Oh, the doctrines of grace thrill, delight, and bless my soul! I hug them to heart. I would not give them up for all the wealth in this world. I verily believe I would be willing to die for them. But I do not believe that those who do not believe them are lost pagans, without God and without Christ. I never thought, when God showed me these precious truths, that some men who held them would teach that believing them was necessary to salvation. I have read much in the field of the doctrines of grace. I doubt many men have read any more therein. Praise God, I can say that I have never read a book or a sermon by any preacher of sovereign grace that has said what the above quote says. You can examine the whole host of sovereign grace books, and I venture to say you will not find even a hint in one of them that one who does not believe these truths is not saved.

The man to whom I refer herein says that those who do not believe the doctrines of sovereign grace are lost pagans, without God and without Christ. Oh, what a terrible, sweeping judgment for a man to make. Oh, what multitudes of the past this man consigns to eternal hell. Oh, what multitudes of those who now profess salvation does this man consign to burning hell. What a horrible, wicked, terrible thing this man is teaching. I tell you that this attitude is close akin to the "Be dipped or be damned" teaching of the Campbellites.

Thank God that this is a new doctrine. Sovereign gracers of the past believed no such teaching as this. Praise God, only a few twisted minds believe such today. Oh, that this man would dig into the past and learn that he is teaching a new doctrine, even while he pretends to walk in the old paths. Oh, that he would think and see what he is saying. I wonder if this man believed these doctrines when he professed salvation. I wonder if he is willing to now state that he was not saved until he embraced these doctrines. I wonder if he has been baptized since he received these doctrines. If he professed salvation and was then baptized; and later came to see sovereign grace (most of us have travelled this route) (according to his teaching he was not saved until he believed sovereign grace); if this be true, he would not now be Scripturally baptized, for an unsaved person cannot have true baptism.

Let it be known that The Baptist Examiner, its authorizing church, and its editor believe strongly in the doctrines of sovereign grace. Let it also be known that we do not equate believing these truths with salvation. Let it be known that we recognize and are willing to fellowship, as our brother, anyone who has repented of sin and believed on the Lord Jesus Christ for salvation. Let the record so state.

SOVEREIGNTY

(Continued from Page 2)

I believe, though I have been criticized for it, that many Arminians are truly saved. But they are saved in spite of their Arminianism and not because of it. And they are not saved in the way that Arminianism teaches, but in the way that Sovereign Gracers teach. The teachings of Arminianism will save no man - rather these doctrines would condemn all men to eternal hell. If a dead sinner must do that which only a living person can do, and do this in order to have eternal life, then all men are doomed to eternal hell.

Multitudes of false preachers say that one must repent and believe in order to be born again. If one who is not born again, who does not have spiritual life, can still of himself repent and believe; what does he need with the new birth? It is simply unreasonable, even absurd, and certainly unscriptural to talk like this. Repentance and faith are acts of the new nature received in the new birth; they are not the acts of the dead sinner in order to obtain the new birth. How could a dead sinner perform living acts?

Sovereign Gracers fully believe the doctrine of Total Depravity. They believe that the sinner is dead and unable to do anything to save or help save himself. They believe that the doctrines of sovereign and saving grace are the only truths that will meet the need of the sinner in such a condition. I make bold to say that Sovereign Gracers believe the other four doctrines of grace because they believe the first one. You know, of course, that those five doctrines are: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and Perseverance or preservation of the saints. If men are totally depraved (dead), it will surely take irresistible grace to save them. If these two things are true, and if all men are not saved; then there must be the unconditional election by God of those who are to be saved; for there is no difference in dead sinners for God to base His election upon. My friend, election must be unconditional, or there is no election at all. If election were conditional, there is no condition in men to be the basis for God's election. If these doctrines are true, then the Holy Spirit will surely work perseverance in those thus saved, or else the purpose and desire of God would be frustrated. If these four doctrines are true, nothing is to be gained, rather everything would be lost, by teaching an unlimited atonement. The Trinity is not divided against itself. The Father does not elect some, the Holy Spirit effectually call some, and then the Son die for all. The Trinity is undivided in the work of salvation.

What is believed about the condition of the unsaved man will surely determine what is believed about the other doctrines of grace. One who believes in total depravity will have no trouble believing the rest of the scheme of salvation by the sovereign and saving grace of God; rather he will see the absolute necessity thereof, and praise God for these glorious truths. I am saying that the bottom line of the difference between Arminians (Free-willers,

if you please) and Sovereign Gracers is that the former do not believe in Total Depravity, and the latter do.

What is believed about the condition of the unsaved man will greatly affect the evangelistic methods one uses. If man is only injured or sick, and if his being saved or not being saved is all up to him; if God does absolutely the same for all men, and whether or not one is saved is up to the decision and act of that one; then one's evangelistic efforts must take this into serious consideration. One must make his play for the decision of the will of man. He must use every trick known to man to influence the decision of man. He must use all the ways of salesmanship technique, all the ways of psychiatric methods, must put all the pressure possible on the will of man, hoping to effectively influence that will to a saving decision. On the basis of the Arminian denial of total depravity and his beliefs about salvation, salvation is a matter between one man and another man. One man must, by any possible means, sway the will of another man so that, that man will make the right decision and be saved thereby.

There is no room for God in the salvation experience taught in the doctrines of Arminianism. That doctrine is that God has already done all that He can or will do, and that it is now up to man. God has provided salvation, and He offers it to all men; but He will not force any of them to take it. How many times have we heard: "Sinner, it is all up to you," "You must open the door," "God has made His move, the next move is up to you," "God will save you if you will let Him," etc.? You see, according to this doctrine, there is nothing that God does in the salvation experience itself. There is no room for prayer in the evangelism of Arminianism. I am not saying that they do not pray. Many of them are far better in practice than in doctrine. I am saying that when an Arminian prays for God to save a sinner, he is asking God to do what his theology says God cannot and will not do. If Arminianism be true, God has already done all He can and will do; the rest is up to the sinner, one need not pray to God, but plead with the sinner to let God save him.

But, oh, the precious doctrines of God's sovereign and saving grace. We teach that God does not stand helpless before the almighty will of man. We teach that God is not a supplicant at the feet of man, begging man to let God have His way. Oh, the blasphemy of Arminianism - is it not so? If Arminians would really face up to the blasphemy and contradictions of their doctrines, surely they would flee from such with holy horror, at least those of them who are saved would. We teach that God is Almighty, that His power cannot be defeated, and His purposes cannot be frustrated. In the salvation experience, we teach that the Holy Spirit works with efficacious and irresistible power. We teach that the Holy Spirit, using the gospel, gives spiritual life to the dead sinner and thus enables and causes him to exercise God-given repentance and faith. We teach that men are born again by the Word, will, and power of God; and then they are able to and do repent of sins and believe the gospel. We teach that

God has an elect people, that Christ died savingly for those people, and that those chosen by the Father and redeemed by the Son will be saved and eternally kept by the Holy Spirit. Oh, praise the Lord; this is a way of salvation that works. The way of Arminianism will not save, but the way of sovereign and saving grace will and does save.

So these helpless folk at the pool of Bethesda picture the spiritual helplessness of unsaved men. It is necessary that, that helplessness be seen. It will affect the totality of our work for the Lord. Well, I have often advised young preachers to not take so long on their first point or points that they do not have time to properly preach their latter points. I feel that this is a homiletical error that most of us fall frequently into. Well, I am not going to do that. I am just going to make two sermons of what I meant to be one. God willing, I will continue this next issue. We will see the mighty sovereign Saviour coming to one of the elect and exercising His mighty power. As I close, do you realize your need of a Saviour? Oh, that you might be taught this by the Holy Spirit. Believe on the Lord Jesus Christ, and thou shalt be saved. Do it.

FORGIVEN

(Continued from Page 1)

dren by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," (Eph. 1:3-7).

Forgiven!

There is much to be said about this Biblical doctrine of being forgiven; yes, if most of God's dear children understood the tenor of Scriptures, many of our problems would be overcome. This is a beloved passage of Holy Writ; only the child of God can appreciate it. To many, the idea of getting rid of our sin nature is a dream; therefore, they have thought of all kinds of ways to get the job done.

The Problem: Just when man figures he has accomplished that great task something happens! Sin enters the back door! Thus man feels like he has lost something: his salvation. But can that be? Did God really mean what He had said previously when He told man that His dear Son, the Lord Jesus Christ would lose nothing that He had given Him?

The Answer: What saith the Lord? Can we trust the Bible? Of course we can! Then, what does it say about this all important subject? Is the child of God forgiven? Can he go to the bank of heaven and cash in that note? The answer is found in the Word of God! But then, one more thing should be considered. What if the child of God sins? The Church of God and the Christian should never tolerate sin in their lives or anyone else's. One of our major problems today is just that: a soft attitude towards sin in our personal life and the life of others.

Many have the idea that if you live godly, you will never suffer. Oh, if that were only true. But the sad thing is, too many of God's servants have paid the price for living for God and holiness.

Let me give you some Biblical examples of what actually has taken place in the Word of God. (1). Joseph: A great man of God, but because he refused to submit to his master's wife, she had him thrown into jail and lied about him. He did not deserve the treatment that he got. Nevertheless, his boss had him thrown into the jail for something that he had not done. He should have never been sold into slavery, but his evil brothers could not stand him. (2). Jeremiah: A great prophet of God, but he would not tone down his message that God told him to preach. Therefore, he was taken and put into a pit because he dared to tell Israel what was actually going to happen because they believed the lie of a false prophet. He never wavered in all of his duties, and yet, he was treated as though he had turned against Israel and was anything but their true friend. (3). Job: A great statesman of his day, and yet, because the old Devil wanted to prove to God that Job would sin, God permitted Satan to test him. He had every reason in the world to turn against God, but he would not and did not. His friends accused him falsely, his wife told him to curse God and die, and yet, he kept his eyes on God even though he lost everything he had. (4). Stephen: the first Christian to die for his faith did not realize what would happen when he took the stand that he did. He stood before the Sanhedrin and openly accused them of a crime that made them fall upon him and take his life. What a deacon that man was! He was the kind of deacon that every pastor dreams of having in his church. And yet, he was killed by his fellow kinsmen because he told them the truth about themselves. (5). Paul: That great missionary of the first century laid down his life for Christ because he believed in everything that our Lord stood for. He paid the price for not only believing on the Lord, but for serving Him all the days of his life, from his conversion to his death in Rome. But then, Paul was not the only apostle to lay down his life, in fact, all but John the beloved, died a violent death for what they believed in and practiced all of their lives. (6). Hosea: That great Old Testament prophet who obeyed the Lord and did what he was commanded, even though his wife was the laughing stock of the country. She was anything but faithful to her husband, and yet because this man of God obeyed the Lord, he suffered at the hands of his brethren because they could not understand his loyalty to a wife that was a harlot. (7). Daniel: That great statesman and prophet of the Babylonian captivity area, suffered at the hands of his enemy because he dared obey the Lord. Though he may have come out on top in the end, he nevertheless, because of his life of piety, suffered greatly.

