

## WHAT THE BIBLE SAYS ABOUT GUILT

by Velmer B. Paler  
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Philippines

"O LORD rebuke me not in thy wrath: neither chasten me in thy hot displeasure" (Psal. 38:1).

What is guilt? Why do we all suffer guilt? It cannot be denied that everyone has been suffering from guilt. Why do Christians still experience guilt? You reasoned within yourself things you have done wrong and you said you did not, and you pretend that



Velmer Paler

you have not done wrong; but deep down in your heart you have felt guilty. How many times you justified yourself that nothing happened in you, and you said that everything is all right; but in reality the feeling of guilt you have suffered is still there.

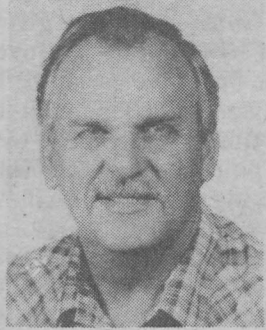
Why is there a guilt? How can I be cleared from guilt? Is there a way a Christian who suffered severely can be delivered? I felt led to preach this message to warn Christians to get rid of guilt. There is no need for you to kid

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## THE ONE AND THE NINETY AND NINE

by Ted Gower

"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that



Ted Gower

sheep, than of the ninety and nine which went not astray" (Matt. 18:12, 13).

I would like for us to concern ourselves with the two groups that make up every church. Those being the ones who stay in the fold, and those who go astray. I know we will not cover all we might on

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## THE PREACHER AND HIS MESSAGE

by Eld. Edward G. Graff

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;



Edward Graff

that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion" (Isa. 52:7-8).

The question has been and is being asked "Watchman, what of the night?" Preacher's are to preach

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## A HOME MISSION SERMON - Part II

by Charles H. Spurgeon

2. And, now, How are we to do it? "Whatsoever thy hand findeth to do, do it with thy might..." First, "do it." That is do it promptly; not fritter away your lives in setting down what you intend to do tomorrow as being a recompense for the idleness of today. No man ever served God by doing things tomorrow. If we have honoured Christ and are blessed, it is by the things which we do today. For after all, the ticking of the clock saith--today! today! today! We have no other time in which to live. The past is gone; the future hath not come; we have, we never shall have, anything but the present. This is our all; let us do what our hand findeth to do. Young Christian, are you

just converted? Do not wait until your experience has ripened into maturity before you attempt to serve God. Endeavor now to bring forth fruit. This very day, if it be the first day of your conversion, bring forth fruits meet



C.H. Spurgeon  
(Now in Heaven)

for repentance--even now. And thou who art now in middle age, say not, "I will begin to serve Christ when my hair shall be frosty with age." No. Now do it--do it--"do it with thy might." Oh, that God would keep us to this--that we would always do our day's work in our day, and serve Him now. I have heard of a certain divine who was a preacher in Newgate. He preached a sermon divided into two parts: the first was to the saint, the second was to the sinner. When he had finished the first part, to the saint, in the morning, he said he would preach to the sinner the next Sunday morning, and then finish the sermon. There was a poor man who was hanged on the Monday, and

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## GOD'S PLAN WITH MEN - Chapter 2

by T. T. Martin

Sins are not pardoned, not excused, through prayers or works, but through Christ's blood redemption.

"...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law..." (Matt. 5:18). "...without shedding of blood is no remission" (Heb. 9:22). "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). "For

it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). "...every transgression and disobedience received a just recompense of reward" (Heb. 2:2).

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect.

Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the eunuch gave no such instruction (Acts 8:29-30);

Paul and Silas to the jailer gave no such instruction (Acts 16:30,31); Peter to the household of Cornelius gave no such instruction (Acts 10:42,43); the gospel of John, the one book specially given to lead a sinner to be saved (John 20:30,31), gives no such instruction.

But the objection is at once raised that in what is called the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins, "Our Father," and God is not the Father of sinners "ye are all the children of God by faith in Christ Jesus" (Gal. 3:26); and the prayer

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## A REGENERATED CHURCH MEMBERSHIP

by John M. Alber, Pastor

In a world of religious people, church membership has become the thing; in fact, if you are in business for yourself, church membership may be very prof-



John Alber

itable. There are many good reasons why a man may wish to join a church and have his name on the role. In some churches, mental assent to join a church is all that is necessary. To others, if one will attend a certain instructional class they can become a member. While other churches only make it necessary for one to make a simple request. In many of the main-line denominational churches, public baptism or confirmation is all that is required. But what does the Bible teach about this matter? Why have Baptists always required an experience with the Lord and, believer's baptism before they can join or become a part of the Lord's true church: a Baptist church. When we forget our Baptist heritage and let just anybody join our church without following the Biblical pattern, we create a real major problem with regards to Baptist polity and the divine pat-

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# The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## VILE AFFECTIONS

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

I believe that the two outstanding sins of our day,

especially as sins of our society, of our nation, and even of the whole world; are those of abortion and sex sins, especially homosexuality. I believe that the most terrible thing about these two sins is the changed attitude today about them. I suppose that, to some extent, these sins have been with us a long time. But it is only in recent years that the public has come to approve of them. I believe that these two sins, and this wicked and horrible attitude of approval about them may be that which will ring down the curtain on God's patience and longsuffering towards

this old world - especially this nation. This may well be that which will bring down the storm of God's wrath and judgment upon us - and it may well be already begun.

By "vile affections" I am referring to the sins of lesbianism and homosexuality. I am referring to sex acts between those of the same sex. It is very clear that my Scriptural text is referring to these sins under the words "vile affections." One may not believe the Bible, may have no respect for what it has to say; but no reasonable person can deny that

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## VILE

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the Bible is against these terrible sins. The sex desire is normal and given by God. God has provided one way, and only one, in which it can be properly satisfied. That is that of sex between a man and a woman properly married to one another. All other sex is sinful. I feel strongly that the sex sins against which I write in this article are more vile, filthy, and terrible than any other kind.

The public attitude of society as to this sin in the past was one of horror, disgust, and demanded that it be punished by the law. In the past, these sins were committed in the gutter, in the outhouse, in the alley, and in the dark hours of the night. No one would then dare come out and publicly admit to being a homosexual person. Those who practiced this wicked and filthy sin were ashamed of it themselves, and decent human beings looked with horror and disgust upon such persons. Those of you who are even close to my age know that I speak the truth. It is only in recent years that this sin has come out of the darkness, and paraded itself as deserving of the approval of society.

But, oh, things have changed a great deal. We have come a long way - and all of it has been down hill into deeper and deeper sin. We are told that homosexuals are just doing their thing. We are told that this is only an alternate life style; that it is not wrong and sinful, just different. We are told that it is simply a matter of sexual preference; that some

prefer heterosexual activities while others prefer homosexual acts, and that there is nothing wrong with either of them. We are told, in the very teeth of my text, that homosexuality is natural with those who engage therein. We are told that each one is free to do as he desires in this matter. We are told that we are not to condemn those who engage in homosexual acts. We are told that we are to treat them in every respect just as we treat everyone else. We are expected to treat these vile creatures as normal, decent human beings, which they certainly are not. We are told that their sexual deviation and perversion is to have no effect upon their acceptance in society, their employment opportunities, or in any way.

This new attitude is simply evidence and proof of the sinfulness of present society. These people should not be treated as



Joe Wilson

decent human beings. They should not have the same opportunities and treatment and reception as others. Why, we are told that our schools must hire these vile people as teachers. We must let them teach the young boys and girls of today. How horrible! Why they should not be allowed to come near a boy or a girl. They should not be allowed to hug, kiss, or touch even their own children, much less anyone else's. Who would want his little boy to play with a saber-toothed tiger or a diamondback rattlesnake? Yet these creatures are harmless compared to a homosexual. I would not want a homosexual to teach my boy, to touch him, to talk to him, or even to come near him.

Let us look at the word "gay." By dictionary definition it means, joyous, lively, merry, happy, light-hearted, etc. But the homosexuals have plundered the English language, stolen this very good word, and applied it to themselves as to their filthy and wicked life style. God being my helper, I will never call them "gay." I will call them "queers" and "perverts" like we did in the past. These words describe them properly. "Gay" must be perverted from its true meaning, even as those who thus use it are perverted, to be applied to these vile creatures.

Let us look at the word "lover." Oh, it is a good word. We all desire to be loved, truly loved with a love that is clean and pure. How awful it is that people have applied (mis-applied) this word to what one male pervert is to another male pervert. It is a terrible rape on the English language to thus use this great and beautiful word.

Religious (it is a mistake to call such "religion") attitudes have changed as to the wicked sin. In the years gone by, no church would have even thought of allowing a homosexual as a member. No church would have even considered the possibility that such a person could by any

means be a truly saved person. Now, we have homosexual churches, would you believe it? Yes, we have churches with homosexual members and homosexual pastors. Of course they are not really churches, and they are not really pastors, and none of them are really Christians; but they are publicly recognized as such by society. For my part, I do not recognize the remotest possibility that a practicing homosexual is a Christian, and I do not believe that anyone who recognizes them as Christians is a Christian himself.

An Episcopalian priest said that homosexual relationships were all right if the partners were true to one another. In other words, it was all right for two men to live together in a sexual relationship if they were true to one another, and neither of them ran around with other men. How horrible! That Episcopalian priest is a lost man on his way to an eternal burning hell. J.C. Ryle would have amended my statement as to this. Did I not recently hear of two lesbian women being chosen as co-pastors of a church? My friends, I am utterly appalled that anyone calling himself a Christian or anything calling itself a church would recognize homosexuals as anything other than the vile, wicked sinners that they are.

The Biblical attitude against this sin of vile affections has not changed. It is totally against this sin, and hard against it. Let us look at some Scriptures. **"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them"** (Gen.19:4-5). This is the first Biblical mention of this terrible sin. From this incident, this sin has been known as "Sodom" ever since. **"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven"** (Gen.19:24). This is the first mention of "fire" in the Bible. God reserved the first use of this word to describe and picture His wrath against the terrible sin of homosexuality. This is not the worst of it, however. **"Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire"** (Jude 7). Not only did the inhabitants of this city suffer the death and destruction of fire at that time, but they are still suffering the torments of eternal fire in hell. Unless saved from their terrible sin by the grace and power of God and the blood of Jesus Christ, Sodomites go to eternal hell.

**"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them"** (Lev.20:13). I have a problem in interpretation. I believe in capital punishment. I know that the Bible teaches this - in the New

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## FROM THE EDITOR

**"LET brotherly love continue"** (Heb.13:1). **LOVING AN UNLOVABLE BROTHER.** The Bible does obligate me to love every brother and sister in Christ. I do not suppose that anyone will deny this. I suppose that every one of us find this difficult to do in regards to some of our brothers and sisters.

Some brothers (I will use "brother" from now on, but this will apply to sisters as well) are very easy to love. We all know many Christians with whom we just fell in love the first time we met them. That love has continued strong and deep to this very hour. Oh, they are so lovable. They have so many wonderful qualities about them. In fact, it would be hard not to love them. It seems like a bond of love was forged between us as soon as we met.

Sad to say, this is not true of some brothers - and the number is higher than we like to think. There are those whose salvation we do not doubt, but they are not very lovable. Stop now and think on this. Have you not found this true? We want to be very careful as to even questioning if a professing brother is saved or not. We must have overwhelming proof and indisputable evidence before we do this. We accept their testimony of salvation. We even truly believe that they are saved. Yet, we find many of these whom we have great difficulty loving. Is this not true of you, my brother?

Many things enter into the difficulty of loving some of our brothers. Some of them are arrogant, bull headed, opinionated, and one way. To love some of them, one must go most of the way. The brother will not meet you half way in this matter. You must do nearly all the loving. Some have terrible personalities. Some just rub you the wrong way nearly every time you see them. Some have so many personality defects that it is well nigh impossible to love them.

Some want to do all the talking and never listen to a word you have to say - if you can get a word in. Some are so conceited, it seems. Some talk about themselves all the time. Some brag so much on themselves. No one likes a braggart - maybe he does not even like himself. Some are just plain hateful. They rarely speak a kind word. Some have to be right all the time; the thought seems to have never crossed their minds that they could maybe be a little bit wrong one time on one thing. Some are always putting you down. You can tell that they have a very high opinion of themselves and a very low one of you and everybody else.

Some are hard to love because they have wronged you - badly and repeatedly. They will not even consider that they have wronged you. They will not even talk with you about it. You desire to make up and be friends, but they will have none of it. Sometimes you have been wronged almost beyond belief by another. And remember that how some brother seems to you; you may seem the same, or worse, to him.

Well, am I required by God's Word to love brothers such as described above - and many more such things could be said? Yes, I am. There is no unlovable characteristic, nor any number thereof, that will justify my not loving a brother. There is nothing a brother can do to me, no matter how much or how many ways it hurts me, that will justify my not loving that brother. Understand what I am saying: there cannot be a case where you do not love a brother that does not involve you in sin. No matter what kind of person my brother is, no matter what he has done or is doing to me; I am obligated to love him.

Oh, the demands of the Word of God are hard on the flesh - not only hard; but even impossible for the flesh to perform. My brother, hear me; no matter how difficult, or even impossible to self, a command of God might be, that does not relieve us from the obligation to obey it. I am to love my brother. That command of God's Word stands no matter what difficulties or impossibilities may be involved therein.

Suppose I find this very difficult with regards to one or more of my brothers. I am not to seek to justify or excuse my failure to do this. I am to immediately confess this not loving a brother as a sin, seek God's forgiveness for it, and seek God's grace and power to immediately start loving that unlovable brother. If we would spend the time and effort doing this that we spend seeking to justify our lack of love, we would be better off; and we would be far down the road of genuine love to that brother.

