

STUDIES IN THE LIFE OF PAUL PART 20

by John R. Gilpin
"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15, 16).
If you will read not only the



John R. Gilpin, Sr.
(Now in Glory)

text, but also the context, you will find that God was speaking to Ananias. God was telling Ananias about the ministry of the Apostle Paul. At that time Paul hadn't been baptized. He wasn't a member of any church. He had just been saved three days before, on the road to Damascus. Now that he is a saved man, God is speaking to Ananias, directing him to the home where Saul is staying, that Saul may be baptized and begin his ministry.

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OUR COVENANT RELATIONSHIP WITH CHRIST JESUS

by Samuel West
For our reading please look at I John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When we look at the covenant relationship we have with Jesus Christ we have to consider two very important words. These



Samuel West

words I am referring to are confession and justice. Both of these words have a direct relationship with each other.

In the Greek language of definitions we see the word "homologeo" meaning confession or profession. There is another word that comes to mind in the Greek and that is "dikaios" which means equitable in character or an act that is just. Please look at Acts 10:34-35 concerning this word. "Then Peter opened his mouth, and

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Hurry comes from the devil

ECCLESIA - AS FOUND IN I CORINTHIANS

by H. Boyce Taylor, Sr.
I. The Church Defined

1. A local body, I Corinthians 1:2.
2. Composed of saints, I Corinthians 1:1,2.
3. The word "ecclesia" occurs twenty-two times in this epistle. In every instance it is used of a local church.

II. The First Church Constituted, I Corinthians 12:28
In Luke 6:12-16 we have the

Master's choice of the apostles. The word "ecclesia" is a combination of two Greek words which mean "to call out." The Master called all His disciples, and chose out from among them the twelve. This was the selection of the church's first officers. In the passage under consideration, I Corinthians 12:28, Paul gives a resume of the various officers appointed by the Master in His first church, all of which

were in the church before His death except the gift of tongues.

III. Figures of the Church

1. God's building, I Corinthians 3:9.

The fact that Paul called the church "a building" is positive proof that he never thought of any other kind of a church than a local church. A lot of material scattered over the world isn't a

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SALVATION ALL OF GRACE

by C. H. Spurgeon

II. Secondly, This doctrine affords direction to the sinner, as to how to act before his God in seeking mercy. Clearly, O soul, if salvation be of grace alone, it would be a very wrong course of action to plead that thou art not guilty, or to extenuate thy faults before God that were to go upon the wrong track altogether. If salvation be by thy merit, or by an absence of demerit, then thou



C.H. Spurgeon
(Now in Heaven)

wouldst be right enough to set up a good character as a plea, though I believe that in the trial thou wouldst mightily break down, for thou art as full of sin as an egg is of meat, and thy sin is as damnable as hell itself, and therefore it were vain for thee to plead innocence; but if thou couldst plead it, it is the wrong plea. If salvation be of grace, then go to the Lord and confess thy sin and transgression, and ask for grace. Do not for a moment

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STUDIES IN ACTS

by Willard Willis

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace" (Acts 18:9).

Paul was entering into another phase of his ministry, ministry which his Lord had assigned to him. The Lord, therefore, encouraged him by way of a spe-



Willard Willis

cial vision. The Lord reminded him that He would walk beside him -- that he would never need for grace to sustain him. We too must continually fall back on God's promises. We must never forget our Lord's words when He said: "I will never leave thee, nor forsake thee." Paul would especially need the blessings of the Lord when he was in Corinth, since it was a very wicked city.

"For I am with thee, and

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IF YE CONTINUE IN MY WORD THEN ARE YE MY DISCIPLES

by the late
C.D. Cole

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8:31).

Baptists, Presbyterians, and a few of the smaller groups of professing Christians believe in the doctrine of 'once saved, always saved.' All others, including the Catholics, believe that a man may be saved-born again - and

then lose his salvation. Here, as in many other cases, the majority is in error. We need to remember that majorities do not prove a thing to be right. When issues are moral and vital, the majority is seldom right. How was it in the days of Noah? Only eight people were right in their judgment of the coming flood and the way to escape it. How was it when Israel reached the border of Canaan? Only two out of the vast throng wanted to go over and

possess the land. The rest said they were not able. How was it in the days of Elijah? The seven thousand who had not bowed the knee in worship of Baal was a proportionately small number. How was it in the days of our Lord Jesus Christ? The vast majority of the Jews rejected Him and clamored for His life and would be satisfied with nothing else. How was it in the days of

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ARE WE REDEEMED BY CHARACTER?

The Most Popular Heresy In The World
Demolished By The Truth Of God's Word

by T. T. Martin

"...the God of Jacob is our refuge..." (Psa. 46:7). "Happy is he that hath the God of Jacob for his help..." (Psa. 146:5). "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4). "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).

"...the God of Jacob..." Not the God of Israel. Wonderful God! Blessed assurance, that the God of Jacob is our refuge, the

God who saves the man without character, irrespective of character makes of him Israel. Jacob, the supplanter, trickster, the weak character, the warped character, the sinner, God takes, and through trials, and tests, develops him and makes of him Israel--a

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE CRY OF A BABY AND THE HEART OF A PRINCESS PART II

And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children" (Ex.2:6). You might want to read part one in the last issue again. It will refresh your mind and help you in getting the whole message.

The children of Israel were in slavery in Egypt. This did not defeat God's purpose for them. Rather, it had been foretold to

Abraham hundreds of years before. The children of Israel were multiplying rapidly. This put Pharaoh in a dilemma. What if Israel grew so large that they could escape their slavery in Egypt? What if Egypt was invaded, and the Israelites joined with the enemy? Pharaoh decided on the cruel measure of killing all the boy babies born to the Israelites. What a horrible decree this was. Back of this decree was the devil who was seeking to destroy Israel so as to keep the

Saviour from coming into the world, for He was to come through Israel.

Jochebed and Amram, two of the tribe of Levi fell in love and got married. Miriam was born of this union. Then Aaron was born. Then Pharaoh issued his murderous decree described above. Later, Jochebed was expectant again. Oh, how they desired and prayed that it would not be a boy. It was a boy; how sad they must

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CRY

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have been at this. What would they do? Pharaoh's soldiers would kill their precious baby boy.

But there was something special about this baby. I believe that the Lord revealed to Moses' parents that He would deliver Israel from Egyptian bondage by Moses. They knew that God had promised deliverance. They knew that the time thereof was coming fairly close. Believing that which God had (I believe from Hebrews 11:23) made known to them, they did not fear the king's commandment, so they hid Moses in their home for three months.

But a baby boy's presence would soon be known, and the soldiers would come and kill him. I believe that the "ark of bulrushes" plan was revealed to them by God. I believe they had been praying about what to do, and God revealed this plan to them. They put baby Moses in an ark of bulrushes and placed him in the flags at the bank of the river. They then (I am sure) went home and prayed that God would look after their precious son - and He did. Miriam was standing close to the river to see what might happen.

