

BAPTISMAL REGENERATION Part II

by C. H. Spurgeon

I have not done with this point, I must take another case, and suppose the sponsors and others to be ungodly, and that is no hard supposition, for in many cases we know that godfathers and parents have no more thought of religion than that idolatrous hollowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing! Totally irreligious they are, but yet they promise for the baby what they never did, and never thought of doing for themselves--they promise on behalf of this child, "that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments." My brethren, do not think I speak severely here. Really I think there is something here to make mockery for devils. Let every honest man lament, that

ever God's church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuke the atrocity. Unregenerate sinners promising for a poor babe that he



C.H. Spurgeon

shall keep all God's holy commandments which they themselves wantonly break every day! How can anything but the longsuffering

of God endure this? What! Not speak against it? The very stones in the street might cry out against the infamy of wicked men and women promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to all this, I am asked to believe that God accepts that wicked promise, and as the result of it, regenerates that child. You cannot believe in regeneration by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibly append regeneration to such a baptism as this.

But you will say, "Why do you cry out against it?" I cry out

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CHRISTMAS IS COMING!

Yes, Christmas is not far away, and already many people have made careful plans in preparation for it. But whether you have made plans or not, I can save you -- I guarantee it -- 100% of what you intend to spend! That's right, and here's how you can save:

1. Don't observe Christmas! "What?" you probably ask, "Don't observe Christmas?" Yes, that's right, don't observe Christmas.

Oh, you think I am a heathen, huh? Well, don't be offended at what I am going to say, but... you are the heathen, if either of us is the heathen. How come? Simply because Christmas is a heathen holiday, and if I am left to judge you by your practices, what else can I believe you are, but a heathen?

"Oh, you're silly," you say, "Christmas is Christ's birthday."

Oh, is it, now? Well, isn't that just dandy. But will you not get mad if I let you in on a little secret (?)? Here it is -- Christmas is not Christ's birthday.

Now, wait a minute, Buster, please... don't get mad at me for stating plain facts. Let me ask you a question: Who told you that Christmas is Christ's birthday?

Oh, everybody just knows it is, huh?

Well, that crowd is all wrong, for neither the Bible nor history tells us of the exact date.

"Then why Christmas?" you ask.

Well, it's like I said, Christmas is a heathen celebration. Just check up for yourself in any good encyclopedia. Christmas is an ancient celebration from old Babylon.

"What about the churches that celebrate it as the birthday of Christ?"

Well, what do you say? You don't know? Then I'll tell you -- the Roman Catholic Church brought in the Christmas celebration years ago as a means of getting heathen "converted" to the Roman Catholic Church. Now, that is just a historical fact, not a notion of mine. Check up for yourself.

Anyway, where does the Bible tell us to observe the birthday of Christ?

"Why, it's there, isn't it?"

Nope, it sure isn't. We celebrate His resurrection every Sunday and His death by the Lord's Supper, but we are not told to celebrate His birth.

Strange? Well, you'd be surprised what some people think is right, that isn't in the Bible at all. Remember now, check for yourself.

Another way to save is this:

2. Don't buy any Christmas gifts for anybody!

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SNOW

by Bro. Chris Burke
Sciotoville, Ohio

It won't be long and winter will be here, the time when people cease from outdoor activity and recreation. For some, winter is a very trying and difficult time be-



Chris Burke

cause of the cold and ice. Elderly people are especially hindered during these months. Winter can be

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STUDIES IN THE LIFE OF PAUL - PART 9

by John R. Gilpin Sr.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:9).

There are some things that are revealed to us in the Bible as to what Paul believed and taught relative to Satan, and it is my desire to bring you face to face with the revelation that we have in Paul's writings concerning Satan.

My text is a reference to the Anti-Christ. In fact, the entire second chapter of II Thessalonians refers to the coming Anti-Christ. Of course, you recognize the fact that there have been Anti-Christ's in the world ever since the day of the Lord Jesus. Anyone who is in opposition to Christ is an Anti-

Christ. Down to this day there have been many who have been recognized as Anti-Christ's. How-



ever, some of these days, there is going to come one individual who is going to be head and shoulders above all the balance of the Anti-Christ's that have ever existed.

This is going to take place in connection with the second coming of the Lord Jesus Christ.

When that Anti-Christ comes, beloved, he is going to make all the balance of the false preachers, and little Anti-Christ's of the years gone by look like "pikers." He is going to be the real Anti-Christ. Paul, in my text, is referring to him, and he says that when he comes, his coming is going to be after the working of Satan. In other words, when the Anti-Christ comes, he is going to come under the direction, the domination, the control and the power of Satan himself.

Now, beloved, since there is such an individual who is going to

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STUDIES IN ACTS

by Willard Willis

James now nails the matter down further by appealing to the inspired writers. He cites that which Simon Peter had said relative to the Gentiles. Simon Peter, in fact, had said that "God at the first did visit the Gentiles, to take out of them a people for His name." James appeals further to that which the inspired prophets had said, when he said:

"And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts 15:15, 16).



The Jews were always concerned as to what the prophets had to say regarding a particular matter. Many of them misunderstood the prophets, yet they always wanted to hear what they had to say about a questionable matter. James informs his audience that the prophets agreed with Peter, Paul, and Barnabas. The prophet Amos, in fact, had de-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PROGRESSIVE SANCTIFICATION

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Some years ago I was holding a revival. The pastor and I visited in a home. The man of this home told us that he had been saved nineteen years ago, that he only lived right for a very short time, and had been living a very sinful life ever since. I told him, "Sir, I would hate to risk my eternal

destiny on something I thought happened nineteen years ago, but it had done nothing for me ever since. The salvation of the Bible is not (I repeat, is not) an experience that we have at one time, then there is nothing for many years, and then we die and go to heaven. The idea that it is such is a soul destroying heresy, yet it is definitely taught by some and implied by the teaching of others.

Progressive Sanctification is a very Biblical and important doctrine. It is greatly neglected in modern preaching. When have you heard a sermon on this sub-

ject? How many have you heard? Preacher, when have you preached on this subject, and how many sermons have you preached on it? And maybe even more important than this is the fact that many sermons on this subject do not really touch the subject.

Why is all this? One reason may be that Baptist preachers are so fearful of being called "Holyroller" if they preach Progressive Sanctification. Holyrollers teach heresy and call it "sanctification." Maybe we are afraid that if we preach on this

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subject, someone will think we have gone "holyyroller." I believe that a more real, prominent, and dangerous reason for our neglect of this subject is the weakness, sinfulness, and carnality of many professed (some may be genuine) Christians - they do not want to hear about holiness, nor be rebuked for sinful lives.

What is Progressive Sanctification? It is not the Holyroller heresy of the eradication of the old sin nature. I do not know what they teach under this label today, but they used to teach (I am sure that many still do) that after salvation one could go up and get the blessing of "sanctification." This blessing would destroy the old sin nature. I never could understand how one could, after the old sin nature was destroyed, fall into sin and lose his salvation - but that was what they taught. This is a very deceiving and dangerous doctrine. In warfare it is very important to know all you can about your enemy. To believe that the enemy has been destroyed when he has not, is very fatal. Holyrollers have the same (and even more) problems with the supposedly eradicated sin nature that we Baptists (who profess no such thing) have.

This doctrine is a pride producing doctrine. "We have what other Christians do not have. We are sanctified. We have the Holy Ghost." How often have I seen the pride producing effect of this

doctrine.

It was this thing that started me on my way out of the Holiness church (?) of which I was a member. In spite of what some people have said, I was saved in a Holiness church, and I was called to preach while a member of such. I know some of you will throw up your hands in horror at such a statement, but I was there, I was involved, and I know whereof I speak. One does not have to be in a Baptist church to be saved. One does not have to be in a Baptist church to be called to preach. One does not have to believe the doctrines of grace to be saved or to be called to preach. Here I stand, crucify me if you



Joe Wilson

will. I was a young boy. I thought like this: if we have sanctification and the Holy Ghost, and Baptists (and others) do not; then we not only should be better Christians than they are, but we would be such. However, I saw some Christians who were not Holiness (?) people who were as good or better than some of my fellow church members including myself. I remember a dear Baptist lady, the mother of a young man who was a close friend, who impressed me that she was a very fine Christian. In fact, I had to admit that she seemed to be a better Christian than I was (and she was not sanctified and did not have the Holy Ghost according to our beliefs). Realizing these things started me on my way out of the Holyrollers. Praise God that He delivered me from this false, man-made church and brought me into a true church, even a Missionary Baptist church.

The word "sanctification" comes from the same word in Hebrew and Greek as the word "holiness." One could almost indifferently use either word in place of the other. The basic meaning of this word is that of separation. It nearly always has the meaning of separation to God and separation from sin. Now, carry these two things throughout this sermon. To be sanctified is to be separated more and more to God for clean and holy living for His glory, and to be separated from sin more and more.

There are different usages of the word "sanctification" in the Bible. Sometimes it relates to election whereby some are separated from among fallen mankind and chosen to be recipients of God's salvation. Sometimes it refers to the effectual call of the Holy Spirit whereby one is called from among the totality of sinners and brought to the saving experience of regeneration, repentance, and saving faith in Jesus Christ. Sometimes it refers to the atoning and redeeming death of Christ whereby one is bought out from among others and set apart for the Lord. However, what I preach in this message is the predominant Biblical and theological meaning of the word. Progressive sanctification is progress in separation to God

and from sin. It is increasing fellowship with the Lord, increasing victory over sin, and increasing purity of life. This, and nothing else, and nothing less is Progressive Sanctification.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job.17:9). This verse teaches the perseverance of the saints: that those who are truly righteous (justified) will hold on their way in the Christian life. It also teaches progressive sanctification: that those who have clean hands (are truly saved, washed in the blood of Christ) will grow stronger and stronger - they will progress in sanctification.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Pro.4:18). Note that the light of the just (justified, saved) man will shine more and more as he goes through life. There will be progressive sanctification.

I relate my subject to predestination. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son..." (Rom.8:29). The elect of God are predestinated to be conformed to the image of Jesus Christ. This does not mean that a man can be called to the salvation experience and justified, and then there is nothing in his life at all until he dies, and then he will go to heaven and be glorified at the coming of Jesus Christ. Oh, my friend, this religious experience that a man has, and then neglects it for years, living as he always had (or worse), and then going to heaven when he dies; this is not the salvation of the Word of God. Such are deceived, and unless truly saved by God (they are not saved in their present condition) will go to eternal, burning hell. The conformity to Christ of which this verse speaks is begun in regeneration, continued in progressive sanctification, and completed in glorification.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa.17:15). The truly saved person is dissatisfied with sin and this world, with himself, and looks forward to being in the likeness of Jesus Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jn.3:2). This is the realization of that unto which the believer is predestinated. Progressive sanctification plays a part in the believer reaching this goal.

I relate progressive sanctification to justification. Justification is instantaneous. Justification is perfect from the start. The babe in Christ is as totally justified as the aged believer who has walked with the Lord many years. Justification is the same in every believer - he is perfectly righteous in the sight of God. One is never more or less justified, but is always perfectly justified. Sanctification is a growing thing. Some are more sanctified than others. Sanctification varies in the same person, though there is over-all progress therein. In justification, God declares the believer righteous on the basis of the imputed righteousness of Jesus Christ. In sanctification, God makes one righteous through the inner

working of the Holy Spirit. Justification is an outward object: declaration of God concerning the believer. Sanctification is an inner subjective work in and upon the believer. These two things are very different, and great harm is done by mixing them in confusion.

I relate progressive sanctification to regeneration and glorification. Regeneration is that work of the Spirit that gives one a desire for holiness. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor.5:17). Friend, if you are not a new creature, if you do not hate sin and desire to be delivered from its power, if you do not desire holiness of life; you are last and on your way to hell, and have never yet been saved. It is as simple and plain as that. Professed Christians who have

never had a change in their lives, who still love sin, who do not have an insatiable desire for holiness; just have not been saved and are false professors and not true possessors.

Glorification is the completion and perfection of salvation. In glorification one is finally, totally, and permanently conformed to the image of Jesus Christ. His salvation is now completed. Between regeneration, which gives a desire for holiness, and glorification, which makes one perfect in holiness; there is progressive sanctification which is a progressing in separation from sin and to God, a progress in holiness. My friend, these three things go together in the total of the salvation experience. They have been joined by God, and woe be to the man who tries to separate them. They cannot be separated. You can not have one

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FROM THE EDITOR

"Examine yourselves...." (II Cor.13:5). This should appear in the last issue of the year. This would be a good time for one to examine himself as to the past year. Some men seem to think self examination is wrong - I suppose they consider it a form of legalism. The Bible commands self examination, and I think that sound Christian thinking will also show us the need and wisdom of such.

Examine the evidences (or lack thereof) of your salvation. Be absolutely and totally assured that you are a saved person. Such an examination cannot hurt anyone. If you are not saved, it is much better to find this out now than to learn about it when it is forever too late. Examination won't unsave you if you are saved. If such examination shakes your assurance, let it be shaken - it needs this. Proper examination should strengthen assurance for one who is truly saved.

Examine your life. How has it been this year? Have you gained victory over any sins? We should aim at this every year. Did you live a better life for the Lord this year than any year heretofore? You should have, you know. We should be becoming stronger and stronger, Job 17:9; and burning more and more as a light, Proverbs 4:18; and being changed from glory to glory into the image of Jesus Christ, II Corinthians 3:18; and growing in grace, II Peter 3:18.

Examine your prayer life for the past year. Have you prayed more than any other year previously? You should, you know. Prayer should become increasingly precious to us. We should pray more and more as the years go by. Have you had some prayers answered this year? How many, or should I say, how few? We have not because we ask not, James 4:2 tells us. Oh, how impoverished is our lives and our churches because of our failures to pray. Have you had more sweetness in prayer, more power, more of a sense of the Lord's presence, more faith, more zeal? How much did you pray for others last year? How much for your church? How much for your pastor? How many people did you name in prayer last year? Did you pray for any of your enemies? How many lost people did you pray for, and how much?