Forgiven!

How could these men face their enemy and come out on top? It was because they were forgiven! They knew where they stood with Almighty God. Do you my friend? Some folk base their hopes and dreams on anything and everything but the Word of God; and that, my friends, is futile. We are forgiven because God has seen fit to forgive us all our sins! It is that simple. We can not add one bit to that great es-

tablished fact. We are forgiven because God saw fit to touch our lives by His life. How and why, I do not understand or do I comprehend it all. Nevertheless, the Bible tells us that the child of God is forgiven because of the riches of God's great grace.

Forgiven!

Our sins have been removed, forgotten and never to be brought up by God. As far as God is concerned, His dear Son, the Lord Jesus Christ paid the price of our sin: past, present and future. How is that possible? The Bible would inform us that our redemption involves at least a three-fold idea: (1) the paying for the ransom of sinners by the blood of our Lord Jesus Christ; (2) the removal of the sinner from the curse of the broken law; and (3) the release of the sinner from the bondage of sin into the glorious freedom of God's grace. It must be understood that the sinner is never redeemed apart from the precious blood of our Lord. That is the reason that our Lord had to go to Calvary to pay the ransom price that God the Father required for our sins. There, on that forgotten hill of Calvary, Jesus paid the price that His Father would accept in our behalf. That is why we can cry, forgiven!

Just because we are forgiven, that does not and never has given to the child of God a reason to sin or live in sin. In fact, the Bible would teach us just the opposite. God expects His own to live like they are children of the King. Anything less is a crime! But for many today, they are living as though they are enjoying their life of sin and not ever having to answer to God or anyone else for their deeds. But that is not what the Bible teaches. It tells us that the child of God will stand before the Judgment Seat of Christ and give us an account of his own doings. God help us to live as though we are going to stand before Almighty God today!

Forgiven!

Now that we have come to the realization that our God hath forgiven us all of our sins; that is, the ransom price that God the Father required in our behalf, what should be the attitude of the spiritual towards the one who has fallen into sin? In this case we are speaking of one of God's dear children who has been redeemed by the precious blood of Jesus Christ but has fallen into sin. What saith the Scriptures?

"BRETHREN, if a man (a saved sinner) be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," (Gal. 6:1). If the person in question is one of our Lord's, then we, as Christ's ambassadors, have a moral obligation before that person and the Lord that we conduct ourselves in accordance with the Holy Scriptures. Many a problem today is not handled right, and because of that one fact, the sinning Christian is not restored unto the Lord, and God has refused to bless the church and the lives of the ones that do nothing. Some are going to say, "that is none of our business," but the passage just quoted tells

(Continued on Page 4, Col. 5)

The Baptist Examiner Forum I

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

Please give the proper procedure for the proper organizing of a new church as to how it is brought into being and organized.

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To the familiar commission of authority in Matthew 28:19, 20 given to the church which the Lord Jesus founded, I would bring to mind the admonition of the Spirit toward church conduct found in I Corinthians 14:40; "Let all things be done decently and in order."

Certainly the birthing of new assemblies is of great importance and demands great care in proper procedure and method. Although Christ gave the authority and general examples of procedure are noted in the N.T., one would think that it was left entirely up to man and his religious whims or inventions when a new church begins today. I would begin by saying: 1. No group of people can declare themselves to be a church; 2. No denominational headquarters or any type of religious association can declare a group of people to be a church; 3. Not even properly baptized Baptist believers, or even a minister in an unorganized group can declare that group to be a Baptist church. Although the Lord Jesus Christ gave no formal procedure or details by which to organize a church, it is obvious from the Scriptures that the church He founded had authority to organize another church which in turn could organize another church and so on down to the present. He who cannot lie has guaranteed perpetuity to His church which we have to the present and to such time as He shall return and take believers to Himself. The first church was at Jerusalem, and all others derived their authority from one another since that time. No church can be organized without this proper authority and procedure given by the Lord. A Mother Church guided by the Holy Spirit is the only organizer (directly or through an authorized missionary) of a new church.

I am one of those who would more closely control the following procedure than perhaps some others. A group of people (true believers) may come to a church and join with the intent of a new work to be authorized; or a missionary, as the Spirit leads, may be sent to an area for the purpose of preaching and seeing a church organized. A mission work is authorized and begun. While no set number is necessary before organizing a mission work into a church, evidence of the Lord's blessing and will for a new as-

sembly are to be present. Oftentimes a new church is too quickly organized, in my opinion, and problems often result that we cannot discuss now. After much prayer and a positive consensus (vote) of the congregation of the Mother Church, a time is set for the organizational meeting. A service of hymns, prayers, preaching by one or more ministers is usual. One message is usually a charge to the new church. Letters of dismission are presented usually during this time for the members to be. Other ministers and other churches may be invited to come, or to participate in the organizational service, but the organizing is solely the privilege and duty of the Mother Church. By the authority given to the church by our Lord, a new assembly is properly birthed and organized to the continuous work and commission given by Him. This should result in the continual warning and oft blessing of all within her locality. To Jesus be glory in and through the true, properly organized, local, New Testament Baptist church.

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A true church is the most important institution on this earth. Every believer is to be a member. of such, and to serve God in, through, as a member of, and under the authority of a true Sovereign Grace Landmark Missionary Baptist Church. Since these things are true, the proper organizing of a church is a very important matter.

So far as I know, the one essential matter in the organization of a church is that it be done under the authority of a true church. A true church must vote to organize another church. That church should have the record of this vote in its minutes. The new church should have a record of this vote in its minutes, at least its minutes should show that it was organized by another church, and state the name of the authorizing, organizing church.

I would think this would best be done by all those who plan to become members of the new church being members of the organizing church. I know that sometimes the proposed members come from different churches with letters from those churches given for the purpose of their becoming members of the new church. I suppose that many feel that the church giving such a letter is authorizing the new church. I would think that usually in such cases, the new church would still be organized by one organizing church. I do not think

this is best, but do not know that I would unchurch a church so organized.

Sometimes, churches have been organized by more than one church, two or more churches working together in the organization and giving their authority to the new church. I do not think this is best. I believe strongly in one church authority in all of the Lord's work. I do not say I would unchurch a church thus organized.

I think there should be a special and appropriate service for such an organization. The Bible does not give directions as to just how this service should be carried out. It is left to the discretion of the organizing church. I would suggest songs, prayers, and one or more sermons. It would be best for these all to be appropriate to the occasion. I think a statement should be made relative to the purpose of the meeting. There should be a statement by the person representing the organizing church, something like this, "By the authority of the... church, I hereby declare that you are a church." Before the making of this declaratory statement, the names of those comprising the new church should be read. It would be good to have them stand for this declaration and a following prayer.

I think it good, when possible, to have authorized representatives of other churches present in a way of fellowship. I do not think they should lend the authority of their churches to the organization.

I suppose that each church can carry out the organizing of a new church as she desires. Again, I say that the one essential is that a church be organized by the authority of another true church.

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"EXCEPT the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh but in vain" (Psa. 127:1).

For a church to be organized belonging to the Lord, the members to make up that church must be members in full fellowship in one of the Lord's churches. If the Holy Spirit leads and the church of which they are members authorizes the work, the exact procedure is not important. I have attended several organizations of new churches and have been a part of at least two. While the procedure for each one may have been different in some respects, yet in the main they were all the same. The ones who were to compose the new church were

members of a New Testament church, in good standing with that church. They received letters from that church for the purpose of becoming members of the new church. At a set time sister churches were invited to witness and aid in the organization. After a sermon or sermons, prayers, and songs, the ones who were to become charter members were listed and the church who authorized the organization was named. It was then declared that these constituted the new church. After this the new church met in business session, electing a moderator, choosing a name, electing officers, etc. There may be different procedures which are as proper as this way. Regardless of the procedure as long as it is done by the authority which Christ gave to His church (Matthew 16:19; 18:18; 28:18-20; Acts 1:8), and under the leadership of the Spirit, the organization would be one that Christ would recognize as one of His own. P.S. While on the subject of church organization, I would like to clear up one vicious rumor concerning the organization of Calvary Baptist Church. It has been circulated around that Calvary is not a true church, that it had been organized with excluded members from another church. This has been told either in ignorance or as a deliberate, vicious lie direct from Satan himself.

While I was a member of Kings Addition Baptist Church, we received, as members, several folk from the First Baptist Church of Russell, Ky. They had letters from that church stating that they were members in full fellowship with that church and were being dismissed from that church at their own request. The letters were signed by the clerk of the church, and he later confirmed before witnesses that this was the true action of the church. At a later time, we at Kings Addition Baptist Church gave authority and letters to these folk for the purpose of organizing a church at Ashland, Ky. This is how Calvary Baptist came into existence, and there can be no doubt as to it being a true church. These folk were not excluded from the Russell Church, neither were they excluded from the Kings Addition Church.

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There are any number of things that can be added to the ceremony of organizing a new church. You may choose to invite speakers from other churches to come and speak to the new group, or you may incorporate the organization into a Bible conference. In most cases a visiting preacher or the pastor of the mother church will preach a charge to the new prospective church. But these things are not what bring a church into existence.

First of all you must have a proper candidate. A proper candidate consists of a group of people, (no specific number is required), who have been properly baptized into a Scriptural church. These people express a desire to become an indigenous, autonomous entity. The next step is for the mother church to agree

by vote to declare them to be a church. Nothing else really matters except the vote of the church.

If a church is started any other way, it cannot be considered a Scriptural, New Testament, missionary, Baptist church. No board, fellowship, association, or convention has any authority to organize a church. No individual or group other than a Scriptural Baptist Church has that right. The authority does not even lie in a preacher, or missionary. Only a Scriptural Baptist church has that power. Thank you for your question.

FORGIVEN

(Continued from Page 3)

us just the opposite. Furthermore, our Lord told His church during His earthly public ministry how we ought to handle such a condition. But no one wants to get involved these days, and so, sin has been running rampant in our lives and in our churches. Beloved, that should never be and the Bible tells us what we should be doing about it.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:15-18).

May I suggest a few things right here that might help the spiritual minded Christian to do what is right. When a brother or sister in Christ is living in open sin and rebellion the first thing that you ought to do about the situation is pray and get God's mind about the issue. More often than not we like to tell others about the sin and bring shame on the name of Christ and His church. We should never be the bearer of gossip! Even if what you happen to know is a fact. You should never get up and go and talk to that person until you have prayed and asked God to give you a real burden to help that person. A wrong spirit or attitude on your part toward a brother or sister in Christ will not help that person. Our text, Galatians 6:1, tells us that those who are spiritual are to restore such and that in the spirit of meekness. The attitude of prayer is often missing when we bring someone up for church discipline. To most, the idea is getting the job done and enjoying it in the process of time. That should never be the case. Our aim and goal ought to be: (1) restoration of the sinning Christian; (2) and, the helping of a backslidden child of God to fellowship with God and his fellowman. Any thing less than this is sin!