The princess, Pharaoh's daughter, came to the river to wash herself. She saw the ark, and had her maid to fetch it to her. When the ark was opened (God pinched baby Moses), the babe cried. This cry touched the heart of the princess and she had compassion on the babe. The princess's heart is in the hand of the Lord, and He

turneth it wheresoever He will.

Miriam came up and asked the princess if she wanted her to call one of the Hebrew women to nurse the baby for her. The princess told her to go and do this. Guess whom she called. Of course, she called Moses' mother. The princess told her to nurse the baby for her, and that she would give her wages for this. You may think what you will, but I believe the princess knew what was going on in these doings. I believe God had touched her heart and she willingly and gladly (and



Joe Wilson

I think, knowingly) paid Moses' mother to nurse the child.

Oh, with what joy did Jochebed hold Moses in her arms and feed him at her breast! Doubtless, she had been praying that God would protect her baby. I doubt that she even imagined that things would come to pass as they did. Ephesians 3:20 had not yet been written, but it was surely already true, as Jochebed learned. Listen to it, "Now unto him that is able to do exceeding abundantly above all that we ask or think...."

The time came to wean Moses. The princess took him and raised him as her son - the son of a slave raised in the home of a princess. Is this not a wonderful story, and a marvellous illustration of the sovereignty of God? Pharaoh raised in his palace and educated in all the wisdom of Egypt, the one God was going to use to deliver Israel from Egypt's bondage. God is well able to frustrate the plans of men, and work out His own eternally predestinated purposes. I do wonder how men can read the Bible and fail to see God's sovereignty over all things.

Moses was reared in the palace of Egypt. He was there forty years. Then, when he took his side with Israel (He, I think, knew what he was destined to do, but he was in too big of a hurry), and killed an Egyptian who was smiting a Hebrew. Pharaoh heard about this and sought to slay Moses. Moses fled into the land of Midian. There he married, had two sons, and tended the sheep of his father in law for forty years.

Then, one day a sun-tanned son of the desert, Moses, strode into Pharaoh's palace and told Pharaoh that the Lord God of Israel said, "let my people go." What boldness! What a shock to Pharaoh and his court. Who would dare to do such a thing? Pharaoh said, "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go" (Ex.5:2). Well, Pharaoh found out who the Lord is, and he did let Israel go; yes, he did. The Lord almost destroyed Egypt in the "little tribulation," and Egypt was glad when Israel left the land.

Yes, there came a day when the slaves were freed, and when the children of Israel marched out of

Egypt on their way to the promised land of Canaan. Oh, the blessedness and joy of that glad day! But remember, as to time, this started when the cry of a baby touched the heart of a princess and set in motion a chain of events that resulted in a great deliverance of the people of God. Remember, the cry of a baby played a very important part in the great deliverance of Israel from the iron furnace of Egypt.

Now, the great lesson that we learn from this wonderful story is that of the sovereignty of God over all things. What if Moses' parents had so feared the king that they had not hidden Moses for three months, and had not sought a way to keep him safe? What if Pharaoh had learned of Moses' birth earlier and had killed him? What if the princess had decided to not wash herself that day? What if she had decided to wash somewhere else? What if she had not seen the ark? What if her curiosity about the ark had not been aroused?

What if the ark had drifted away from the bank, up the Nile river, into the Mediterranean sea, sank; and baby Moses had been drowned? What if a crocodile had realized what was in the ark and had eaten baby Moses? What if the Princess had been so afraid of her father that she would not have dared to rescue baby Moses? What if the Princess had been so hard hearted that she would have called a soldier to kill baby Moses? What if the Princess had just decided to not get involved in the matter? Oh, my brother, my sister, there are no "what ifs" with God. God has decreed from eternity all things that will ever come to pass, and there are no "what ifs" in those plans. They will surely be brought to pass by the providence of God, exactly as He planned them.

Some will say, "What if the elect never hear the gospel?" or "What if they are never willing for God to save them?" or "What if they lose their salvation?" These things will never be. God's predestination is sure to come to pass. God is sovereign over all things. He worketh all things after the counsel of His own will (Eph.1:11).

God is sovereign over all things. God predestinated from eternity all things that will ever come to pass. God, in His providence, works all things out according to His predestinated plan and purpose. God is in sovereign control over all that comes to pass. These are great truths of the Word of God. This story of the cry of a baby touching the heart of a princess is just one example and illustration of these glorious truths. Let us look a while at some things that are true because these aforementioned things are true.

The predestinated purpose of God will be brought to pass. God's Word teaches the blessed doctrine of God's eternal and absolute predestination of all things. Nothing is exempt from God's eternal decree. God's predestination includes the inanimate world; sun, snow, rain, wind, and all inanimate things obey His will. His predestination includes the animate world. The most powerful of animal creation along with the smallest insect - all move according to God's eternal will and sovereign control. His predestination includes the world of politics. Kings rise and fall according to His eternal purpose. The battle is the Lord's, and

He giveth the victory according to His sovereign will. Men, evil and good, are in His hands, and do the bidding of His eternal predestination. The reprobate and the elect are according to God's predestination, and not according to man's so-called free will. Praise God! Praise God! "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psa.103:19).

God is sovereign over all things and rules over all things. It is a mistake to speak of God over-ruling anything. This implies that something happened contrary to God's plans, and that God over-ruled this for good and brought it into harmony with His purposes so far as results are concerned. Not so. Not so. God rules everything, therefore He does not have to over-rule anything.

There are a people who have been elected by God to eternal salvation. Praise God for this precious truth. Election is God's eternal unconditional choice of some from among fallen mankind (notice the infallibilism of this) to be the recipients of eternal salvation. All of the elect will be saved. Not one of them will fail of eternal glory. Their perverse will, will not defeat the elective purposes of God. The failures of Christians will not cause a one of the elect to be lost. All of the power of the devil will not cause one of the elect to die unsaved. Yes, my friend, all of the elect will be saved. Why is this true? Is it because of the will of man? Is it because of the persuasiveness of the preacher? Is it because of the effectiveness of the

invitation? No, it is because of God's sovereign control of all things.

The saved are saved forever - once saved always saved. This is a wonderfully precious truth. I well remember when the Lord showed me this glorious truth. I was saved in a Holy-roller church (despite what some priesthood men say). I was so glad God had saved me. It was so wonderful. But I was taught, and believed, that I might lose this salvation and go to hell after all. Oh, how sad this made me! Then, one glad and gladsome day, while reading the sixth chapter of John, God showed me the wonderful truth of Eternal Security. I was so happy. It thrilled my soul. I knew that I was sure for heaven, glory to God! I have often said that, that was the second greatest blessing God ever gave me - the first was salvation itself. Why are the saved eternally secure? Is it because of their working and praying? Is it because of their holding out faithful to the end? Is it because of any power of their own? No, it is because God is in sovereign control of all things. He has predestinated His elect to be conformed to the image of His Son, and nothing can keep that predestinated purpose from coming to pass.