What about the Bible? Did you at least read it through once last year? Have you learned more about the Bible this year? Have you seen some things you had not seen before, some things more clearly? Have you been convicted of some sin, or sins, while reading the Bible? Have you grown in grace through Bible study this year? How much time have you spent in Bible reading and study this year? How does this compare with T.V. time, or newspaper time, or wasted time, or time doing something that did not do nearly as much for you as time with the Bible would have?

What about the church? How many services did you attend this year? How many did you miss? How many did you miss that you could not justify before the Lord? What did you do for your church this year? How many people did you invite to church? How many came? How much did you give the church this year? How does this compare with what you had for yourself? Has your love for your church grown this year? Just how much does your church mean to you?

What have you done for the Lord this year? How much time have you spent in actually serving the Lord? Try to make a list of the things you have actually and intentionally done for the Lord this year? Oh, you don't keep records; well, the Lord does. What proportion of your time would you say has been spent in serving God this year? How does this compare with time spent serving self and others? How many sick people did you visit this year? How many times? How many people did you visit with the intent of helping them in spiritual matters?

How many unsaved people did you witness to this year? How many times? How many did you witness to with whom you came into casual contact? How many of your neighbors? How many of those who visited with you? How many of those with whom you work? How many homes did you visit for the purpose of witnessing to them about the Lord and inviting them to church?

Did you make any enemies this year? Was it your fault? Did you make up with any enemies this year? Did you try? Would you like to make up with your enemies?

On a scale of one to ten, how do you measure up as to spiritual progress and spiritual accomplishments this year?

Wow, I almost wish I had not started this. I have really hit Joe Wilson hard. Well, it won't hurt him; it may help him - that all depends upon how he responds to these things. I do hope this will do me some good; and if you need it, I hope it does you good too.

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without having all three. If you are not now the subject of progressive sanctification, you have not yet been made the subject of regeneration; and if things continue as they now are, you will not be made the subject of glorification. I don't think I can make it any plainer.

I relate progressive sanctification to growth in grace. **"But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ...."** (II Pet.3:18). For all practical purposes these are two ways of saying the same thing, except that we are here exhorted to grow in grace, and progressive sanctification is presented as a fact that will take place in one who is truly saved. Still, the two are practically the same. Someone said that growth in grace is the best proof of the reality of grace. Life grows. If you truly have spiritual life, you will grow - at least some. Oh, I fear for that large number of professing Christians who are about the same as they were years and years ago. They don't pray any more, they don't know any more, they don't do any more; they are standing still (if not retrograding); I fear for them for such is not the Biblical picture of truly saved people. My dear friend, give heed to what I say; if you are not becoming stronger and stronger, if your light is not shining more and more, if you are not growing in grace, if you are not progressing in sanctification; what hope can you possibly have that you are truly saved?

The agent of sanctification is the Holy Spirit. This is not a work of the flesh. It cannot be performed in the energy of the flesh. The Holy Spirit, in regeneration, gives the desire for holiness. Now, He must strengthen those desires and give the needed power for the obtaining and producing of holiness. **"...Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zech.4:6). "...strengthened with might by his Spirit in the inner man" (Eph.3:16).** Oh, beloved friends, we are dependent upon the Lord and His power in every step of salvation. If the Holy Spirit carried us all the way until there was but one step between us and eternal glory, and left that step up to us and our power; we would be eternally doomed. Sanctification is not performed by man; it is the work of the Holy Spirit of God. Continued next issue, God willing.

BAPTISMAL

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against it because I believe that baptism does not save the soul, and that the preaching of it has a wrong and evil influence upon men. We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say, "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them,

born again in baptism. What is he to do with them? Why, my dear friends, the gospel then has no voice; they have rammed this ceremony down its throat and it cannot speak to rebuke sin. The man who has been baptized or sprinkled says, "I am saved, I am a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you, that you should rebuke me? Call me to repentance? Call me to a new life? What better life can I have? For I am a member of Christ--a part of Christ's body. What! rebuke me? I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true, I drink and swear, and all that, but you know I am an inheritor of the kingdom of heaven, for when I die, though I live in constant sin, you will put me in the grave, and tell everybody that I died 'in sure and certain hope of the resurrection to eternal life....'"

Now, what can be the influence of such preaching as this upon our beloved England? Upon my dear and blessed country? What but the worst of ills? If I loved her not, but loved myself most, I might be silent here, but, loving England, I cannot and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that in no age since the Reformation has Popery made such fearful strides in England as during the last few years. I had comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. If you will read a valuable paper in the magazine called "Christian Word," those of you who are not acquainted with it will be perfectly startled at its sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good

report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is the Prayer Book, as plainly as words can express it--you have this baptismal regeneration preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. In one of our courts of legislature but last Tuesday, the Lord Chief Justice showed his superstition, by speaking of "the risk of the calamity of children dying unbaptized!" Among dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idolatry; for to believe in the sacredness of anything but of God and of His own Word, is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere--a belief in ceremony, a resting in ceremony, a veneration for altars, fonts, and churches--a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are watchdogs of the fold are silent, and others are gently and smoothly turving the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words, we want the fiery Knox, and even though his vehemence should "ding our pulpits into blads," it were well if he did but rouse our hearts to action. We want Luther to tell men the truth unmistakably, in homely phrase. The velvet has got into our minister mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious--that in a Protestant church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a dissenter, or a churchman, that is nothing to me--if he says that baptism saves the soul, out upon him, out upon him, he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, and the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say--spoken thus much bitterly. Very well, be it so. Physic is often bitter, but it shall work well, and the physician is not bitter because his medicine is so; or if he be accounted so, it will not matter, so long as the patient is cured; at all events, it is no business of the patient whether the physician is bitter or not, his business is with his own soul's health. There is the truth, and I have told it to you; and if there should be one among you, or if there should be one among the readers of this sermon when it is printed, who is resting

on baptism, or resting upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism.

"No outward forms can make you clean, The leprosy lies deep within." I do beseech you to remember that you must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of Antichrist. O, may God save you from it, and bring you to seek the true rock of refuge for weary souls.

I come with much brevity, and I hope with much earnestness, in the second place, to say that faith is the indispensable requisite to salvation. **"He that believeth and is baptized shall be saved; he that believeth not shall be damned."** Faith is the one indispensable requisite for salvation. This faith is the gift of God. It is the work of the Holy Spirit. Some men believe not on Jesus; they believe not, because they are not of Christ's sheep, as He Himself said unto them; but His sheep hear His voice: He knows them and they follow Him: He gives to them eternal life, and they shall never perish, neither shall any pluck them out of His hand. What is this believing? Believing consists in two things; first there is an accrediting of the testimony of God concerning His Son. God tells you that His Son came into the world and was made flesh, that He lived upon earth for men's sake, that after having spent His life in holiness He was offered up a propitiation for sin, that upon the cross He there and then made expiation--so made expiation for the sins of the world that **"...whosoever believeth in him shall not perish, but have everlasting life."** If you would be saved, you must accredit this testimony which God gives concerning His own Son. Having received this testimony, the next thing is to confide in it--indeed there lies, I think, the essence of saving faith, to rest yourself for eternal salvation upon the atonement and the righteousness of Jesus Christ, to have done once for all with all reliance upon feelings or upon doings, and to trust in Jesus Christ and in what He did for your salvation.

This is faith, receiving of the truth of Christ: first knowing it to be true, and then acting upon that belief. Such a faith as this--such real faith as this makes the man henceforth hate sin. How can he love the thing which made the Saviour bleed? It makes him live in holiness. How can he but seek to honour that God who has loved him so much as to give His Son to die for him. This faith is spiritual in its nature and effects; it operates upon the entire man; it changes his heart, enlightens his judgment, and subdues his will; it subjects him to God's supremacy, and makes him receive God's Word as a little child, willing to receive the truth upon the ipse dixit of the divine One; it sanctifies his intellect, and makes him willing to be taught God's Word; it cleanses within; it makes clean the inside of the cup and platter, and it beautifies without; it makes clean the exterior conduct and the inner mo-

tive, so that the man, if his faith be true and real, becomes henceforth another man to what he ever was before.

Now that such a faith as this should save the soul, is, I believe, reasonable; yea, more, it is certain, for we have seen men saved by it in this very house of prayer. We have seen the harlot lifted out of the Stygian ditch of her sin, and made an honest woman; we have seen the thief reclaimed; we have known the drunkard in hundreds of instances to be sobered; we have observed faith to work such a change, that all the neighbours who have seen it have gazed and admired, even though they hated it; we have seen faith deliver men in the hour of temptation, and help them to consecrate themselves and their substance to God; we have seen, and hope still to see yet more widely, deeds of heroic consecration to God and displays of witness-bearing against the common current of the times, which proved to us that faith does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! If you rest upon any ceremony, though it be not baptism--if you rest upon any other than Jesus Christ, you must perish, as surely as this Book is true. I pray you believe not every spirit, but though I, or an angel from heaven, preach any other doctrine than this, let him be accursed, for this, and this alone, is the soul-saving truth which shall regenerate the world--**"He that believeth and is baptized shall be saved...."** Away from all the tag-rags, wax candles, and millinery of Puseism! away from all the forgeous pomp of Popery! away from the fonts of Church-of-Englandism! we bid you turn your eyes to that naked cross, where hangs as a bleeding man the Son of God. "None but Jesus, none but Jesus, Can do helpless sinners good."

There is life in a look at the crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father desireth us to come to Him--that He panteth for us--that He calleth us every day with the loud voice of His Son's wounds; if you can believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust Him to save you, you have already the marks of regeneration. The work of salvation is commenced in you, so far as the Spirit's work is concerned: it is finished in you so far as Christ's work is concerned. O, I would plead with you--lay hold on Jesus Christ. This is the foundation: build on it. This is the rock of refuge: fly to it. I pray you fly to it now. Life is short: time speeds with eagle's wings. Swift as the dove pursued by the hawk, fly, fly poor sinner, to God's dear Son; now touch the hem of His garment; now look into that dear face, once marred with sorrows for you; look into those eyes, once shedding tears for you. Trust Him, and if you find Him false, then you must perish; but false you never will find Him while

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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

Explain "unworthily" in I Corinthians 11:27?

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I Corinthians 11:27:
"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

I would also urge you to read verse 29, as the same thought is spoken there. The question concerns the usage and meaning of the word "unworthily" in these verses. I believe there is often erroneous interpretation given to this verse of Scripture. Most people look at this verse and think that it has reference to the spiritual condition of the person who is planning on taking this supper. They believe that a person who is not worthy, should not take of the supper. This is sometimes even applied to people examining themselves to be sure they are saved before taking the supper. Many would say this verse is teaching that if you are not living right, that you should not take the Lord's Supper. They would say that if you have wrong feelings towards someone in the church, you should not take the supper. They apply this verse to the condition of the people taking the Lord's Supper. This is a wrong interpretation. The fact is, none of us are worthy to partake of the supper. If we apply this to the people taking the supper, then no one could ever partake of it. This verse has no reference to the worthiness or unworthiness of the people taking the supper. Let me now try to explain what the verse is teaching.

First, it is important to understand that the word "unworthily" is an adverb and not an adjective. It has reference to the way in which the supper is being taken and not to the people taking it. I think that a reading of the context will make this very clear. Paul is writing them about the manner in which they are taking the supper. They were making a meal of it rather than the sacred event that it should be. They were not taking the supper with reverence but with a party atmosphere. There were people who had even gotten drunk at this event. Paul is denouncing and warning them about proper reverence in taking of this ordinance. The warning here is that we as a church and church members properly partake of the supper. We are to show the utmost respect and honor to this occasion. We are not to enter into this lightly, but with a genuine

desire to show forth Christ's death. We are to partake of the supper in sincere "remembrance of Christ". Let us be sure in our churches that we do not partake of the supper unworthily. Let each of us examine the way in which we take the supper and be sure that it is God honoring. May God bless you all.

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"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." The Corinthian church had been found abusing the precious ordinance of the Lord's Supper. It had been turned into a so-called "love feast" mainly for those who were well off financially. From reading the text we learn that some were setting themselves apart, in the assembly, from the others as if they were somewhat better. Paul very straight forwardly rebuked them for this sin. I Corinthians 11:18, "For first of all, when ye come together in the church, I hear that there be divisions, (schisms) among you; and I partly believe it." Then he proceeds to point out the errors as had been reported to him by some of the more spiritually minded brethren.

In I Corinthians 11:27, Paul is accusing those who were involved in these so-called love feasts that in their pretense of observing the Lord's Supper, they were dishonoring the ordinance. They were actually profaning the body and blood of Christ. According to Strong's Exhaustive Concordance, the word "unworthily" means irreverent. Vine's Dictionary states that unworthily was the same as treating the Lord's Supper as a common meal.

When we come to the communion table of the Lord we should be prepared to receive the Lord's Supper in a worthy manner. I have seen members in churches refuse to take the Lord's Supper because they felt unworthy to do so. This should never be the case. None are worthy within themselves, but in Christ we are made worthy. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). On the other hand, to receive the Lord's Supper with unconfessed sin in your heart is a sin in itself. To do so would mean that you are profaning the body and blood of Christ. This you should never

do. So how do we answer this problem? One must study closely verse 28. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." To abstain from eating the Lord's Supper because of sin simply heaps sin upon sin, for it is a sin to abstain from eating. Thank you for your question.

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"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:27-29).

To eat or to drink "unworthily" is to eat or drink in the wrong way or for the wrong purpose. In addition to all the other things wrong with the church at Corinth, they were attempting to take the Lord's Supper in the wrong way and for the wrong purpose. There were divisions among them (v. 18), so when they came to take the Supper; they were not taking it as a body. It would seem that each group ate the supper without waiting for the others. This reminds me of a teacher who is reported to have given crackers and grape juice to her Sunday School class and called it the Lord's Supper. (Yes, we have Baptists today, who are just as lacking in knowledge concerning the Lord's Supper as were the members of the Corinthian church). Not only were they not taking it as a church ordinance, as a body; but they were making a meal out of it, some eating because they were hungry, and some were getting drunk on the wine. Paul tells them this is not the Lord's Supper which they are taking.