Why?

Because if the sinning person in question is one of God's dear

(Continued on Page 5, Col. 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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What does it mean to be "washed in the blood"?

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"Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5b).

To be washed in the blood means to be cleansed from sin, to be in right standing with God. To be washed in the blood means to be a recipient of the effects of the sacrificial work of Jesus Christ. He shed His blood, not for any sin He committed, but for the sins of the elect. Without the shedding of blood there is no remission of sin. Not that you are literally, physically washed in His blood, but spiritually you are cleansed by the sacrifice of Christ. It is a picture of the cleansing work of Christ just like baptism is a picture of the death, burial, and resurrection; and like the Lord's supper illustrates our partaking of the body and blood of Christ. It is a figure of speech that communicates the thought of being clean in the sight of God.

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Blood is the essence of life. It is the foundation from which life begins and continues to depend upon throughout its existence. There can be no life, either physical or spiritual without blood. Physical life, in the flesh, is based upon the presence of blood, and spiritual life is based upon the application of blood. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev 17:11). The word "life" as it is translated from the Hebrew means "soul." The word atonement means to cover. The soul lives because of the blood, and the soul is covered because of the blood. The term that is used to define this action is "washed in the blood".

What does it mean to be washed in the blood? There is only one reference to this act in the Bible. "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). The motivating factor was love and

the result was a cleansing from the penalty and power of sin. The Word washed is usually translated from the Greek word LOUO and means to bathe or to wash the body. However, it has also been translated from the word LUO which means to loose. These speak to the spiritual sense rather than the physical. There are numerous examples given in the Word, so I will refer to just two from each reference. First, to wash or bathe. "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Ps 51:2). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil:" (Is 1:16). In the New Testament the word LUO, to loose, is used in reference to the ransom that Christ paid for his people to set them free. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "Who gave himself a ransom for all, to be testified in due time" (1 Tim 2:6). The word all in the verse is not a reference to everyone in general, but to all the elect.

"In the blood" is the object of washing, or being loosed. Blood in this instance bears a reference to that which is sacrificial. In particular, the blood of Jesus Christ that was shed on the cross for the sins of His people. Without that blood, there could be no washing. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb 9:22). Those who are washed in His blood are clean for eternity; they are loosed from their sin forever. With the washing of blood, all defilement is gone, and the one that is washed is prepared for service. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor 6:11). To be washed in the blood is not only to be cleansed of sin, but to be set apart and used by God for His purposes.

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The blood of Jesus Christ has cleansing power. It cleanses and purifies our lives. As we walk, we should walk in the light. The light here, I believe, is the Spirit of God and also the light of the Word of God. We have been enlightened by the Spirit of God.

We are spoken of as children of light. We have been brought out of darkness into the marvelous light of the Son of God. We should walk in the light and not in darkness as we are the children of light and not of darkness. When we do this the Blood of Jesus Christ cleanses from all sin. The reason for this is because it is pure and holy blood. It is the blood of the Son of God. It being the blood of God the Son, so it is the blood of God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The blood of Jesus Christ cleanses because of the power of the blood and the power and authority of the person of the Son of God. Christ causes the blood to be efficacious, thus bringing about the desired end, and that is cleansing of the children of God in their daily walk.

To be washed in the blood means that one is cleansed from his sins. This does not mean that one can live a perfect life, but that he is separated from his sin as to the power of it. Sin shall not have dominion over the children of God. That is, shall not be the ruler of them and their lives, because Christ and God by the Holy Spirit is the ruler of their lives and is their Lord and Master.

Even though sin is present with us it does not have dominion over us. Because of the washing of the blood of Christ shed on the cross of calvary, we will one day be delivered from the presence of sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

FORGIVEN

(Continued from Page 4)

children, he or she has been forgiven of God. For that reason alone, we ought to try and restore them to Christ. There is no way in the world that we can say a person is one of God's children; nor should we ever want to enter into that area of conflict. It is God and God alone that will separate the tares from the wheat when it is time. But that does not mean that we should not care when we see someone living in sin that claims to belong to Almighty God. The Bible tells us that we have an obligation before Him and His church to act in accordance to His directions. But how? As one that is spiritual attempting to restore in the spirit of meekness. If that fails, and you have tried your best in the spirit of meekness, then you have no other choice than follow what Christ said, church discipline. That should be the last resort and

only if the person refuses to hear you and another witness. God help us to do what is right in this matter.

BLOOD

(Continued from Page 1)

and that blood was shed because of sin. Genesis 3:21. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." God hadn't much more than finished giving the first Messianic prophecy (Gen. 3:15) than He began to show forth example after example that would be repeated thousands upon thousands of times; blood would be shed because of sin. That animal, whatever kind it may have been, and I can't prove it; but believe in my heart that it was a lamb. That animal's blood was shed as was our Lord's, because of sin. And so it has been from that day to this. Without the shedding of blood is no remission of sins!

Beloved, you as a sinner saved by grace, were bought with a price. The price paid was the life giving blood of God's only Son, Christ Jesus. His life was laid down that yours could be taken up. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The message of blood-bought sinners is found in the Word of God from cover to cover. The doctrine of the blood has many aspects, but for today, I want to look at three aspects of the blood; the necessity, the purpose, and the results.

I. The Necessity. As we study the word of God, and especially the New Testament, we read more about the death of Christ than we do about His birth. The four gospels tell us more about His death than of His living and that is as it should be. His living was an example to us how that we should also live. But His death! that was and is our salvation! God's Son came to this earth to die for sinners. We read about His mission in Matthews 5:17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He came to fulfil the law. "...and without the shedding of blood is no remission of sins."

Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Yes, He came to die, He came to suffer, and He came to shed His blood for many.

As one has well said, if you cut out the references in the Bible to the blood of Christ, you would have a Bible without a heart, and a gospel without saving power. Christ, God's only begotten Son, became a man of flesh and bones for the very purpose of dying. It was necessary that He do so. If you will but take a few minutes to read Hebrews 2:11-17 you will clearly see that the message is this: Christ Jesus was sent by the Father; incarnated for the very purpose of dying in our stead. He left His home in glory to become like unto us in all aspects save sin. He became flesh and blood; taking on the likeness of man, but not the sinful nature of man. He was born in the manner of men, by woman, and He died as a man. It was necessary for Him to do so.

The birth and the death of

Christ was no mere chance happening; God decreed it from before the foundation of the world. His death was known to the host of heaven before it ever happened (Matthew 17, Mark 9, Luke 9). We read of the time when He went to the high mountain to speak with Moses and Elias. These two had been sent from the host of heaven, and what was their conversation about? Why it was about the death of Christ; that's what it was about. Luke 9:30-31. "And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Yes, the host of heaven knew and continue to this day singing that new song, saying, "...Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). "...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). Yes, it was necessary that Christ Jesus die; that His blood was shed. For without the shedding of blood is no remission of sins; no saving power, no hosts of glory, no new song to be sung, no reason to preach, and no hope for any of us.

II. The Purpose. What purpose was served in Christ shedding His blood? One purpose that I know of personally; He died in my place. This is known as a vicarious death, dying in the stead of another. Jesus did that for me. What a wonder, and an amazement, to realize that the Lord loved one so unworthy, enough to die for him. And I know that he did. "...he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). Yes, His purpose for shedding His blood, could be for you. I Peter 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Yes, indeed: "Greater love hath no man than this, that a man lay down his life for his friend" (John 15:13).

The Lord Jesus Christ has many friends. All of them, He laid down His life for. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). What a purpose! "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). O yes, He died because He came to die, and He died for us; a sin offering, a perfect offering, the only offering that is totally and completely acceptable

(Continued on Page 6, Col. 1)

BLOOD

(Continued from Page 5)

unto God the Father for the sins of His people.

In Isaiah we read "...thou shalt make his soul an offering for sin..." In this ninth Chapter of Hebrews from which our text is taken, we read about how innocent blood was shed in the Old Testament, a covering for sins, of how that that blood was taken once a year into the holy of holies, the presence of God and offered as a substitute for the sins of the priest, and for the people. And then we read that without the shedding of blood is no remission of sins. But praise be to God; we no longer live under the laws of the Old Testament sacrifices. The writer of Hebrews explains to us in Hebrews 9:26-28 "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." The shedding of the blood of God's Son ended the animal sacrifices once and for all.

Jesus's death was our passover sacrifice. You recall how that in the land of Egypt; when God sent Moses back to take His people out of bondage, to deliver them to the land flowing with milk and honey. On that awful night when the Lord passed through the land, (and it was the Lord, not some death angel as men have thought up, I suppose to take the sting of God's wrath away.) God passed over the houses of those that had applied the blood of the lamb to their door post. The lamb's blood was shed to identify God's people then, and it was shed there on Calvary for the same purpose. Jesus died our passover sacrifice (I Cor. 5:7). Yes, there on the tree, outside the gates of Jerusalem on a hill called Golgotha, Jesus, God's own Son, bled and died. His blood ran down, as it were, into the wash basin of God the Almighty, and that blood was and is applied to the sins of those that God has chosen. That sacrifice has been accepted by our Father. Our sins are washed away in that blood, made white as snow, though they be red as crimson. There was a necessity, there was a purpose, and there were results.

III. RESULTS. The results of Christ death, and the shedding of His blood are many. Without Christ's death, and the shedding of His blood, there would be no resurrection. We would have nothing to look forward to; but, "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

Because of His death we have forgiveness of sins, a direct result of Christ's blood. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). We are justified, and we are glorified accord-

ing to Romans 8:30. We have access to the very presence of God. Hebrews 4:16 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Because of His death, we shall live with Him forever. I Thessalonians 4:17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Oh, the wonderful results of the blood of Christ. Christ's shed blood identifies us. Just as the blood of the passover lamb was to the nation of Israel in Egypt, so it is to us, the called according to His purpose. His blood was shed for the remission of sins, and that blood was applied to those chosen by the Father, and that blood has washed us white as snow. The Spirit quickens to new life all that the blood has been applied to. How wonderful it is to know that you are under the blood of Christ. And yet today there are many that do not want to hear about the blood. Yes, I am talking about Baptists as well as others. They fear to speak about it as if it were something to be left alone, or that it is out-dated. Beloved His shed blood has the same power today that it had 2000-6000 years ago, for you see it has always been applied.

Many do not want to hear of a saviour that has died and shed His blood. They want to keep quiet about the blood, and speak about His love. But you listen to me; God's love demanded Christ's blood. You hear me! The doctrines of grace are the foundation of Christ's death and of His shed blood. All the doctrines stand or fall on the doctrines of God's grace. God chose a people to Himself by the blood. Jesus shed that blood for those chosen. Those chosen are identified by the blood. The Spirit is sent unto those that are under the blood. All of this has been finished in the mind of God. All that remains is for the Spirit to fulfill the decrees of God to the last letter and the last elect.