Baptist churches will be perpetuated here on earth until Jesus comes. The devil has and will try to destroy them. The Jews sought to destroy them. The heathen sought to kill them out. The Roman Catholic, in a thousand cruel ways, sought to destroy Baptist churches from the face of

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FROM THE EDITOR

A BOARD IN A BAPTIST CHURCH. My, my, who ever heard of such a thing? Nothing could be more out of place or more contrary to Scripture than a board in a Baptist church. The "board" concept is a concept of authority, and there is no place for such authority in a Baptist church. I know that the pastor has a place of pastoral authority in a church, but it is not comparable to the authority of these "boards" that some churches have.

Of course, Jesus Christ is the head of His churches. But He is not here in the flesh to exercise that headship. How does He then exercise this? He does it through the majority vote of the membership of the church. If enough of the members fail to follow His leadership so as to cause the church to go contrary to His headship; then it must be left to the Lord to deal with this, as no man or group has authority to over-rule the majority vote of a true church.

Any member of a church has the right to bring anything he desires before the church, and to have a church vote on that matter. No man or group or board has the right to screen the desires of the members and only allow what that group desires to come before the church. What are we? Are we Baptists or something else? Every member of the church has one vote. No member has more than one vote. Every vote counts the same. Therefore, the church is to be ruled by a majority vote, and not by a man or a "board." A Baptist church that has an authoritative "board" governing the church is not in harmony with the Word of God on church government. You might say that it is just a matter of semantics, but I have never known of a "board" in a church that did not seek to run the church, and they usually succeeded. If a Baptist church has a "board" seeking to run the church, let the membership (the true and Biblical authority) rise up and overthrow such and be done with it forever.

A BOARD IN A BAPTIST CHURCH. Well, maybe we should have a board in the church. If so, let me suggest the kind of board we should have. It should be a strong, wooden board. The church could use this board on members who are not faithful and have no good reason therefor - say so many "licks" for each improper absence, increasing as such absences increase.

The church could use this board on members who come in late and have no acceptable reason therefor. The church could use this board on members who do not tithe. Maybe this would increase the income of the church.

Maybe we could use this board on any who cause any disturbances in the service. Maybe we could find some other uses for this kind of board.

A BOARD IN A BAPTIST CHURCH. Not at all, not even the last kind mentioned. We will just let the Lord deal with members who do not attend, give, and behave as they should. Of course, when necessary, we will exercise discipline; but it will not be with a board of any kind. You know anyway that I was just "funnin'" about the paddling board. Let Baptist churches exercise majority rule in all matters, and let them have no kind of "board" or board system. God bless you all.

CRY

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the earth. The Protestants have afflicted true Baptist churches, and persecuted them many times, seeking to destroy them. But Jesus promised the perpetuity of His true Baptist churches until His coming again. Will this be true? Will there be some (at least one) true Baptist churches here when Jesus comes? Yes, there will be? Why? Not because the devil and their enemies decided to let them live, oh, no but because God is sovereign over all things. He is sovereign over the designs and acts of the enemies, and their purposes of destruction cannot be brought to pass. He is sovereign over men being saved, and some of them becoming Baptists, so as to keep His church and/or churches alive.

All of the promises of God will be kept. He never makes a promise that He does not intend to keep. He never makes a promise that He is not able to keep. If I should promise you a million dollars, don't count on it. Don't quit your job and start spending it. You'd best wait until you have it in your hands. But if God should promise you a million dollars, you can take it to the bank, you can begin planning what you are going to do with it. God's promises are as sure as His existence. One could as easily put God out of being as he could cause to fail one of God's promises. Why is this true? Because God is in sovereign control over all things. I am not in control of a million dollars. Therefore, my promise of such would be no good. God is in control of all things; therefore, His promises will all be made good - depend upon it.

Prophecy is that part of God's eternally predestinated purpose that He is pleased to reveal to us beforehand. God has prophesied many things. Some have already come to pass. Just as surely, all the rest will come to pass. There will be a rapture. There will be a great tribulation. There will be a millennial reign of Christ. There will be an eternal heaven and an eternal hell. All things will come to pass exactly as prophesied by God. Why will this be? It will not be because those involved in these prophecies understand them and endeavor to bring them to pass - often they will seek with all their might to keep such from taking place. It will be because God is in sovereign control of all things, and is well able to bring to pass all that He has planned and prophesied.

"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). This is a wonderfully precious verse of Scripture. It is most assuredly true. Even if we have trouble really believing it and applying it to some things that take place in our lives, it is still true. Why is this verse true? Does the devil work things out this way? Do things just happen to turn out this way? Do we, with our human ingenuity and power, cause things to be this way? Oh, no, my friend, this verse is true because God is in sovereign control of all things, and He exercises this control so as to cause them to work for our good. If one does not believe in the sovereignty of God, I do not see how he could

possibly believe Romans 8:28.

Brothers and sisters, everything is going to turn out all right. We need not worry and fret. God is on His throne. Everything is, at this very moment, exactly as He planned. Worry is a sin we commit and a burden we bear because we either do not believe that God is sovereign over all things, or that we do not apply this truth to our situation. Wow! How convicting! Everything will work out. Everything will turn out good. Why? Because God is in sovereign control over everything. We can live in joy, peace, and contentment because of this glorious truth.

It was a dark and stormy night. The waves were tossed furiously. The ship was tossed hither and yon by the stormy sea. The passengers were terribly afraid. They noticed that a young boy seemed totally unafraid, even in perfect peace. They asked him if he was not afraid. He replied that he was not. They asked him why. He replied, "My father is the captain of this ship." I can go that one better. My Father is not only the Captain of the ship; He is also the Captain of the storm. He is Captain and Ruler of all things.

The story of the "Cry of a Baby and the Heart of a Princess" is but one illustration and example of the glorious truth of God's sovereignty over all things. The applications of this I have given are but a few. There are many more. May the Lord bless you.

PAUL

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which God indicates will be a ministry that will be characterized by suffering. I think, beloved, that this is the very beginning of the ministry of the Apostle Paul, and from this story that I have read, I'd like, using it and other verses as well, to show you several things relative to the ministry.

I. Paul Was Called Into The Ministry

We read: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me..." (Acts 9:15).

Paul didn't enter the ministry because he wanted to. He didn't enter the ministry because his mother insisted that he do so. He didn't enter the ministry because some good, perhaps well-meaning preacher put his arm around him and said, "I hope, Saul, you will be a preacher some of these days." Rather, Saul entered the ministry because he was called of God into the ministry. Listen:

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12).

Notice, Paul says that God put him into the ministry.

I am sure there are lots of people who are in the ministry that God didn't put there. I remember a boy who grew up in my home town. He was a few years older than I. He went to the same church that I attended, and for a while he went to the same college I attended, presumably as a student for the ministry. I heard him say in between his freshman and sophomore year in college, that he wished his mother would die -- that if she did, he wouldn't have to go back to school and he

would be able to get out of the ministry. In other words, his mother had put him into the ministry, and he was only going to school, preparing to be a preacher, in order to please his mother. Well, you can know, beloved, that he never even finished his college course and so far as the ministry was concerned, I never knew of him preaching one single time.