He then tells them the true meaning of the supper and why it is to be observed by the church (verses 23-26). He tells them the broken bread represents the broken body of our Lord. The cup (the wine in the cup) represents the shed blood of our Lord, and as we eat that bread and drink that wine we are to do it "in remembrance of me." As a church observes the Supper, they picture His death, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till

he come" (Verse 26).

"Wherefore-", or in view of what has just been said, that is if any man does not partake of the Supper in order to show forth the Lord's death, he has taken it "unworthily". He does not have the right motive for taking it. In verse 28 a man is told to examine himself before he partakes of the Supper. He is to ask himself, Why am I taking of the Supper, is it in memory of the Lord's death, is it to show forth His broken body and His blood that was shed for many? If one takes it for any other reason he eats it "unworthily", for then he is "not discerning the Lord's body" (v. 29).

The Corinthian church were eating the Supper (it was not really the Lord's Supper) "unworthily" because they were not taking it as a church body, they were making a meal of it, and above all they were not taking it to show forth the death of Christ. "For this cause many are weak and sickly among you, and many sleep" (v. 30).

BAPTISMAL

(Continued from Page 3)

this Word standeth true, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptized, re-baptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground--ye shall all perish except ye believe in Him. The word is express and plain--he that believeth not may plead his baptism, may plead anything he likes, "...but he that believeth not shall be damned"; for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be.

But now to close, there are some who say, "Ah! but baptism is in the text; where do you put that?" That shall be another point, and then we have done.

The baptism in the text is one evidently connected with faith. "He that believeth and is baptized shall be saved...". It strikes me, there is no supposition here, that anybody would be baptized who did not believe; or, if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptized or not, unless he believes. The baptism of the text seems to me--my brethren, if you differ from me I am sorry for it, but I must hold my opinion and out with it--it seems to me that baptism is connected with, nay, directly follows belief. I would not insist too much upon the order of the words, but for other reasons, I think that baptism should follow believing. At any rate it effectually avoids the error we have been combating. A man who knows that he is saved by believing in Christ does not, when he is baptized, lift his baptism into a saving ordinance. In fact, he is the very best protester against that mistake, because he holds that he has no right to be baptized until he is saved. He bears a testimony against baptismal regeneration in his being baptized as professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this

baptism I will admit there is very much ascribed in Scripture. Into that question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly. I find this--"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere; I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said--"This is my body," when it was not His body, but bread; yet, inasmuch as it represented His body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin--it may be called the washing of sin--not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit, in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this, baptism is the avowal of faith; the man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in Christ, but his faith remained between God and his own soul. In baptism he says to the baptizer, "I believe in Jesus Christ." he says to the church, "I unite with you as a believer in the common truths of Christianity;" he saith to the onlooker, "Whatever you may do, as for me, I will serve the Lord." It is the avowal of his faith.

Next, we think baptism is also to the believer a testimony of his faith; he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptized in suffering: I believe He was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ. There is a showing forth in the Lord's Supper of Christ's death, and there is a showing forth in baptism of Christ's burial and resurrection. It is a type, a sign, a symbol, a mirror to the world: a looking-glass in which religion is as it were reflected. We say to the onlooker, when he asks what is the meaning of this ordinance, "We mean to set forth our faith that Christ was buried, and that He rose again from the dead, and we avow this death and resurrection to be the ground of our trust."

Again, baptism is also faith's taking her proper place. It is, or should be, one of her first acts of obedience. Reason looks at baptism, and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore will I observe it. If it did me some good my selfishness would make me do it, but inasmuch as to my sense there is no good in it, since I am bidden by my Lord thus to fulfil all righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable, being commanded by God, is law, is law to me. If my Master had told me to pick up six stones and lay them in a row I would do it, without demanding of Him, 'What good will it do?' Cui bono? is no fit question for soldiers of Jesus. The very simplicity and apparent use-

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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

Can one receive Jesus as Saviour and not receive Him as Lord?

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The word "Lord" implies authority. Matthew 28:18 says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." The word power comes from the word (exousia) and means power or authority. If you have power, you have authority.

Since Jesus had all power or authority given to Him in heaven and in earth it stands to reason that you can not have Him as Saviour without having Him as Lord. John 17:2 Says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When you receive Christ as Saviour, you receive Him as Saviour, Lord, and as a friend that sticketh closer than a brother. He is ever ready to make intercession for those who know Him as Saviour. We are not slaves like those who have served under earthly lords; but rather servants who serve because we love Him; and we love Him because He first loved us. When we serve Him there is a good feeling within us. When slaves served their lord, they had no love for him, but rather hated him.

If one claims to have received the Lord Jesus as Saviour and has not received Him as Lord; he has been deceived and needs to check his profession lest he fools himself. So my answer to the question is "no!"

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Salvation is by grace through faith, and that faith is not ours; it is the gift of God. The gift one has to believe is of God; that is, it is from God. We belong to Christ and to God. God is our owner. We are bought with a price. Being bought with a price then we become the property of another. So, in the truest sense, Jesus is not only our Saviour; He also is our Lord.

The Lord Jesus is our master, which is to say, He is our Lord. God is our ruler, He is our caretaker, He is the Sovereign of our lives. God is the master of the lives of His children. In Him we live and move and have our being, whether we realize it or not.

Jesus is our Saviour and He is our Lord. He, as God, is the Lord of heaven and earth, and is the sovereign Lord of our lives.

It is another thing when it comes to our knowledge of Jesus being our Lord as well as our Saviour. Sometimes, when one is saved, they may not soon come to a full realization that Christ should be the Lord of their life. Then later they learn this. Thomas was not with the other disciples when Christ appeared where they were assembled after Christ's resurrection. When the disciples told Thomas that they had seen the Lord, he could not believe it. He could not accept the fact that Christ had risen from the dead (John 20:19-24). But after eight days again the disciples were assembled, and Thomas was with them this time. Christ showed himself to Thomas. He then believed (not that he had not believed in Him as his Saviour) in Jesus as his Lord, for he said, "...My Lord and my God" (John 20:28). Thomas fully yielded himself to the Lord.

It is hard for some to come to the full realization that Christ should be, yes ought to be, even must be the Lord of their lives. When we sing the song, "I surrender all," how many times do we mean it? How many times do we say that we are going to give our all unto Jesus and unto His service, and do not do it.

God's people should come to know that they belong to Jesus, and so are to serve Him.

When Paul was on the road to Damascus and there came to him a light from heaven and he fell to the earth. The Lord revealed to Paul as to who He was and Paul said, "...Lord, what wilt thou have me to do..." (Acts 9:6). When Paul called Jesus his Lord, he meant that he was the master of his life. He yielded all to Jesus: not only owned Jesus as Saviour, but as his Lord also. He counted all that he had gained before as nothing, even as loss for Christ. We may not lose much until we are ready to count Jesus as our Lord and the master of our lives, and then we will be ready to surrender all for Christ. We will then be ready to suffer the loss of all things for Him who died for us.

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"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn.1:12)

Those that are given sight and understanding concerning the things of the Spirit have come to the knowledge of their sinful

condition and received Christ as their saviour. They believe on His name. They are granted faith in the Word of God.

Can a person receive Christ as Saviour and not as Lord? The description of a Christian is a person that receives Christ and believes on His name. Christ is called... "Almighty" (Rev.19:15), "Captain of the Lord's host" (Josh 5:15), "Christ a King" (Lk.23:2), "Christ Jesus our Lord" (Rom.8:38), "Christ the Lord" (Lk.2:11), "Glorious Lord" (Is.33:21), "Head of all" (Col.2:10), "Lord of all" (Acts 10:38), Lord, your Redeemer", "Lord of Glory", "Lord Jesus". The list goes on, but I've shown you enough. My point is that if a person receives Christ, they must also believe on His name. You can't receive Him as Christ and not as Lord. He is one and the same, Lord and Saviour.

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"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Act. 2:36). It is not possible, in my opinion, for a person to receive Christ as saviour and not, at the same time, receive Him as Lord. The reception of Jesus as Lord and Christ are as inseparable as faith and repentance. One cannot exercise faith without repentance, and one cannot repent unless faith is given. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8). Just as God has made the graces of repentance and faith inseparable, so has He provided the way of deliverance and leadership for His people.

Deliverance comes through the work of Jesus Christ. There is no other way for man to be justified in the sight of God. Christ is the gift of deliverance to man that is lost. Christ means the anointed of God. Christ is a term of the New Testament. In the Old Testament the word for "Christ" is "Messiah". The word "messiah" is translated "anointed." The two words mean the same. Together they mean deliverer or preserver. The prophets spoke of a messiah that would come to save his people from their sins and would forever preserve them for his everlasting kingdom. It is this Saviour in which we exercise repentance and faith. Before this time, we followed the course of the world. Will we still be in subjection to the prince of the power of the air after our deliverance, or will we

now also have a new master?

The title of Lord is used to signify a change of service. No longer are we to be servants of sin, but our allegiance is now to our Saviour. When He saves us, He also becomes our Lord. Lord is translated various ways, but it signifies one that has power or authority. It means an owner or master. A master is one to whom service is owed. Just as deliverance means a change of direction as far as our lives are concerned, it also brings a change in masters. That change must take place because if it does not, then we will hate the one that has saved us. **"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"** (Matt. 6:24).

BAPTISMAL

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lessness of the ordinance should make the believer say, "Therefore I do it because it becomes the better test to me of my obedience to my Master." When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, "Please, sir, what for?" you are quite clear that he hardly understands the relation between master and servant. So when God tells me to do a thing, if I say, "What for?" I cannot have taken the place which faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded, and faith obeys because it is commanded, and thus takes her proper place.

Once more, baptism is a refreshment to faith. While we are made up of body and soul as we are, we shall need some means by which the body shall sometimes be stirred up to co-work with the soul. In the Lord's supper my faith is assisted by the outward and visible sign. In the bread and in the wine I see no superstitious mystery, I see nothing but bread and wine, but in that bread and wine I do see to my faith an assistant. Through the sign my faith sees the thing signified. So in baptism there is no mysterious efficacy in the baptism or in the water. We attach no reverence to the one or to the other, but we do see in the water and in the baptism such an assistance as brings home to our faith most manifestly our being buried with Christ, and our rising again in newness of life with Him. Explain baptism thus, dear friends, and there is no fear of Popery rising out of it. Explain it thus, and we cannot suppose any soul will be led to trust to it; but it takes its proper place among the ordinances of God's house. To lift it up in the other way, and say men are saved by it--ah! my friends, how much of mischief that one falsehood has done and may do, eternity alone will disclose. Would to God another George Fox would spring up in all his quaint simplicity and rude honesty to rebuke the idol-worship of this age; to rail at their holy bricks and mortar, holy lecterns, holy altars, holy surplices, right reverend fathers, and I know not what. These things are not holy. God is holy; His truth is holy; holiness belongs not to the carnal and the material, but to the spiritual. O that a trumpet-tongue

would cry out against the superstition of the age. I cannot, as George Fox did, give up baptism and the Lord's Supper, but I would infinitely sooner do it, counting it the smaller mistake of the two than perpetrate and assist in perpetrating the uplifting of baptism and the Lord's Supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the salvation of priests. If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed or else dishonest, who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no more truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing time is coming to God's saints, and we shall be clearer one of these days than we now are from union with those who are upholding Popery, under the pretence of teaching Protestantism. We shall be clear, I say, of those who teach salvation by baptism instead of salvation by the blood of our blessed Master, Jesus Christ. O may the Lord gird up your loins. Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and His saints on the one hand, and the world, and forms, and ceremonies, on the other. If we are overcome here, there may be years of blood and persecution, and tossing to and fro between darkness and light; but if we are brave and bold, and flinch not here, but stand to God's truth, the future of England may be bright and glorious. O for a truly reformed church in England, and a godly race to maintain it! The world's future depends on it under God, for in proportion as truth is marred at home; truth is maimed abroad. Out of any system which teaches salvation by baptism must spring infidelity, an infidelity which the false church already seems willing to nourish and foster beneath her wing. God save this favoured land from the brood of her own established religion. Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh, for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last, "Well done, good and faithful servant, enter thou into the joy of the Lord." May the Lord bless this word for Christ's sake.

(NOTE--Having been informed that the whole of the burial service is not usually read at executions, I have, for the sake of fairness, altered the passage although it strikes me that I might justly have retained it, since the rubric of the church and not the practice of some of its ministers is that with which we must deal. The rubric

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BAPTISMAL

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says, "The office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." The victim of our capital punishment is not by this rubric shut out from the privileges(?) of the Anglican burial service, unless his condemnation may be viewed as tantamount to excommunication, which I can hardly think to be the case, since many condemned persons receive the sacrament. I have also altered an incorrect expression which has been pointed out to me by both friends and foes. May God grant that the controversy which this sermon has commenced may lead to the advancement of His truth, and the enlightenment of many.)

SNOW

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a time of deep meditation and study for the students of the Bible, and many Christians draw nearer to the Lord during winter because they have more time for God.

The word snow is mentioned in the Bible 24 times. We want to see some of the ways the word snow is used in the Bible, and see if we can learn some important lessons from God's creation.

Snow Comes From Above

By observation we know that snow falls from the sky. (Read Ps. 147:15-16). Here we see that snow comes from the Lord. Not only does the Lord make the snow, but He sends it at the time He chooses. (Read Ps. 148:3-8, and Job 37:5-6). The Lord has power over the snow, as in all of His creation. We should be very careful not to complain about the snow, or the rain or the hot or the cold, because the weather is all sent by the Lord. When we complain about the weather, we are complaining against God.