I have said that this is hard on the flesh. But remember that we have the Holy Spirit dwelling in us, and, **"...the love of God is shed abroad in our hearts by the Holy Ghost which is given to us"** (Rom.5:5), and, **"the fruit of the Spirit is love..."** (Gal.5:22). We cannot be obedient to the Spirit, we cannot be filled with the Spirit and have lack of love to any of our brethren. But that is a negative statement. Let us look at this from a positive and blessed standpoint. The indwelling of the Holy Spirit in the believer will enable him to obey the commands of God, even to love an unlovable brother.

Let us make it a point in our lives to love the brethren, even that unlovable one. May I make a suggestion. Pick out some brother whom it is very hard for you to love. Make war on the sin of not loving that one. Deal with this matter. By the enabling of the Holy Spirit obtain the victory in this matter. Maybe some of you could start with Joe Wilson. Oh, what a blessing it will be in your life to obtain victory in this matter. Then you can proceed to the next one on your list - and on and on - until you are truly obedient to the Bible as to loving the brethren.

Brethren, love and hate have a boomerang effect. Throw either one of them at another brother and it will return to your own soul with great effect - either one of them. The hate that you throw at a brother will come back to you and will embitter your own heart and life. The love you give to a brother will come back to you and pay you a thousand fold. It will sweeten your own heart and life - and who knows what it might accomplish in the matter of fellowship between brothers and churches?

Let me this day begin to practice what I have preached here (and I think I can say that I have been practicing it to some extent) (But, oh how much I could improve in this). May many of us start today in seeking to improve the matter of love between the brethren. Yours for more brotherly love. God bless you.



## VILE

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Testament as well as in the Old Testament. I do not know how many of the capital crimes in the Old Testament are to be regarded as such in this age. I doubt that any (at least very few) of us would apply all such to our day. Remember that Israel was once commanded to put a man to death for gathering sticks on the Sabbath. Disobedient and rebellious children who would not reform were to be put to death. Adultery was a capital crime. Those who took the name of the Lord in vain were to be put to death. There were many other capital crimes in Israel. I do not think we should put people to death today for everything for which men were put to death in Israel in the Old Testament. I do not know where to draw the line. I know that murder is always a capital crime, but I do not know exactly what other crimes and sins should be regarded as such. I do not know that we should consider homosexuality as such, and I do not know that we should not. For my part, I would favor considering it as such. Comments will be welcomed on this matter.

I do know that the God who commanded the death penalty for homosexuality in Israel in the Old Testament has not changed His attitude against this sin. He still hates it with holy hatred and will punish it in His great wrath.

**"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God"** (Deut. 23:17-18). The words "whore" and "sodomite" in v.17 are technical words. They refer to female and male prostitutes who were dedicated to the idol gods, and connected with the places of idol worship. They prostituted themselves for a price to engage in sexual activities with the worshippers of the idol gods. The word "dog" in v.18 refers to the

sodomite in v.17. Some folk used to think that this verse taught that it was wrong to sell a dog. No, no, the word refers to the money received by the sodomite for his prostitution in the worship of the idol god. In other words, a sodomite is a dirty dog; and if that terminology is a slam on anyone, it is such on a dog; but it is Scriptural terminology. I am big on tithes and offerings, but I would not want to knowingly favor the receiving of money obtained by whores and sodomites in their sins into the treasury of our church.

**"And there were also sodomites in the land: and they did according to all the abominations: of the LORD which the LORD cast out before the children of Israel"** (I Ki.14:24). God had cast the Canaanites out of the land because of this vile sin. Now some Israelites were committing the same terrible sins. Remember, God later cast them out, too.

**"And he took away the sodomites out of the land...."** (I Ki.15:12). Good king Asa began a revival in Judah by dealing with the sin of sodomy and the sodomites in the

land. He ran them out of the country. He believed that their presence so contaminated the land that he deported them therefrom. He did not treat them as normal human beings. He did not let them teach young boys and girls. He deported them.

**"And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land"** (I Ki.22:46). Good king Jehoshaphat followed the example of his father, Asa. Those sodomites that had somehow escaped the judgment of Asa were now driven out of the land by force. From these Scriptures it seems that we ought to kill them, quarantine them, or deport them. But where would we deport them? Who would want them?

**"And he brake down the houses of the sodomites, that were by the house of the LORD...."** (II Ki.23:7). Good king Josiah follows the example of other good kings in his treatment of sodomites. You see, good politicians are opposed to homosexuality and will try to destroy this sin and crime out of the land. Now we have politicians who approve of this terrible sin - and we have some politicians who are guilty of such sins - but they are not good politicians, and should have never received one vote. They should be barred by law from running for political office, and no decent person would ever knowingly vote for such.

Now let us look at the Scripture text which heads this article. Note the words, **"vile affections."** "Affections" refers to passions or desires. "Vile" refers to that honor that should accrue to one because of what he is, with the negative in front of it. In other words, these affections are such as deprive one of the honor of being considered even as a human being. Such a person has no proper honor. He is a vile person; one without honor. This sin is vile, filthy, loathsome, and wicked. Human language is hard pressed to furnish words that adequately define the wickedness of this sin.

Notice these words, **"did change the natural use into that which is against nature."** Some female columnists have suggested that these poor people are just "made this way, they can't help it, it is natural for them." A bigger lie was never told. Homosexuality is not natural; it is against nature. We might say of adultery that, though it is sinful, it is still natural. But of this sin, we must say that it is contrary to nature. Sodomites are "queers" and "perverts." Also notice the words, **"leaving the natural use."**

Notice the words, **"burned in their lust."** True and proper sex is a pure, noble, beautiful thing. It is not a wild, animal, burning lust. Sodomites burn in their lust here, and burn in hell hereafter. Oh, it is a "burning" sin. Note the word, **"unseemly."**

Notice the words, **"receiving in themselves that recompense of their error which was meet."** You spell that AIDS. Of course there are many other recompenses that the sodomite receives in himself, but this one may be a judgment from God that all but destroys life as we know it now. One can but feel sorry for those who receive this disease innocently, and who really know all the ways in

which it can be received? But only the willfully blind will fail to see that this originated as a judgment from God on the sin of homosexuality. Homosexuals often show some of the recompenses of their sin on their faces and in their mannerisms. Who among us has not seen these? It is enough to make one almost puke. Then look at the ruined lives of the homosexuals. Look at different diseases that come upon them. Look at how often this leads to a life of crimes such as child abuse, child murder, pornography, drugs, and other crimes. God has manifested His judgments upon this terrible sin, and all these manifestations are but the mild prelude to the burning flames of eternal hell. And God is doing them no wrong. These judgments are that which is "meet."

Oh, the vile and loathsome character of this terrible sin. Note the words in my text, **"God gave them up."** This sin was a judgment of God upon them for previous sins. It seems that this sin is close to the lowest of sins. It is at the bottom of the scale in the descent into sin. It is as low in sin as people can go. I believe that if we will study history, we will see that this sin has often been the reaching of the bottom by a nation, and has soon been followed by the judgment of God. This was certainly true of Sodom and of the Canaanites (see previous Scriptures). Again I say that the sins of abortion and homosexuality, and our present attitude towards these sins, may ring down the curtain of God's patience and long suffering and bring in the judgment of God upon our country and world.

I said previously that there are now churches made up of homosexual members and pastored by homosexual pastors. But, I most emphatically say to you that these churches are made up of lost unsaved people, and these pastors are lost unsaved men - and women. Practicing homosexuals are not saved people. **"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind... shall inherit the kingdom of God"** (I Cor.6:9-10). The word "effeminate" was often used in referring to homosexual sins. Certainly, the words, **"abusers of themselves with mankind"** refer to this terrible sin. Note that in this sin a man abuses himself - he hurts himself. These words of Scripture surely support my statement that practicing homosexuals are lost and unsaved people.

Now, the world says that we are to love these people. I will not object to that. In fact I will also say that; but I will love them at a distance. I do not want to have them as friends. I do not want to be buddies with them. I do not care to sit with them, eat with them, or even talk to them - except it be to rebuke their sin and to give them the gospel. I do not want them hanging around my grandchildren. I do not want them teaching my grandchildren. I do not want them coaching my grandchildren in any sport. Yes, I should love them, I will love them; but I will love them at a distance.

The female columnists advise parents that, if they learn that

their children are practising homosexuals, they are to show them love and kindness. Well, I leave that with each parent. You say that I do not know what I would do. That may be so, but I certainly do have a very strong idea about what I would do. I don't really think I will ever have to face that, praise God; but if I should, I feel pretty sure of what I would do, female columnists notwithstanding.

Praise God that I can close this sad, terrible, but true and needful article as I now do. There is salvation for sodomites. **"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."** This verse follows the two above that I used to show that a practicing homosexual is not saved. Praise God, this verse shows that some who had been guilty of that terrible sin had been saved therefrom. Oh, the saving grace of God! Oh, the cleansing power of the blood of Jesus Christ! Oh, the saving power of God! Yes, there is salvation for sodomites; there is the good news of the gospel, even for sodomites.

This brings me to declare what our attitude should be towards those guilty of this awful sin. We should love them. We should pray for them. We should give them the blessed gospel of Jesus Christ. We should desire their salvation. We should pray for their salvation. We should work for their salvation. I mentioned before that I would love them at a distance. Now, I desire to qualify that statement. I will love the practicing homosexual at a distance, but if that one admits his guilt, has any desire towards salvation and manifests desire for change, for salvation; I will love him close up. I will pray with him and for him. I will tell him the blessed story of Jesus Christ and His saving gospel - yes, I will. We should love all men. We should hate no man. We should desire the salvation of any man. We should pray for any man's salvation. We should preach the gospel to every man, woman, boy, and girl. There is salvation for sodomites, and this is how we should deal with them in this respect.

No matter how wicked a man might be, there is hope for him in the gospel of Jesus Christ. No living human being today has sinned beyond the possibility of salvation. There is salvation for the greatest of sinners. The grace of God, the blood of Jesus, the power of God there is salvation for any repentant and believing sinner therein.

No matter how good a man might be, he stands in need of the salvation of the gospel of Jesus Christ. There are many lost sinners who are not sodomites, who would shudder at the thought of committing such a sin, who look with disgust and horror on those guilty of such sins - yet these also need the saving grace of God. The most wicked can be saved. The least wicked needs to be saved.

Brothers and sisters, let us love sinners, let us pray for the salvation of sinners. Let us give the gospel to sinners. Let us do these three things even for homosexuals. We can do these things without any compromise with their sins. We are not too good to do these three things for any man out of hell. Let us beware of a

Pharisaical attitude towards any sinner. Let us seek the salvation of sinners, even sodomites, as God providentially gives us opportunity to do so.

I don't know that any sodomite will ever read this message, but if one should, I would say to him or her, "There is power, power, wonder working power in the precious blood of the Lord Jesus Christ." I would say to him, "Believe on the Lord Jesus Christ, and thou shalt be saved."

## WHAT

(Continued from Page 1)

yourself and say within yourself that you are still right in doing so, for consciously or subconsciously you know you are guilty of some things that are wrong. We will consider four things as you read this article, and I pray that the Lord will use this message to your good.

First of all is the definition of guilt. According to Mr. Webster, "guilt is the act or state of having done a wrong." It is committing an act of offense against the Word of God and His moral law. It is a conduct that involves sin, and when sin is committed, when you do what is wrong, guilt settles over you. It is God's rebuke and chastisement through your conscience, and the result is that you suffer guilt within. No wonder, Psalmist David plead to God: **"O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure"** (Psal. 38:1).

Guilt is the ache that stings in the feeling of the heart continuously. **"For thine arrows stick fast in me, and thy hand presseth me sore."** (Psa. 38:2). You have caught yourself in daydreaming and meditating about it, for guilt is striking to your conscience and troubling you all the time. It haunts you in your dreams at night and will never give you peace and rest in your mind. Oh, there's no rest in your bones because of sin that has made your mind suffer the guilt that beset you.

Once the guilt has its entrance it will always torture your mind and heart. Guilt is one of the scourges of God in a man's life. **"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin"** (Psa. 38:3). Guilt is the arrows of God's anger and displeasure in your soul. Your mind is tortured and your heart is troubled and there's no soundness over your flesh. My brother, this is guilt.

Then secondly is the dreadful effect of guilt. Yes, guilt has its dreadful effect. Once guilt strikes your conscience you will begin to find your heart clogged up and troubled. **"For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me"** (Psa. 38:4).

You worry that someone may reveal it. You try to submerge the guilt in pleasure and material involvement, but the guilt is still there. How many times you have been hung over with wine because you want to enjoy yourself and to feel at ease and to forget the hurt in your conscience, yet the

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# The Baptist Examiner Forum I

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

What time relationship is there between the rapture and the beginning of Daniel's 70th week?

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Read Daniel 9:23-27:

The above text deals with Daniel's seventy weeks. Surely we all admit that this subject needs and requires much study. Such passages as this reveal to us the depth of our God's thoughts and ways above our thoughts and ways. I am hoping that the querist is in agreement that the seventieth week of Daniel is the tribulation period. The question asked involves whether or not there is a time lapse between the rapture and the start of the tribulation period. The theory that there is a time period between the rapture and the tribulation is somewhat a new theory. That in itself does not speak very highly of this idea.

The reason some give to try and prove there is a time lapse between the rapture and the tribulation period is that it will take a period of time for the world to be in the condition that is described in the tribulation. Some say that there will be as much as fifty years between the rapture and the tribulation period. During this period of time, God will be preparing the earth for the terrible time of tribulation. They feel as if this time period is necessary for God in His preparation for the tribulation.