I say, beloved, the Apostle Paul had a call from God. He indicates as much, for he says: "Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (I Tim. 2:6, 7).

Paul over and over emphasized the fact that he had a call from God to the ministry. I am satisfied that the one thing lacking today in much of our ministerial circles is this call of God into the ministry.

When I was but a boy, there was a man in the community where I lived who was a professing Christian, but a rather rough type of individual. I heard him say to another man one day that he didn't think much of men entering the ministry unless they were absolutely certain that God had called them. This fellow to whom he was talking had just made an announcement that he was going to enter the ministry, and this rather rough country gentleman said, "So far as I am concerned, I think you saw the letters 'P.C.' in the sky and you thought it meant 'Preach Christ,' but in your case is meant 'Plow Corn.'" I agree, beloved, there has been many a good corn plower that was ruined by becoming a poor preacher of the Lord Jesus Christ.

Paul again refers to the fact that he had a call from God, for he says: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. 1:11).

I remember a man on whom I have called, in his home, at different times. One day he said, "Brother Gilpin, I believe God called me to preach." He said, "I owned a saw mill and it burned. I ran a steamboat on the river and it sank." He went on to enumerate a number of things that he had done, and every one of them had come to nought. Then he said, "I have failed in everything I have ever done. I believe God has called me to preach." I said, "Yes, and my opinion is that if you got in the ministry you would fail in the ministry just as badly -- that is, if you are just entering the ministry because you have failed in everything else."

I tell you, beloved, because a man fails in everything else is no sign that God has called him to be a preacher. God doesn't want men in the ministry just because they are failures at everything else. If a man has failed in everything else he has tried to do, he'll probably be just as big a failure in the ministry.

Paul emphasizes the fact that his ministry was ordained of God, for he says: "PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1).

Beloved, you can't read this and other verses that I have read without realizing that the Apostle Paul believed in, and taught by

inspiration, the divine call to the ministry.

Back during the depression I lived in a railroad town, and I saw people by the hundreds who were out of work. I remember a man who, during the depression said, "You know, I think I am going to have to go back to preaching, for I can't make a living at anything else. I have preached, and I am not too good to do it again."

Well, I am afraid that this is the idea of some people so far as the ministry is concerned, but that wasn't the idea of the Apostle Paul. Paul believed that he had a call from God. Beloved, a long time ago I came to the conclusion that if a man was going to be in the ministry, and if he was going to do anything in the name of the Lord, he would have to be mighty, mighty certain that his was a call from Almighty God. I can't think of anything that would be any more miserable than to be in the ministry, not called of God. I can't think of anything that would cause greater suffering than for a man to know he had to face a congregation on Sunday if he did not have a call from God to do so.

Years ago, a preacher told me that when he got up on Sunday mornings, there was a dread hanging over him. He said when Sunday night came, and he preached that last sermon and he could throw his Bible back on the desk, that he felt like a free man -- that there was a burden off of him, and there was no more reason for him to feel any more responsibility until next Saturday night when he knew he was going to have to preach on Sunday.

Well, beloved, so far as I am personally concerned, if I had that attitude toward the ministry, I think I would start plowing corn. I think I would start doing something else besides trying to instruct men and women in the things of the Lord, for I believe in a God-called ministry, just like the Apostle Paul.

II. The Apostle Paul Gives To Us The Qualifications Of A Minister

We read: "THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:1-7).

You will notice that he is speaking about a bishop. The word for "bishop" is the word for "preacher." You will find that the word "bishop" never refers to a graduation in the ministry, but rather a bishop in the Bible is nothing more or less than any other preacher. In other words, any preacher can be addressed "bishop," and be scripturally addressed.

Now the first thing Paul says concerning a bishop is that he is to be the husband of one wife. Well, that of necessity shuts out the woman from being a preacher. A woman could never be a preacher, because the first thing that is said about a preacher is that he must be the husband of one wife. Now you ladies might be the wife of one husband, but you would have a mighty hard time being the husband of one wife. In fact, this Scripture plainly shows that women are not to be in the ministry.

Paul goes on to give us the qualifications of a preacher. Every time I read them -- and I have read them many times for my own rebuke -- I have come to this conclusion, what man is there who is in the ministry today who can measure up to the qualifications that are laid down for a preacher? I think of some of the men whom I have known in the ministry -- some of the best men of my acquaintance -- men whom I have considered to be good, godly men -- men whom I consider, have hazarded their lives for the cause of Christ, yet without exception, I can see in them imperfections and failures so far as these qualifications are concerned. Oh, believe me, my brother, my sister, any man who is a minister, who reads these verses of Scripture, would of necessity cry out of his own heart as to his utter depravity and his lack of measuring up to the qualifications that God has laid down for a preacher.

III. The Apostle Paul Tells Us That A True Preacher Is To Be Supported.

We read: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (I Tim. 5:17, 18).

Paul tells us that the preacher, especially if he is a man who labors in the Word and the doctrines of the Book, is worthy of honour. There are not too many preachers who labor in the Word. I have seen preachers spend their time at other things, enjoying themselves with the things of the world and when church time came, they faced an audience, but never said anything so far as the exposition of the Word of God is concerned. Paul says that a preacher is to labour in the Word.

Furthermore, he says that the man who labours in the Word and doctrine, is worthy of double honour, as if to say to us that the preacher who doesn't preach the Word of God, and who doesn't emphasize the doctrines of God's Word, is not worthy of the support of the church. In support of this, he says, "Thou shalt not muzzle the ox that treadeth out the corn," and "The labourer is worthy of his reward."

I had this brought home to me very forcefully when I was in Mexico a few years ago. I saw there the ox treading out the corn. The only time in my life when I have ever seen grain threshed in that manner was when I saw their grain spread out on a large con-

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The Baptist Examiner Forum I

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

What does "born of water" mean in John 3:5?

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John 3:5; "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This question has long been discussed and argued about. I would not be upset by many of the opinions that others would have on this verse as long as they do not use it to promote the heresy of baptismal regeneration. It is mere assumption to say water here has reference to the waters of baptism. Not only is it assumption, it is a great and false assumption. The consistent believer in baptismal regeneration will admit that baptism being necessary for salvation did not begin until Pentecost. He has to do this because of the thief on the cross being saved without baptism. Surely, Jesus would not here give Nicodemus a plan of salvation that would not be put into effect for three more years.

Let me mention a few theories before I tell you what I believe "born of water" means here. Probably the most popular belief is that the word water here has reference to the Word of God. The advocates of this theory cite, James 1:18, I. Peter 1:23, Ephesians 26 and John 15:3. This would be my second choice of interpretations. We know that the Word is used in salvation. We know that is a cleansing and a renewing in salvation in which the Word is instrumental. Though this theory has much merit, it is not the theory I hold.

Some say that born of water here has referred to the natural birth. They base this upon the context. Some say that water here has reference to baptism but not in a saving way. Some say that water here refers to grace. These theories may have some merit to them, but I personally do not accept any of them.