What about afflictions, and deaths- are not these allowed or even sent of the Lord? How about in the spiritual realm? We have long dry spells when no one is saved, and Christians don't seem to grow. We have the storms of trials upon our churches and sometimes our love grows cold. Christians should never complain against God. Let's remember, God sends the snow and He hears whether we rejoice in it or complain about it.

Snow As a Hindrance

God uses snow to fight for His people (Read Job 38:22-23). Often times Israel was up against enemies much greater than they. And it seemed that when there was no hope of victory, then God Almighty would do some great thing to destroy the strongholds of the enemy and give His people a glorious victory.

And when God gives the victory, the people rejoice because they know that God is with them, and protects them and fights for them. I've seen this mighty power of God work in my life from time to time, and it just reassures me that God loves me and watches over me. God makes His people to know that no one can lay "anything to the charge of His elect", or

"separate them from the love of God", "for it is God that justifieth". That word justifieth goes a long way. Job says "He--- disappointeth the devices of the crafty, so that their hands cannot perform their enterprise". Yes, God justifieth. "He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong"; "They meet with darkness in the daytime, and grope in the noonday, as in the night". So God uses even the snow to fight for His people.

Snow Waters

God uses the snow to water His earth. (Read Isaiah 55:10-11). Here the Lord compares the rain and the snow from heaven with His Word. The rain causes things to grow, especially when the sun makes the ground real warm. It's the same way with God's children. When our hearts are made warm by the Son of God, and we drink in the water of the Word of God, then we too, like the plants, will grow and grow until you know what will happen? We will bear the fruit of the Holy Spirit of God. But we will never grow without the Son. We must have the Son of God in our hearts. And we won't grow without the Word. We must be where we can be watered. The water we need is not found anywhere in the world- it is a desert out there, but it can be found in local New Testament Baptist Churches.

Snow in the Winter

The Bible says that snow in the summer is out of place. (Read Pro. 26:1). Here, Solomon, the writer of Proverbs says that just like snow in summertime, is honor not proper for a fool. When we disobey God and rebel, we are not to be praised or honored, but rebuked as evil doers, and disciplined. We should not call evil good and good evil; we're to call evil evil and change our evil ways that we might be like He is! God is good! As a church we need to get back to following God. We follow God by obeying His Word. Sometimes we have snow in the summertime when we go contrary to God's Word, and others praise us for it. Let us rather obey God's Word and receive praise from Him instead.

Job tells us that the snow is deceitful. (Read Job 6:15-18). Snow may be here today and gone tomorrow, and so Job compares his friends to the snow. We are to be faithful friends. We should always speak truth to one another. Job's friends liked to twist the truth. Their stories sounded pretty convincing. I may not have known whether they were right about God's servant Job until the end when God told Job's friends "My wrath is kindled against thee, and against thy two friends for ye have not spoken of me the thing that is right, as my servant Job hath." We need to learn to let our yeahs be yeahs and our nays be nays, that we kindle not the Lord's wrath upon us. We need to be careful not to lie to one another or mistreat or abuse one another. What kind of a friend are we?

Snow Is Clean

Job tells us that snow is clean. (Read Job 9:30-31). Here, Job is warning against self righteousness. We might, as with snow water, make ourselves very clean. We might do good things and think ourselves to be very good people, but may God plunge us

into a mud puddle. No one is good or clean unless God by His Holy Spirit makes him that way. So we cannot brag about ourselves, but we brag about God and what He has done for us through His Son Jesus Christ.

Snow Is Cold

Snow is cold; it is a sign of winter. Solomon, in Proverbs, tells us about a virtuous woman and a good mother who is not afraid of winter because her family is well dressed (Read Pro. 31:21). She does not have to fear the dangers and hazards of life because she is prepared. As children of God we need to be prepared spiritually for the dangers of this spiritually cold world. And especially as a church we should dress ourselves with the warm doctrines of the Word of God. We should protect ourselves with the whole armor of God. May we do as Paul said and "put on Christ." When I think about this woman in Proverbs I think about the New Testament Church. Jesus compares His church to a woman. May the church that we belong to be like a virtuous woman. May her children call her blessed, and may her husband praise her. Remember: "Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised". May we prepare ourselves for winter. It is getting colder out all the time in this wicked world; may the fire in our churches not grow cold!

Snow is White

The whiteness of snow is compared to a couple of things in the Bible. First, the whiteness of snow is like death. There is a terrible disease that is called leprosy. Leprosy causes the skin to turn white, and eventually the loss of entire limbs and finally death (Read Numbers 12:10-12). Miriam became diseased with leprosy because she sinned against God, and against Moses her brother, who was God's preacher and leader. Sin is like leprosy. It causes death to all who are diseased with it. So is each and every one of us by nature for all have sinned and come short of the glory of God. We all by nature are dead in trespasses and in sins. Only God can cleanse from deadly diseases called sin.

Next, the whiteness of snow is compared to the sinner who has been cleansed by God, when he trusts in Jesus Christ (Read Isaiah 1:4-6, 18). I believe God is inviting lost sinners to come to Him for the cleansing of sin. The Bible says that after God cleanses us we are white as snow in His sight. In other words we are clean and pure. After that we are saved, sometimes we get dirty again with sin. When we do, we are troubled and burdened down to where we can not serve the Lord. We are not happy. But there is cleansing for Christians after they are saved if only we will confess our sins to God (Ps. 51:1-17). Here David pleads for cleansing and God heard his prayer. When is the last time that you've been washed of your sins?

Snow is Bright

The brightness of the snow is compared to the glory of the Lord, and to the righteousness of the saints. (Read Dan. 7:9, Mk 9:24, and Rev. 1:13-15). The Lord is great and mighty. He is Holy, and sits upon His throne in heaven (which is great and white). We are to fear Him, to praise Him, to worship Him, and humble ourselves before Him. His glory is very bright and will surely reveal,

and make manifest our worship.

Snow is Beautiful

Snow is white, it is bright and it is beautiful. It covers all the ugliness and filth and scars of the land. Jesus is beautiful, and with His beauty He covers up all our ugliness. (Read Rev. 1:5, Rev. 19:7-9). He clothes us with His righteousness, and we clothe ourselves with good works for His glory.

Snow Is a Blessing

Last of all, snow is a type of the blessings of the Lord (Read Jer. 18: 14-47). Shall the children of God forsake the blessings of Lebanon? Shall we forsake the blessings of the good, old paths? Shall He show us His back and not His face? Should we forsake holiness and righteousness? Should we forsake the Lord's house, His covenant, His Blood? Shall we be consumed of the Lord as God's people?

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Don't rob your church of God's blessings by harboring sin. Don't rob yourself of the joy of your salvation. God is reasonable, and He will make us whiter than snow.

If you are lost, then you are like the snow white leopard; dead in your trespasses and sins. The snow water of self righteousness will not make you clean in God's sight. Yes, but He sees your works as filthy rags. If you will repent and believe that Jesus died for your sins, was buried and rose again the third day for your justification, His blood will make you whiter than snow. Trust in the Lord today! Amen

PAUL

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come into this world, who will be completely controlled in every respect by the devil, then certainly we need to pause, and study, and reflect concerning the power of the devil.

Every once in a while when we preach on the subject of the devil, or say anything about the devil, somebody will jokingly say, "Well, the preacher was full of this subject." Beloved, I guess he was. I guess most all preachers are always full of their subject whenever they preach on the devil, and I guess we could say the same thing about every person who sits out in front of the preacher that he likewise is full of the devil.

May I remind you that there is a devil. He exerted a tremendous influence in the days of Judas Iscariot, so much so that Jesus referred to him as a devil.

Listen: "Jesus answered them. Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

I say, beloved, he has a tremendous potency and power to the extent that when the Anti-Christ comes into this world, he is going to be completely, fully, and entirely controlled by the devil. In view of these facts, I say it behooves us that we study what the

Bible says about the devil, that we might see how we can meet our ancient foe, even Satan himself.

I. Paul warns us that we are to be on the lookout for Satan. In Paul's first warning about the devil, he says: "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11).

Satan has some devices. He has some plans. He has some schemes. He has some shrewd wily ways whereby he carries on his work. Paul says that we are to be careful lest Satan should get an advantage of us.

You know what it is for a person to gain an advantage over another. I remember when I was a boy how we used to play various games, and we always thought it wasn't too wrong if you could get a little advantage a little edge, over the other fellow.

Well, the apostle Paul says that we ought to be careful lest the devil gets an advantage of us, as if to say that we are to be on the lookout so far as the devil is concerned. Paul continues this argument, for he says: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (I Tim 3:6).

In this third chapter of I Timothy, Paul is giving the qualifications not only of deacons but of preachers as well, and one of those qualifications is that a preacher isn't to start preaching who is just a novice. That means somebody who is just newly saved, or somebody who has just newly trusted the Lord Jesus Christ as his Saviour.

I have known of people being saved and baptized and ordained to the ministry before a revival meeting came to a close. Personally, I do not believe in it. I am thinking just now of a man, who to my knowledge was a good man and a good preacher for a great number of years, a man who formerly was a whiskey dealer. There isn't a doubt in my mind but that God saved him. He was baptized and ordained and was preaching before one revival meeting came to a close. Apparently, he was a good sound preacher for a considerable period of time. Then he turned Amillennial, and later he turned Campbellite. Beloved, I can't understand why he did.

I look at a situation like that, and I think of what Paul says - that we are not to ordain as a preacher one who is a novice, "...lest being lifted up with pride he fall into condemnation of the devil." Paul is saying that we are to be on the lookout for "old Splitfoot." I tell you, beloved, you ought to keep your eyes open everyday. You ought to be watching every step of the way lest the devil take an advantage of your life.

Paul continues this same argument, when he says: "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Eph. 4:26, 27).

Paul is saying that so far as we are concerned, we are to be angry all right, but we are not to sin. It is all right to be angry sometimes. I have often said that it is no sin to be angry with sin. Paul says that we are to be angry and not sin, and we are not to let the sun go down on our wrath. In other words, don't go to bed nursing a grudge. Be sure everything is set-

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PAUL

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tled before you retire for the night and be sure, you don't let the devil get a hold on your life

Beloved, I have read to you these three Scriptures II Corinthians 2:11, I Timothy 3:6, and Ephesians 4:26,27 in order to say this to you, we are warned to be on the lookout for the devil. Mark it down, he is going about in this world. The Bible says that he walks about as a roaring lion seeking whom he may devour. We are to be on the lookout for him. We are not to allow him to slip up on us. We are not to allow him to take us, not being on our guard. Paul is saying, "Watch out! You had better be on the lookout for Satan."

II. Paul says that Christians are to be armed against Satan.

We read: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

He is a wily old devil. He has mighty shrewd schemes and tricks that he carries around in his bag of schemes and tricks. Paul says that we are to be armed so that we will be able to stand against the wiles of the devil.

If you will read the balance of this sixth chapter of Ephesians, you will find that it is a mighty interesting armour that Paul describes. Naturally, it is not modern armour. Of course it is not the armour that you would use today, but Paul is describing the armour in the light of the generation in which he was living.

Paul talks about putting on a helmet. He talks about how we are to have on a breastplate. He says we are to have our feet shod specially. He says we are to have a shield to defend ourselves. He tells us that we are to have something that is offensive in our hand to fight with. What is all of this for? In order that we might be armed against Satan.

If you will notice, he says that we are to have our loins girt about with truth. What is truth, beloved? He is speaking of the volume of truth, the Bible and Paul says we are to have our loins girt about with it, for the loins are the vulnerable spot so far as the human body is concerned. What are we to use for armour? The truth the Word of God.

Paul says we are to have on the breastplate of righteousness which is Christ' imputed righteousness. He tells us that our feet are to be shod with the preparation of the gospel of peace. He says we are to have the shield of faith. That is the moveable part of the armour. If the Devil attacks high, raise your faith high, or you can move your faith from place to place in order to ward off the attacks of the devil.

Then he says that we are to have on our heads the helmet of salvation and in our hands we are to have the sword of the spirit, which is the Word of God. Beloved, you can't fight the devil without the Book. That is why I preach the Book. That is why I try to give you the Book. That is why it is that when you come to the services I preach. You don't come expecting to be entertained, but you come expecting to learn something about the Book. I tell you, beloved, it is our offensive weapon. The only way you can match your wits with the devil is by knowing the Word of God.

I go back to that time when the

devil came with those three temptations to Jesus in the wilderness. He said to Jesus, "Are you hungry? Then just turn these stones into bread. You are God." Jesus said, "...It is written, man shall not live by bread alone...". What did He quote? He quoted a verse from the Old Testament.

The devil said, "Let's get upon top of this temple and jump off. I'll quote Scripture to you, 'It is written that God will give His angels charge over thee to bear thee up lest thou dash thy foot against a stone.'" Jesus said, "Yes, and I'll quote another Scripture to you. It is also written that **"...Thou shalt not tempt the Lord thy God."**

That is what the Holy Roller does when he takes up a snake and holds it in his hand and lets it curl around his neck. He is tempting God, challenging God to take care of him, making a display of himself. The devil said, "Make a display. Cast yourself down from this temple for God has already promised to take care of you."

Beloved, God has given that promise, but He didn't give that promise to a man who would presumptuously demand that God take care of him. What did Jesus do? He quoted Scripture to him.

Then the devil said, I know you came into this world to gain possession of it, and I can tell you the easy route. I can tell you the easy way for possession. Just fall down before me, and worship me, and I'll give you all the kingdoms of the world, and he made them pass in panorama view before the Lord Jesus Christ, so that the Son of God saw every kingdom of the world that should be unto the coming of the Son of God back to this world a second time. Then Jesus said,

"...Thou shalt worship the Lord thy God, and Him only shalt thou serve." He then quoted another Scripture.

I want to tell you, beloved, the only way that you can be a match for the devil and the only way that you can win over the devil is to be armed with the Word of God like Jesus Christ was. Paul says, Take **"the sword of the Spirit which is the Word of God."** I say to you, we are to be armed against Satan. Jokes won't arm you. Deathbed stories about grandma or about some hound dog that was loyal to his master won't arm you. I say to you, when you get your soul saturated, with the Word of God, you have the sword of the spirit at your command. You are armed to meet Satan.