I personally do not believe there is a time period between the rapture and the tribulation. I believe the rapture will be the beginning of the tribulation period. I do not think that God needs any time to prepare the earth for the tribulation. God is sovereign enough that He can, in a moment's time, have the earth in the tribulation. Events such as the San Francisco earthquake should show us this. That earthquake had the city paralyzed. God could do the same thing on a worldwide basis if He desired it. The situations of the tribulation could be brought upon us by God in a moment's time. We can see how that many of these things are evident in the world today. Things such as hunger etc. I do not believe there is a time lapse at all between the rapture and the tribulation period.

Let me close this answer by urging the readers to make sure you are ready for the rapture. I do not make predictions, but I do know that it is possible that Christ could come at any time. I do know that to be left here will mean that you are going to have

to suffer greatly in the tribulation period. Repent, and believe on the Lord Jesus Christ and you will not have to worry about the tribulation period. May God bless you all.

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There are several view points as to the answer to this question. As is usually the case, all answers are based on either a literal or a spiritualized interpretation of Scripture and the logical conclusion brought about by that interpretation. I believe, as stated many times, Scripture is to be taken literally unless the language is obviously figurative, and then we should seek to find what truth it is teaching.

There are those who believe that there is no gap between the 69th and 70th week of Daniel, and they place Messiah as being cut off at various times which causes an uninterrupted flow through the 70th week. These views require the spiritualizing of some literal Scriptures, and the declaring that some Scriptures have already been fulfilled which have not.

I believe, being a pre-tribulation rapturist, that we will be translated before the beginning of the 70th week which is the tribulation period. There is an undeterminate period of time between the rapture(translation) and the second advent of Christ which includes the 7 year tribulation period, as well as some other important things. Some events for the translated, resurrected saints must take place; the judgment seat of Christ, the presentation of the church to Christ, and the marriage of the Lamb.

There are some who teach that the Greek word "apantesis" which means "to meet" in I Thessalonians 4:17 has the meaning "to meet and to return with" just as it does in Acts 28:15 and must be interpreted as immediate. They teach that the saints must be raptured and then return immediately to the earth with the Lord; an instantaneous rebound up and back to the earth. That kind of teaching, of course, leaves no time interval between the rapture and the second advent of Christ to the physical earth. The Greek word "apantesis", however, does not require that kind of an interpretation.

How quickly will the 70th week begin after the rapture? Very soon, but I believe that there is a small interval of time between the two just before Antichrist is manifested at the be-

ginning of the 70th week. During this interval, preparation for the revelation of the Antichrist will take place. The false church will adjust and settle in. Israel will begin to experience awakening, and the Roman empire will be revived in modern form. I believe that we can see the ground work for those things now. We are to be looking for the Lord's coming for us in the air, and not the beginning of the tribulation or the Antichrist. Let us watch, warn, and be sober as the children of light in this evil world of darkness. We have not been appointed to wrath.

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To see the time relationship between the rapture and the beginning of Daniel's 70th week, we need to study the prophecy given unto Daniel concerning the seventy weeks. In Daniel 9:24 Gabriel said to Daniel, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy".

This prophecy was given to Daniel to show what was in store for his people, the Jews, and the holy city, Jerusalem. The "weeks" is understood to mean "year weeks." "Seventy weeks" means seventy weeks, each week lasting for seven years, a total of 490 years. This seventy weeks (490 years) are divided into three parts (Dan. 9:24-27). The first part was to last for seven weeks (49 years) in which the city of Jerusalem was to be rebuilt. This part of the prophecy has already been fulfilled as recorded by Ezra and Nehemiah. The second division ended at the death of Christ, "And after threescore and two weeks shall Messiah be cut off, but not for himself:" (Dan. 9:26). Between the end of the 69th week and the beginning of the 70th week there is an indefinite period of time. As this prophecy was only concerning God's dealings with the Jews, Gabriel did not tell Daniel any events that were to take place during the time between the sixty-ninth week and the seventieth week except that during this time Jerusalem would be destroyed, "the people of the prince that shall come shall destroy the city and

the sanctuary" (Dan. 9:26). Christ told His disciples of this event, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). According to history this took place about 70 A.D.

We are now living in this period of time between the 69th and the 70th week. This is the time in which God is dealing with the Gentiles as described by the apostle Paul in Romans 9-11. How long this period will last we are not told. It will end when the "fulness of the Gentiles be come in" (Rom. 11:25). This period of time will end with the return of Christ for His saints which is the rapture of the saints. At this time the last week, the 70th week (seven years) of the prophecy given unto Daniel will begin. Therefore, the beginning of Daniel's 70th week begins immediately after the rapture.

## WHAT

(Continued from Page 3)

wounds still ache. Oh, how long you hope to be freed from it. "My wounds stink and are corrupt because of my foolishness" (Psa. 38:5). You reason it out and try to justify what others have done and excuse it by reasoning that others are doing it too, yet the guilt and dirty feeling keeps creeping in. You wanted to forget it by your whistling or humming an unknown melody just to lull the pain within. Oh, how you wanted to forget it by forcing yourself to play and enjoy sport, yet the guilt remains. Your worry is getting bigger and bigger so that every time you converse with someone, you are too conscious of it, for you are afraid that someone may know about it.

You are afraid that your loved ones, the church, or your pastor and friends may know about it. Guilt can fill the heart with misery and grief. It will give you no real comfort. You feel uneasy and very conscious when people you meet. Oh, how you are conscious to yourself what to say in your conversation to your wife. You try to avoid a long conversation and you are always irritable when you are at home. Every time you come to the church services you suspect that the pastor knows your sin - every time you hear him preach. You try to evade Christians because you are afraid they may know about it. You pretend to talk in different tones in your conversation, and you ignore it when your conscience is hit.

You feel the hurt by innocent comment from others in casual conversation. You begin to wonder and ask yourself how these people know your hidden sin when, actually, you have a guilty conscience by their innocent comments. Guilt follows wherever you go. It can harass you in a crowd and depress you when you are alone. It can smite you when your children hug your neck and your wife tells you how she is true to you. How many sleepless nights and fighting against your pillow just to have a moment for you to sleep, yet you always awaken because of the guilt you suffer. How you want to be happy, yet you said: "I am troubled; I am bowed down greatly; I go mourning all the day long" (Psa. 38:6). Guilt in the wrongdoers is a part of the reaping. God said: "Whatsoever a man soweth,

that shall he also reap" (Gal. 6:7).

Then thirdly, the dangers of guilt. "For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and more broken: I have roared by reason of the disquietness of my heart" (Psa. 38:7, 8). Though it ought not to be so, many Christian lives are riddled with guilt and blame. Guilt can pierce your soul with sorrows. It will destroy your health. You will feel miserable. It will disturb your healthy mind. How many doses of tranquilizer you are taking just for the relief of your troubled heart, and yet the guilt is still there. Sometimes your physician cannot diagnose what wickedness you have when he doesn't know your guilt. You feel so weak that you cannot move. You don't like anymore to go and work. You tried to quit practicing your profession and don't enjoy working in your office. You have no appetite anymore for your food. What is there inside you is all sorrow and troubles. Because of guilt you thought to end your life with an attempt at suicide. Brethren, guilt is dangerous.

Guilt can fill your heart with misery. You will feel exhausted in your body and suffer the pain of your mind. What you feel is emptiness and dissatisfaction and you are plagued with irritation and worry. What a burden you bear in the disquietness of your heart inflicted with miseries. It is bitterness in your soul. Everything around you is all misery. What you feel inside and your response to others is your broken heart. Guilt - how dreadful it is. Woe unto a man who suffers guilt!

And now lastly, is the deliverance from guilt. "For I will declare mine iniquity; I will be sorry for my sin" (Psa. 38:18). Who among us can say, "I'm not guilty; I've never done anything wrong. I've never known a sense of guilt in my heart!" The Bible says that we are guilty in the sight of God. "That what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). Yes, all of us are guilty, but there is a way to get rid of guilt. People don't have to live their lives with a constant clouded conscience. In other words, you don't have to live with the dread of guilt over you. You can be free and pure in your heart regardless of how hideous and ugly the sin and offense you have committed.

Go to God and confess your sins with a repentant heart. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). God is ready to forgive you and to clear your conscience from guilt. Forgiveness will clear your record and take away your guilt. Once you are forgiven the issue is over. Once the thing is over, you don't have to worry about it. Listen to God's message to you through His Word. God wants to tell you, and He does it through His Word.

If God seems silent, examine yourself and see if you have confessed your sins. There's need of spiritual examination; find something to confess. Yes, I tell you today that forgiveness from God

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# The Baptist Examiner Forum II

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

*Why do we gather together in the name of John the Baptist instead of the name of our Lord Jesus Christ as we are commanded?*

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"There was a man sent from God, whose name was John" (Jn. 1:6). We are not told a lot of the details of John's early life. What we are told is that he was sent from God to prepare a people for use in the public ministry of Jesus Christ. "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (Jn. 1:23). His name is given no other designation than that of John, or one crying in the wilderness. His mission, according to his own statement, and that of Isaiah, is that he was sent to prepare the way (custom) of the Lord. The word custom includes all that was in the way that Jesus established. Way means the course or manner in which one walks, lives, and follows.

Baptism was an important part of that way and was an integral part of John's mission. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mk. 1:4). Until that time John was known as the son of Zacharias (Luke 3:2). When he began to baptize, he became known as John the Baptist, one that baptizes. The word Baptist is a designation given to the forerunner of Christ. Jesus came to John to be baptized in Jordan. John thought that he should be baptized by Jesus. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3:15). Did this baptism make Jesus a Baptist? It is my opinion that it did because we find that in the next two verses God the Father gave his approval to this act of baptism.

From this point, with his mission completed, John's work diminished and the increase of Jesus continued. John was cast into prison and from that time Jesus began to do that which John had done. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). It is no longer John the Baptist that is preaching repentance; it is Jesus the Baptist preaching repentance. It is Jesus that takes the material provided by John and establishes His church as He said that He would. It is this same Jesus that instructs His disciples relative to all things that they should do.

And in the matter of gathering together to worship, it is not in John's name, but in Jesus' name that we gather. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

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I was not aware that we gathered together in the name of John the Baptist. I am aware that we claim the name Baptist, and we do so with great pride because a Baptist Church is the only church that the Lord Jesus Christ authorized and commissioned to carry out His Word.

Matthew 16:15-19 says, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Right off you may ask how does this prove that the first church was a Baptist Church? John 1:6 says, "There was a man sent from God, whose name was John." The word sent implies one on a mission, therefore, he was a missionary. John is called a Baptist at least fifteen times in the Gospels. Matthew 3:1 Says, In those days came John the Baptist, preaching in the wilderness of Judaea. We have established the fact that John was a missionary and a preacher and a Baptist, therefore he was a Missionary Baptist Preacher. Isaiah 40:3-5 and Malachi 3:1-6 tells us of one coming to make a way for our Lord. Mark 1:2 & Luke 3:4-5 bear this out. John preached, some were saved and baptized; this was making ready, or preparing the material for which our Lord would build His church. Our Lord did not say that He would build His church upon Peter, but rather upon Himself. The word Peter comes from "Petro" a pebble. The word "rock" comes

from Petra, a boulder. What our Lord meant was that upon Peter's testimony that He was the Christ, the Son of the living God; He would build His Church upon himself, the Solid Rock. The foundation of the church would be solid and safe, and the gates of Hell would not prevail against it. Yes, I'm proud of the name Baptist because our Lord started it, and not some man. Any church started after this is not a true church and does not have authority to baptize or to function as a church of our Lord. We Baptists gather together three times a week and sometimes more, not in the name of John the Baptist, but rather in the name above every name, the Lord Jesus Christ, to worship God and give Him glory.

## WHAT

(Continued from Page 4)

takes care of guilt. It gets rid of it once and for all. My reader, maybe the Holy Spirit is convicting you of sin as you read this article. You are guilty. But I'm here to tell you that Jesus Christ is willing to forgive your sins and put away your guilt. The blood of Jesus Christ will clear your heart, purge your record, and get rid of the stains and blemishes. Maybe you are not saved. Reach your hand of faith by the grace of God through the working power of the Holy Spirit to enable you to believe on the Lord Jesus Christ to forgive you. Christians, do what God says for you to do to get rid of guilt. It will be forgiven. You can forget it and get it off your conscience. You can be free of that haunting fear and depression that guilt brings into your life. May God bless you. Amen.

## REGENERATED

(Continued from Page 1)

tern established by the Word of God. Many would offer excuses to change what has been the practice from the very beginning. First, and perhaps the major excuse, if we would reconsider our thinking, let the world in, their presence would not only help the numbers game, but add to our finances. What Baptist church could not use more money and people? Second, the reasoning of some is, if we let them in, they just might get saved while under the sound of good Bible preaching. That sounds good if you believe that man has the choice in his decision. Third, and like the Devil's trick in the garden of Eden, the subtle suggestion: the Bible does not set such a high standard, as Baptists have practiced for years! So then, why do Baptists insist on a regenerated church membership? Is that position scriptural? Just what is the picture of the Word of God?

What Then is the Scriptural Teaching Regarding Church Membership?