I believe that "born of water" is metaphorical or figurative of the Spirit. The conjunction there is the Greek word "kai". This word can and often does have an explanatory use. Nicodemus would be very aware of the fact that water is used in the Bible as a figure of the Spirit. I believe this verse can and should be interpreted "...born of water, even the Spirit". Jesus is emphasizing the necessity of being born again by the Spirit of God and of our inability to save ourselves. Some other examples of this would be; "God (kai) even the Father":

"Jesus, (kai) even our Saviour". Notice there is no other mention of the Word in this conversation, but there is mention of the Spirit. Please, please do not think I am saying the Word is not used in salvation. I am not a hardshell. I believe the gospel is used by the Spirit in bringing one to salvation. There are plenty of verses teaching this without the one in question. Well, that is my belief concerning what born of water means. I would not rule out it meaning the Word. May God bless all.

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"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Many places in the Scripture the word "water" is used as a symbol to represent something. For example in John 4:14 Christ said, "Whosoever drinketh of the water that I shall give him shall never thirst." Also in John 7:37, 38, "...Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." In Ephesians 5:26 it is said of the church, "That he might sanctify and cleanse it with the washing of water by the word."

All must agree that the word "water" used in John 3:5 must be a symbol of something. The question, what does it symbolize? When Christ told Nicodemus, "Except a man be born again, he cannot see the kingdom of God," Nicodemus thought he was talking of a natural birth, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" But Jesus corrected him by saying, "Except a man be born of water and the Spirit..." (the last "of" is not in the Greek). Christ was not talking of two births (natural and spiritual), but only of the spiritual with two agents, the water and the Holy Spirit.

To see what the word "water" represents or is a symbol of, we go to other passages of Scripture which tell us how we are born into the family of God. Paul told the Corinthians, "...for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). Again we are told, "Being born again,

not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever... But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Peter 1:23, 25). Also, "For thy word hath quickened me" (Psa. 119:50). In James 1:18 it is said, "Of his own will begat he us with the word of truth."

John 3:5 tells us that the new birth is by the Holy Spirit. The passages quoted above tells us that the Word is used in regeneration (the new birth), "the word which by the gospel is preached unto you." I believe the Word "water" in John 3:5 refers to the word, the gospel which is the "power of God unto salvation to every one that believeth."

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Negatively, "born of water" in John 3:5 does not refer to Baptismal Regeneration. There is no place in the Bible that this doctrine of devils is taught. This heretical doctrine was started by the unholy Roman Catholic Church, adopted by some of her harlot daughters, and revived by Alexander Campbell, one of the founding fathers of the Church of Christ (so-called).

Furthermore, "born of water" in John 3:5 does not refer to the natural birth. If "born of water" refers to the natural birth, then a person must be born into this world before he can enter the kingdom of God. To say a person must be born into this world before he can enter the kingdom of God is to say aborted or miscarried babies do not enter the kingdom of God. Do they? Job 3:11 teaches that they do.

Positively, I believe "born of water" in John 3:5 refers to the Word of God. Titus 3:5 says, "...he saved us, by the washing of regeneration, and the renewing of the Holy Ghost;". This verse teaches us that we are saved by the washing of regeneration. The washing of regeneration in this verse is the "born of water" spoken of in John 3:5, which is a picture of the Word of God. I Peter 1:23, 25 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." These verses teach that the elect of God are begotten by His Word, which is the gospel

we preach. The Word of God is not alone in the regeneration process. It is by the Holy Spirit that the Word of God is made effectual in the new birth. We may, then, call the Holy Spirit the agent of the new birth and the Word of God the instrument of that new birth. The Corinthians were born again by the Word of God. Paul told them, "...for in Christ Jesus I have begotten you through the gospel." (I Cor. 4:15).

In conclusion, "born of water" in John 3:5, we believe to be, the Word of God which is the instrument the Holy Spirit uses to bring about regeneration or the new birth.

PAUL

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crete platform, and they had the oxen going around and around over the top of that grain treading out the grain from the straw and the chaff. After this was done, they pitched the straw away and allowed the grain to fall back. Then they swept up the grain that was on the concrete platform.

I look back upon that experience, and I can see those oxen slowly moving around and around over that concrete platform treading out the grain, and every once in a while, the old ox would stop and take time to munch a bite of grain. The Word of God says the ox that treads out the grain is not to be muzzled. If he stops and picks up a bite as he goes along, he is to be allowed to do so. Paul says that the labourer is worthy of his reward, which would tell us that the preacher who labours in the Word of God and preaches the doctrines of God's Word certainly ought to be treated with as much respect financially as the ox is treated by the man who uses him to tread out the corn.

Notice again: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Rom. 15:26, 27).

This is a very simple way of telling us that if the preacher gives to you spiritual things, it is your duty to render to him your carnal things.

I'll never forget when we studied this Scripture in Sunday School years ago that there was a barber present for the services. The next day he called me to come to his barber shop. He said, "Brother Gilpin, I got a blessing out of that Sunday School lesson, and I have come to this conclusion. You give to me spiritual things when I come to church. It was you who brought to me the Word of God, and I was saved. You have taught me what I know about the Word of God. Now I think it is my business that I should render to you a little more of the carnal things in view of the fact that you have given to me spiritual things. Therefore, from now on, whenever you come into this shop for a haircut, there will be no charge. Just continue to give me spiritual things; I'll give you your haircuts."

I don't mean to say that was that he gave, for he was a tithing and a liberal giver, but in addition he saw to it that from then on, as long as he was in business, that got my hair cut free of charge.

Now I think that was what the Apostle Paul was talking about. We as preachers give to you spiritual things; you in turn are to give to us carnal things. In other words you are to support the ministry.

Paul says: "Who goeth to warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:7-14).

There is a Hardshell Baptist preacher that I know who for years has belittled the support of the ministry. Over and over again he has held up to ridicule the idea that the preacher is to be supported. Many, many times when I have been present for a funeral service that he was preaching, he has gone out of his way to belittle, and to speak slightly, and despidingly of a paid ministry. Well, beloved, that individual is definitely going contrary to this statement of the Word of God. Paul says that nobody goes out to war and foots the bill for the charges. Somebody else takes care of paying the charges of warfare. He says that if a man plants a vineyard he expects to reap of that vineyard, or if a man feeds the flock he expects to eat of the milk and the meat of that flock, as if to say that so far as the ministry is concerned, the minister is to be supported by those to whom he ministers.

I might go further and say that this Hardshell Baptist preacher went so far as to say that if a man received money for his preaching that he preached lies to the people wouldn't support him. Well, some time ago, he preached in a church and the church seemingly got a blessing from what he had to say, and they made up an offering for him. For the first time in all of his ministry in fifty years or more, he came home with an offering from

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
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What does "lifting up holy hands" mean in I Tim. 2:8.

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Lifting up holy hands is symbolic of holiness, or separation of the heart unto God in prayer. One might pray unto the Lord without lifting up hands unto the Lord but there is some specific and godly reason for doing this, or there would have been no direction to do it in the Scriptures. We could hardly believe that this was an idea of Paul's that he would have Timothy to do. Paul was writing by inspiration of God.