III. Paul tells us that the devil is a great trapper.

I wonder if any of you older folk ever did any trapping when you were boys. I wonder if any of you boys are trappers today. Well, if you are not, you have missed a lot in life. I often say that the boy who grows up in town and never lived on a farm, and never matched his wits with some of the animals out in the woods; that boy has missed a lot.

I can remember when I was a boy how I had a trap line that I ran every morning before I went to school. Come rain, come snow, come sleet, come hail, it made no difference. Many and many a morning I have gone out on my trap line and have gotten a polecat or an opossum or I got some other fur-bearing animal that I took time to skin before I went to school that morning. I went to school happy because I had caught something in the trap the night before.

I had matched my wits with a wild animal and I had won, and by winning, I had some money that I had earned thereby.

Beloved, the devil is a great trapper. He sets snares.

Listen: "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:26).

Yes, he is a great hand at snaring. He can set his snare so artfully and so carefully that you just step into it before you know it.

I read the funny papers. There is not much fun about them, but nevertheless I like the funny papers. And do you know the part I like best? You will think I am in my second childhood when I tell you that I like Uncle Remus' stories of Br'er Rabbit. You know, I am always interested in how Br'er Fox and Br'er Rabbit are going to get along. I wonder what is going to happen to them.

It is interesting to see how they dig holes in the ground and how they spread a rope around and hang one or the other up in the air. Beloved, I tell you, that is exactly what the devil does. I look at Br'er Rabbit sometimes how he hangs Br'er Fox up by the heels, and I say, "Boy, the devil has had me in that shape a lot of times." I look at Br'er Fox with that look he gets in his eye when he is hanging by his heels, and I say, "Boy, I feel sorry for you because I have been in the same shape. The devil has had me in his snare lots of times just like Br'er Rabbit has you now."

I ask you, does the devil ever set any snares for you? He is quite a trapper. Oh, my, how he does try to snare us! How he does try to trap us! How he tries to work on us in every respect! He works on our flesh. He works on our minds. He works on us in every way. He does everything he can to trap and snare the people of God. Paul tells us of this so we can be warned concerning Satan.

IV. Paul Tells Us That Satan Sidetracks Christians.

We read: **"For some are already turned aside after Satan"** (I Tim. 5:15).

I used to live along side the railroad tracks in my hometown of Walton, Ky. The Southern Railway had two lines; one line going from Cincinnati to Lexington, the other, on the other side, coming from Lexington to Cincinnati. These were both main lines. Trains didn't have to take a siding. The only thing that had to take siding was a freight; it had to take siding for a passenger train. However two trains couldn't meet because one train was on the main line going south and the other train was on the main line going north.

Through the years, as I have thought about those two lines, it has reminded me that the devil does his best to sidetrack God's people. I think God wants His people to stand up for Him in every respect but the devil will try to get you off on a sidetrack so that you will not do it. If you are not careful the devil will even use your business and let it come between you and your God. If you are not careful the devil will take the most innocent little amusement and let it be the means of sidetracking you in your Christian service.

I have a television set in my home. I don't watch it much. I think those who live in my home would bear me record that I don't watch television but very, very little. I'll say this, though,

beloved, I think in the majority of Christian homes television has sidetracked the service of the Lord Jesus Christ to the extent that the Word of God is virtually forgotten and virtually goes unread. It is so easy to get on a sidetrack. It is so easy to allow some little innocent amusement or recreation to get us sidetracked. Most people think the preacher is just down on amusement. That isn't so, beloved, I like a good time just as well as any of you. I just want to be sure we don't get off the "main line."

I often think of the fellow going to his hanging. His wife said, "Can I bring the children to the hanging?" He said, "Naw." She said, "That is just like you; you never did want the little things to have any fun."

I think, beloved, that most people think that about the preacher. They think he is a "flat tire," that he just doesn't want the children to have any fun, or he doesn't want anybody to have a smile, or he doesn't want anybody to have a good time at all. I tell you, beloved, I like a good time as well as the balance of you. If it hadn't been for a spirit of humor, humanly speaking, I would have "cracked up" a long time ago. I say to you, though I like a good time like you, I want to be careful, and you want to be careful lest the devil takes some little innocent thing and gets us off on a sidetrack, so that we lose out in the service of the Lord Jesus Christ.

V. The Devil Hindered The Apostle Paul.

We read how the devil actually hindered the ministry of the Apostle Paul. Listen: **"Wherefore we would have come to you, even I Paul, once and again; but Satan hindered us"** (I Thess. 2:18).

Paul said, You folk of Thessalonica meant much to me. I wanted to come to you that I might minister to you, but Satan hindered us.

Beloved, I think the devil is mighty good at that. I think he is about the best hand at hindering the cause of Christ that could be found. I think he is about the best hand there is when it comes to hindering you and me from doing our Christian duty. Just as Paul wanted to go to Thessalonica and wasn't able to do so because the devil hindered him, so you and I have desired to do something in the service of our Lord, but the devil has hindered us. He put something in the way to hinder us from doing so.

I remember several years ago when I got up one morning that I said I was going to spend the day reading my Bible and praying - that I wasn't going to do a thing that day but read my Bible and pray; but before I got my breakfast, I was called out, and that night at 10 o'clock I got back home. It was from one burden to another all day long, and I never got to read my Bible or pray that day as I had planned.

You know, beloved, the devil is awfully good at keeping you doing good things. I wasn't doing the best thing. I had in mind that day to do the best thing. I had in mind that day to do the best thing I could do - read my Bible and pray. I think I did a lot of good that day. I think I did a lot so far as helping other people. Though I was doing good things, I wasn't doing the best thing. How the devil does hinder us in our Christian service!

Do you suppose he hinders you any? Do you suppose he throws

up any roadblock in your pathway? Do you suppose he hinders you any in regard to your service? Oh, yes, we are all the same, beloved. The devil hinders God's children.

VI. Paul Tells Us That Opposition To God's Work Comes From Satan.

All the opposition that we have in the work of the Lord comes from the devil. Listen: **"...O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"** (Acts 13:10).

Paul was starting on his first missionary journey. The Word of God says that when he came to the isle of Paphos, there was a false prophet there. He got to the first stop in his missionary work and there stood opposition, a false prophet. When Paul stood up against this false prophet, he said to him, you are an enemy of all righteousness. You are a child of the devil: As if to say that the opposition to God's work that he had encountered in this first stop on his first missionary journey was an opposition that came from the devil himself.

I want to tell you, beloved, every bit of opposition that you and I have ever had as individuals or as a church hasn't come from individuals as such; but it has come from the devil working through individuals. I think how the devil is definitely opposed to independent churches. Personally, I don't think the devil cares much about these Convention churches. I'll be perfectly frank with you, I don't think the devil is worried very much about them, for the majority of them don't preach enough truth to disrupt much of Satan's work. He certainly hates independent churches, and he'll do everything he can to cause trouble. He'll do everything he can, and beloved, he has done it. I look backward across our several years of brief history as a church, and I think of the opposition we have had, as yet that opposition hasn't come from individuals except as those individuals were devil-inspired, just like this false prophet was devil-inspired that Paul spoke to on the isle of Paphos.

Now, beloved, when you go out from this place and opposition arises to the cause of Christ which we represent, just remember this, the individual that is causing the opposition is only Satan-inspired.

VII. Paul Tells Us That Satan Works Hard On A Christian's Flesh

We read: **"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure"** (II Cor. 12:7).

Paul had a thorn in the flesh. What was it? I don't know. I think God purposely saw fit not to tell us what that thorn was, for one reason. Suppose God had said that the thorn in the flesh was bad eyesight. Then every individual that had bad eyesight would say, "I have Paul's thorn." Or maybe that thorn in the flesh was bad hearing. Then every individual that cupped

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PAUL

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his ear with his hand to listen would say, "I have Paul's thorn in the flesh." As it is, God didn't see fit to tell us what that thorn was, so that regardless of what your problem is, you can't say you have Paul's thorn in the flesh. It covers your flesh, my flesh, the flesh of all of God's people. Any problem that you have is a thorn in the flesh. Where did it come from? Paul said, "God gave me a lot of revelations. It could be as a result of those revelations I would have thought myself superior to everybody else, but I got a thorn in the flesh, which was a messenger from Satan." He tells us how he went to the Lord three times and asked Him to take that thorn away, but every time He said, "No." Paul said, "I have gotten to the place that I like my thorn. I have gotten to the place that I take pleasure in my infirmities in order that the power of Christ might rest upon me, but I want you Christians at Corinth to know that this thorn in my flesh is purely a messenger of Satan."

I tell you, beloved, the devil has put many a thorn in you, and me, down through the years. I won't say what your thorn is; I don't know, but I know one thing, the devil surely likes to work on our flesh. There's many and many a child of God today who has a thorn in his flesh that the devil is just twisting and gouging him with. However, we need to remember one thing, the same God that gave grace to the Apostle Paul is the God who can give grace to us today.

VIII. Paul Tells Us That Satan Has His Preachers

Notice, the devil has his preachers: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

Paul tells us that the devil is an angel of light, for he makes things look so pretty.

Did you ever see the devil that is pictured in papers, the devil that has horns, hooves, pitchforks, and belches fire and smoke, and walks around with cloven feet? Did you ever see that devil? No, no; that kind of devil would never tempt you at all. You would run from him. But I'll tell you the kind of devil that really brings the temptation. It is the kind when the devil is transformed as an angel of light - the most beautiful thing in the world. Paul says that the devil is an angel of light and his ministers are also the same.

Notice, the devil has his ministers. Can it be possible that some people today that stand in the pulpit are not God's men, but the devil's men? Can it be possible that some individuals have been called by the devil, ordained by the devil, set in the ministry by the devil, and are prompted by the devil? Can it be possible that the devil can be controlling some pulpits and some churches through

the man that stands in the pulpit? I think that is exactly what this teaches. He says that they are false apostles, that is, they haven't been called of God. He says that they are deceitful workers. He says that they have transformed themselves into, or like unto, the apostles of Christ. They haven't been called of God, but they have called themselves into the ministry. He says that they are ministers of righteousness. They head up all the movements for righteousness. They head up all the movements that have to do with the good of humanity, but they are ignorant of the grace of God. Paul says the devil has his preachers, and I am persuaded to believe that he has many of them today. I think the devil has a whole lot more preachers than God has.

Let's look at it this way: Here is a man that doesn't preach the Bible. He makes no pretense of doing so. In fact, everything he preaches is virtually contrary to the Bible. Now do you say that God called that man? Do you say that that man is God's man? Would you say that man is a servant of the Lord? It couldn't be so, beloved; God is not going to write the Bible to teach one thing and then call a man to preach something else. The man who preaches contrary to the Bible couldn't be God's man. He has to be the devil's man because God wouldn't write a Bible to teach one message, and call a man to preach another message. Yes, beloved, the devil has his preachers.

IX. Paul Tells Us That Satan Blinds Sinners To The Gospel.

Sinner friend, do you see the truth that Jesus Christ died for your sins and on the cross of Calvary, as He bled and suffered; He was there paying for your sins? Have you seen the blessed truth that sin has to be paid for; either you have to go to hell to pay for it, or somebody else had to pay for it? At any rate, it has to be paid for. Do you see the truth that one day God sent Jesus Christ to the cross, and there He paid in full your sin debt? Do you know why you haven't seen it? Because the devil has blinded you so that you cannot see. Listen: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

Notice, Satan had blinded the eyes of individuals lest the light of the gospel of Jesus Christ should shine in unto them. That is what he does. He blinds the eyes of sinners.

Several years ago I saw the scaffold where the last man in Kentucky was hanged. They had a cap they put over his face, so that when the trap was sprung he didn't know exactly when he was going to die. When the trap was sprung that sent his soul into eternity, that cap kept him from knowing when it took place. It was called the Death Cap. His eyes were blinded. As I stood and looked at that place where that man hung, and as I looked at that cap that went over his head I thought that is exactly what the devil has done to every unsaved person in this world. He has a death cap right over a man's eyes so that he can't see the gospel of Jesus Christ.

Beloved, the gospel is the greatest thing in this world to me. I revel in the fact that my God, before the foundation of the world, planned my salvation, and that my

God sent Jesus Christ into this world to die for our sins. It thrills my heart to think that God before the foundation of the world would have thought of me, and would have given His Son to die for my sins, and I rejoice truly because of what He has done in my behalf. I stand here and tell you how Jesus died to pay our sin debt, to save us from hell, yet unsaved folk will get a long breath as if to say, "Well, I wonder when he is going to get through," and the unsaved man will look off into the distance and get that faraway look in his eyes. He'll look at his watch, and he will do everything except listen to the gospel. Why is it that it means so much to me and yet means nothing to you. I'll tell you why. The devil has you blinded, sinner friend, and he doesn't want the light of the glorious gospel of Jesus Christ to shine unto you. He has you blinded so you cannot see.

CONCLUSION

Some of these days Satan, the old devil, our ancient adversary, is going to be completely defeated. Listen: "And the God of peace shall bruise Satan under your feet shortly..." (Rom. 16:20).

I don't know when it is coming, but Paul says that it is going to be shortly. Two thousand years have passed by and it hasn't happened yet, but remember, with God a thousand years is a day, and a day is a thousand years, so it has scarcely two days since Paul said that the God of peace was going to bruise the devil.

I am looking forward to that glorious day. I know we have the devil in this world to contend with. I know the same devil that upset Paul, that gouged him with the thorn, that same devil that tried to trap him, that same devil that used his devices on Paul, that same devil who in a wily way did his best to sidetrack him -- I know that that same devil is working today. But I thank God through the gospel of Jesus Christ I am saved, and some of these days we are going to be victorious.