I. The Meaning of the Word Church.

First, the word church -- (EKKLESIA) means "a called-out assembly." We will not take the time to prove that in our lesson today, but one thing is very certain about that truth: it can be proven over and over by scholars from every major church background. However, one thing needs to be established and made clear, the Bible knows nothing of a universal or invisible body that some call the church. While it is very true that the believing sinner has been called out from sin and into God's wonderful salvation, that is not and has never been known as the Lord's church. Why should we make such a distinction today? Because over ten years ago this preacher taught in his church the so-called universal church concept. It was not uncommon to hear from the pulpit and in Bible studies that the true church was made up of born-again believers from Pentecost to the Rapture of the Church. It took many years and the working of the Holy Spirit of God to reveal my error. Believe me, this preacher does understand where the universal church person is coming from because of my background. Nevertheless, an honest investigation into the subject will only prove that there is no such thing as a universal church.

II. THE BIBLE DEMANDS A REGENERATED CHURCH MEMBERSHIP.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). If you will go back and read these few verses several times before going any further, one thing should stand out in your reading, and that is this: the Lord's church was to be built on the faith that Jesus Christ is the Son of God. That faith that we are speaking about is far more than just mental assenting to who Jesus Christ was. You see, the church of God was to be built on the premise of the Deity of Jesus Christ. If you could take away that truth, the church of God would be in very deep trouble. What does the Bible have to say about our Lord? "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 1-5). These few verses of Scriptures make it very clear that one can not

call the Lord Jesus the promised Old Testament Messiah unless they first know Him as Lord and Saviour. The Lord told Peter that it was the Father that had revealed that truth unto him; and beloved, that has not changed today. Thus, the Lord's church was to be made up of individuals who were born-again! It is just that simple and plain.

III. THE FIRST CHURCH PRACTICED A REGENERATED CHURCH MEMBERSHIP.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41, 42). "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" (1 Cor. 1:2). Would you please note the order of these verses just read! (1). They first received the Word; that being, the Lord Jesus Christ who gives salvation to all who call upon His name. (2). Then, they were Scripturally baptized (that can only be by immersion under the proper authority: a New Testament church. (3). Then, and only then were these folk added unto the church. This is God's Divine order! Then, would you please go back and read these verses once again and note the timing. As they were saved (not before) the Bible tells us they were added to the church. Furthermore, these verses teach us that the church of God was made up of sanctified people. There is no way in the world that you can get anything else out of this than a regenerated church membership. Where did this church get its instructions? Of course, from her first pastor, the Lord Jesus Christ as He built His church during His earthly ministry.

IV. THE JOB OF THE CHURCH REQUIRES A REGENERATED CHURCH MEMBERSHIP.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20). That job is three-fold: (1) to evangelize the lost; (2) to baptize the new converts and; (3) to train them in all things that God had commanded them before He left this world. One thing the world understands is this: you can not sell something that you do not have or believe in. Many a man has tried religion and made a living doing so, but they had absolutely nothing to give to their



## STUDIES IN ACTS

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree" (Acts 10:39). Peter had physical sight and sight by faith. Cornelius and those with him believed even though it is possible that they were not witnesses. Our Lord's Word to them then is as follows: "Jesus saith unto him, '...Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed'" (John 20:29).

Peter had been a witness to the things which the Lord did in the "land of the Jews," while He lived. He had also been a witness to His trial in Jerusalem and the carrying out of His execution by those in Jerusalem who represented the nation of Israel. They were the ones who slew Him. They were the ones who hanged Him on a tree, or assigned Him to the worst kind of death known to men. The death assigned Him, in fact, was worse than that of the sword, burning, drowning, etc., these being the ways that other nations executed people.

"Him God raised up the third day, and showed him openly" (Acts 10:40). Peter would have had no further message for Cornelius and those assembled there if the story had ended with what Jesus "did" during His stay among them. There was much more to tell and Peter continues by saying, "Him God raised up the third day, and showed him openly."

The people in Missouri say, in essence, "I'm from Missouri; you have to show me." All the people in Missouri, if they mean what they say, should believe on the Lord Jesus Christ, since God "showed him openly." Thomas was like the people from Missouri. He, however, was fully convinced that His Savior had risen from the dead. Peter and John had no doubts about His resurrection. They, in fact, observed the empty tomb; and they saw Him face to face after His resurrection. He was shown openly to them and many others. We may add with the Scriptures that, "if in this life only we have hope in Christ, we are of all men most miserable."

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:41). Some may think that God chose only those who were easily convinced to view the risen Savior. The choice of Thomas, of course, proves this idea to be false. Thomas had said, "...Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). Thomas, after being shown, said "...my Lord and my God" (John 20:28).

That which really impressed Peter regarding the resurrection of his Lord was that he ate and drank with Him. Peter was saying, in

essence, that one doesn't eat and drink with dead people or with ghosts. It is only people who are alive who eat and drink.

Peter was not trying to convince Cornelius, since he was already a believer. He, according to Acts 10:37, already knew about Jesus. He, of course, through the Lord's church which he was about to join, would learn much, much more.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42). This passage of Scripture shows that Jesus Christ has the final say in



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the life of every person. It is as stated in the following Scriptures:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

A person who works for a particular company wants to please the boss, since the boss determines who gets a raise and how much of a raise is given. We, on the other hand, want to please the Lord Jesus, since He is the one who will determine our reward at His judgment seat. Those who are lost should believe on Him immediately; otherwise, they will face Him at the great white throne of judgment.

The Lord Jesus is in charge of the "quick" (living) and the "dead". The Lord Jesus is also in charge of all judgment that relates to the chastisement of His people. We, therefore, as children of God, need to please Him and confess our sins when we displease Him. He, after all, according to our text, has been placed in charge of all judgment. He, of course, because of His achievements, is worthy of the charge given Him by the Father.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). It is true that the Lord Jesus is the judge of every living and dead person in the universe. He, however, is a forgiver of sins to all who believe in Him. The prophets, in fact, as they looked by faith down through time, saw the man Jesus as the Messiah. Isaiah, in fact, in Isaiah chapter 53, said that "He was wounded for our transgression" -- that the "chastisement of our peace" was laid upon Him. He said that it is by His stripes that we are healed. He did these things for us. Ours is to believe the

record regarding what He did for us and receive remission of all our sins.

Peter, as he spoke to Cornelius and those who gathered there, continued to lift up Jesus Christ. Actually, God the Spirit was speaking through Peter and therefore doing that which He had been sent here to do, that is, to exalt the Lord Jesus (John 16:12-14). The Holy Spirit would fall upon that assembly as He did at Pentecost when all was said that God purposed be said about Jesus Christ.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10:44). One would not dare say that the Holy Spirit fell on lost people at Pentecost. He, in fact, fell on the apostles -- the Lord's church. He fell on those who had been baptized by John. Here, in the Scripture before us, we must also emphatically state that God the Spirit fell only on redeemed people. They had not been baptized as was true of those at Pentecost. This, however, was because they were not Jews.

The result of the Spirit falling on them was similar to the result at Pentecost, as is shown from verse 46. They received the power, in other words, which was given by the Spirit through the Lord's church. The problem, however, is that they were not members of the Lord's Jewish church at Jerusalem until they were baptized; and baptism occurred later (verse 47).

We know from Acts 2:38 that the "gift" of the Spirit was given after baptism. Here, in our text, it is given before baptism. The question arises as to why, in one case, the Spirit was given after baptism and in the other case, before baptism. My answer is that God made a difference in order to how Peter and the others that the Gentiles were on an equal level with the Jews. We can be sure that Peter would not have baptized Cornelius and the others into the church at Jerusalem if the Spirit had not manifested himself as He did.

Peter and the others, up to this time, were treating the church as they had treated the temple. No Gentile, in other words, could enjoy the temple privileges. God the Spirit, however, by falling upon the Gentiles, showed Peter that no such distinction was to be made in the Lord's church.

The Jewish preachers, up to this point, had not been baptizing Gentiles when they believed. Philip had baptized the eunuch, but the fact that he baptized him shows clearly that the eunuch was a Jew.

I'm convinced that Cornelius and his household were saved people. They, however, being Gentiles, had not been baptized when they had believed. We have, then, the Spirit falling upon the Gentiles prior to baptism so as to convince Peter that they were to be taken into the church on equal basis with the Jews. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45).

The following Scriptures show clearly how the Jews felt about inviting a Gentile into their house of worship:

"And when the seven days were almost ended, the Jews which were of

Asia, when they saw him in the temple, stirred up all the people, and laid hands on him. Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple") (Acts 21:27-29).

One can see from these passages why those who were with Peter were astonished. This action, in fact, was a complete change from that which they had been raised to believe. It was entirely different from that which Mom, Dad, and the Jewish leaders had taught them. Yet they could not deny it, since they had seen with their own eyes and heard with their own ears the effect of the pouring out of the Spirit upon the Gentiles. It is as stated in the next Scripture: "For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:46, 47). The expression, "can any man forbid water," is addressed to the Jews who were with Peter. Up to this point, obviously, water or baptism had been forbidden to Gentile believers. Cornelius, after all, a believing Gentile, had not been baptized.

It was quite obvious, however, to Peter, and the other Jews who were present, that water or baptism into the Lord's church could no longer be restricted to Jews. "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:48).

Peter, as we will learn from the next chapter, was called on the carpet for his action. He, however, had performed according to God's will and purpose; and this is all that really mattered. Peter himself, in fact, had said, "...We ought to obey God rather than men" (Acts 5:29). Peter not only baptized all that heard the Word, but he obviously stayed "certain days" and taught them about their new found rights and privileges. Let me emphasize that those who apply the above passages to the regeneration of Gentiles have missed the point entirely.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God" (Acts 11:1). This kind of news should have brought with it much joy. They should have praised God for such a report. We will see, however, that their old prejudices stood in their way. The middle wall between themselves and the Gentiles had been torn down, but to them it still stood tall. The only Jews who knew that God had torn down the wall were Peter and those who had gone to Caesarea with him.

"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him" (Acts 11:2). The word "contended" means that they disputed with him and reproved him. They charged him with making a

gross mistake. The fact that they contended with Peter makes it quite obvious that they did not consider him to be a pope or head of the church.

The apostles and brethren reacted toward Peter as they would have reacted toward him if he had taken Cornelius into the Jewish temple and given him all the privileges and rights of Jews. "Saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:3). The apostles and brethren were in need of hearing what Peter had heard, as recorded in Acts 10:15. This passage of Scripture states, "And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

The "apostles and brethren" were not aware of the extent of their Lord's sacrifice. They were not aware of all who were invited into the most holy place now that the veil had been rent. They were not aware that the sacrifice of their Lord had made the elect Jews and Gentiles one -- that they were all invited into the Lord's temple, the church. Cornelius, in other words, was not to be considered common any more than they were considered common.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying." (Acts 11:4). Again, the wall which Jesus had torn down was still very thick and high in the mind of the "apostles and brethren." Peter, therefore, by a thorough explanation for his action, dismantled the supposed wall before them, piece by piece. Peter, after all, had encountered this same wall only a few days before this particular meeting.

Peter goes about dismantling the supposed wall as follows:

"I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay, and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee

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## ACTS

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words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:5-15).

It is thought by most people that the word "saved," as used in verse 14, relates to regeneration. They are of the opinion that it was at this point that Cornelius and the others who were gathered there were regenerated. I'm convinced, however, that the word "saved," in this particular case, does not refer to salvation from hell, but salvation from error. It relates to deliverance to the truth. The word "saved" here, in fact, is used in the same sense as it is used in Acts 2:47 which reads: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Paul, in II Corinthians 1:10, refers to three distinct phases or stages to salvation. First, he refers to a deliverance which has already occurred, or, as Paul said, "Who delivered us from so great a death..." Paul then refers to a deliverance which is in progress. He does so by saying, "and doth deliver." Paul then refers to a future deliverance when he says, "in whom we trust that he will yet deliver us." We are to understand, then, that God uses the word "saved" in a variety of ways. The word "saved," in fact, may refer to a past occurrence, a present process, or a future deliverance.

Two good examples of the Bible use of the word "saved" can be found in Ephesians 2:8, 9 and Acts 2:40. Ephesians 2:8 and 9 inform us that salvation is not of ourselves, while Acts 2:40 advises us to save ourselves.

We, if we do not understand the way the word "saved" is used in the Scriptures will not be able to harmonize I Peter 1:9 with Matthew 10:22. I Peter 1:9, in fact, states that the end of faith is salvation, while Matthew 10:22 informs us that "he that endureth to the end shall be saved." One of these passages places salvation at the end of faith while the other places it at the end of life.

A close examination of the Scriptures will show that God's Word set forth a six-fold salvation. The first of these is found in II Thessalonians 2:13, where we are taught that we, through election, were saved before we were born. The second phase of salvation is from the pleasure of sin. This phase is taught in Hebrews 12:5 where we are informed that God chastens us for our sins. The third phase is that of salvation from the penalty of sin. This phase is taught in Romans 1:16. This particular phase of salvation is an accomplished fact. The fourth phase is that of a pictorial phase. It was the phase which was exemplified when we were baptized. This phase of salvation is referred to in I Peter 3:21. The fifth phase is that of deliverance from the power of sin by the process of sanctification. This phase is referred to in I Corinthians 1:18. The Greek here reads, "To them that are being saved." Each time we learn a new truth we are delivered from the power of sin since we have been delivered from heresy. Each of these, of course, is accomplished in our lives by

God the Spirit. The sixth phase of salvation will occur when we are delivered from sin at our glorification. It will be at that time when our vile bodies shall be changed like unto His glorious body (Philippians 3:20, 21).

## REGENERATED

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followers. Thus, in order for a church to carry out the Lord's command effectively, they must be made up of born-again saved ones. Again, understand the following, this command was given to the Lord's church, not just anybody that wants to carry it out. The authority was given to the church of God. Not a man or a preacher! This preacher has no right, in himself, to carry on the great commission. That authority was given to the Lord's church!