I remember years ago, when I was a teenager, and attended old Bethlehem Baptist Church, where my father was pastor. My father would call on one of the elderly brethren to pray. There was a man there by the name of Sam Ashley. When he was called on to pray, he would quite often kneel down and lift up his hand. The best that I can remember, he lifted up one hand. I rather think that this is what is meant in I Timothy 2:8. That each would lift up his hand, or they would lift up their hands. But, when this brother would pray, it felt like to me that he would touch heaven. I'll never forget when this man prayed.

When Jezebel was cast out of the window down onto the stony driveway, the dogs later came and ate her up, all except her skull, feet and the palms of her hands. What wickedness Jezebel worked with her hands.

In James 4:8 James admonishes sinners to cleanse their hands. To have clean hands is to be symbolic of having a clean heart. What a person does with his hands is a sign of what his heart is. As a man thinketh in his heart, so is he, (Proverbs 23:7). The wicked do what proceeds out of their heart. Out of the heart arises wickedness. Should we not symbolize a clean heart with a clean hand lifted up in prayer to God.

I believe that this is what Paul meant when he told Timothy that men should lift up holy hands (hands separated unto good works), hands that do not work wickedness, hands that are separated unto God in service.

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The Pentecostal Holiness Church used to hold up their hands when a certain point was made that they agreed upon: I don't know if they still do it or

not. I recently attended a Christian concert of singing and a Pentecostal group were in the audience. At certain times when part of the singing pleased them they held up their hands and cried "praise God".

The early Christians prayed lifting up their hands with the palms turned up toward heaven to show their need of the heavenly Father. I Kings 8:22 says, "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven." Also look at Vs. 23.

The Jews washed their hands before they prayed to God lifting up their hands toward heaven. This implied that their hands were clean and holy. Look at Psalms 26:6-12 & I Kings 8:22. Holy means a heart full of love toward the Lord God.

There is prayer without lifting up the hands in the Bible, but we do not find lifting up the hands of praise or worship without prayer. Giving worship of praise with lifted hands, one must really mean it and be very sincere. God knows your heart, you can't fool Him.

Isaiah 1:15-16 says, "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."

I see nothing in the New Testament which would require us to hold up holy hands today; however, I see nothing wrong with holding up the hands if one wants to. You can not reach heaven by reaching up any more than your loud prayers reach the ear of God. God is not hard of hearing. If you could reach heaven with your hands what would you accomplish?

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"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:14-15). These instructions to Timothy provide the direction and the manner of conduct that the people of God are to pursue in their service to God. Throughout the epistle, Paul issues directions for the operation of a New Testament Church. He tells them about doctrine, how to choose a pastor

and deacons, how to help widows, etc. In all of these things, Paul exhorts them to follow or to pursue a specific course of conduct. The question in consideration refers to the matter of prayer.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). By saying "I will", Paul is expressing a deliberate purpose or desire. The word will is translated desire. It was his desire that men pray everywhere. Everywhere has been translated to mean in every place. In every place refers to where believers assemble, or when believers are together pursuing a course of conduct relative to their service. The prayer that men pray is directed to God, and is to be constantly occurring.

As these men pray, they are to be "lifting up holy hands". The lifting or raising of hands was customary during prayer in the early days of the church. The emphasis is not on posture or attitude of the body, but upon conduct and life. Holy hands points to a spiritual condition of separation to God. Holy has reference to that which is righteous, while hands refer to service. Righteous service to God in all that we do, but specifically prayer in this instance.

There is an attitude with which we must pray. It is without wrath and doubt. This speaks of those things that would hinder the lifting up of holy hands in prayer. An angry person will have difficulty praying. "Without" specifically means apart from wrath (anger) and doubt. We are not to pray to be heard, we are to pray as though we are bringing an offering to God. Prayer is to be from the inside without reasoning or hesitation.

First and foremost prayer is communion with God and is one of the most needed things in our lives today. Paul also gave Timothy a purpose for our prayers in his instructions. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim 2:1-2).

PAUL

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revival meeting. When he came in and laid the money on the table and told his wife and daughter about it, his daughter jumped up and said, "Daddy, you have been preaching lies."

Well, beloved, I think her reasoning was pretty well correct in view of what he had taught her through the years. In definite contrast, I believe the minister is to be supported as a result of the preaching of the Word of God.

Notice again: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." (II Cor. 12:13).

Here the Apostle Paul is writing to the church at Corinth, and he says to this Corinthian church, "I wasn't burdensome to you. I didn't allow you to support me. I have done wrong. I am asking you to forgive me this wrong." Paul realized that he had wronged this church at Corinth in not allowing them to support his ministry.

Listen again: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:15-17).

Paul gives us the reason why he insists upon people supporting the ministry. He says, "It isn't that I need the gift, but I desire that fruit may abound to your account."

You ask me, beloved, for a reason as to why I urge upon you that you bring a tithe of your income to the Lord every time you come to services. I say to you, it is not that I might live, it is not that I be supported, but my reason is that I desire fruit that may abound to your account. If there is one big reason why you ought to be a tither, and bring your tithe to the Lord every time you come to the church, it is because you will have fruit that will abound thereby.

Recently our printing shop had a new employee. He isn't very old. In fact, he isn't old enough to draw his Social Security and Old Age Pension. This is my 10-year-old grandson. He did a lot of work for me, and when pay day came, I paid him his money that he had coming to him, and I took him aside and talked to him. I said: "Now let's start right with the Lord. This is your first pay day, and you ought to begin now honoring God with a tenth of your increase."

Beloved, I tell my grandson that, I tell my son that, I tell my daughters that, and I tell those of you who are members of the church, and those of you who are not members of a church, if you want the blessings of God upon your life, then bring your tithe unto the Lord. If you want to have a hard time, and if you want to suffer, and if you want to have God whip you again and again, then just put your money down in your pocket and refuse to bring your tithe unto the Lord.

Beloved, Paul tells us that the ministry is to be supported -- not that the minister might be taken care of, but that you might have fruit to your account.

IV. The Apostle Paul Tells Us That A Preacher Is Not To Be Accused Except By Two or Three Witnesses.

We read: "Against an elder receive not an accusation, but before two or three witnesses" (I Tim. 5:19).

If you have anything to say about your pastor, be sure that there are two or three of you that know about it when you bring your accusation. I am not talking about hear-say, but be sure that

you have the word of two or three eye witnesses or else keep your mouth shut. That is exactly what this Scripture says. You are not to accuse a preacher unless you have the word of two or three witnesses.

As I look back across my own experience, and as I remember the preachers that I have known who have been crucified by the hundreds, I say, how many times would that minister have been spared if those who were bringing the accusation had done so in the light of the Word of God. The Bible says that unless there are two or three witnesses, your word amounts to nothing. In other words, he is saying that the word and the reputation of the preacher is worth as much as the word and the reputation and the testimony of two or three members of the church.