I ask you now sinner friend; was that blood shed for you? Has it been applied to your sins? I ask you, have you been blood-bought? Believe in your heart that His blood was shed for you, and know that you are His.

SHEEP

(Continued from Page 1)

nal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

When the Word of God refers to the sheep in regards to salvation, it refers to those who have been chosen by the sovereign grace of God. As one studies the Word of God, it is evident the love God has for the sheep. In this tenth chapter of John, God tells us explicitly how He loves, provides, and cares for these chosen ones. He has gone to great lengths in securing these sheep and goes to great lengths in providing for them. God has left nothing to chance as far as the sheep are concerned. He is not like an earthly father who can only try his best and still fail.

We can teach our children and make plans for provision, but there is no guarantee when men are involved, but how our heavenly Father provideth for His sheep. Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." God so careth for His sheep that every detail in our lives has been purposed of God. The sheep of God are a special people in the sight of God. Though the world hates the sheep and spitefully uses them, they are loved and cared for by their heavenly Father.

This is wonderful, considering where the sheep must dwell. In the purpose of God we were not taken home upon our trust in Jesus Christ, but rather we have been left to dwell in the devil's barnyard. The devil has been given temporary custody of the world. God has allowed him to walk to and fro in it, destroying almost all that he comes in contact with. Temporarily, the earth is his place of dwelling. The earth is his domain; and not only is it his domain, but his servants dwell here also. The fallen angels who fell with him are here as his servants. They go about in the earth with him seeking whom they may devour. This, of course, makes it very unpleasant for the sheep of God. The sheep have been washed in the blood of the Lamb. They are clean and pure, yet they are exposed to the filth of the devil and his angels in the devil's barnyard. Now not only do the sheep of God have to contend with them, but there are others in the barnyard who give them trouble. Let us note a few of the creatures found in it.

The first we shall look at are the "goats." In Matthew 25:32-33 we read, "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." Note that the sheep and the goats shall be separated in that day. Note further in Verse 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The goats are those who care nothing about their souls nor the true God of the Bible. Now, while it is true that some of the goats profess to be true believers, the fact remains that they never trust Jesus Christ for the saving of their souls. One thing about the goats that we might mention is their incurable nature of swallowing everything and anything. Watch the goat and his eating habits. Anything that gets in his way, the old goat will eat. I stayed with a brother and sister in Illinois one time while visiting a church with another preacher brother. This brother took me to a lot where he had turned goats loose to clean it up for him. Needless to say, there was not much cleaning up for this brother to do. The goats had eaten most of what was there. The goats in the devil's barnyard are no different. They will swallow any lie that the devil throws at them. They will swallow even the most absurd, due to their nature. The goats have swallowed the devil's false picture of God. They believe Him to be a help-

less God dependent upon them. The goats have swallowed the teaching of a universal church with the Catholic church as their mother. The goats have swallowed the teaching of humanism and believe themselves to be gods. Yes, there is a difference between the goats and the sheep. The sheep are more particular as to their eating habits and will not swallow what the goats will, although I have seen some sheep eat some mighty strange food in days gone by. Oh my brethren, steer clear of false doctrine. Eat not with the goats lest their habits rub off on you. "Prove all things; hold fast that which is good" (I Thess. 5:21).

Let us go deeper into the barnyard and see what else is there. As we go past the goats, we see another animal. There in the barnyard is a wolf. But wait a minute, that wolf is over there with the sheep. Notice, Matthew 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." The wolf is a crafty creature. He will not stay with his own, but will pretend to be a sheep and enter in among them. Also notice they that come in dressed up like sheep. This makes them much more dangerous for the sheep. If they would come in as a wolf and act like a wolf, then the sheep could avoid them; but the wolf gains entrance by pretence. Jesus warned us in Luke 10:3, "...behold, I send you forth as lambs among wolves." This barnyard picture that I am giving you is not a fable or yarn, but fact. The sheep of God live among wolves. Now the wolf, after he gains entrance among the sheep, is not content to behave altogether as a sheep. He dresses up like a sheep to get in, but after he is in his wolf nature takes over. We read in Acts 20:29-30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Notice how the wolf behaves. He goes after the weaker. Divide and conquer is the strategy of the wolf. How many times have we seen the awful effect of a wolf or wolves being in among the sheep?

In they come in their sheep's clothing, and before long they are spreading their heresy in the church. Before long they will cause contention and strife in the church. Oh how dangerous the wolf is to the sheep of God! Let me add here also how sad it is when a sheep will put on the wolf's clothing and cause division in one of the Lord's churches.

While walking yet further into the barnyard, we come across another of its inhabitants. There in the corner of the barnyard is the hog wallow. There the hog enjoys his daily bath in the filth of the barnyard. There it is that he can immerse himself in the vile filth of the barnyard. Read II Peter 2: 22, "...and the sow that was washed to her wallowing in the mire." The hog is one who cleans himself up for a while, but has not had a work of the Holy Spirit in his life. Verse 14 says, "their eyes are full of adultery, and they

cannot cease from sin." There are a lot of hogs in the barnyard who claim to be sheep, but their actions speak louder than their words. Many a hog has been washed (mostly brain washed) by the Arminian into thinking he indeed is a sheep, but his love for filth proves he is still a hog. A man who used to work for me told me of his brother's religious experience. He said that his brother still had a problem with a filthy mouth. I told him that his brother's problem was that he had not been born again. The hog has a nature that has a great lust for filth. Yes, he may clean up for a while. He may walk a straight line for a while, but sooner or later his lusts will get the best of him; and he will head for the filth of the barnyard. The barnyard has all that the hog desires and he is content to be there. Notice in I John 2:16, "For all that is in the world (the devil's barnyard), the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (The devil's barnyard). Again, it is sad to say that sometimes the sheep of God will behave like the hog and become entangled in the filth of the devil's barnyard.

As we travel along we see another inhabitant slithering along. Yes, there goes the old snake. Notice Matthew 23:33-34, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Yes, the snake slithers through the barnyard to strikeout against the sheep. When it has opportunity it will strike. The snake is one that cannot be tamed. Many have tried and failed. When agitated, it will strike. There are many snakes, in the world, religious snakes that is. When they become agitated by the truth of the Word of God they will strike. Organizations such as the Catholics and some Protestant groups have many snakes. History proves this statement. Look at them closely when they become agitated towards the preachers of the truth. See how they took delight in destroying them. That is their nature. There is no predicting what they will do when they become excited. Throughout history, we can hear their hissing towards the sheep of God.

Lastly, we see one more inhabitant of the barnyard as we continue our study. There are dogs in the barnyard. In Matthew 7:6 we read, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

There are those who scorn the truth of God's Word. They trample it under foot. They deny the clear teachings of God's Word and turn on you for giving it to them. The Campbellite reminds me of such a dog. They refuse to believe that salvation is by grace. They teach salvation by water, and love to debate and challenge

(Continued on Page 7, Col. 5)

STUDIES IN II PETER

3:1-9

by C.T. Everman

In chapter 2 Peter had described the false teachers as to their immoral conduct and the traps they used to deceive the "unstable souls." He made it very clear that they were not children of God; but these, like the dog and the sow who did what they did because of their natures, do the evil which they do because of the old nature which they have. Even though they profess to have a new nature there has never been a change. In 2:1 he brought out the fact that they denied the redemptive work of Christ. Now, in chapter 3 he goes into greater detail about their false teaching concerning the return of Christ and the coming judgment of the world. He answers the arguments they put up and shows positive proof that these events will take place. He then encourages Christians that as knowing these things we are to be on guard against false teaching and to grow in grace as we wait for the Lord's return.

(II Peter 3:1, 2), "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of the Lord and Saviour."

The apostle Peter wrote this second letter to the same ones to whom he wrote the first letter. Here he called them "beloved," dear ones. In 1:1 he said it was to those "that had obtained like precious faith..." In the first letter he said he wrote to the "elect," the chosen ones of God. We need to keep this in mind as we study this letter. It will help to understand some of the things he tells us if we remember to whom he is writing. Peter tells us that he is writing to stir up our pure (sincere) minds by reminding us of things that we have learned. This was the purpose of both letters. Too often we are apt to forget things which we have learned. This is the reason preachers and teachers need to keep telling the "old, old story." He reminds us that we are to remember the words of the holy prophets as well as the commandments given by the apostles of whom Peter was one.

The subject of which Peter is saying that we need to be stirred up and to remember what we have learned is the truth concerning the second coming of our Lord. This is a very important truth which many denied and made light of in Peter's day. The same is true today. We have many who deny the redemptive work of Christ as well as His second coming and the judgment of the world. Yes, we have multitudes of these "scoffers" who deny these truths.

The statement, "the words which were spoken before by the holy prophets, and of the commandments of the Lord and Saviour," reminds us of the unity of the Scripture. The prophets prophesied of it, Christ Himself taught it, as well as did His apostles. To deny the return of the Lord and the judgment that is to follow is to deny what the prophets said as well as denying what Christ and the apostles

taught. Even back before the flood Enoch prophesied, "...Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed..." (Jude 14-15). To deny these truths is to deny the whole Bible.

(V. 3). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." The apostle Paul wrote in I Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

"The last days" is the period of time between the time of Christ's first coming and that of His second coming. We are now in the "last days." These last days will end when Christ returns for His elect at what we call the "Rapture of the saints." The time when this letter was written was in the last days. It is during this time scoffers would and have appeared. "Scoffers" or "mockers" as they are called in Jude are those who deride, make light of, ridicule something or somebody. The thought is, they speak with contempt of some object. "Walking after their own lusts." This lets us know why they scoff and ridicule. Because of their own lusts they do not want to acknowledge that a time of judgment is coming.

(V. 4). "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

They ridicule the idea of Christ's return. Their first argument is that it is against the laws of nature, "since the fathers fell asleep, all things continue as they were from the beginning of creation." What they are saying is, this old world has fixed laws of nature that cannot be changed. Things must continue as they have since the beginning of time. Their argument is that the laws of nature never change, therefore this can not happen. One thing they do not take into consideration, that the laws of nature were made by God Himself and are subject to His command, and He can and does intervene to bring about that which He pleases.

(V, 5, 6) "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished."