Are you saved? Have you seen the gospel? Have you seen the truth that Jesus Christ died for your sins? If you have, thank God for it. If you have seen it, then you ought to be baptized and you ought to be a member of the church.

May God bless you!

CHRISTMAS

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"Wow! You are a nut," you may say.

OK, maybe so, but if you have been quacky enough to read this far, you might as well read a little further.

Now, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obligation to friends, family, and relatives to buy gifts. Why, some even think they are under obligation to God to buy these persons gifts.

Why? Well, they think that since the Magi brought gifts to Christ after His birth, they ought to give presents, too. But the monkey-wrench in this situation is that the Magi gave their gifts to Christ, not to each other! (Matt. 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of observing a person's birthday by giving gifts to someone else? Wonder what Christ thinks about that? What would you think if somebody did you

that way on your birthday?

Another thing:

3. Don't buy a Christmas tree or decorations, and don't play "Santa Claus."

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, friend, there's not much difference between the spelling of Santa and Satan, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (John 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36).

Now, at the judgment, you're going to look mighty stupid when you try to tell God what you would like to tell me about playing Santa Claus.

Incidentally, about that Christmas tree, here's a passage you might like to read:

"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." (Jeremiah 10:2-4).

Now, that's what God said about something similar to our modern Christmas tree. Did you know that the modern tree is just a continuation of the practices of the heathen? That's right, and God said, "Learn not the way of the heathen."

Now, I have told you how to save all the money that you would waste at Christmas. I have given you the best reasons in the world - Bible reasons -- why you should save your money.

Christian, let me beg you not to disgrace your Christ by participating in the heathenish Christmas. Don't burden yourself with the things of the world. You are under no obligation to observe Christmas -- not, not to anyone. However, you are under obligation to God to renounce such unscriptural, heathenish customs. Take your stand for Him! Only headaches, heartaches, nightmares, burdens -- both physical, spiritual, and financial -- are in store for the disobedient.

In closing, think upon this:

"For ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

Five Facts About "Christmas"

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, or the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to

overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries A.D. that any professing Christians observed "Christmas;" and then it was opposed by all the sound churches. Chrysostom wrote in the year 380 A.D. -- "It is not yet ten years since this day was made known to us" (Vol. II, page 352. Monitum in Hom. de Natal. Christi).

God Says:

"But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

"Learn not the way of the heathen" (Jeremiah 10:2).

This can be ordered as a tract from our book store.

ACTS

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scribed that which was to befall the nation of Israel (Amos 9:8-10). They were to be scattered among the nations and their city and temple destroyed but "after this I will return and will build again the tabernacle of David ..."

James, by the influence of God the Spirit, understood that God, for a period of time, would visit the Gentiles to take out of them a people to honor Him. God, after the "fulness of the Gentiles" had been realized would restore Israel. God would then bestow permanent blessings upon His people Israel (Amos 9:13-15).

We are to see that James, in the few words that he said, covered in full, God's program for Israel and for the Gentiles. James, of course, was speaking under the influence of God the Spirit.

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:17).

The reference to "residue of men" is a reference to those who are not Jews. The fact that James adds "and all the Gentiles" seems to distinguish between those who are the residue and those who are Gentiles. It appears, however, that the "residue" and "all the Gentiles" are one and the same. Perhaps the "residue" referred to those at that time while "all the Gentiles" was a prophecy which included you and me.

James points out that it was the "Lord, who doeth all these things." They, therefore, in their conference, were not to question or try to change that which their Lord had done. He, in fact, had proven that He had done it by sending the Holy Spirit to the Gentiles and by signs and wonders which He, by way of Paul and Barnabas, had showered upon the Gentiles.

James, by saying, "upon whom my name is called," elevated the elect Gentiles to the children of God; children of God who were joint heirs with Jesus Christ. They were the sheep of His pasture; or as Jesus said, "Other sheep I have which are not of this fold. Them also I must bring."

"Known unto God are all His works from the beginning of the world." (Acts 15:18).

James, by this statement shows that what was occurring

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relative to the Gentiles, was a part of God's eternal plan. It therefore was not something for them to trifle with or question. It was not something which God had written in the sand, but it had been written in stone; and nothing or no one could change it. Theirs was to say, "Yes, Lord," and then proceed to honor His will on the matter.

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." (Acts 15:19).

It appears from Galatians 2:3 that Titus, who was a Greek, was listening to what James had to say. James, then, had among others, Titus in mind when he said, "My sentence is, that we trouble them not," that is, not compel them to be circumcised or keep the law of Moses.

"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts 15:20).

The abstinence which is here set forth was not intended as a means in regeneration, or salvation from hell. It was intended as a means for the believer to be separated from the world, or not

"conformed to the world." Believers are to walk in such a manner so that none will mistake them with conforming to the world. The "pollutions of idols," no doubt, refers to meats that had been offered to idols. Paul, in I Corinthians chapter 8, informs us that there is nothing morally wrong with eating meats offered to idols. It, however, is the impression that one would leave with others. It, in fact, makes it appear that we condone the practice. It is therefore better to stay completely away from the entire program lest it appear that we have given our blessings. The same applies to us today relative to any evil practice or establishment.

The believing Gentiles were also admonished to abstain from "fornication." The Pharisees had said that the Gentiles should keep the law in order to be saved. It was to this teaching that Peter, Paul, Barnabas, and James disagreed. This fact raises the question regarding why the Gentiles were asked to keep the moral law relative to fornication. The other parts of the letter to the Gentiles relate to the ceremonial law, but fornication relates to the moral law. The answer seems to point to the sacrifice made by prostitutes to the heathen gods. The believing Gentiles, in other words, were not only to abstain from meats offered to idols, but they were to stay clear of the

prostitutes who gave their bodies in behalf of the heathen gods. This, in fact, was a very common practice.

The believing Gentiles were also admonished to abstain from "things strangled." Strangled things related to animals and birds which were killed without their blood being shed. They, by eating strangled things, were eating blood; and such was positively forbidden by the Jewish law (Leviticus 17:13).

The believing Gentiles were also asked to abstain from "blood." The life of the flesh is in the blood (Leviticus 17:11,14). God had put out a strict order to the Jews that no blood was to be eaten by them. The Gentiles, on the other hand, often drank blood at their sacrificial ceremonies. It, in fact, was a common practice. They would also drink it when making covenants or compacts. We are to understand, then, that the things the Gentiles were advised to abstain from were things that God required even before He gave the law to Moses. The application of the same therefore is still in effect today.

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." (Acts 15:21).

The statement "them that preach him" has the implication of worship. This, however, is not what is implied. The meaning relates to that which Moses wrote on the matter at hand. It relates to the fact that the law of Moses prohibited those things that are set forth in the previous Scripture. All the Jews knew what was taught on this matter, since it was read in the synagogues "every sabbath-day." It was proper therefore that the Gentile converts follow after the same practice regarding the matter at hand, as did the Jews. We, today, will also find it to be wise to **"abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."**

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." (Acts 15:22).

The matter of whether or not the Gentiles had to be circumcised and keep the law of Moses in order to be saved, was resolved to the satisfaction of all concerned. They had concluded that the Gentiles at Antioch, through faith in Jesus Christ, were on an equal plain with themselves. It therefore "pleased" the apostles, elders, and the entire church to send chosen representatives to Antioch--chosen representatives who would personally convey the decision of the church at Jerusalem. The church at Jerusalem, by sending chosen men to Antioch, were, in essence, giving the church at Antioch a warm hand of fellowship. The letter would have conveyed the will of the church, but the chosen men would show how great they considered the church to be. They would show that the doubts which had been raised were no longer a problem. They could say without any reservations that "We are all one in Christ Jesus."

It is important to note that the

"whole church" was involved in the decision-making process. Suggestions were made to members of the church; but the whole church, since they were the body of Christ, had to make the final decision. It required the will of the entire body.

Judas, who was surnamed "Barsabas," was one of those chosen to go to Antioch. It appears that he is the same person referred to in Acts 1:23 where he was considered as one of those to replace Judas as an apostle.

Silas was another one chosen by the church to go to Antioch. You will recall that later on he became the travelling companion of Paul (verse 40). We, in fact, will read much about Paul and Silas. Keep in mind as we read more about Silas that he was considered as one of the "chief men among the brethren." He, in other words, was one who had experience, influence, knowledge, and wisdom. God the Spirit had used Silas in a very special way.

"And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." (Acts 15:23).

Peter, in Acts Chapter 10, had seen in a vision a "great sheet" or "as it had been a great sheet ... let down to the earth." That which was in the sheet represented the Gentiles which he was to accept. They had previously been considered "common" or "unclean," but the blood of Jesus made the Jews and Gentiles all one.

The Scripture before us shows that the entire church, by way of their letter to the Gentiles in Antioch, Syria, and Cilicia, were in complete agreement with Peter. All agreed that the barrier between the Jews and Gentiles had been removed by the Lord Jesus Christ. The "letters" acted as a right hand of fellowship from the church at Jerusalem to the believing Gentiles.

"Foreasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." (Acts 15:24).

The church in Jerusalem, by this Scripture, shows that they had not considered the Gentiles to be "common" or "unclean." Peter, according to Acts 11:18, had convinced them relative to God's will for the Gentiles. Those, therefore, who went out from the church and troubled the Gentiles, were not speaking for the entire church. This splinter group was "subverting the souls" of the Gentiles; or, as the word means in Greek, they were disturbing the Gentiles or unsettling their minds. Their doctrine, in fact, had produced anxiety, disturbance, distress, and confusion. God, on the other hand, is not the author of confusion.

The message to the Gentiles was that they had given "no such commandment." They, in other words, had not authorized them to teach that which they had been teaching.

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." (Acts 15:25).

The previous group, who had been spreading heresy, were not men chosen by the assembly. Those, however, who were being sent out to clarify the matter, were men "chosen" by the church. They had been authorized to speak for the church. The church, in fact, had made their decision after being assembled "with one accord," or in complete agreement on the matter.

Paul and Barnabas had been witnessing to the Gentiles that which the church at Jerusalem taught. This fact was confirmed by the fact that the church referred to them as **"our beloved Barnabas and Paul."**

"Men that have hazarded their lives for the name of our Lord Jesus Christ." (Acts 15:26).

Paul and Barnabas had earned the respect and love of the church by that which they taught and by the faithfulness in which they taught. They, in fact, considered the truth to be more important than their own lives. Paul, in fact, in another place, said, **"I count not my life dear unto myself."** We, as Americans, love the name "America." Multitudes have died for this name. A greater name is that of the "Lord Jesus Christ." It was for this name that Paul and Barnabas "hazarded their lives."

"We have sent therefore Judas and Silas, who shall also tell you the same things by mouth." (Acts 15:27).

A letter from a friend is one thing, but a visit from a friend is quite another thing. Letters, post cards, telephone calls, etc., can never take the place of an actual visit. Companies, for example, have found that a visit from a company representative is much more effective and lasting than any other means of communication. Judas and Silas therefore were welcomed visitors from the church at Jerusalem. I'm sure that they made a lasting impression upon the church at Antioch.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:28,29).

The church at Jerusalem was very much aware of the presence of God the Holy Spirit. They spoke of His presence as they spoke of the presence of each other. The Scripture before us, in fact, states, **"For it seemed good to the Holy Spirit and to us ..."** We, today, would do well if we were as aware of the Spirit's presence as they were. It is true that the Spirit manifested Himself by way of miracles to the early church and thus made it more obvious that He was in their presence. We, however, through faith in God's promise of Him, are to be aware of His continual presence. We are to rely on Him to teach us, influence us, encourage us, save the lost, etc. May we always seek to be instruments in His hands.

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XMAS

Twenty-fifth of December, another year trod,
And the world once again is serving its "god";
But alas, for God's children are joining in too, Forgive them, dear Lord,
They know not what they do!

How well I remember and surely realize,
I, too, was in bondage 'til You opened my eyes;
Thank You, precious Lord, for setting me free,
From this thing called Xmas, real idolatry!

Oh, I remember how hard it was to break,
The tradition of men, and finally forsake;
This heathen holiday, even though I'd heard,
That it was pagan, forbidden in God's Word.

No time to read my Bible, to praise Your name, or pray,
Too busy getting ready for that "most important" day;
No thought of your second coming, though You bade me watch and wait,
For I must keep Your "birthday", though You gave me not the date.

No harm, thought I, to decorate and have a Xmas tree,
To gather 'round and gifts exchange with friends and family;
If I don't they'll think me narrow, and may even call me "Scrooge",
It's not like I would celebrate with revelry and booze.

And thus, deceiving self, went I from year to year,
'Til one day, Lord, Your still, small voice came through quite clear,
Come out and be ye separate, touch not the unclean thing,
Be not yoked with unbelievers, this message You did bring.

Then I started studying to find out the reason why,
Xmas is an abomination to my God on high;
And to my great amazement, this is what I found,
That I was an idolater on very dangerous ground.

For Xmas, with all its customs can be traced to ancient Rome,
'Twas there that the Catholic church adopted as it's own;
Astarte, queen of heaven, and Tammuz, her son,
Originating with Nimrod and ancient Babylon.

The story of Tammuz, the sun god, and his resurrection,
How strange that it should parallel the life of God, the Son!
How very sly of Satan to take these gods, these very same,
And deceive the people of the world by changing their names.

Thus we see the great deceiver up to his greatest tricks,
Changing their names to Mary and Jesus, oh, how very slick!
How easy to take fast day with its revelry, and disgrace,
And change its name to Xmas for the Christians to embrace.

So when they say put Christ back in Xmas, I just stand and stare,
You never could put Him back, for He was never there!
My God is a jealous God, He will never suffer loss,
Nor share His glory with another, not even Santa Claus!

Kathryn Parrish, Courtland, Va.

STUDIES IN PHILIPPIANS 3:2-8

by C. T. Everman

"Beware of dogs, beware of evil workers, beware of the concision" (Phil. 3:2).