In this day when preachers have such a hard time in the ministry, it would be well if God's people would remember this statement of the Apostle Paul in this respect.

V. The Apostle Paul Tells Us The Purpose Of The Ministry.

We read: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:11-15).

Paul is giving to us the purpose of the ministry. He says that there are five ministerial orders. There are apostles, and prophets, and evangelists, and pastors, and teachers. Now, is the work of a pastor different from the work of a teacher? Is the work of an evangelist different from the work of a prophet? No. He makes no distinction and no differentiation.

He does not say that the work of an evangelist is to go about and hold revival meetings to get people saved. He does not say that the work of an evangelist is to carry on a ministry whereby he deals only with the unsaved. He doesn't say that it is up to the pastor to do the teaching after the evangelist has gone. Rather, he makes this statement, that the work of all five is for the perfecting of the saints of God, and for the edification of the body of the Lord Jesus Christ.

If I understand the work of the ministry, it is that you, as a saved person, shall be edified in the light of the Word of God that you will grow up so that you won't be carried about as a child, by every wind of doctrine, that you will grow up before the Lord

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STUDIES IN JONAH

by John M. Alber

"And Jonah began to enter into the city a day's journey, and he cried, and said. Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4).

Last week in our study of Jonah, we considered his obedience to the call of God. It took the divine chastisement of God to get this man to listen and obey. Thus we looked for a brief moment at the idea of chastisement and noted what the Bible had to say about it. Jonah's obedience was, then, prompted by the command of God to go and preach unto the people of Nineveh. That obedience was completed as Jonah moved throughout the city and proclaimed God's divine message. One might say, that obedience of Jonah, was divinely directed by the God that had called him and thrust him forth into the ministry.

Put on your imagination and see a prophet of God from the country of Israel; entering into your city and proclaiming God is going to overthrow it in a few short days. As you look at Jonah, what do you see, but a man of God that had done business with that God and came up on the short end of the stick. An awful looking man that looked like warmed over death! As he preached in the city; he no doubt, preached with the attitude that he believed God was going to destroy them and he could not wait to see it take place.

Jonah was very convincing as he moved through the city; business would be suspended, and the crowds would gather round him as he would proclaim this divine message. It was not a long sermon; rather, brief and to the point, an alarming cry would toll forth, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4).

1. A SHORT DESCRIPTION OF JONAH'S PREACHING

Jonah's message was one that was divinely suggested in its matter. God had called him and said, "Preach unto it the preaching that I bid thee" (Jonah 3:2). Jonah had learned in days gone by that it was an awful thing to find oneself in the place of God's judgment because of failure to obey; thus, as he preached unto these people, he carried no great philosophy as such, nor scientific theories, nor some inventions of his own doing; but uttered the divine denunciation that the God of heaven had given to him.

You and I may not hear the audible voice of God that tells us what to preach and say; and yet, we do have the very Word of God that gives to us the whole counsel of God. You see, as Jonah was accountable unto God for the message that he presented unto these people, so the man of God today is also accountable to God. But then, why should I stop there, for the Bible teaches that you are responsible yourself for truth! Baptists have never left the truth to the clergy! Baptists have had the philosophy that the work at Berea had, thus, "searched the scriptures

daily, whether those things were so" (Acts 17:11). Why should we give up that Baptist principle that sets us apart from other groups. Yes, the man of God today may not be so guided as Jonah was, but he still has the responsibility to follow the directions of God's Holy Spirit. Thus, when one stands and presents the Word of God in our churches, let him speak as the oracles of God. If the man of God does not have a message that comes from God, and the study of God's Word, let him be quiet. You see, the mind of our God is discovered when we as God's dear children get into the Scriptures! Have you been in the Word of God lately?

Jonah's message was one that was intensely earnest in its spirit. He did not come and stand in the corner and have nothing to say; rather, he proclaimed that message of God's divine judgment to come because of their wicked life of sin. Can you tell when a man means what he says? Does your pastor get up and present the Word because it is a job and someone has to do it; therefore, why not him. That was not the case with Jonah, for he was preaching the Word of the Lord with the anticipation that God was going to destroy the people of Nineveh. How do we know that? Because chapter four tells us that he sat on a hill waiting for God's wrath to come and smite the people.

Yes, Jonah's message was wisely practical in its aim. How can all of that be? Jonah presented his message as from the Lord, the One and only One that would spare their life if they would hear and obey the command of the Lord. Is that not our duty and obligation today? The world needs to hear the message of God in its clear presentation. They need to know what God has declared and what will take place. God's messenger is responsible to proclaim that message in truth! Years ago, while attending Bible College, this preacher heard another preacher say, "Our men can not preach, but can they give an invitation. They could get a dog down the aisle to accept the Lord with great tears." Oh beloved, that is nothing short of blasphemy! That may be true, it is not for me to judge, but I know that the business of getting people saved is God's business, not mine or yours. Oh yes, God uses His Word and men to proclaim the truth, but if God's Holy Spirit is not working in the sinner's life then that sinner will continue in his or her lost condition. The preaching of Jonah was wonderfully successful in its results. The people of Nineveh heard the Word of God and they believed what Jonah had said. Yes, Jonah's message was like a great thunderbolt as he moved across that great city that was guilty of a crime that deserved the judgment he had proclaimed. Oh yes, his message was short and most impressive - to the point. It had produced the results which the preaching of Noah for some one hundred and twenty years did not produce, and the which, the world has not seen since.

2. A SHORT DESCRIPTION OF NINEVEH'S REFORM

Jonah did not have a long dissertation to repeat as he moved from place to place; and yet, the message he proclaimed was sufficient to get the job done. These people heard the message of Jonah and the judgment was,

indeed, very great! To be overthrown by their neighboring countries whom they had made their enemies by cruel oppression was more than they could bear. The people of Nineveh had not been very gracious in their warfare; rather, they had used deceit, revolt, and had massacred their enemy without mercy. Perhaps the plight they had placed upon their enemy, God would place upon them, and they had a vivid picture from their past as to how it might be. And yes, one look at Jonah, and these people could see how God deals with one of His own. The question goes forth, what will He do to us? The God of heaven has evils to let loose, and arrows in His quiver which the men of this world know nothing about. Oh yes, the ones with a guilty conscience will often forebode the worse kind of judgments possible.

This judgment that Jonah proclaimed could not be defended and the city could not escape it. It was determined by God because of their evil ways; and yet, the God of heaven gave them an opportunity to forego that judgment. That is, if they would simply repent of their wicked, evil ways. That judgment was imminent - only "forty days" away! God would have been justified morally in His judgment if they had not repented of their sin. Their violence had demanded a moral check, a divine sentence; and that because, when sin "it is finished, bringeth forth death" (James 1:15).