V. TO HAVE CHURCH FELLOWSHIP DEMANDS A REGENERATED CHURCH MEMBERSHIP.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:14-16). This is not a popular doctrine today! But it is still our job to reach the lost. However, while doing our job, we are not to be unequally yoked with the lost. God is not going to bless when we refuse to follow His directions. The unsaved folk are not going to attract other unsaved people in order to get them saved. Furthermore, neither is the Christian. We can not save ourselves, let alone someone else. It is God the Holy Spirit that must do that job! Nevertheless, God has seen fit to use humans in getting the message of grace out to lost sinners. The point in question is this: you can not have true Christian fellowship with lost people. We have nothing in common!

### CONCLUSION:

In these few pages, I have tried to simply point out what the Bible has to say about a regenerated church. The Lord's church is going to want to be in simple compliance with His directions. Is your church obeying the Lord? If not, why not investigate? If it will not obey the orders of the Word of God, the obedient Christian has no other choice than to separate himself from that church.

## HIS MESSAGE

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the total Word of God, not just part of it, and then only if we feel like it. For we are God's watchmen. Romans 10:15 "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" To hear God's Word,

listen to the watchman. And who is this watchman? God's called preacher, anointed by Him.

Ephesians 3:7, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." I was anointed by God's free gift, given to me by the power of His will. The watchman (preacher) is a God-called man, given a gift to preach the gospel of good tidings. This gift is not of his own power; for if it be of his own power, then his preaching is false, and will soon fall away. There are far too many mamma called and daddy sent preachers today. Therefore, we have much error and false teaching.

A God sent preacher is a teacher, a missionary, an exhorter (that is one that admonishes, make urgent appeals, to encourage, to advise by strong argument).

What is his message? The message of good tidings. Acts 13:32-33, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee" (Ps. 2:7). We preach to you the good news of the promise made to the fathers. God has fulfilled this promise to our children in that He has raised up Jesus. Take note of Philip. From the Scriptures he preached Jesus to the Ethiopian (Acts 8:35). And Paul, in Athens preached Jesus as the Christ and His resurrection (Acts 17:3). Many other Scriptures can be given of the message that Jesus came and that He is the Christ and that He rose from the grave and He is the long-promised one. This is the message that has been given us to preach to the world.

I am and have been a preacher of Sovereign Grace, (T.U.L.I.P.) (5 points etc) for more years than most, and have held to these truths when it seemed I was the only one doing so. Brethren we are to preach the whole Word of God "...the gospel must first be published among all nations..." (Mark 13:10), and again He said, "...Go Ye into all the world, and preach the gospel to every creature" (Mark 16:15). What is this gospel we are told to preach? It is the gospel of Christ; His Death, and that on the third day He rose again and is now at the right hand of the Father in heaven. If you are only preaching election and Sovereign grace you are on the border line of being, if not already so, a hard-shell And that is error (Oh boy will I hear about this).

How long are we to preach the gospel? Forever-everywhere. II Corinthians 6:2; "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (Isa. 49:8), and in Luke 4:19, "Preach the acceptable year of the Lord," and again, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). That is, always be ready whether the time is opportune for the preaching the gospel or not. I have no use for a man that says he is called to

preach and then is never ready to do so. Unless he is ill, there is no excuse. The preacher who will not preach his heart out before a few people would be no good before a multitude. If you would try out a preacher, send him to preach to farmers. If he cannot make the grade there, let him reconsider his call; or maybe he needs to be converted. If you are a God-called preacher, now is the time. Christ said, "Go ye"; now is the time.

Too many want to preach at their own pleasure. Again, "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" (Ro. 10:14). Preach the gospel; how long? until your last breath, for there is no retirement age for preachers (churches take note).

Isaiah 6:11, "Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." We are to preach until there is no one left to preach to, no more breath in us. The Lord did not call us for 20 or 30 years or until age 65; He called us until death.

Preach, preach, preach the good news, Christ has come, He saves; Christ and him crucified. That is our command from Christ. Amen!

## GOD'S

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ciples (Luke 11:1,2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

God can and does forgive the believer on confession, because the believer is a child of God. With the sinner it is a question of law, of justice, of right. Hence, the Lord Jesus said, "...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law..." (Matt. 5:18). "...every transgression and disobedience received a just recompense of reward" (Heb. 2:2); But there is no just recompense of reward at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off.

"For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Because there is no just recompense of reward at all in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of some priest or preacher that the sinner be forgiven, let off. God has given a plain warning,

"...without shedding of blood is no remission" (Heb. 9:22).

Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have a just recompense of reward, however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off.

### An Illustration

A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on the law. Every transgression must receive a just recompense of reward."

Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "...without shedding of blood is no remission" (Heb. 9:22), they would then realize their real need of a Saviour, a Redeemer.

### A Question

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven to be let off, why did Jesus die?

The word translated forgiveness in the Bible means simply to send away, without reference to how the sin is sent away; but God's Word states plainly that sins are forgiven, sent away, by Christ bearing them.

"...Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "Who his own self bare our sins in his own body on the tree..." (I Peter 2:24). "...Christ died for our sins..." (I Cor. 15:3).

### The Publican's Prayer

The prayer of the publican in the old version, "...God be merciful to me a sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how could the Saviour have said, "...this man went down to his house justified..."? The margin of the Revision Version gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Hebrews 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner

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## GOD'S

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by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "...this man went down to his house justified..."

### A Prodigal Returns

It is said that a young man ran away from his widowed mother and was gone for years. One stormy night sitting near the window sewing, while the rain was beating against the window pane, she thought she heard a noise. Looking up she saw the shaggy, bearded face of a ragged tramp pressed against the window pane, but it faded back into the storm as she looked up. Faint lines in the face aroused memory. As the needle was plied, the mind was busy.

Again a slight noise caused her to look up, and again the shaggy, bearded face of the tramp faded into the storm. This time she knew she was not mistaken. The shaggy beard could not hide the lines in the face of her long-lost boy. Throwing up the window she cried, "Come in, William, oh, come in."

Stepping to where the light fell full in his face, while the tears coursed down his cheeks, he said, "Mother, I can't come in till my sin has been put out of the way."

There was honor left in the tramp yet. There ought to be honor enough in every human being not to wish to go to heaven, not to try to go to heaven, at the expense of God's justice.

Jesus said, John 10:1,7, "...He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "...Verily, verily, I say unto you, I am the door of the sheep."

Jesus says, then, that those who confess their sins, and pray for forgiveness and claim it, and yet reject Him as the door, are thieves and robbers. God does forgive the redeemed, for they are His children (Gal. 4:4-7). On confession (I John 1:9); but for those who are under the law, His Word is plain, "...without shedding of blood is no remission" (Heb. 9:22).

God's Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

## HOME

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who therefore never heard that part of the discourse which was best adapted to his case. How often may we be found in the like light. We may be saying, "I will do him good by-and-bye." But he may be dead then, and our opportunity will be gone, or, what is

just as likely, we may be dead also; and then all our opportunities will be passed, and it will be totally out of our power to do anything. Do it! do it! do it! This is what the church of Christ wants to have proclaimed as with the sound of a trumpet in all her ranks. "Whatsoever thy hand findeth to do, do it..." Put it not off one hour. Do it! Procrastinate not a day. "Procrastination is the thief of time." Let him not steal thy time. Do it, at once. Serve thy God now; for now is all the time thou canst reckon on.

Then, the next words. "...do it with thy might..." Whatsoever you do for Christ, throw your whole soul into it. Christ wants none to serve Him with their fingers: He must have their hands, their arms, their hearts. We must not give Christ a little slurred labour, which is done as a matter of course now and then; but when we do serve Him, we must do it with all our heart, and soul, and strength, and might. Among the old Roman pagans, they were accustomed to slay the beasts and cut them open, in order to discover future events. If ever they cut open a bullock and could not find the heart, it was always considered by the people to be an ill omen. And depend upon it, if ye cut your works open and cannot find your hearts in them, it is an ill omen for your works--they are good for nothing, and their object shall never be accomplished. The worst part of the Christian church at this time is, that it seems as if many of our ministers and their churches had lost their hearts. Step into your churches and chapels, everything is orderly and precise; but where is the life, where is the power? I confess that I would rather address a congregation of ignorant men who are alive and enthusiastic than a congregation of the most learned and orderly who are dead and blank, upon whose ears all the preaching in the world falls as but a dull monotony. About three weeks ago I was addressing a Methodist congregation. They leaped on their feet, now and then, and cried, "Hallelujah! Glory be to God!" My whole soul was stirred within me, and I felt that I could preach and preach again, and never grow weary while these people drink in the word with real life. I am persuaded that real good was done, and that they did not forget what was said. But, then, our people take things so orderly; they come and take their seats so quietly; until it often seems that one might preach to a set of statues or wooden blocks, with just as much hope of effect as to preach to them. We want life, we want heart; heart in the ministry, heart in the deacons, heart in all the offices of the church; and until we have this we cannot expect the Master's blessing. You are going to teach in the Sunday school this afternoon, are you? How are you going to teach? "I am going to do as I have often done." Stand back! If you are going to serve Christ, stand back till you have got your heart with you, and take with you all your strength, and all your might, and say as David did, "Bless the Lord, and serve the Lord, O my soul, and all that is within me." Serve the Master and spend yourself in your strength. I would rather have no sermon than a dull sermon, no teaching than sleepy teaching, no

prayers than lifeless prayers. A cold religion is tasteless. Let us have a hot religion that will burn its way into the heart; this is the religion that will make its way in the world, and make itself respected, even though some pretend to despise it. "Whatsoever thy hand findeth to do, do it with thy might..."

But where is the might of a Christian? Let us not forget that. The might of a Christian is not in himself, for he is perfect weakness. His might lieth in the Lord of Hosts. It will be well for us if all we attempt to do is done in God's strength, or else it will not be done with might: it will be feebly and badly done. Whenever we attempt to serve God in the winning of souls, let us first begin with prayer. Let us seek His help; let us go on with prayer mixed with faith; and when we have concluded the work, let us commend it again to God with renewed faith and fresh prayer. What we do thus will be well done, and will not fail in its effect. But what we do merely with creature-strength, with the mere influence of carnal zeal, will come to nothing at all. "Whatsoever thy hand findeth to do..." do it with the real might which God hath promised them that ask it, with that real wisdom which He giveth liberally, which He bestows on all who seek it meekly and reverently at His feet. God help us, then, to carry out this exhortation, "Whatsoever thy hand findeth to do, do it with thy might..."

And, now, the third part of the exhortation was, Why? We are to do it with all our might because death is near; and when death comes there will be an end to all our serving God on earth, an end to our preaching, an end to our praying, an end to our doing aught for God's glory among the perishing souls of men. If we all lived in the light of our funerals, how well should we live. Some of the old Romish monks always read their Bibles with a candle stuck in a skull. The light from a death's head may be an awful one, but it is a very profitable one. There is no way of living like that. There is an old monkish legend told of a great painter, who had begun a painting, but did not finish it, and as the legend went, he prayed that he might come back on earth that he might finish that painting. There is a picture now extant, representing him after he had come back to finish his picture. There is a solemnity about that man's look, as he paints away with all his might, for he had but little time allowed him, and a ghastliness, as if he knew that he must soon go back again, and wanted his labour to be finished. If you were quite sure of the time of your death, if you knew you had but a week or two to live, with what haste would you go round and bid farewell to all your friends; with what haste would you begin to set all matters right on earth, supposing matters are all right for eternity. But, Christian men like other men, forget that they are mortal, and even we who profess to see into the future, and declaring that we are looking for a city that hath foundations, whose builder and maker is God, even we seem to think that we shall live here forever. It is well that God puts a thorn into our nest, or else, often His own birds of paradise would

build their nests here and never mount higher. Let us pause a moment, and think that in a short time we must die. The hour is not to be staved off. When yon winged arrow shall have ended its hasty journey, and found its target in this heart, then all is over. I may preach to you today, and exhort you to flee from the wrath to come; but when this tongue is sealed in silence, I can no more warn you. If I have been unfaithful, and have not discharged my Master's message and faithfully told it, I cannot come back and tell it over again. Mother, you can pray for your children, now; but when death shall have sealed your eyes in darkness, there can be no more prayers lifted up forever. You can teach them now in God's Word, and labour that they may be brought to know their mother's God, but it shall be all over then. You may now, O Sunday school teacher, instruct those children, and God blessing you, you may be their spiritual father and bring them to Christ; but it shall one day be whispered in your class, "Teacher is dead;" and there is the end of your labour. Your children may come to your grave, and sit down there and weep, but from the clay-cold sod no voice of warning can come up. There, your warning and your love is lost, alike unknown and unknown. And you, the servant of Christ, with great stores of wealth, you have this day money with which God's cause might be greatly helped; you have talent, too, which might fit you well to stand in the midst of the church and serve it. You are going the way of all flesh. Grey hairs are scattered here and there. You know that your end is approaching. When once death shall have come your hand cannot devise liberal things; your brain cannot form new devices for the spread of your Master's kingdom; neither can your heart, then, bend and weep over sinners perishing, or your tongue address them with earnest exhortation. Think, dear friends, that all we can do for our fellows we must do, now. For the cerement shall soon enwrap us, the hands must soon hang down, and the eyes be shut, and the tongue be still. While we live let us live. There are no two lives accorded us on earth. If we build not now, the fabric can never be built. If now we spin not, the garment will never be woven. Work while ye live, and live while ye work; and God grant to each of us that we may discharge in this life all the desires of our hearts, in magnifying God and bringing sinners to the cross.