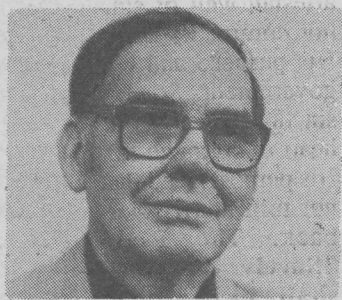
The apostle Paul has warned the church at Philippi against false teachers, but now he warns them again. He tells them to watch out for the "dogs". Be on the alert for "evil workers". Be on guard against "the concision". To whom is he referring? We find the answer to that question in Acts 15:1 where it is told, "AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved". We must remember that, at first only Jews were members of the first church, but when Gentiles were being saved and added to the church, some of the Jews believed that the Gentiles must keep the rites of the Jews in order to be saved. That is, they must become Jewish proselytes. This question was settled in the council which was held in the Jerusalem Church by the apostles and elders when it was determined that only faith in Christ could save the Gentile as well as the Jew, "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9). But this did not convince those whom we call "Judaizers". They continued to follow Paul wherever he traveled, and tried to install their false teaching in the churches as fast as he founded them.

These false teachers are the ones whom Paul called "dogs" because they are like stray dogs, they had snapped at Paul's heels and followed him every step of the way, barking out their false doctrine. They were giving out a dangerous teaching. They are called "evil workers", because they were teaching that the sinner must perform "good works" in addition to faith in Christ in order to be saved. The Scripture makes it very plain that there are no works that the sinner can perform to save or help save himself, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5,6). There is only one "good work" that saves a lost sinner and that work was the work which Christ completed as He hung there on Calvary's cross. The "finished work" is the only work involved in salvation. Any "good work" performed by the sinner in order to be saved is really an "evil work", therefore, anyone who teaches works for salvation is an "evil worker", for that one is teaching a false way, an evil way, of salvation. This is just as true today as it was when Paul wrote this letter. Any one who teaches works, any works, for salvation is an "evil worker".

These false teachers are not only "dogs", and "evil workers", but Paul also calls them "the

concision". The word "concision" is a mutilation of the word "circumcision". What Paul is saying is that these have mutilated or cut up the rite of circumcision. They were making it a means of salvation, for which it was never intended. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, preach be on them, and mercy, and upon the Israel of God" (Gal. 6:15, 16).

Today, we have certain ones who have done to baptism and the Lord's Supper what the Judaizers of Paul's day did to cir-



cumcision. They have made them the means of salvation. Any ordinance, any work on the part of man, that is substituted for faith or added to faith in Christ is merely a mutilation. Just as circumcision had its place in the law of Moses, baptism and the Lord's Supper have their place in the church today, but it is not for salvation.

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

In contrast with these false teachers who make the rites of the law essential to salvation, who boast of their keeping of the law of Moses, Paul now describes those who trust in Christ alone for salvation. "For we are the circumcision", we are the ones who are the true Israelites, "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29). The true Christian worships God in the Spirit. He does not depend upon his own good works, but is led by the Spirit. The true Christian rejoices in Christ Jesus. He realizes that although there was nothing he could do, yet Christ Jesus did it all, and upon that which Christ did he has placed his faith. The true Christian has no confidence in the flesh, that is in his old nature. The word "flesh" denotes all that man is and does apart from the Spirit of God. It includes all in which Paul once trusted. His birth as a Jew, his obedience to the law. In the following verses he lists all the things in which he had confidence, but after he met Jesus Christ, he came to see there was nothing in which to put his confidence except the shed blood of Christ.

"Though I might also have confidence in the flesh. If any other man thinketh that he hath

whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, and as touching the law, Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ" (Phil. 3:4-7).

Paul is giving his own personal example in order to warn against these false teachers, who had followed him from place to place in all his missionary journeys. These taught that in addition to faith in Christ the believer must also submit to the rites of the law in order to be saved. Paul had always insisted that Christians are not to place any confidence in the flesh, the observance of the law for salvation. He now gives himself as an example. Before he met Jesus Christ on the Damascus road he had been depending upon all things which these Judaizers were teaching. But when he came to know Christ he realized that all that he was and all that he was doing was of no value as far as salvation was concerned.

"If any man thinketh that he hath whereof he might trust in the flesh, I more:..." Paul was saying, if any man could depend upon the flesh, who he was, and what he has done, he is that man. These false teachers may boast of their heritage and how they had kept the rites of the law, but Paul is saying, "I know all about this, I have been there and it is worth nothing as far as salvation is concerned." He was born a Jew, "circumcised the eighth day". This rite was performed only upon babies who were Jews by birth. Paul was not a proselyte to the Jewish religion, but he was a Jew by birth.

He was "...of stock of Israel", that means he was a direct descendant of Jacob. It is interesting to note that he did not trace his ancestry back to Abraham or to Isaac, but to Jacob, whom God had designated as "Israel", the one who had prevailed with God (Gen. 32:28). The Ishmaelites as well as the Edomites were also descendants of Abraham. Only the Jew could claim to be a descendant of Jacob. Not only was Paul of the stock of Israel, but he also was, "of the tribe of Benjamin". This was something of which to be proud. Benjamin, along with Joseph, were Jacob's favorite sons. Their mother was Rachel, the wife whom Jacob loved. Saul, Israel's first king came from the tribe of Benjamin. It was this tribe that remained faithful to David during the rebellion of Absalom. As to Paul's heritage, he had much of which to be proud.

Next he states he was "...a Hebrew of the Hebrews", that is he was a full blooded Hebrew, both his father and mother were Hebrews. The word "Hebrew" was used of the Jews in contrast with other people. Paul was a Hebrew born of Hebrew parents. After listing all the advantages he had obtained by birth, Paul now listed what he was and what he had done, "as touching the law, a Pharisee". Of all the Jews, the party of the Pharisees were the most faithful to the law of

Moses. While many of the Pharisees were hypocrites, yet there were those who were very loyal in their devotion to the law. Paul was one who was very devoted to the law in the most strict sense.

"Concerning zeal, persecuting the church". Paul, in his zeal for the defense of the law in which he was depending, he did his very best to stamp out Christianity. He had consented unto Stephen's death. He "Made havoc of the church, entering into every man's house and haling men and women committed them to prison" (Acts 8:3). As a Pharisee, he was most zealous. In his zeal, he had shown the same cruel spirit as these false teachers that were now causing trouble in the churches. Paul's claim as, "touching the righteousness, which is in the law, blameless", was on the basis of man's standard, not God's. No man could be blameless in God's sight. As judged by man's standard, Paul once regarded himself as righteous, but he found out that it was not the righteousness of God. As he said of the righteousness of his fellow Israelites, "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2,3). This was Paul's condition before he met the Saviour.

After telling of his inherited advantages and of his achievements in his zeal for the observance of the law he states, "But what things were gain to me, those I counted loss for Christ". "What things were gain", includes all which he had listed, his inherited advantage, his own righteousness, his zeal for the law, all that he had depended upon for salvation counted for nothing when he came to Christ. In fact they were "loss", they were less than nothing. They had caused him to build on a false foundation. Paul found out that, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). What Paul is saying here is that what he is and what he has done is loss as far as salvation is concerned. He is not saying that which is loss in relation to salvation is of no good whatsoever. Those things to which he refers are good in their place, but their place is not in salvation. Paul never ceased to be proud that he was of Jewish descent. He never ceased to attempt to keep the commands of the Lord, but now it was not in order to obtain salvation, but as a child of God who desired to do his Father's will.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

"Yea doubtless" or "yea verily", or in fact, "I count all things but loss". In addition to what he said he had given up, the advantage of his Jewish heritage, his attainments in the keeping of the law, he now states he counts "all things", all that he once had depended upon, all

that he based his hopes upon, he now counted "to be loss", really a disadvantage. As they came between him and Christ they were a hindrance in him coming to know Christ. "For whom I have suffered the loss of all things." Paul writes as he views his past life. When he met the Saviour his whole life was changed. The things he held most dear were now nothing but loss. When he said, "Lord, what would you have me to do?" he lost all for the sake of Christ. His friends now became his enemies. No doubt his family turned from him: all were now turned against him. Thinking of all that which he had lost, things which he once loved he writes, "I ... do count them as dung, that I may win Christ". Paul's great desire was that he might come into a greater relationship with Christ, a fuller and deeper knowledge of his Lord. While he already believed and trusted, yet he had only begun to discover "the unsearchable riches of Christ". He is willing to give them "all things" in order to gain more of the knowledge of Christ. For the church at Colosse Paul prayed, we "do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9). Paul's great desire for himself as well as for others was for an increase in knowledge of Christ. This should be the desire of every child of God.

More about Jesus I would know,

More of His grace to others show;

More of His saving fullness see,

More of His love who died for me.

To be continued

ACTS

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It was concluded by the church, and the Spirit concurred, that there was no need for any further burden or restraint to be placed upon the Gentile believers. There, in fact, was no value to be realized from further restraints. The blood of Jesus Christ, in fact, had freed them from such restraints as they were trying to impose upon them.

"So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle" (Acts 15:30).

Paul, Barnabas, Judas, and Silas, after having been dismissed from the meeting of the assembly in Jerusalem, went to Antioch. You will recall that the church at Antioch had sent Paul and Barnabas on their mission so as to clear up the controversy regarding whether or not the Gentile believers should keep the law of Moses and be circumcised in order to be saved. This matter had been resolved, and the men before us now made their way back to the church at Antioch with a letter from the church at Jerusalem as well as two representatives from the church. The next step was to gather the multitude together and present their report, or, as our text states, "they delivered the epistle." (The word

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"epistle" means letter).

"Which when they had read, they rejoiced for the consolation." (Acts 15:31).

One can be sure that the men in the church at Antioch would have submitted to the act of circumcision if such had been necessary. They, however, were glad, or they "rejoiced," when learning that no such burden was to be placed upon them. They also rejoiced when learning that it was not necessary for them to keep the ten commandments in order to be saved. We may add that if such had been necessary, then they all would be in flames today. There, in fact, would not have been even one of them who should have been saved.

"And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." (Acts 15:32).

One by one the church at Jerusalem had sent out missionaries to the Gentiles. Peter had carried the Word of God to Cornelius and those assembled there. Paul and Barnabas had made an extensive missionary journey among the Gentiles. Now we have Judas and Silas being sent out to share the Word of God with the Gentiles. Judas and Silas, in fact, "exhorted the brethren with many words." Those words, of course, were words that related to Jesus of Nazareth as the Messiah. They, no doubt, by the influence of God the Spirit, showed how He had fulfilled the Old Testament prophecies. They also advised them as to what the Lord Jesus expected from them regarding truth and service.

It is also said that Judas and Silas "confirmed them." The word "confirmed" means that by exhortation, they were strengthened. The word also relates to reassurance. They, in other words, confirmed that which other scriptural teachers such as Paul and Barnabas had taught them. Other teachers had just finished confusing them by saying that they had to be circumcised and keep the law of Moses. Judas and Silas, on the other hand, removed the confusion by confirming that which Paul, Barnabas, and others had taught them.

"And after they had tarried there a space, they were let go in peace from the brethren unto the apostles (Acts 15:33).

The previous group who had visited Antioch, left the people in a confused condition. There, in fact, was no peace to be found. Judas and Silas, on the other hand, preached the truth - the truth which sets one free and generates peace. They, therefore, when leaving, "were let go in peace," or they departed with the affectionate regard of the Christians to whom they had ministered. It is said that they departed "unto the apostles," or unto those that had sent them.

DIVINE PROVIDENCE

by Dr. C.D. Cole

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

In this passage of Scripture, we are told that all things work together for good to them that love God, to them who are the called according to His purpose. This text suggests the doctrine of Divine Providence and raises the question as to who is running this world. Providence may be defined as God's government of His creation. The government of God in the affairs of this world is a subject of deep importance to the Christian, for by proper views of providence the believer will learn to look for and be able to see the hand of God and the heart of God in all his experiences. He will not talk like the uncircumcised Philistines when they said, "...it was a chance that happened to us" (I Sam. 6:9). The believer will rather talk like Job when he said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

God is not idle. The Saviour said, "My Father worketh hitherto and I work." God is the one person who is always on the job. He is not like the football squad that must take time out to rest and plan the next play. He is not like the tired farmer who must sleep and eat to recuperate strength for another day's work. God is not like the prize fighter who must go to his corner between rounds to be worked over and patched up. Our God knows nothing of weariness and emergencies. He is the one and only person qualified to govern this world.

There are those who may think that God is doing a bad job in running the world. Men might propose a lot of changes. They might wonder why God does not kill the devil, and put wicked dictators and war lords out of the way and replace them with peace-loving rulers. If God is the Almighty, He could easily do any or all of these things. But He will not be dictated to; for He worketh all things after His own will.

If God is not running the world, it must be either because He is not able to or does not wish to. The thinking man will have to admit that God is running the world; otherwise He has either lost interest in it or control over it. And no Christian believes either alternative.

We must remember that Divine Providence is mysterious. And this is because God Himself is incomprehensible to finite minds. As we look at the world we see conflict everywhere and there seems to be no plan or order. The world appears to be one vast battlefield of conflicting wills and opposing forces. There seems to be no order or plan in the movement of bees in and out of the hive, but examine the honey and you see plan and arrangement and order. So men plan and work, and yet are overruled by the infinite wisdom of God to his own praise and glory.

God tells us in His Word that we will not understand His dealings with us. The Psalmist says that the judgments of God are a great deep. And Paul declares that His judgments are unsearchable and that His ways are past finding out. We must walk by faith in His Word and believe that He is too wise to err and too good to afflict His children without a reason.

PROVIDENCE IS MINUTE. It covers all things - little things as well as great things. Provi-

dence has been defined as God's attention concentrated everywhere. Man is finite and has such limitations that he can only concentrate his attention on one thing at a time and in one place; God is infinite in space and power and wisdom and can concentrate on everything in every place. His providence is both microscopic and telescopic. God is even interested in the hairs of our head and in the fall of a sparrow. A preacher once remarked to his congregation, that the Bible says the hairs of their heads were numbered, but he was afraid that some of them did not even think their heads were numbered.