Some things these scoffers refuse to acknowledge, "they willingly are ignorant of." They would not accept that which was plainly before them. Is that not true of many today who refuse to believe many of the truths that are plainly taught in the Scripture? One man, who was asked concerning a plain passage of Scripture, "Why can't you see that?" His reply was, "Maybe I don't want to see it." This is the

attitude of these scoffers, they refuse to accept the truth, they are "willingly ignorant." What do these scoffers refuse to believe, of what are they willingly ignorant? Peter lists two events in history to show what they had willingly overlooked, which shows that God has and does indeed intervene in the laws of nature. One was when the earth was created by the "word of God." We find in Genesis 1, nine times the phrase, "and God said." In Psalm 33:9 we read, "For he spake, and it was done; he commanded, and it stood fast." We, as a nation, are spending untold amounts of money and effort, trying to determine how this old world came into being. No! it was not created by a "big bang." No! it was not by an evolutionary process that lasted over a period of billions or millions of years. It was by God's Word, "For he spake, and it was done; he commanded, and it stood fast."

The men of science in Noah's day, no doubt, scoffed at the idea of a flood coming to cover the earth. How could there be a flood when there had never been a rain in all of earth's history? That would be against the laws of nature? Can you not hear men coming by where Noah was working, building the ark, saying, "Look at that old man building some kind of boat out here on dry land where there is no water. He says there is going to be a flood that will cover the whole earth. How crazy can you get?" But, "the world that then was, being overflowed with water, perished."

(V. 7). "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Not only was the universe spoken into existence by the Word of God, not only was the world before the flood destroyed by the Word of God, but the heavens and the earth as we know them today are, "by the same word kept in store, reserved unto fire--". The same God that created the universe is still in control of all things. Each day the sun rises in the east and sets in the west, each drop of rain that falls, each breath we take, all depends solely upon the will of God. This world has been sentenced to a day of judgment, and God is holding it in reserve unto that day of execution. He only has to speak, and all will be destroyed. The old world was judged by a judgment of water, this present world along with ungodly men face a judgment by fire. The fact that the laws of nature cause things to continue in an orderly manner does not count when God speaks. It is God who controls those laws! "Against the day of judgment" the old world was destroyed by a flood because of the wickedness of the men of that day. The coming judgment by fire of the present world will come because of the wickedness of "ungodly men."

(V, 8, 9). "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward,

not willing that any should perish, but that all should come to repentance."

The holy prophets of the Old Testament had prophesied of the coming judgment, Christ had taught His disciples of its coming, and they in turn had taught it. Now, why had that judgment not come as prophesied and taught? We find the answer in verses 8 and 9. First, we are told that the Lord does not count time as men count time, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psa. 90:4). What men regard as "a very long time" is to an eternal God only a day, "a watch" (only a few hours) "in the night." These scoffers reason that since the world has continued for thousands of years as it now is, this indicates that God is not going to act. But from God's view point that time has only been a moment of time. Even though God delays, He has not forgotten. Men may think that because of the long period of time nothing has taken place that God is not going to act or has changed His mind, but Peter reminds us that He has not forgotten, neither has He changed his mind, neither is He "slack concerning his promise." The word "slack" carries the idea of the inability to accomplish that which has been promised. No, my friends, God does not lack the ability to accomplish what He has promised, for He has all power... God does not delay His coming because He is weak. There is another reason why He has not yet acted; He "is long suffering to us-ward, not willing that any should perish."

This verse has long been used to attempt to show that God is trying to save all men without exception. How many times it has been said that God wants to save all man without exception. Is this the true meaning of this verse? Is God, before He sends the promised judgment, waiting to see if all men will repent and turn to Him? There are two words in this verse that we need to look at and study as to their meaning, the word "us-ward" and the word "any." Who are included in the "us-ward"? Going back to see to whom Peter is writing both First Peter and Second Peter we find they are to the "elect" (I Pet. 1:2). Also in II Peter 1:10 it is clear he is writing to the elect, "Wherefore the rather, brethren, give diligence to make your calling and election sure.. In II Peter 3:1 they are called "beloved." Now that we see that both letters are written to the "elect," it is plain that the "us-ward" are the elect, the chosen ones of God. The "us-ward" being the elect, the word "any" means any of the us-ward, any of the elect.

God does not delay His coming because He has changed His mind, neither because He is weak. Neither is He waiting and hoping that all men without exception will come to repentance, but because He is long-suffering toward his elect. He is not willing that any of His elect should perish, but all (His elect) come to repentance. In John 17 Christ prayed the Father that He would sanctify (set apart) through the Word all those whom the Father had given Him. This is the reason the Lord is long-suffering, waiting for all of the elect to

come to repentance. It is said in I Peter 3:20 that God was long-suffering in the days of Noah while the ark was being prepared. Why did God wait 120 years before He sent the flood? It was that the ark might be built so that Noah, his wife, his three sons, and their wives would have a place of safety in the ark. He was not willing for any of these eight to perish in the flood, neither is He willing for any of His elect to perish today. There is a day coming when all of His elect will have come to repentance; then the long-suffering of God will end, and the Day of the Lord will come upon the earth. Since no one knows when this will take place, it will come as a thief in the night. First, Christ will come to rapture the saints, the elect of God; then follows the seven years of tribulation on the earth. This will be followed by Christ's return to earth with His saints for a reign of one thousand years. At the end of the thousand years, then comes the judgment of the earth and the ungodly of which Peter is telling us. Peter skips over the Rapture, the Great Tribulation, and the Millennial reign of Christ, to the final judgment of God upon the world and the consequences that follows. It is that day of which Peter is writing, it is that day that the world is, "kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men" (v. 7).

to be continued...

SHEEP

(Continued from Page 6)

others with their heresy. To publicly debate one of these water dogs is to cast your pearls before swine.

This concludes our tour of the devil's barnyard. It has many inhabitants in it who oppose the Lord and His sheep. May God's sheep beware of them to the glory of God.

ABORTION

(Continued from Page 6)

as the pollen of a flower, but it is already "I". I will be a girl. I will have blond hair and blue eyes. Nearly everything is settled already, even that I shall love birds. October 5 - I have grown a little, but I am still too small to do anything for myself. My mother does everything for me, although she still does not know that she is carrying me under her heart. But I am a real person, just as a crumb of bread is real bread. My mother exists, and I do too.

October 9 - My mouth is just now beginning to open. Just think, in a year or so I'll be laughing, and later, I'll start to talk. My first word will be "Mama."

October 11 - Today my heart began to beat. It will beat softly for the rest of my life, never stopping. After many years, it will tire and stop. Then I shall die.

October 19 - I am growing continually. My arms and legs are taking shape, but I must wait a long time before my arms can hold a baby of my own.

October 29 - Tiny fingers are

(Continued on Page 9, Col. 2)

STUDIES IN ACTS

by Willard Willis

"Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts 8:13). It is thought by most that Simon was not a genuine believer in Jesus Christ -- that he joined because of what he might gain from such an act. This belief is held by most because of Peter's words to him in Acts 8:21-23.

Those who hold that Simon was an unregenerated person will have difficulty handling Acts 8:22 where Peter advises Simon to repent and then pray for forgiveness. The act of repenting and praying for forgiveness can be applied to a regenerated person, but not to a lost person. One, in fact, relates to relationship while the other relates to fellowship. A person who repents and has faith in Jesus Christ already has his or her sins remitted. They don't have to ask for the same. It is the regenerated person who must repent of his or her sins and then ask for forgiveness so that fellowship will be restored -- not relationship. Furthermore, Peter only referred to the one incident when asking him to repent and pray for forgiveness. What about the balance of his sins? It appears to me that his sins were all gone as far as relationship was concerned.

Simon is not the only believer in history who made a serious mistake. Ananias and Sapphira did a similar thing. David and others committed great sins. It appears to me that we, in a sense of speaking, have a lost man at a mourner's bench if we place Simon in the category of the lost. We have him praying for forgiveness of his sins, and we know from John 9:31 that God heareth not sinners. We know from Romans 10:14 that only believers are to pray.

We are informed from Acts 8:13 that Simon believed and was baptized. I'm sure that Philip, as was true of John the Baptist, made sure that Simon gave evidence that he was a believer before he baptized him. Philip knew the kind of person that Simon had been and must have moved cautiously when inviting him to be baptized.

Simon, after believing and being baptized, continued with Philip. I realize that there was the danger of curiosity being the overriding factor in his following Philip, but I'm convinced that the overriding factor was amazement with some curiosity mixed in. He, after all, was still in the flesh so that his fleshly man warred against the spiritual man.

Let me ask another question regarding Simon, the question being, "What did he believe as stated in Acts 8:13?" The answer is found in Acts 8:5 where it is said that "...Philip... preached Christ unto them." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in

the name of the Lord Jesus)" (Acts 8:14-16).

John and James, on a previous occasion, had wanted to call down fire from heaven on the Samaritans because of the cold reception they had given the Lord Jesus and His workers. John, however, had learned much since that time.

Philip baptized those in Samaria into the church at Jerusalem. It was this church at Jerusalem which had sent him on his journey. Philip, in fact, was a deacon in the church at Jerusalem (Acts 6:5). He, according to Acts 6:3, was of an honest report and full of the Holy Spirit and wisdom.

God the Spirit, through the Lord's church at Jerusalem, had empowered Philip. He had quick-



Willard Willis

ened to life many to whom Philip had witnessed. He had given them the gift of repentance and faith. There was now a need for them to grow in grace and knowledge, so the church at Jerusalem sent Peter and John to organize a church and to be used as God's means in bringing the Holy Spirit to the new church.

We know from Acts 2:38 that the "gift of the Spirit" was bestowed only after repentance and belief. We know from John 14:26 that the Holy Spirit is the one who teaches them all things. This is what was needed in Samaria. The Spirit had quickened them to life, and now they needed Him as their teacher through the Lord's church. Peter and John prayed to this end and then laid their hands on them, at which time they received the Spirit as their teacher.

I'm one who firmly believes that one must be in a New Testament Baptist Church in order to grow in grace and knowledge. I believe that one can be regenerated outside a New Testament Baptist Church, but I have never known a person outside a New Testament Baptist Church who was sound in all the doctrine. I have found most of them to be unscriptural relative to baptism, limited atonement, election, security, etc.

It is interesting to observe from the Scriptures before us that the church sent Peter and John. These men, as great as they were, were only two of many. The church had authority over them. This fact raises a large question mark regarding the Pope and his doctrine.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:18, 19).

Simon had seen Peter transfer power to others. It was power which he had been wanting since first he had seen it displayed through Philip. He had been desperately wanting to get into the act. It is important to note that

Simon, unlike the Jews in general, did believe that there was a Holy Spirit. His problem was that he wanted to use Him for his own selfish interests.

Ananias and Sapphira had, due to their hearts not being right, held money back from the Lord's church. Now Simon, due to his heart not being right, wants to give money for a selfish goal.

Simon's action here is called "Simony." The Church of England, in 1928, coined the word "Simony" and used it when a person tried to obtain an office in the church by way of money. Many church offices down through the years have been obtained by money. This has been especially true of churches operated by the state.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). We have, in this scripture, two Simons nose to nose. They are Simon Peter and Simon Magus. Simon Peter had once been a coward and denied his Lord, but now he was a rock and would not be tempted by bribery.