II. Now, having thus explained and opened the exhortation, I shall pray that God's Holy Spirit may be solemnly with me while very briefly and very vehemently, I endeavor to stir up all professors of religion here present to do whatsoever their hands findeth to do, to do it now, and with all their might. If Christ Jesus should leave the upper world, and come into the midst of this hall this morning, what answer could you give, if after showing you His wounded hands and feet, and His rent side, He should put this question, "I have done all this for thee, what hast thou done for me?" Let me put that question for Him, and in His behalf. You have known His love some of you, fifty years, some of you thirty, twenty, ten, three, one. He has done all this

for you, has bled away His precious life, has died in agonies most exquisite upon the cross. What have you done for Him? Turn over your diary now. Can you remember the contributions you have given out of your wealth, and what do they amount to? Add them up. Think of what you have done for Him, how much of your time you have spent in His service. Add that up, turn over another leaf, and then observe how much time you have spent in praying for the progress of His kingdom. What have you done there? Add that up. I will do so for myself; and I can say without a boast I have laboured to serve God, and have been in labours more abundant; but when I come to add all up, and set what I have done side by side with what I owe to Christ, it is less than nothing and vanity; I pour contempt upon it all, it is but dust of vanity. And though from this day forward I should preach every hour in the day; though I could spend myself and be spent; though night should know no rest and day should never cease from toil, and year should succeed to year till this hair was hoary and this frame exhausted, when I come to render up my account He might say, "Well done;" but I should not feel it was so, but should rather say, "I am still an unprofitable servant; I have not done that which it was even my bare duty to do, much less have I done all to show the love I owe." Now will you think what you have done, dear brother and sister, and surely your account must fall short equally with mine.

But as for some of you, you have done positively nothing. You have joined the church, and have been baptized, and that is about all; you have sometimes doled out a little from your abundance to the cause of Christ, but oh, how little when you think He gave His all for you! Others there are of you who out of your little have given much, out of your weakness have been strong, in your poverty you have never been poor towards Christ's cause; ye shall not lack your regard at last, but even ye will come with the rest of us and say, "Lord help us to love the poor, and by thy amazing love to us constrain us to devote ourselves wholly, unreservedly to thee."

Another argument let me give you, why you should serve Christ with all your might now. You believe, my dear hearers, that if men die unconverted their doom is fearful beyond all expression. You and I are compelled to believe from the testimony of the Spirit, that the punishment of those who die impenitent is beyond all that words can describe. They sink into a pit that is bottomless, into a fire that never can be quenched, where they are fed on by a worm that dieth not. You know, and sometimes your hair has almost stood on end with the thought that the wrath to come is more than the soul can conceive. And is it possible; can it be possible with this belief in your mind that many of your fellow-creatures are going post-haste to this awful, this fearful hell, that you are idle and doing nothing? May God forgive you if such is your unfeeling state of heart--that you can contemplate a fellow-creature perishing in the fires of hell, and yet permit your hand to hang down in listless idleness. O

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## HOME

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children of the living God, I beseech you by the fires of hell, by the agony that knows of no abatement, by the thirst that is not to be mitigated by a drop of water, by the eternity which knows no end; I beseech you by the wrath to come, be ye up and doing, earnestly striving together to be the means in God's hand of awakening poor souls and bringing them to the mercy of Christ. Be ye earnest. If ye do not believe this Bible, I care not what you are—earnest or dull. But if ye do believe it, act as ye believe; if ye think men are perishing, if the Lord's right hand is dashing in pieces His enemy, then I beseech you be strengthened by the same right hand, to endeavor to bring those enemies to Christ that they may be reconciled by the blood of the cross.

And, now last of all, let me just appeal to you in this way. Possibly, in my explanation, I have led you to form in your heart some great scheme of what you would do. Let me knock that all to pieces, because that is not my text. It is not a great scheme, but it is "whatsoever you hand findeth to do..." that I want you to do. My dear friends, many of you are parents of children. It is quite certain, whatever else may be your duty, that your duty as parents is first. As their parents you owe them a duty; you have responsibilities towards them, and it is your duty to bring them up in the fear and nurture of God. May I earnestly beg and beseech of you, not to neglect this; for remember, you will soon be gone, and will not this be a thorn in your dying pillow, if, when your children stand around your bed to bid farewell to their dying father, or their dying mother, they shall have to say to you, "You are going from us, but we shall not miss you. We shall miss you as far as temporal things is concerned, but when you are dead we shall be as well off in spiritual things as we were before, for you neglected us." They will not say so, but do you suppose they will not think so, if such be the truth? Children are always quick, and if they say it not they would feel it. Will it not be far better, if God shall so bless you, that when you lay sick and dying, there shall be a daughter wiping the hot sweat from your brow, and saying, "Fear not, mother, though you walk through the valley of the shadow of death, God is with you, and you need fear no evil?" Will it not be a satisfaction to you, father, when you die, if, glancing at the foot of the bed, you can say to your son, "Farewell, my son; I bless God that I leave you in this world to carry on the work which I have begun, for you are walking in your father's steps." I know of no greater joy than for some aged patriarch, (and I know of one, God bless him, he is preaching the Word I doubt not this morning,) to be able to look to sons and daughters converted to Christ. It must be a noble thing to die and leave behind three generations, and many of these already able to call the Redeemer blessed. O neglect not your present work I beseech you, otherwise you shall lose the present blessing; and by neglecting this present duty which concerns your own house-

hold, you shall incur a household curse, and make your death-bed uneasy, so that you shall toss there with those eyes looking on you, and silently charging you with having neglected their souls.

Sunday school teachers, I give you the same exhortation. I pray God that when you die it may not be said in your schools, "Well, we do not miss so-and-so at all; she was not a teacher we could desire, she filled up a gap, and that is all we can say." I hope it may be said of you, my brothers and sisters, in the holy work of Sunday school teaching, "They are gone to their grave, and there is a vacancy made which will not soon be filled." But still your children shall gather round your coffin, and say, "God be blessed that we ever had such a teacher!" And though they are not converted, yet shall their little eyes weep when they think, "Teacher will never tell us of Christ again;" and that very thought may be more powerful in their minds than all you ever said to them, and may, perhaps, effect the work which was not accomplished when your soul left the body.

And now I charge myself most solemnly in this conclusion, to be more earnest than ever in preaching the Word to you,—to preach it in season and out of season, to preach it with all my might, for I shall soon be gone. Life lasts not long, and when we have all departed may not others have to think of us, that we went before our work was fully accomplished? Once when George Whitfield was very sick and ill he was laid down by his friends by the fireside, and he lay there as if he was dying. Presently he opened his eyes and a poor old Negro woman, who had watched over him when others had given him up, spoke to him and said, "Massa George Whitfield are you still alive?" He looked and said, "Yes, I am; but I was in hopes I should have been in heaven." Then the old woman made this pretty speech, "Ah! Massa George," said she, "you went to the very gates of heaven, and Christ said, 'Go back, Massa George; there are many poor Negroes down on the earth that I mean to have saved. Go back and tell them I love them, and mind you do not come back any more till you bring them all with you.'" So Whitfield recovered strength, and even found, as the old woman said, a desire not to go home till he could take these poor Negroes with him. So may it be with us; may we work till we shall bring many souls home with us to glory, and may it be said—"Servant of Christ, well done, Rest from thy loved employ; The battle's fought, the victory's won, Enter thy rest with joy." "Believe on the Lord Jesus Christ and thou shalt be saved, for he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

## THE ONE

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these two verses or say all that might be said concerning these two groups; but I know, as you do, there is not enough concern, not only for those who have strayed, but also for those who have not. I know this by personal observation, especially of preach-

ers, but not only, and many times, I realize I have failed miserably. So the pondering of these things I trust will be to the benefit of us all.

First let us consider those who have not strayed, looking at I Peter 5:1-4, Peter said "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

So we see Peter exhorting the elders to "Feed the flock of God which is among you..." are we doing this to the best of our ability? Are we aware what an awesome responsibility it is to be charged with feeding God's sheep that are among us? This is not a task to be taken lightly, and when we are charged with feeding the sheep, that means all the sheep, not some, or our favorites, or those who are easy to feed, or those who love to eat, but all. How many times have we seen only the strong fed?

Now most of us are naturally lazy, so when we have to be put out, or have to put forth more effort, it is just naturally easier to follow the path of least resistance. But how many of us, naturally speaking, when we feed our animals, of whatever sort, feed only the strong and fit? Do we not take more care, and time, and effort with those who are weaker, or sickly, or who are not strong enough, or aggressive enough to feed on their own? So then brethren, should we not have more care, and more concern, and have a greater interest, and zeal for feeding God's children, who may not, for whatever reason, be getting fed? I have seen this so many times, those who are strong, and well grounded in the truth feeding one another; and we see this in all the churches. There will be a group that studies and fellowships together around the Word. This is commendable, and this is the group that preachers like to be with. But we need to remember the weaker ones, and realize they are more in need of being fed than the ones who are eager to eat. I know that it takes so much more time and effort to feed the weak, but remember, they are also God's sheep. Now this feeding of the sheep, Peter said, is to be done willingly, not for money or profits, but of a ready mind.

Now in verse three, Peter says the elders are not to be lords over God's heritage. I have seen preachers run congregations off by trying to lord it over them. This should not be so. Preachers, and you in authority, don't sit yourself up on a throne and say do this, do that, or move here, or move there, shut up, speak up, stand up, sit down. If you do nothing but beat on the sheep they will quit coming at feeding time. Some may say I am not declaring the whole counsel. What I am saying has nothing to do with preaching the Word. If the preaching of the Word offends, so be it. We, as shepherds, should consider what God said in Ezekiel 34:4. I urge you to read verses 1-10, but for

the sake of space we will look at verse 4, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." There are those today in the church attempting to rule with force and cruelty, and they are causing much damage and hurt to God's sheep. Many have been scattered and become prey to the world.

Now concerning the one that has gone astray, we see the shepherd leaving the ninety and nine and going after the one. We don't see the flock being left in danger or distress, but with the assurance that they are safe and secure as we seek the one that has strayed. Friends, when God's children stray we need to do our very best to bring them back. Now, when a sheep is bogged down in the mud, it has to be helped out. Many times they don't have the strength to get out on their own, and many times that means getting our hands dirty in the process of helping them out. No, not in partaking of whatever sin may be involved, but we might have to enter that environment. So many times when someone strays, all they need is encouragement. But how many times, instead of trying to help, do we gossip about the matter? Paul said in writing to the Galatians, in chapter 6, verse 1, "Brethren, if a man 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."

Instead of being helped I have seen people destroyed by their brothers and sisters in Christ. Instead of going to that person and trying to help, we go to everyone else, and yes sometimes to lost people to talk about a brother or

sister's problem, completely ignoring what Paul said. Some may boastfully say, "Well, I don't have any fault to be overtaken in." Let me make this statement, and I believe I can do so without fear of successful contradiction; that any sin that has ever been committed, you and I are capable of. Now that may sound like a very harsh statement to some, but remember that we are instructed to restore those who have been overtaken in a fault. At the same time we are told to consider ourselves lest we be tempted and the temptation here, is with the same fault, that our brother has been overtaken in. So anytime we see our brother or sister in times of weakness, giving into temptation, we need to realize that we are not, and never will be above committing the same sins. So all of our efforts should be toward restoration, and that in the spirit of meekness. Meekness is one missing element in many cases when confronting our erring brethren. But I believe if we would consider ourselves, that we are also capable of this same thing; this would cause us to be very meek.

Over the years I see less and less attempts to restore those who have been overtaken in faults. It seems we are content in our smug little way, not ever concerned about the one that has strayed; and who so desperately needs to be in the fold again, and receiving the blessings that come from fellowship but have no way of returning because they feel they are outcast and no one cares. They see you passing on your way to assemble with the saints, and many times all it would take would be just a word of encouragement. Friends, there are so many very lonely brothers and sisters in Christ out there today who desperately need and desire to be restored. No doubt you know such a one right now. Would you take just a moment of your time, and go talk with them? Jesus said there would be, "rejoicing more of that sheep, than of the ninety and nine which went not astray"

## THE WRONG KIND OF CHURCH

by H. Evans

It is our contention that there exists one and only one scriptural and legitimate church - the local church. We consider this position to be unassailable. We maintain that those who synonymize the church with the "family of God" do so at the expense of confusing and obliterating Bible terms.

Only Baptists, yet not all Baptists, embrace the local church only position. Although, in times of looseness and liberalism, it has become a minority position due to the infiltration of interdenominational, non-denominational, Brethren, and Scofield writings, however, it still remains a position of strength (without apology). Since opponents of the local church only position will grant nearly all the attributes and legitimacies of an extent local church, it is therefore unnecessary to argue for that existence. However, the burden of proof of an invisible, mystical, universal church lies upon those who maintain its existence and not upon those who deny its existence. For example, if there were folk who maintained that the Bible gives credibility to the

existence of a Martian church, it would be their responsibility to prove such a thing. Innuendo and hints and suggestions of superior, spiritual discernment to understand such a mystical doctrine simply will not do. Bible doctrine must be read out of the scriptures and not into the scriptures.

The Wrong Founder/Builder

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mat. 16:18).

Advocates of the invisible, universal church of all believers, for the most part, maintain that it is the Holy Spirit, since Pentecost, that places or baptizes believers into an invisible church. The Holy Spirit never has claimed to have builded or founded any church. The Holy Spirit is not even the "Baptizer" of any church. Christ is the "Baptizer" and the Holy Spirit is the "Element" (Matt. 3:11). Christ is the only Founder/Builder/Baptizer of the

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## THE WRONG

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N.T. church in the Scriptures.