God is in control of inanimate matter. Scriptures abound in illustration of this. God said, "Let there be light and there was light." He said, "Let the waters be gathered together in one place and let the dry land appear," and it was so. At God's Word the waters of the Red Sea were divided and stood up in walls; at His Word they came together again. At God's Word the earth opened its mouth and swallowed up Korah and his company (Num. 16:32). At His Word, the fires of Babylon's furnace were rendered harmless to His faithful servants. The very elements are under His control. He sends rain. He calls for a famine.

God has control over irrational creatures. At His bidding swarms of flies invaded the homes of the Egyptians, while none came into the homes of the Israelites. At His will Egypt was plagued with frogs and locusts. Daniel was cast into the lion's den, but God locked their jaws and Daniel was not devoured. God opened the mouth of the ass to rebuke Balaam. Jonah did not want to be a foreign missionary, so he took a ship to Tarshish; God sent a great wind that rocked the boat, and when the sailors threw Jonah overboard, God had a big fish ready for Jonah. He caused the fish to vomit up Jonah just as it reached the shore. At God's will the cock crowed three times just when the Lord told Peter it would. Truly, "The Lord hath prepared His throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

God's control extends to men - all men both good and bad. We have no trouble in seeing that God is in control of good men; the difficulty with many is to see that God reigns everywhere; that He is in control over the wicked as well as the good. God allows sin because He is able to overrule it for His own glory. God is not the Author of sin, but He is the Controller and Director of sin. God is not the Causative force, but the directing agent in the sins of men. Men are rebellious, but they have not pushed God off His throne; they are not out from under His control.

Divine Providence is a practical and comforting doctrine. It is a joy to know that God, our Heavenly Father can and does make all things that happens to us work together for our good. A poet puts it like this: "The world is wide in time and tide, and God is guide; Then do not hurry. The man is blest who does His best, and leaves the rest; Then do not worry."

Why even the devil is under God's control. He had to get permission from God before he could afflict Job or sift Peter.

Consider an illustration of Divine Providence that I worked out

several years ago while living in Florida. Here is a farmer who has an artesian well on his farm - a huge stream of water that will ruin everything if left alone to spread itself over the farm. But the well can be made an asset if the water can be controlled. And so he decides to cap the well and make a channel for the water. He will make that well serve him, which if left alone would ruin him. And so he runs a pipe line from the well to his house and with the turn of a faucet, he gets water for cooking and drinking and bath. He runs another line to the barn and with the turn of a spigot, waters hundreds of cattle and hogs. He runs another line to his grove and keeps it in excellent condition in time of drought. Wherever he needs water, he runs a line to it from that well.

Now, the human heart is an artesian well of sin. If God did not control it, it would destroy His purpose and overthrow His government. So, He makes the sin that comes from the human heart run through the channels of His purpose. And that which does not turn to His glory, He holds back. The Psalmist says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Ps. 76:10).

One pipe line from the well of sin ran to Calvary. Human sin is seen at its worst when wicked men nailed the Lord of glory to the tree of the cross. And yet the purpose of God was fulfilled. The death of the sinless Son of God required a terrible amount of sin, but the carnal mind that hates God was equal to it. And so God turned human hatred in that direction. He fixed all the details about the death of Christ. He was to be crucified between two wicked men -- His garments were to be divided among the soldiers -- His vesture was to be the prize in gambling -- He was to be given vinegar mingled with gall to drink -- His bones were not to be broken -- and it all came to pass just as it had been divinely planned and predicted. And so Peter says in Acts 4: 27, 28: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." What a motley crowd! and yet all they could do was what God had predestinated to be done.

Yes, dear child of God, born-again believer in Jesus Christ, your Father rules. Our times are in His hand, so that we can say with the poet:

"Yes, leave it with Him;
The lilies all do,
And they grow --
They grow in the rain,
And they grow in the dew --
Yes, they grow;
They grow in the darkness, all hid in the night --
They grow in the sunshine, revealed by the light --
Still, they grow."

"Yes, leave it with Him,
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow:
Whatever you need, if you seek it in prayer,
You can leave it with Him --
for you are His care,

You, you know."

No wonder that Peter says, "Casting all your care upon Him, for He careth for you." And may all who have burdens be given grace to do so!

APPRECIATED LETTERS

It's high time I sent a gift to help with TBE. I enjoy the many articles and different writers. I have been getting the paper for many years. I have hundreds of old copies stored away. I wish someone could use them. I have complete volumes of many years--some a little moth eaten--many in good shape. I do not want anything for them, just send somebody this way who can use them. Enclosed is \$... to help with publication.

Herschall Estes, Owenton, Ky.

I am enclosing a check for renewal of The Baptist Examiner. I enjoy this paper so much. In Christian love,

Mary E. Brooks, Cherryfield, Me.

Please find enclosed a check for \$.... It has been some time since I made a contribution towards the publication of TBE. I do enjoy reading it. May God bless you all. Yours in Jesus,

Mabel B. Buck, Oakland City, Ind.

It has been a while since I wrote but I still enjoy and appreciate the Baptist Examiner. There seems to be some mistake in my address so I am sending you my correct address and a little offering. Wishing you only the best. Respectfully,

Earl Hurley, Dayton, Ohio

THE SINNER AFTER DEATH

by C.D. Cole

Luke 16:19-31.

INTRODUCTION: One of the best evidences that the Bible is the word of God is that it makes no effort to minister to human pride - it does not suit the taste of fallen man - it does not say what the natural man would like for it to say. But it says what a ruined soul needs to hear.

The Bible reveals divine pity without petting and pampering. It reveals much mercy and grace and love for sinners, but it also warns against abusing these needed and lovely attributes. The grace of God calls for gratitude and consecration on our part. It is not enough to enjoy grace; we must use grace to God's glory and human good. He who loves to hear grace and never uses grace is apt to be graceless. Paul said he was saved by grace and also worked by grace so that he labored more abundantly than others. Grace is not only a comforting truth; it is also an impelling truth. And where there is grace there will be labor as well as rest - labor of love.

The doctrines of the Bible are exemplified in actual examples. Salvation by grace exemplified in the salvation of the dying thief.

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Poor indeed is the palace, where the Bible, with its stores of unsearchable riches, is not the grand treasure, and where the oil of gladness, while it pours out richly, is not the choicest comfort.

MY IMPRESSIONS

The food was good, the preaching was great, the preachers were immaculate. The whole conference was just all together lovely.

Steve Wilson, Gladwin, Mi.

Fantastic introductions and preaching. This has been a great conference! I have enjoyed the music and singing. The Lord has richly blessed me and I am glad I came. Thank you Calvary Baptist Church.

Brenda Smith, Griffin, Ga.

This was my first time at Calvary Baptist Church and I enjoyed the preaching and singing, the fellowship and the food. Everyone was so good and kind. May God bless you all and maybe I can come back again if the Lord wills.

Jean Bishop, Appalachia, Va.

It was a very good conference this year. The preaching was great. I think there were a few more specials this year.

Brandon Caudill, Goshen, Ind.

I want to thank the Calvary Baptist Church for having me as a speaker at this conference. It has been a great spiritual uplifting to me. I am glad for this time of spiritual food and fellowship. I pray for God's blessings upon this great church.

Sam Wilson, Gladwin, Mi.

As usual, the conference this year was a highlight of the year for many of us. The truth was presented mightily and in a way that glorified God. Thank you Calvary Baptist Church for the blessings of it.

Doug Newell, South Shore, Ky.



A favorite place during our conference.



Troy Sheppard blesses our conference with a song.



Eldon Joslin preaches



Jim Walters preaches a theological masterpiece.



Aaron West preaching at our conference.



Rhoda (Gilpin) Smith, our very talented pianist.

THE SINNER

(Continued from Page 11)

Doctrine of chastisement finds an example in God's dealing with David. Justification by faith is seen in the case of the publican. The doctrine of eternal punishment finds exemplification in this story of the rich man as he lies hopeless in hell. We also have here the exemplification of the truth that we are our brother's keeper.

In the story before us we hear the groans of a damned soul - the piteous cry of a man who would not learn save in the school of experience. This story opens the door to the lower regions and shows us the frightful condition of one who in this life had no fear of God before his eyes. We see one repenting when it was too late; we hear one crying when there was no hope; we look upon the poverty stricken state of one who in this life fared sumptuously every day. Here is a man denied help from heaven who refused to give help here on earth. Here is a striking example of the modern adage: too little, too late.

Where are the dead? What is the condition of the lost man after death? What are the experiences immediately after the spirit takes its flight? We can't tell by looking at the body. The body may be clothed in a silken shroud, and lie in a metallic casket, and placed in a bronze vault. The body may lie in a veritable flower garden. The body may appear to be peaceful and restful. But where is the real person? The body is only a tent of clay; the spirit that animated it has left it; the soul that moved the hands and feet and eyes is not there. Where is that soul and what are its experiences? This story gives the solemn and true answer. That soul is in torments. As a physical being the man is at rest, but as a moral being the same person is restless in the flame. He is not in hell yet - the place of eternal punishment - the lake of fire is only in a flame.

1. He is in a place of conscious suffering. He is in hades, the unseen realm, where the lost

begin their punishment. He is not in hell yet. Hell in proper will be populated when the lost have their bodies raised. Hades and hell might be distinguished by comparing these two places to the penal farm and to the electric chair. The criminal does not get full justice which while working at forced labor; justice is meted out when he is electrocuted. Matt., 10:28, Rev., 20:14.

2. He is in a place of hopeless isolation. Hades is place of quarantine, an island of despair. The rich man looked up for once and saw Lazarus in Abraham's bosom. He hoped that Lazarus would not return evil for evil. Father Abraham, send Lazarus to help me. Send him here with some water for I am tormented in this flame. But Abraham's reply froze him into hopeless despair.

3. Son, remember that you had your good things in the other world. Remember the purple and the fine linen; remember how you fared sumptuously every day. But those days are forever in the past - no more such days as those. The lost have all their good things in the present which is soon in the past. At death everything bad for the saved is in the past.

4. And besides, there is a fixed chasm between the place you are and the place where we are. And there is no bridge over this chasm. There is no passing from one place to the other. Here is a refutation of purgatory, according to which a man suffering in purgatory may get release. Here is refutation of the doctrine of the second chance. At the resurrection hades will be emptied into the lake of fire.

What was the sin of this rich man?

Somebody says there was no charge against him. Why was he in torment? Because he was rich? No, for many rich men are saved. What was the charge? Drunkenness? No. Adultery? No. Murder? No.

1. He had broken both precepts of the law of God. He had not loved his neighbor as himself and he had not loved God as he ought. John says there is no use talking about loving God whom we have not seen if we do not love our brother whom we have seen. This man had done nothing when he had opportunity to do much.

2. He was an unbeliever. He

had not believed Moses and the prophets, for had he believed them he would have believed Christ, for they spoke of him.

3. He had not repented. He does not like the place where sin had brought him, but he still likes the sin that brought him there. He was sorry he was in the flame, but he shows no sorrow for having ignored Lazarus who suffered at his gate. He manifests no broken heart over sin; he only wishes to escape punishment.

4. He suggests that something else be used for the salvation of sinners. He argues that if a preacher goes to his brothers from the graveyard they will repent. But Abraham says they have Moses and the prophets - they have the Bible - if they will not believe it they would not be convinced if someone should rise from the dead and preach to them.

The gospel is the only means of salvation and faith is the only way. The gospel is the good news of what Christ did at Calvary and in the resurrection. Faith is depending upon that for salvation.

C.D. Cole

Is Christ set down on the right hand of the Majesty in heaven? Then with what awful reverence should we approach Him in the duties of worship! Away with light and low thoughts of Christ! Away with formal, irreverent, and careless attitudes in praying, hearing, receiving, and yes, in speaking of Christ Jesus! Away with all deadness and drowsiness in our worship; for He is a great King with whom we have to do -- a King to whom the kings of the earth are but little bits of clay. Lo! the angels cover their faces in His presence. He is an adorable Majesty.

-John Flavel

ANNOUNCEMENT

Calvary Missionary Baptist Church in Springfield, Oregon, has welcomed as pastor, Elder Marion G. Lawson. Pastor Lawson, his wife Mandi, and sons Grant and Bryon, were members of Sovereign Grace Baptist Church in Seguin, Texas. Pastor Lawson's address is 2700 "C" Street, Springfield, OR. The pastor's phone number is 1-503-741-1591. The church is located at Pioneer Parkway West & "C" Street in Springfield, OR. The church invites all who visit in the area to attend services.

BOOK REVIEWS

We have a new book in our book store. It is "Lectures To My Students" by C.H. Spurgeon. It is new in that it combines four related volumes in one. It is a large hard back book of well over 700 pages. Saying that it is by Spurgeon should make at least every preacher want it. I have personally been greatly blessed by the single volume. The price is \$29.95. Order from our book store. The profit goes into the book ministry of our church.

I have been greatly blessed the last few weeks reading in "Baptist Doctrines." It is a book of sermons and articles by different men on this subject. The sermon on baptism by H.H. Tucker is the greatest I have ever read. It was a real blessing to my soul. I would especially urge every Baptist preacher to obtain this book and hurriedly read it through. Since starting it, I have regretted that I let it lie unopened on my book shelf for so long. It is a large hard back book of over 600 pages. It sells for \$24.95. Order from our book store.

Bill Lee has several sets of his new printing of Gill's commentary. It is a nine volume set. There are some minor defects relative to the gold printing on the binding. He is selling these out for \$125 plus postage. The set was selling for \$320. They will be sold on a first come basis. If I could have only one commentary, I would want Gill. We assume no responsibility as to these books and they are not being sold through us. Order from Baptist Standard Bearer, 1 Iron Oak Rd., Paris, Ar. 72855. If I did not have Gill, I would rush my order for these books.