Peter said, "Thy money perish with thee." I'm sure that Peter had reference to physical life just as he did with Ananias and Sapphira. The fact that Peter applied the word "perish" to both Simon and his money makes it obvious that he is not referring to an eternal hell. In what sense can money perish in hell? We know from James 2:1-6 that money is not to regulate our actions in the Lord's work. This was a lesson that Simon needed to learn.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:21-23).

Simon, due to the motive of his heart, had no part or lot in the matter at hand, that is, the performing of signs and wonders. Those who do these things must attribute the same entirely to God. God will not share His glory with another. A small example would be for me to give a friend's money to the poor at his request and then pretend that it all came from me.

Simon Peter detected, by way of God the Spirit, what was in the heart of Simon Magus. Peter therefore criticized him severely and suggested that he repent and ask God to forgive him.

Simon saw the error of his way and referred to Jesus as his Lord when he said, "Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:24). Simon, by these words, showed that he had a tender and believing heart. He was not arrogant, but submissive and teachable. He showed forth a tender meekness which only a believer can exercise. Simon also called his Savior "Lord." This was quite a statement for a Jew to make regarding Jesus Christ. There, in fact, was no comparison between Simon and the unbelieving Jews back at Jerusalem.

"And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages

of the Samaritans" (Acts 8:25). The reason for Peter and John being sent into Samaria by the church was because word had been received back at Jerusalem that the people in Samaria had received the Word (Acts 8:14). They, of course, knew that God had begun a work there -- that He had opened the hearts of many Samaritans. They, therefore, on the way back to Jerusalem, kept right on hunting for more than God had elected. They, as rabbit hunters do, did not miss a pile of brush. They checked out many villages because they knew the value of a born-again believer.

We, as believers today, must leave no stones unturned in our effort to reach the elect. We, in fact, if we are sent 200 miles to preach, must not miss an opportunity to speak to those along the way there and back.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). The gospel message was continuing to be sent farther and farther away from Jerusalem. They had been taught and experienced numerous miracles from God at Jerusalem. Jerusalem had been their springboard. They were now beginning to go into all the world with the greatest story ever told.

The message to be told was so important, and the cost by the Lord Jesus to prepare the message had been so great that God sent His angel to give directions to Philip. The Lord's sheep, in fact, were scattered all over the world; and each one had to be searched out and informed concerning that which Jesus Christ had done for them. It was necessary to climb mountains, cross rivers, and even travel through a desert land to Gaza. The Lord's sheep may be found in hospitals, rest homes, business establishments, farms, etc. The feet of those who seek out these lost sheep are called "beautiful."

There will not be one drop of our Lord's blood shed in vain. All for whom He died will be drawn by the Spirit to embrace their Saviour and Lord. Our Lord, in John 17:24, prayed that all for whom He died would eventually be with Him. Philip was dispatched to Gaza so as to be sure that our Lord's prayer was not in vain. His prayer, in fact, is still being answered today.

God had elected the eunuch, and Jesus had died for him. He had been elected even before he was born. God, however, would now quicken him to life by His Spirit through the preaching of the Word. The regeneration of every lost person, if seen from God's viewpoint, would resemble the regeneration of the eunuch. God has purposed and planned the regeneration of all for whom our Lord died. The preacher, in the eunuch's case, was Philip the deacon. The one who brings the gospel message in other cases could be a mother, dad, son, daughter, etc.

Gaza, the place where Philip was to witness, was a city of the Philistines. It, in fact, was one of their five principal cities. You may recall that it was the gates to Gaza that Samson had carried away. The city was about sixty miles southwest of Jerusalem.

"And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Can-

dace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet" (Acts 8:27, 28).

The city of Gaza was on the road that led from Jerusalem to Egypt. Ethiopia, however, lay south of Egypt along the Nile River, Egypt being her northern border.

The name "eunuch," I'm informed, often referred to a confidential officer or counselor of state, which the eunuch before us was. He, in fact, was a person of very high rank and had "great authority." He was obviously a Jew since he went to Jerusalem to worship. It, however, was not unusual for Jews to obtain high rank in a foreign government. Moses, Joseph, Daniel, and the three Hebrew children were all high officials in foreign governments.

Our text informs us that the eunuch was "under Candace, queen of the Ethiopians." It is reported that Candace was the common name of all Ethiopian queens, just as Pharaoh was the name of all the sovereigns over Egypt. Candace, then, was a royal title.

The eunuch in our text was Candace's treasurer which means that he was highly trusted. It also means that he had great responsibility and that he had superior intelligence.

It was customary for Jews to travel great distances for the observance of the Jewish passover; and this, no doubt, is why the eunuch had gone from Ethiopia to Jerusalem (Luke 2:41).

The eunuch, when Philip caught up with him, was sitting in his chariot. The Greek for "chariot," I'm told, is "vehicle," which means that we do not know his exact manner of transportation. He may, in fact, have been carried in his vehicle by means of men with poles. His manner of transportation will always be a question, but we know for certain what he was reading. He, in fact, was reading from the book of Isaiah. He, no doubt, was reading the Septuagint version of Isaiah. The Septuagint was made for special use by those Jews who resided in Alexandria and throughout Egypt.

The eunuch was returning from worship in Jerusalem. He, no doubt, while there, had heard the rabbis teach about the coming Messiah. They, of course, did not recognize Jesus as the Messiah. The eunuch, while on his way home, was, no doubt, searching the Scriptures, especially those Scriptures that related to the coming Messiah. He, in fact, was reading from the 53rd chapter of Isaiah when Philip approached him.

God caused all of the steps that occurred at the meeting of the eunuch and Philip. We, if we could observe from God's viewpoint, would know that God causes each of His elect to meet with the witness which He has assigned to them. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29).

God, and only God, knows those for whom our Lord died. Here was a man that God assigned His Son to save and save him He did. He, in fact, was thinking of him when He hung on the tree. It was now the Spirit's work to search out those for whom our

(Continued on Page 9, Col. 1)

STUDIES

(Continued from Page 8)

Lord died and quicken them to life and then to teach them the "all things."

There was no way that Philip, aside from the Holy Spirit, could have known that the eunuch had been chosen to inherit eternal life. Philip, no doubt, due to the rank of the eunuch, would not have conversed with him. He may have felt inferior to him, but the elect of God are all of one rank in Christ Jesus. They are all sons of God and joint heirs with Jesus Christ.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" (Acts 8:30). The timing displayed here could only have been arranged by the Almighty. We, if we could observe our own lives from God's viewpoint, would observe the same connections taking place. Philip, after all, served the same God that we serve -- the God who never changes.

Our government considers it a great achievement to hook two space vehicles together in space. God did a similar thing when He caused the eunuch and Philip to meet. God, however, planned their meeting before they were even born. We, in fact, know from Ephesians 1:4 that He chose us in Him before the foundation of the world. Many other Scriptures make the same statement.

We are informed by our text that Philip "ran thither to him." Philip did not say that he would go at a more convenient time and neither did he walk slowly and drag his feet as he approached the eunuch. He, in fact, ran because He knew the importance of the news which he was about to give the eunuch. He was excited by the fact that he would be able to inform the eunuch that all his sins had been paid for at a place called Calvary and that the person who had paid his debt was the Messiah -- Jesus Christ of Nazareth. Philip was about to break the greatest news story that the eunuch had ever heard and so he ran to tell his story.

The fact that Philip, due to being excited, ran to the eunuch tells me that he was still excited when he said to the eunuch, "Understandest thou what thou readest?"

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." -- Acts 8:31. This Scripture reminds one of Romans 10:14 which reads: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Faith comes, according to Romans 10:17, by hearing and the hearing by the Word of God. Corn won't grow unless it is first planted. Faith is also the product of the planted Word. We know from Hebrews 11:6 that it is impossible to please God aside from faith, or it is impossible to please God aside from having the utmost confidence in what He says to us through His Word.

The eunuch, then, before he could exercise faith, had to have a basis for his God-given faith. Philip, while sitting and conversing with the eunuch, explained the gospel story to him.

ABORTION

(Continued from Page 7)

beginning to form on my hands. How small they are! Some day I'll stroke my mother's hair and tell her how nice she is.

November 8 - Only today the doctor told my mother that I am living here under her heart. How happy she must be! Are you happy, Mother?

November 13 - My mother and father are probably thinking about a name for me. And they don't even know that I am a little girl, so they are probably calling me "Andy". But I want to be called "Annie". I'm growing so big.

November 28 - My hair is growing. It is as bright and shiny as the sun. I wonder what kind of hair my mother has.

December 1 - My eyes are almost fully developed, although the lids are still shut. When mother brings me into the world, it will be full of sunshine and overflowing with flowers. I have never seen a flower, you know, but more than anything else, I want to see my mother. How do you look, Mother?

December 12 - My fingers and toes are fully formed. Even my nails are beginning to develop.

December 14 - I wonder if my mother hears the delicate beat of my heart? Some children are born with weak hearts, and doctors have to help them to be healthy. But my heart is strong. It beats so evenly: tup-tup; tup-tup; tup-tup; you're going to have a healthy daughter, mother.

December 16 - Today my mother killed me".

Although these words are, of course, imaginary, they nevertheless confront us with a sober question: Who speaks for the babies? A second question which should be given consideration is: Who speaks for God?

I know there are many who say that the Bible does not speak directly to the question of abortion. Granted, abortion in its present form is not directly addressed by the Scripture. But it seems clear to me that the Bible speaks in such a way that we can know how God feels about the prevalence of abortion. In Exodus 1:15-17 the king of Egypt said to the Hebrew midwives, "When you help the Hebrew women in childbirth, if it is a boy, kill him; but if it is a girl, let her live." The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. Doesn't this say something about how God feels about abortion? In Deuteronomy 30:19,20 He tells us, "This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God. Listen to his voice, and hold fast to him. For the Lord is your life." Doesn't this say something about how God feels about abortion? In Psalms 127:3, sons are a heritage from the Lord, children a reward from Him. Doesn't this say something about how God feels about abortion?

In Psalm 139:13-16 it tells us "for you created my innermost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the

secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be". Doesn't this say something about how God feels about abortion?

Isaiah 49:5. And now, saith the Lord that formed me from the womb to be his servant". Doesn't this say something about how God feels about abortion?

Jeremiah 1:4,5. "The word of the Lord came to me saying, before I formed you in the womb I knew you, before you were born, I set you apart". Doesn't this say something about abortion?

Exodus 20:13. "Thou shalt not murder". Doesn't this say something about how God feels about abortion? You can't read Scriptures like these and say God doesn't say anything about abortion.

The statistics are appalling. At a Canadian hospital in a recent year, 5500 mothers entered the hospital and 1500 babies left the hospital. In the United States one out of every four pregnancies is aborted. There are cities like Washington, D.C. where there are more abortions than live births. Since abortion on demand was legalized in the United States (on January 22, 1973, by decision of the Supreme Court) over 20 million pre-born children have been destroyed. The rate now is approaching 2 million per year, nearly 5000 per day. Nearly all abortions take place for one of two reasons, either immorality or simple selfishness.