Without getting into the future tense, of this passage, versus the future progressive tense, let it suffice us to say that Christ did not promise a future "founding" of the church here; He promised a future "building" of a church that already existed. He had already founded the church and set the apostles "first" into the church (I Cor. 12:28), after choosing them (Matt. 10:2). He was in the midst of His local church where He sang and declared His Name before Pentecost (Heb. 2:12; Matt. 26:30). If Christ meant an invisible, universal church in Matthew 16:18, it is the only place, out of 23 occurrences, that He ever used the word in such a way (Matt. 16:18; 18:17 a, b; Rev. 1:4, 11, 20 a, b; 2:1, 7, 8, 11, 12, 17, 18, 23, 29; 3:1, 6, 7, 13, 14, 22; 22:16).

The Wrong Kind of Flock

"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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:28, 29, (I Pet. 5:2).

Christ called believers emblematic "sheep" and his "church" an emblematic "flock" (Lk. 12:32). Sheep are not a flock unless they are together. An invisible, unassembled flock is a meaningless emblem and the wrong kind of a flock.

The Wrong Kind of House

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:34).

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Paul called the visible church, like visible Israel, an emblematic "house" and believers emblematic, "lively stones." A stone pile does not constitute a house without any organization. (Even in the household, family relatives (brothers) do not necessarily constitute a house). An invisible, disassembled house is the wrong kind of house.

The Wrong Use of Temple/Building

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord:" (Eph. 2:20-21).

Paul refers to the local church, before Pentecost, as an emblematic "building" and an emblematic "temple" composed of an apostle and prophet foundation with Christ as the emblematic, chief cornerstone (main foundation).

The invisible church has no foundation! Again, a stone pile does not a building nor temple make without organized togetherness. An invisible, fragmentation is the wrong kind of temple/building.

"Now ye are the body of Christ (not part of the body,) and members in particular. And God hath set some in the church first apostles, secondarily prophets, thirdly teachers" (I Cor. 12:27-28).

"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23).

Paul defines the "church" as the "body" (I Cor. 12:27, 28; Col. 2:18; Eph. 1:22, 23) and uses this emblematic "body" throughout his epistles. Invisible body/church advocates have two bodies and two churches - the local church/body and the invisible church/body of all believers. The scriptures teach one body (Eph. 4:4; I Cor. 12:12) and teach that this one body is one flesh with Christ as the husband and wife relationship (of two bodies) is one flesh (Eph. 5:31, 32). This does not mean that there is only one church or body anymore than it means there is only one husband/wife union. Each church has a one flesh relationship with Christ as each couple has a one flesh relationship. A pile of arms, legs, and hands, and torsos do not a body nor one flesh make. All organisms must have organization and togetherness. The invisible church/body does not have the required togetherness of Ephesians 4:16, I Corinthians 12:24, and Colossians 2:1. Moreover, it does not have any ordinances (Jn. 4:1, 2; Matt. 26:26-28, any officers (Mark 3:14; Luke 6:13-16; 10:1-16; Acts 1:23-26; I Cor. 12:28; Eph. 4:11, 12), any authority (Mk. 13:34; 18:17, 18; Acts 1:23; 2:41; 6:3, 5; 9:26; 10:47; 11:29, 30; 14:23, 26, 27; 15:2-4, 22, 25; 20:17, 28; I Cor. 5:4, 11, 12, 13; I Cor. 12:28; I Cor. 16:3; II Cor. 8:19; I Tim. 3:1, 10; Titus 3:10), any church roll (Acts 1:15), or any business meeting (Acts 1:23-26).

The invisible church is unable to add baptized saints to itself (Acts 2:41). In fact the invisible church does not have "members" at all. Membership in Christ's body, the church must be in the form of "bodies" and not souls nor spirits (I Cor. 6:15)!!! The local church membership must be cleansed (Eph. 5:25, 26) unlike the so-called only true, pure, invisible, mystical, universal church of Christ. The invisible church body cannot possibly function like the local body of I Corinthians, chapter twelve, for it cannot pass the contextual requirements. An unassembled body is not what Paul had in mind it is the wrong kind of body.

The Wrong Use of Generic Church Passages

There is a handful of general church passages which contain the word "church" and also a couple which refer to the church in a glory and one passage which refers to the Jewish congregation in the wilderness. About one hundred passages, from their context, are indisputably local church or churches. Invisible church folk have poor odds to start (with extreme generosity,

about 100 to 15). Among the generic church passages, which these folk use as proof-texts, (Ephesians 1:22, 3:10, 21; 5:23, 24, 25, 29, 32; Col. 1:18, 24; I Cor. 10:32, and Matthew 16:18). Not one of these six locations can be legitimately contested as to their applicability to each visible local assembly.

As Matthew 16:18 is allegorized, so goes their other proof-texts. The tactic is simple, surrender those passages that cannot be disputed because of their con-

text and claim the ones whose context does not specifically demand a local church. In other words, "You can't prove me wrong from the context; therefore, I am right." The best shot invisible churchers have is in Ephesians, chapter five, but to pull it off, mystical churchers must consent to a huge mystical, universal, invisible husband and wife (due to the context) to match the huge mystical, universal, invisible church of all believers which they find in the passage.

We don't think they can pull it off!

Whatever kind of Bible study goes into universal church theory, it cannot be said to be systematic, literal, orderly, or etymological interpretation. It is an allegorical "notion" without rules, order, or system. The only authority for this invisible contention is the fantasy and fancy of the scheme's perpetrators.

## CALVARY BAPTIST CHURCH 1990 BIBLE CONFERENCE

Our conference has been over for a week now. A brother who was here called me last night saying something like this, "Wasn't that a good conference, I am still rejoicing over its blessings." Many made remarks similar to this during and after our conference. One lady told me that this conference had the best spirit of any she had ever attended.

I began working on this conference over a year ago. I sent out invitations to speakers about mid January. I then began working in February on the program. I chose subjects, assigned them to speakers, planned the program - the conference seemed a long way off. Then the conference got closer. We began to mention it often and to pray about it more in our services. It reached the "jitters" stage. Then it was here. Then it was over, seemingly almost before it got started. It seems that conferences are always like this.

Was it really worth it? It cost our church hundreds and hundreds of dollars. It cost me hours and hours of work. It cost many of our members some money and hours of work. It cost those who attended time and money. Was it really worth it? I think I could safely leave this to a vote by those who attended the conference. I am sure that 95% or more of them would say that the conference was well worth all the money, time, and effort put into it.

I have attended many conferences. I have hosted many. One conference has always stood out in my mind as the best ever, but a multitude of them have been very, very good. I have never attended or hosted a bad one. Conferences are to me one of the greater of the blessings I have experienced as a child of God, and especially as a preacher. I suppose that if the latest conference is a good one, it might seem better than one at a more remote date even when it is only equal thereto - our minds seem to work this way. This conference was truly, as one man said, "one of the great ones." Considering everything about it, I feel that this is the best conference we have had here since I came here as pastor. I am sure there will be differing opinions as to that, but I speak sincerely.

They came from the east and west. They came from the north and south. They came from as far north as Michigan, as far west as California, as far south as Florida, and from different neighboring states. We had a missionary speaker from Guyana, South America. We had visitors from twenty states (the most ever since I came here) and one foreign

country. Easterners and Westerners, Yankees and Southerners fellowshiped together in great joy around the truths of God's Word.

One of the best things about a Bible Conference (this has always been very precious to me) is the fellowship with brothers and sisters of like precious faith. It is so good to see, one more time this side of glory, those we have long since learned to greatly love in the truth. It is also very good to meet new ones who believe the same truths that we do. Many of these brothers and sisters I have met here and there, at Bible conferences, fellowships, and revivals, or in other ways. Such times as these are about the only times I have of sweet fellowship with them. Oh, fellowship in the truth is a precious thing, and again I say that this is one of the great blessings of a Bible Conference.

The Unity Baptist Church, with pastor Harold Cathey, again allowed us to use their gymnasium for the feeding of our conference. They make no charge for this. We do pay their custodian for his work in getting things ready and cleaning up. We deeply appreciate this kindness by this church. Our ladies provided sandwiches for Saturday supper. Kentucky Fried Chicken catered two meals for us and did a fine job. We had food and refreshment at the parsonage on Sunday evening following the conference. This was a time of great and lengthy fellowship. Some of the conference folk were at the parsonage after services Friday and Saturday night. This time of fellowship always adds to my blessings at the conference. I cannot stay up as late (really early) as I used to at conferences. I got to bed at 1:30 AM, 1:30 AM and 2:00 AM during this conference. I am getting older and older but it seemed to me that I made it better during this conference than I had for some years before. Though many did, I had no trouble staying awake for every speaker.

I consider the spirit of the conference to be one of the most important things in a conference. I work hard and pray much about this. Well, God answered prayer. The spirit of the conference throughout was great. I already wrote that one lady said it was the best she had ever seen. Oh, I rejoice in this. I have heard of conferences having a very bad spirit manifested therein. I don't know that I have ever hosted such a conference. I have attended a few like that. I have long felt that this matter of a good spirit is very important.

Our conference was not as large as usual. We registered 205. I

praise the Lord for this number. Problems of recent years have cut down some on our attendance. I am sure that this has adversely affected attendance at some other conferences. Oh, how sad. Oh, that such things would be corrected. Well, I don't know if they ever will be or not, but I do know that Joe Wilson and Calvary Baptist Church desire such, and stand ready to meet and work towards such at any time and with any group. I do not think we will ever have again the numbers that were here during Brother Gilpin's conferences in the 60's and 70's, but I do desire that we will someday register 300 or more and have 250 or more at our largest session. Pray with me about this and help me to accomplish this.

Sister Rhoda (Gilpin) Smith is our very capable pianist. She is a blessing to our church and to our conference. Susan Johnson, from Griffin, Ga. played the piano for one session. Ruthie Pruitt, John Pruitt's daughter, played for a Griffin special song. She is a dear and talented young lady. I will not attempt to name all who sung specials for us, but we thank them every one for adding to our conference. I used to argue, "Let the singers sing and let the preachers preach." I do not know what has happened, but to do this now would greatly deplete the special singing at our conferences. Maybe we should concentrate on having more non-preachers sing for us (if we can find such); after all, the preachers get to preach. Many will say that I changed this philosophy when I started singing. Maybe so. Again, maybe I will try to have more non-preachers sing next time - we will see. Brother Eldon Joslin led our singing again this year, and did his usual fine job. He adds greatly to our conference.

Wanda Bowe did a fine job in our book store as usual. Judy Rule, Sam, Joe, and I assisted in this part of our conference. I have not checked as to how many books we sold this year. I feel that it is a good bit below last year. I have threatened to invite a new group of preachers next year, as this year's group did not do much business in the book store. Then, too, we need to stock some new books as many of our preachers have most of the books they desire from our present stock. The book store is not a profit making venture for our church. It costs our church to have this. We consider this as a mission of our church that does much good in getting sound books to many who would have

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## CONFERENCE

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difficulty getting them otherwise. We had received \$200 from a friend for books for Brother Almond Katryan to take to South America for a church library there to help his mission work. We gave these books at our cost, thus increasing the number of books he received for that amount. We added over \$200 worth of books ourselves. We also paid the postage for these books. Sister Judy Rule, a faithful member of our church, is head of the Huntington library. She gave many books to Brother Katryan through the library. We also paid postage for these books. I am just showing that, despite many charges to the contrary, our book store is not a profit making venture for our church. We give many books and Bibles to those in foreign lands.

The preachers are so very important to a Bible Conference. In fact, they and their sermons are the main thing in a conference. Oh, our preachers did a fine job this year. I do not remember our having a conference when the total of the preaching was equal to this one. Some of the men did the best I have ever heard them do. We had some simply great sermons, and we did not have a one that was really a bad one. I am a careful student of preaching at Bible Conferences, and this conference was a great conference in this respect. I do thank my preacher brethren as to this matter. You studied hard. You prepared well. You came to us with the power of the Lord upon you and your preaching. I know that each one of you studied and prayed much. You, more than all else, made our conference what it was. I do sincerely thank each one of you.

Our people, God bless them. We could not have a conference without them. They authorize the conference. They, in the main, pay for it. They attend well. They do what they can to make our visitors welcome and comfortable. I do praise God for each and every member of Calvary Baptist Church.

What can I say about Katie? How could I ever have a conference without her? I do not say that she is a good preacher's wife; but I do say that she is a good - preacher's wife. Figure out my riddle if you can. She is a great blessing to me personally. She is a great help to my ministry in many ways. She is an invaluable help to me in a Bible Conference. Few people know how much she does and means to our Bible conference. I found me a good thing when I found her (Thanks Dan and Lois).

We had a well rounded program of preaching in this conference. I pray much and work hard in arranging our conference program. I do not think one can attend a conference that has a much better rounded program than ours does. I always try to have doctrinal, practical, and devotional subjects on our program. There was one failure as to this, in that we did not have a prophetic sermon this year (neither did we last year). I will surely try to correct that next year. I had one scheduled this year, but the speaker was not able to come. Preachers, we included, need to give much thought to declaring the whole counsel of God.

I don't know for sure, but it did seem to me that more of the people, especially the preachers, were at more of the conference. Some did leave after the Sunday morning session, and some more after the first Sunday afternoon session; but it seemed that we had a good number even for the last session. I seek to promote this, especially with preachers, but I realize that some will come late and some will leave early, and I just try to be thankful for all who are here for any part of the conference. I try to practice what I preach as to this, and have very seldom needlessly missed any part of a conference I have attended.

Well, it is about forty-four weeks until our next conference. I urge you to start now making plans to be with us for that. Some who have been with us many times, missed this conference. Some who have been a few times missed this one. I urge all of you to do your best to be with us next year for this great event. Of course, the rapture may occur before then, but that will be just

fine with me; for the rapture will be greater than anything we could ever have on this earth and in this life. But, until then, let us faithfully serve our God; and let us plan to fellowship with one another as often as we can.

I want to give a special thanks to all who attended our conference. Each one of you was an important part of the conference. It would not have been what it was without you. Your presence added to the blessings of the conference. Men, women, and children were all a blessing to us. Oh, I loved having the children - we have so few in our services. We had so many pretty girls and handsome boys. Children, I am so glad you were here. Tell your father and mother that you want to be sure and come again next year. You children also added to the blessings of our conference. May God bless you all in every way and use you to His glory. May we see you again down here, God willing; and if you are saved, we will meet in God's wonderful heaven. Please pray for Calvary Baptist Church and for me.

## HE IS COMING, ARE YOU READY?

by E.G. Cook  
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The Bible student has every reason to expect our Lord's return any moment. We have had wars and rumors of war. Nations have risen against nation and kingdoms against kingdoms. Many thousands of God's people, even millions of them have been persecuted and killed. Many false prophets have risen and have deceived great multitudes. Brother has betrayed brother to death, fathers have done the same for their sons; and children have risen up against their parents and have caused them to be put to death. The Jews are scattered into all nations, and Jerusalem has been trodden down by the Gentiles through the centuries. Men's hearts are failing them today (1961) as never before. Certainly the nations of the earth are distressed, with perplexity. Not one of them seems to know which way to turn, or what to do. At the turn of this twentieth century the nations were more or less able to attend their own business and think very little about what other nations were doing, but not so today.

In the third chapter of second Peter the Holy Spirit is speaking specifically concerning the coming of our Lord and of things that shall transpire at the end of His thousand year reign. In the very midst of this discussion we find these words, "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." (II Pet. 3:8). If this verse has no connection with our Lord's return, why is it found in this context? If it is connected with His coming, then most certainly the seventh day, or Jewish Sabbath represents the Millennium. That means our Lord will return at the end of six thousand years and usher in His kingdom of peace on earth. Now please don't anyone say this writer is setting a date for our Lord's return. I do not set dates, neither do I have any respect for those who

do. How do we know just when the six thousand years will end? Records were very inaccurately kept during the dark ages. For something like a thousand years Roman Catholicism hovered over the earth like a thick, heavy fog. Catholicism has always thrived upon ignorance, and for hundreds of years rank ignorance reigned over the earth. You and I have no way of knowing just where we stand in regard to the six thousand years, but God's clock never lost a minute nor gained one through it all. He knows exactly when the time for our Lord to return will be.

In Jno. 4:4 we read, "And He must needs go through Samaria." And in verses 40-41 we are told that He abode there two days and many believed because of His Word. The Jews believed on Christ because of His mighty works, but the Samaritans believed because of His Word. In verse 43, we find that after two days He went back to Galilee, that is, back to the Jews. Is this not a clear type of our Lord's dealings with the Gentiles who believe on Him through His Word? When the time of the Gentiles is fulfilled He will again return to the Jews just as He returned to Galilee in Jno. 4:43.

Others things are coming to pass today (1961) which leads us to believe more firmly that the time is near even at the door. In Mt. 13:30 our Lord said to let the tares and the wheat grow together until the harvest; and in the time of the Harvest He would send the reapers to gather the tares and bind them in bundles to be burned, but the wheat would be gathered into the barn. In verses 38-40 we find that the harvest time is the end of this age, the field is the world and the reapers are the angels. On September 20, 1961 the Episcopal House of Bishops voted unanimously on a merger proposal which is to bring some four different church groups into one bundle. The presiding bishop stood speechless as the bishops cast their unanimous vote when he expected a floor fight. That is all man can do when God takes over. Little did these bishops suspect that God's harvesting angels might very well have been in charge of this meeting. Every way you turn today you see church groups who

mind the necessary connection between grace and faith. Some teach salvation by faith without grace; others grace without faith.

I THE SOURCE OF DANGER or the need of salvation.

a. The source of danger is the justice of God. Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Nations preparing to defend themselves from the danger of Hitlerism; however great this danger may be it is nothing to compare to the danger every sinner faces from God.

b. The cause of danger. Why are men in danger from their Creator? Is our God such a cruel, bloodthirsty tyrant that His offspring, His creatures are in danger of being devoured by Him? Perish such a thought! It is not as His creatures - His offspring that we are in danger: our danger is the danger of rebels. Sin has caused the danger. The rebellion must be put down or God is deposed as the Governor of the world. Violated law is the source of our danger. Obedient creatures, such as holy angels, are in no danger of punishment from their Creator.

II. THE SOURCE OF SALVATION, or how can we be saved.

a. The source of salvation is the grace of God. Isaiah 45:22, "Look unto me and be ye saved, all ye ends of the earth: for I am God, there is none else." Now if God saves, He must either save as a matter of desert or a matter of grace. If sin is meritorious; if rebels deserve blessings from their government: if God's enemies deserve His favor, then salvation is of man. But if sin deserves death, if rebels deserve punishment; if God's enemies deserve His wrath, then their salvation is of necessity by grace. The height of human ignorance is

to think that salvation of sinners is by their own works, something they merit, a wage they earn.

b. The ground of salvation is satisfied law. Just as the cause of danger is violated law, so the ground of salvation is satisfied law. A violated law brings a curse; a satisfied law delivers from the curse.

c. How is the law to be satisfied? He who violated it cannot satisfy it and be saved. The law is satisfied when its penalty has been executed and the only way a transgressor can satisfy the law is to suffer its penalty, and that would not be salvation. So if the law is to be satisfied and the sinner saved, then somebody else must satisfy it for him by being punished in his place. This brings us to Christ, the Saviour, who bore our sins in His own body on the tree. On Calvary He was being punished for His people, rendering satisfaction to offended justice, receiving the wages for the sins we had committed.

III. THE MEANS OF SALVATION, or how the sinner gets the legal benefits of what Christ has done.

a. The means of salvation is faith. The salvation we do not deserve, the salvation grounded on satisfied law, the salvation provided by grace, the salvation wrought out by Christ, comes to the sinner through faith. If it came any other way it would not be by grace. If by works, it is not by grace; if without faith it is not by grace.

b. Our antission friends divorce grace and faith. Matthew 19:6, "What therefore God hath joined together, let not man put asunder." Here God joins grace and faith and we have no right to separate them. Grace is the fountain of salvation; faith is the channel. Grace is the cause of conversion; faith is the evidence. He called me, that is the converted me by his grace.

seem to be trying to run over one another in their mad scramble to be tied into one of these bundles. Through the centuries the Catholic Pope has called those who refused to believe as he does "heretics," but today he calls them "Beloved brothers."

It appears the great world church is getting ready to ride the scarlet coloured beast of Rev. 17:3. This old sin-cursed world seems to be ripe and ready for I Thess. 4:16, 17. In this passage of Scripture we see our Lord descending from Heaven with a shout. In Jno. 11:43 Christ cried with a loud voice and Lazarus came forth. In Rev. 4:1 John heard a trumpet-like voice saying come up hither. So here in I Thess. 4:16-17 our Lord descends with a shout and the dead in Christ rise. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. The word "caught up" here in this passage come from the Greek word "harpazo" which means to rescue from the danger of destruction. The Greeks have two different words for air. When a Greek speaks of the thinner rarefied air above the mountain tops he says "aither," but when he speaks of the more dense air below the mountain tops he says "aer." The Holy Spirit had Paul use the word "aer" here to let us know that our Lord is coming

down below the mountain tops to rescue us from the danger of destruction. In Eph. 2:2 old Satan is called the prince of the power of the air. Here the word "aer" is used which shows up that old Satan's realm is down below the mountain tops. So we see here that our Lord is coming down to where the danger would be for us. Is it not comforting to know that even in our glorified bodies He does not leave us to fight old Satan alone?

In I Cor. 15:51 we learn that when this time comes we who are alive and remain are to be changed, that is we are to receive glorified bodies like unto our Lord's. In the next verse we are told that this change is to take place in a moment, in the twinkling of an eye. This expression comes from the Greek word "atmos" which means a period of time so short that it cannot be divided. In other words, if a lost man were facing a saved man talking and the lost man should happen to bat his eye at the right time, when he opened his eyes the saved man would be gone. Would you be ready for a change that quick? There will be no time in which to get ready then.

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## APRIL BIBLE CONFERENCE IN GLADWIN, MICHIGAN

I have waited a long time to write this, and will likely omit much I would have written earlier - old age, you know. I really think that pastors should write up their own conferences and let me just print them. Sometimes, I forget to write such up, since I feel that they should do it rather than me. But, I have not suggested this to them. Let this be such a suggestion.

On April 27th, Elder Dan Phillips, Jimmy Swindell, and I travelled to Gladwin, Michigan for a Bible Conference. These are two very fine men, and we had great fellowship going and coming back. They were a little sleepy on the return trip. I have found both of these men to be good travelling companions.

The Grace Baptist Church of Gladwin, Michigan is pastored by my son, Sam Wilson. He has been there for eleven years or so. The church was organized about eighteen or so years ago (I tried to get one of the men members to write on this, but....). These people were at one time members of Gladwin Baptist Church (?). They began receiving The Baptist Examiner. They attended the Bible Conferences at our church here. They began to have our kind of men in revivals. Henry Hall was pastor at that time, and he seemed to believe the things we stand for.

Well, it began to come out that the Gladwin Baptist Church did not have a church authorized origin. This was investigated. This fact became very clear and evident. Elder Henry Hall would not stand for the church truths that we once thought he stood for - maybe we were mistaken, but we truly thought he stood for these things. When it became clear that the Gladwin Baptist Church was not a true church, the pastor changed (what we thought was) his position on link chain succession, on church authority in starting a church, and most of the members went along with him.

But there were some who really believed what they had professed on this subject. They would not budge. They would not change their beliefs to get along with the majority, or to keep from facing the crisis created by the now evident fact that they were not truly a church. After a long conflict over this, and when it became most evident that the church would not be re-organized with true and proper authority, and after much persecution, even being taken from positions in the church which they had long and honorably filled, these people came out and sought organization by true and proper church authority.

The Woodlawn Terrace Baptist Church of Memphis, Tennessee authorized this church organization Elder Wayne Cox came, and with authority from the church he pastored, organized the Grace Baptist Church. It was a day of rejoicing for these dear and wonderful saints of God.

It was my privilege to pastor these people for a short period of time. I have had the opportunity of preaching for them many, many times. They are some of the soundest and finest Christians

I have ever known. I have often regretted the shortness of my time with them which was all my doing. Some other preachers made the same error (I think).

However, Elder Sam Wilson has now been with them several years; and I suspect that he will be with them many more, God willing. They have a good relationship, and the Lord has blessed during his ministry there. This brings together one of the finer preachers of our kind, and one of the finer churches of our kind. May God continue to greatly bless them.

This church met in different homes for awhile. They then purchased a home for the pastor to live in, and the church met in the basement. They were so very faithful through all this.

Well, now they have a church building. Oh, I am so happy for them. I know that they are all happy and very thankful to the Lord for this. A Lutheran church in Gladwin outgrew its building and decided to build another one. The Grace Baptist Church purchased this building. It was a long, drawn out process. They were in the thinking, deciding, waiting stage a long time; but in April they had their first service in their very own building - oh, I almost weep with joy as I think of this.

This church decided to have a conference shortly after moving into their building to sort of get started well in this new phase of their history. They will likely have this each year now. This is the conference that I referred to at the beginning. It was a very, very good conference. Most of the church and some of the visiting preachers met at the church Friday night for a time of fellowship. It was good to have this good fellowship with old friends.

The conference began on Saturday morning. I believe that we had eleven sermons on Saturday. We then met on Sunday morning and had four more sermons. There were eight different preachers, with each, except one, preaching twice. The preaching was simply wonderful. I do not know when I have attended a conference where the total of the preaching was superior to this. I can truthfully say that there was not a bad sermon in the total of them. I suppose that the smallness of the conference and the fewness of the preachers helped to bring this about, but whatever it was, it was great.

The people of this church are very fine people, and did all they could to make us welcome and help us to really enjoy our time there - and they succeeded. The fellowship was very, very good. The ladies did a magnificent job feeding the conference.

My only complaint relative to this conference, if it be such, is that it was too small and with too few preachers. I would prefer to hear more preachers once each, and I would prefer to preach once (that is unless others are preaching more than once) (Better get that in). The church has a fine building that will likely be as large as they will ever need. However, they could not have a large conference with many more preachers in it. I think they might try a few more next year, but I very gladly leave that with them and the Lord.

Again, I am so very happy for this pastor and these people as to their new building. They have, I believe, had visitors every week since moving into this building. I do look for them to grow some now. People should not mind meeting in a home, but still it is hard to get visitors to attend services in a home in these days. Please pray much for Sam and for this church. If you can ever visit with them, they will surely be a blessing to your soul. I believe they will have a conference next year. I urge you to try to be with them at that time.



Auditorium from back



Auditorium from front. There is a balcony that is not seen here.



Charter members of Grace Baptist Church.



Gladwin's Grace Baptist Church's building.

## ARE YOU READY?

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If you are not ready please remember, Christ died for our sins according to the Scriptures, He was buried, and He rose again the third day according to the Scriptures. 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (Christ) the iniquity of us all. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. Believe on the Lord Jesus Christ and thou shalt be saved. 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.

My friends, I preach to you with all my heart the doctrines of the grace of God; nevertheless, I just as boldly remind you that the grace of God in the heart brings forth the fruit of the Spirit in the life. Where grace reigns, there will be in the attitude, conduct, and conversation that which betokens its presence.

--C.H. Spurgeon