Immorality: Many abortions take place because of immorality. About three unmarried women seek an abortion for every one married woman. One of the leading reasons for abortion on demand is because of our worship of the god of sexual pleasure. Beloved, when human beings are willing to kill other human beings in order to enjoy sexual pleasure, it should be clear that sexual pleasure has become one of the main deities worshipped by people who have turned away from the true Deity, the God of the Bible. Today people believe that sexual activity is no different from eating or drinking, and that they may enjoy it fully without the slightest reference to their responsibility for the children who are conceived. As more and more human beings copulate freely and destroy the fruits of their union, humankind descends into a moral sub-basement. No rhetoric can disguise the horrible fact that such conduct is reprehensible. It dehumanizes those who are involved in such practice and corrupts the country that allows it.

Selfishness: Why do people kill pre-born children? You know the answer. They do it so they can have a better life. And what kind of better life do they want? They want things - cars, good homes, summer homes, vacations. When we look at all this in its simplest terms, this is what we see: human beings are killing other human beings so that they can have material things. Do you know what this is called? It is idolatry. Pagan people have always behaved this way. When the people of Israel came into the promised land they found idolatrous tribes who routinely offered up their children on the altar of sacrifice in exchange for things. Now, within this very country, among civilized people, human beings actually destroy

other human beings so that they can have a nice car. This is materialism at its worse. There is no use looking at other people in other lands, and at other times, and shuddering because they engaged in a human sacrifice. In this great country of ours, ordinary people, in some instances without giving it a second thought, cut up their own offspring and throw them in a garbage bag so they will not be inconvenienced and kept from enjoying what they want to enjoy.

Ladies, you say that under the Lordship of Christ you have the right to use your own bodies as you wish. Yes, you do. But your decision about becoming pregnant should be made prior to becoming so. After the pregnancy has indeed become a matter of fact, then the right to use your own body as you wish is no longer your choice alone. It is now also the choice of God and the choice of the silent baby within you.

Who speaks for the babies? God does, and we had better listen to what He has to say.

WISDOM

(Continued from Page 1)

no one is saved by faith alone, a Christian can lose his salvation," note them well and have nothing to do with them, for they are full of false wisdom and it is evil.

Their zeal to propagate what they have been deceived to believe far exceeds the zeal of true Christians. Here we must recognize the fact that the followers of Satan are also the recipients of supernatural impelling force and zeal from the demons. Preachers who do not proclaim God's truth are Satan's ministers, not those of God.

II Corinthians 11:13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." They serve themselves rather than God. Such were the scribes and Pharisees. Look to verse 15; this false wisdom is demon-like (Demonic). They are like the demons in their endeavor to acquire adherents.

A missionary to the Moslem world, Dr. Samuel Zwemer, was absolutely right when he wrote, "You cannot explain the wickedness of the world as merely human. It is human, plus something; and that is why non-Christian religions are successful. They are supernatural, from beneath."

That is also true of all false wisdom, cults, errors of this day and age. Oh how true! Eliminate Satan from cults and non-Christian religions (and Mormons and Jehovah's Witnesses are not only cults, they are non-Christian) they would be so powerless that we should have nothing to fear from them. It is the Satanic presence and power in them which makes them grip and hold the hearts of men, and which makes them almost invincible.

Ephesians 6:12: "For we wrestle not against flesh

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence there is but one religion that can conquer: that one which is supernatural, from above. This religion is the gospel of Jesus Christ which has been committed unto us, and which God has commanded to be preached to the ends of the earth. Let us not make the mistake of thinking that Satan and his demons have taken their leave from the job of inspiring and filling their followers with zeal.

A young man, under the influence of drink, stood on the outside of a crowd and boasted that he would make the open-air preacher stop preaching. He shouted, "Hi mister, you can go home; you needn't preach any more, the devil's dead." The preacher looked at the young man sternly and replied, "The devil's dead? Then you are an orphan."

Now as to party-strife. Within the assembly are those who get their backs up against their God-called pastors, preachers. They therefore cause grief. Hebrews 13:7, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Those that do not, will not, follow their God called leaders, are of party-strife, and the assembly is the worse for it.

O beloved, whenever you see quarreling and the party-strife, you may know that the wisdom behind it is not of God, but demon-like, so flee, flee. "...Resist the devil, and he will flee from you" (James 4:7). Have nothing to do with the false wisdom of the world. As it is written: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. 4:2)

COVERING

(Continued from Page 1)

unjust also in much" (Luke 16:10).

I present, secondly, the covering itself of the woman's head in the services of the church: The covering is a two-fold covering, or two coverings.

There is, first of all, the natural covering of the woman's hair. The Christian woman's hair is to be "long" (v.15). How long? There are some women's hair that barely reaches their shoulders, though uncut, while others will reach the waist. How long? The answer is not a matter of inches but is in verse six. It is to be (Continued on Page 10, Col. 1)

COVERING

(Continued from Page 9)

hair that is neither "shorn or shaven." The word shorn (keiro) in the Greek means "to cut off, shear, shave" (Dr. Robert Young's Concordance). If a woman cuts her hair she goes against this principle of Holy Writ.

"Did not the Lord Himself and the apostles have long hair?" someone argues. I do not know. I never saw an authentic photograph of any of them. But suppose they did wear their hair as artists have imagined, down to their shoulders? Be assured that they would not wear it long as a woman, for that would be a shame unto them, according to I Corinthians 11:14. Thus the argument turns against those who use it, for a woman's hair should be longer than the hair of Christ and His apostles for they were men (v.6). Yet most Christian women (some argue that their hair is long enough) do not have as much hair as the artist has pictured of Christ and His apostles, and their hair was short! Then what shall we call the hair of most professing Christian women today?

But does not the word for shorn mean to cut off, shear, or shave? Then is this prohibition only against cutting the woman's hair off, all of it, presumably, or cutting it close, shearing it as a sheep is sheared, not necessarily against cutting it, or trimming it." This is to turn the restriction into a vagueness that none can answer. Then why not be safe? There is one way of Christian women being sure that they have long hair, and only one way. Never have it cut!

There is, secondly, another covering signified in the Scripture before us for the woman's head in the church service. It is commonly translated veil in translations besides the King James Version. It is objected that the woman's long hair is "given her for a covering," or veil (v.15). But this is speaking of a natural covering or veil, as you will see by reading verse 14. It is a covering. There is also another covering mentioned throughout this section of Scripture. A covering or veil that can be removed by the man (v.4 and 7). Surely the man cannot remove his hair (unless he wears a toupee or wig); and a covering that is to be worn by the woman when in prayer (v.5,6,10,13). If this means only her hair it is taken for granted she will wear that all of the time! Another veil is meant, another covering. Hence Christian women are to wear hats or veils in the church of God

Finally, there is a word about controversy: After setting forth the will of God as to a Christian woman having long hair and wearing a hat (as we would call it), Paul says: "But if any man seem to be contentious, we have no such custom, neither the churches of God" (v. 16). There are some professing Christians who make this to mean: "But it doesn't make much difference about this teaching whether you obey it or not, we ought not to get contentious about it!" That

makes Paul oppose Paul. It makes Paul contradict Paul. The very opposite is true. "...we have no such custom" (v.16) means "as that of women praying uncovered" (v. 5-6, 13-15), (Jamieson, Fausset and Brown Commentary, Moody Press, Vol. VI, p. 315); or "of women speaking unveiled" (Vincent's Word Studies, Moody Press, Vol. III, p.248). "'no such custom" (V.16). "Not referring to 'contentiousness,' but to the women appearing with uncovered heads" (The Pulpit Commentary, Funk and Wagnalls, Vol. 19, p.363). Olshausen makes it stronger yet (Commentary on the New Testament, Sheldon, Blakeman & Co., Vol. IV, p.327): "Those who 'contend' against this teaching, let them leave the church." They are not in agreement with the apostles and therefore not with God. Verse 16 is directed against those who contend against the teaching just given by the apostle.

What shall I answer those who argue: "I am not convicted, my conscience is clear?" If the Word of God does not convict you, what will? That fault lies with you, not with the Scriptures. Perhaps you have "seared your conscience with a hot iron" (I Tim. 4:2).

What answer shall we give to those who argue that this is all true, but it was merely a passing custom which held in the days of Paul, when a woman with shorn or shaved head and unveiled face was looked upon as being a harlot, but point them to God's Word and tell them that the woman in subjection to her husband has not changed (v.3); that the angels present (though unseen) in the churches have not gone (v.10), for they are always encamped round about the people of God (Psa. 34:7). These matters have not changed, and the woman with long hair and veiled head is based upon these factors and no other! Nature has not changed (v. 13-14). On the other hand, if the first customs in the first part of I Corinthians 11 can so easily change, then why not the "custom" of the Lord's Supper in the last part? Instead of bread and wine why not cake and milk? When we start doing this with God's Word the next thing we will have is "custom made sermons" and they are never any good. Let us abide by the safe and sure Word of God. "Why call ye me, Lord, Lord," says Christ to us, "and do not the things which I say?" (Luke 6:46). Christian women, obey God. Amen.

THE REIGN OF GRACE

by C.D. Cole

INTRODUCTION: Grace is God's disposition of favor towards the sinner; His work of favor for the sinner, and His product of favor in the sinner. It will help us to understand grace if we see that it is contrasted with law in its origin and nature; with sin in its issue, with works in the plan of salvation, and with debt or obligation as the moving cause of salvation.

Every aspect of salvation is of grace, it is always God for those who were against him.

Paul here personifies sin and grace and speaks of them as two royal figures, two queens on their

thrones. He then shows what each gives to her subjects. Sin has death in her painted hand; grace has eternal life in her white and charming hand. Our text suggests several thoughts:

1. Grace is more powerful than sin. Here is the sinner's only hope although he does not know it until quickened by the Spirit of grace. No man can rescue himself from the tyranny of sin. Men may reform, but they cannot regenerate themselves. They may give up their crimes and vices, but cannot give up their sins. Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

2. Grace reigns lawfully. It reigns through righteousness. Grace is not against law and justice. God in grace honored His law by giving His Son to satisfy the law through suretyship engagements.

3. Grace reigns by Jesus Christ not the source but medium of grace. Grace has its source in the sovereign will of God. The word reign suggests a king or queen on a throne. And a throne speaks of power and resources. Power and resources of nations are being thrown into this war. The power of grace is the power of God. This makes it fitting to speak of irresistible grace. Surely we can speak of an irresistible God! God is irresistible in salvation as well as in judgment. James 1:12, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

4. Grace reigns in every phase and step of salvation. "T'was grace the brought me safe thus far and grace will lead me home." Salvation is a comprehensive all inclusive word including all the aspects and stages of deliverance from sin. Sin is an awful thing and salvation is a glorious work. It takes many words to fully set forth the whole of salvation. In its full sense, salvation began back in eternity, in the purpose of God and is completed when the sinner is raised from the dead with a body fashioned like unto the body of Christ. Last enemy to be destroyed is death.

a. Grace reigns in election. What was the first thing God ever did for His people? It was to choose them for Himself and to Himself with the purpose of saving them. Election is of grace. Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace." II Thessalonians 2:10-13, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 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. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Two things in this text: first, why men are saved; and second, how they are saved. Saved because God chose them to salvation, therefore, God is to be thanked for their salvation. And they are saved by being sanctified by the Spirit and by believing the truth, Gospel truth. Now why did

God choose us? Was the ground of His choice something foreseen in us, or was it grace in Himself. Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace."

b. Grace reigns in conversion. In conversion a change is wrought in the sinner. Change from darkness to light and from death to life, and from the power of Satan unto God. Change of opinion so he believes what he once rejected; a change of affections so he loves what he once hated. What explains such a change? Does the sinner convert himself? Does darkness create light? Does death beget life? Now if God converts the sinner, does he do it as a matter of obligation or of grace? Ephesians 2:8-9, "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." Paul said in I Corinthians 15:10 "But by the grace of God I am what I am."

c. Grace reigns in our calling. Galatians 1:14-16, "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." II. Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the

world began." Romans 8:31, "What shall we then say to these things? If God be for us, who can be against us?"

d. Grace reigns in justification. Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus."

e. Grace reigns in glorification. Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Glorification is the completion of salvation. God puts the finishing touch on the product of His grace. Crowning act of salvation when we shall be made personally glorious in a glorious environment. It is the redemption of the body for which we groan and wait. Romans 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Let time put wrinkles upon the brow, let sorrow's scalding tears wet the cheeks, let sickness and pain twist and torture it into a shapeless mass, let it lie on foreign soil the victim of Hitler's rage, let death turn it into a veritable dustheap, still grace shall win for us and fashion this body into a glorious body. I Peter 1:13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Provisions of Grace. Grace like the good Samaritan not only meets the present emergency, but

(Continued on Page 12 Col. 1)

HE ELECTED ME - A SONG

-1-

Ere There was an angel, A single star, or time,
There was God's Lamb, most glorious and sublime.
Who unto His Father said, All thine are mine,
I go to a sinful world, My elect to find.

CHORUS

Where sin abounded, Grace set me free,
All because... He elected me.
He elected me, He elected me.
Praise God!... In eternity He elected me.

-2-

In sovereign love He came from above,
Down to the horrible pit and the miry clay.
He came to save His people from their sin,
And set their feet upon the rock to stay.

REPEAT CHORUS

-3-

I was born in sin and utterly depraved,
To my old nature my will was enslaved.
A poor prodigal... far away from home,
Not knowing for me the Lord had atoned.

REPEAT CHORUS

-4-

Drawn by free and sovereign grace,
To my blood bought and unworthy place.
There in meekness I was caused to see,
I had not chosen Him, but He had chosen me.

REPEAT CHORUS

by O.B. Mink

When you think, you will thank.

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(Continued on Page 12)

READ THE BIBLE THROUGH!

In this day of Selected Readings and Favorite Passages and Wrested Texts and Promise Boxes and Shorter Bibles, here is wholesome counsel:

"I urge you to read consecutively through the entire Bible. Open your hearts to the martial strength of Joshua; the individual heroism of Judges; the sylvan beauty and domestic loveliness of Ruth; the philosophy of history, the sequence of cause and effect in the historical portions of the Old Testament; the philosophy of tears in the poetry of Job; the universality of the experimental utterances of David; the practical wisdom of Proverbs; the Preacher's appraisal of the vanity of things under the sun; the holy passion of the Canticles; the seraphic fire of Isaiah; the threnodies of Jeremiah; the supernal splendor of Ezekiel's visions of God; the foresight of Daniel; the pathos of Hosea; the periscopic and telescopic discernment of all the minor prophets, until you open the New Testament and read, 'When Jesus was born in Bethlehem of Judea in the days of Herod the king,' -- you will breathe the atmosphere of Genesis, and find principles reminiscent of Exodus, and feel as well as reason that the same Author speaks in every book. Read the Gospels, read the story of the crucifixion and of the resurrection, and gather with the apostles as the Holy Ghost descends. Read through the Acts. One by one the witnesses slip away, while their history recurs in part in the Epistles. Then read John's vision in the Isle of Patmos, and on through the book of Revelation, and you will hear the same Voice which has been speaking through all the Temple of Truth, saying, 'Surely I come quickly,' and you will be able to respond, 'Even so, come, Lord Jesus.' When you have finished it all, I know you will say, It is God's book. Nobody but God could speak like that."

T.T. Shields

At my first setting out, indeed, I thought to be better and to feel myself better from year to year; I expected by degrees to attain everything which I then comprised in my idea of a saint. I thought my grain of grace, by much diligence and careful improvement, would, in time, amount to a pound; that pound, in a further space of time, to a talent; and then I hoped to increase from one talent to many; so that, supposing the Lord should spare me a competent number of years, I pleased myself with the thought of dying rich. But alas! these my golden expectations have been like South Sea dreams; I have lived hitherto a poor sinner, and I believe I shall die one.

--John Newton

"Grace and truth came by Jesus Christ." He was the full disclosure to man of what God is, so man was left without excuse. Christ came and showed God to man, and man hated God with a perfect hatred. The fullest exhibition of Divine love was answered by the fullest exhibition of human hatred -- The cross!

--Copied

THE BAPTIST EXAMINER
APRIL 28, 1990
PAGE ELEVEN

CAN YOU IMAGINE THIS?

The woman at the well continuing to live in sin with the man who was not her husband after she was saved?

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come see a man, which told me all things that ever I did: is not this the Christ?" (John 4:28-29).

THE REIGN

(Continued from Page 10)

makes provision for future needs. Grace overlooks nothing. Conversion is grace's first aid station on the field of battle; glorification is our complete recovery in the Father's house. Grace turns nobody away in this day of salvation. In grace Jesus said in John 6:37, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." He gives all a

gracious invitation and assures a hearty welcome. Though vile as Manasseh, filthy as Magdalene, guilty as the cross thief, he will turn none of the poor in spirit away. His heart is lined with sweet compassion and his hands hold the richest gifts. He has supplies for all wants: legs for a lame beggar, eyes for a blind beggar, cordial for a faint one, garments for a naked one, a fountain for a filthy one, and a rope for a sham beggar who asks for mercy and talks of merit.

"O to grace how great a debtor Daily I'm constrained to be."

ANNOUNCEMENT

Almond Katryan, in mission work in Guyana, South America, will be preaching at our Bible Conference. He will be available for preaching in other churches following that. If you want him contact this editor.

EX-SLAVE SAVED

by Pastor T.B. Freeman

It was near Gate City, Virginia, while in a revival meeting, I made a visit to the old darkie's home who once was a slave. It was a hot summer day as we wended down the little worn path, and we found him sitting under a shade tree in his back yard.

As our conversation proceeded, I said, "I understand you were once a slave." "Yes, sir," he said. "Go in the house and get my bill of sale," he said to his daughter. In a few moments I was reading a glass-framed bill of sale made in 1849, signed by Nottingham. I believe it was the sum of four hundred and fifty dollars that the little black boy brought. That must have been a sad day for his mother.

I asked him how old he was at present, of which he said, "Ninety-one." "Uncle, it was a great day when you got your freedom, wasn't it?" "Oh, yes," said the old man. "You are thankful for Abraham Lincoln, aren't you." "Very much so," he said. "Are you a saved man, un-

cle?" "No, sir, I am not." "You spent all these years in sin and have never known Christ?" "That's right."

Then I told him of God's providence in sending Abraham Lincoln to free him from National bondage, then of our Lord Jesus Christ coming to save him from sin and spiritual bondage. After I had told him of the sufferings of Christ, His resurrection in power, and His power to save, I saw God was dealing with the man. He tremblingly got down on his knees as we prayed with him. After prayer, with tears in his eyes, he surrendered to Christ as a little child.

It was a happy day that day in the back yard of the old colored man who had just passed from death unto life. Oh, what a precious Saviour is Jesus my Lord, Who is no respecter of persons, That has chosen the black as well as the white.

We bid the old fellow good-by, never to see him again in the flesh, but to meet him in the sweet by and by, all because of our loving and adorable Saviour and Lord Jesus Christ.

LET YOUR SPEECH BE ALWAYS WITH GRACE (Colossians 4:6)

This is not just to TALK about the grace of God, but our speech should REVEAL the grace of God.

1. Speak the truth faithfully and sincerely, without lying, flattery, or exaggeration.

2. Speak in love, avoiding gossip, whisperings, or anything that is injurious to the character of another. Avoid sowing discord or division.

3. Speak kindly and pleasantly. Hard words reveal a hard heart. Unkind, cutting remarks reveal a bitter spirit.

Grace is to the speech what salt is to meat. It makes it acceptable, good to the ear, and a blessing to the heart. Grace in the heart will teach you how you ought to answer any person. Knowledge is not acquired by speaking, but it ought to go before it!

THE BAPTIST EXAMINER
APRIL 28, 1990
PAGE TWELVE

We have a new book in our book store. It is "Dictionary of Old Testament Proper Names" by Alfred Jones. It describes 3,600 names representing 16,500 individuals or places in the Old Testament. The book tells something about each name. The book is arranged in alphabetical order according to the English. The Hebrew name is given. Much helpful information is given. This is a reprint of a valuable work. This book can be a real help to the preacher and to any who desire to study the Old Testament. Much truth is revealed in the Bible in the meaning of names used. The book has nearly 400 pages. The pages are very large, making the book larger than it seems. We have it in paper back. It sells for \$16.95. Order from our book store. The profit goes into our book ministry.

We have a new book in our book store. It is "The Fundamentals." This was originally published in twelve volumes in the midst of the Fundamentalist - Liberal controversy. It was revised and somewhat abridged and printed later in four volumes. It was later revised again and published in one volume. There are many of the great doctrines of the Bible dealt with in this volume. It does not present the doctrines of grace as we would like to see them. It does not teach the truths we believe as to the church. But it does deal with many, very many, vital Biblical issues. There are articles by many great preachers of the day in which it was first published: I consider this to be a valuable addition to my own library, and do recommend the book. It is a large book of over 700 pages. Unfortunately it is a paper back. It sells for \$16.95. I sincerely believe that, in the main, the reading of this book will be a great blessing. Order from our book store.

APPRECIATED LETTERS

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Mrs. Merle K. Hall,
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and would hate to be without it. Keep up the good work and God will bless you for it. Sister in Christ,

Maysel Salisbury, Clay W. V.

Dear Brother Wilson:

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Betty Sanders, Hartsville, Tn.

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