The city of Nineveh listened to Jonah and repented of their sin. All of us who preach the Word of God have noted that at times solemn warnings, and striking events leave no influence behind; and yet, here, Nineveh, that wicked city of Jonah's day, experienced a revival. All of that happened without bloodshed and strife from within or without. It was a revival that sprung forth from a right principle: they believed God and His prophet, Jonah. It was a revival that was encouraged by the royal court, the king. It was a revival that was prevalent within all the ranks of the city; from the king to the least important person. It was made further evident by the works of the people, for the Bible tells us that they repented in true sincerity. That in itself did not save them, as baptism does not save; but faith in God will produce works within the redeemed.

What we have here is godly repentance that produces salvation. God's Holy Spirit spoke to their hearts and they were born again by that self-same Spirit.

THREE THINGS ARE NOTED HERE

1. The miserable plight in which the people of Nineveh found themselves.

2. The reasons they had for their hope, Jonah's words.

3. The application that we can draw from this lesson. You see, beloved, the only hope man has today or ever, is the sure mercy of our great God. Faith cometh by hearing and hearing the Word of God we are told by the apostle Paul. Let us be found faithful proclaiming this grace of our great God, and that in a way that honors Him! Mr. Spurgeon wrote, "Come, humble sinner, and cry to Christ, and he will have mercy upon thee." Just as God saved these dear precious souls, God is still saving sinners today! Do you, my friend, know

Him as your Saviour? He is the only answer to life! May you see, like these men of Nineveh, your need, and then in repentance, call upon His name.

PAUL

(Continued from Page 5)

unto full grown manhood and womanhood. I tell you, beloved, I hate to see a man who is carried about by every wind of doctrine. If he hears a Russellite, he will follow him. If he hears a Seventh Day Adventist, he will follow him. If he hears a Baptist, he will follow him. If he hears a Campbellite, he will follow him. It doesn't make any difference who he hears -- he is not taught, he is not solid, and he is not substantial, and he will just follow after anybody that comes along. God says that He wants His people to be edified so that they will not be tossed to and fro as children by every wind of doctrine.

Beloved, if a preacher has a task, it is to edify the body of Christ and to teach God's people the truth of the Word of God, and God will take care of the saving. Long ago I came to this conclusion, that my business is to preach the Word of God, and it is God's business to take care of the salvation of the lost. I am perfectly willing to do my part, and I am perfectly willing to wait on God to do His part.

VI. The Apostle Paul Gives Us The Proper Relationship Between The Laity and The Ministry.

We read: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12, 13).

I like to read this Scripture because it tells us the relationship that ought to exist between you and me. Beloved, I thank God for that relationship. As I look back across my ministry of forty years, I can truly say that the exemplification of this Scripture is more perfectly fulfilled in the church than any place that I ever was in my life. Paul says that the church, that is, the laity, is to remember those that labour over them to admonish them. The church is to esteem the preacher very highly in love for his work's sake.

VII. The Apostle Paul Tells Us How To Make A Preacher's Ministry To Live On.

We read: "For now we live, if ye stand fast in the Lord" (I Thess. 3:8).

Notice, Paul says, "I'll live as long as you stand fast in the Lord."

Years ago, I used to say that it just takes one generation to change a church, and I think that was true originally when preachers more or less preached the same truth. I think that was true when I was a boy, but that isn't true today. Beloved, today, it just takes one preacher to change a church. It just takes one pastor to step aside and another to come along, and the majority of the church can be changed completely.

Paul says, "We live, if ye stand fast in the faith." Beloved, I say to you, John R. Gilpin will live, his ministry will live, his message will live, his influence will live as long as the church he

pastors stands fast in the faith.

VIII. The Apostle Paul Uses Three Words Relative To The Ministry -- Remember, Obey, and Salute.

We read: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

Notice, you are to remember the preacher. When you have fried chicken on your table, remember the preacher. When you go to God in prayer and you are praying for your family, remember your preacher. When you are meeting with the world, trying to eke out an existence, just remember your pastor, for he may be having a hard time too. In other words, you are to remember them that have the rule over you.

Listen again: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

Notice, you are to obey them that have the rule over you. By that, I don't mean a servile obedience such as is exacted on the part of the parishioner by the priest, but I do say this, if I preach to you the Word of God, you ought to seek to the best of your ability to live in the light of it and obey the things that are preached to you.

Notice again: "Salute all them that have the rule over you, and all the saints..." (Heb. 13:24).

Haven't you heard somebody say, "You know, the preacher didn't speak to me." I remember one day I was walking along and I had my mind a thousand miles away from where I was. Later a woman said to me, "You didn't speak to me the other day." She called to mind where she saw me, and I remembered it. I remembered then passing her and never even speaking to her, and she was "huffy" because her pastor had not spoken to her.

Beloved, I ask you, do you know that there is not a passage in the Bible that says the preacher is to speak to you? There is not a verse that says the preacher is to speak to you, but there is one verse which says that you are to speak to your pastor, for it says, "Salute them that have the rule over you." Not one word is said that the preacher is to speak to you, but you are definitely commanded to speak to the preacher.

IX. A Preacher Is Immortal Until His Work Is Finished.

Here is something that has always been a blessing to me. It has been a help to me to know that a man is immortal as a minister until his work is finished. I look backward across my life and I think of some of the problems that I have had. I have had a few enemies. I have had some that would have been glad long ago to have seen me dead. I have had some that would throw their hats in the air if they were to hear tomorrow that I was dead. There are some that would have been glad to have long ago killed me if they could have done it and have gotten away with it. I think of some of the problems, and some of the enemies that we have had.

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ACTS

(Continued from Page 1)

no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:10).

The word "have" in the above Scripture, must not be overlooked. It was not that God would have much people in Corinth, but He had them at that time. They, in other words, were His even before they repented and believed on the Lord Jesus. This same truth is taught in the following Scripture:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

The question arises as to how those in Corinth could have belonged to the Lord even before they believed on Him. The answer is found in the following Scriptures:

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

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

God's word to Paul was that he was not to be afraid to speak out. He was not to hold his peace, but to proclaim the truth with boldness. The Lord assured Paul that He would take care of any problems that might arise. God, in a sense of speaking, promised to be with Paul even as the FBI guard our president. God, however, would do a better job than the FBI, since the FBI, on occasions, have not protected our presidents.

"And he continued there a year and six months, teaching the word of God among them" (Acts 18:11).

Paul spent three years in Ephesus. He, however, usually did not stay very long in one place. This raises the question as to why he spent one and one half years in Corinth, and why God promised to be with him during his stay there. The answer rests in the fact that our Lord used him to lay the ground work for a church which was to be established there. One, in fact, by reading I Corinthians 1:1-9, will learn how much our Lord loved the church which He established in Corinth.

The fact that Paul taught the "word of God" while among the Corinthians, means that he indoctrinated them. He taught them about law and grace, etc., so that the Lord's church there would be, as the Scriptures say, "...the pillar and ground of the truth" (I Tim. 3:15).

"And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat" (Acts 18:12).

God had promised Paul that no man would set on him to hurt him. Here, then, was a test of God's promise. Would Paul be

set on and hurt, or would he be even more than a conqueror?

The historical record shows that Gallio, the man who was to judge Paul, had a "remarkably mild and amiable disposition." His brother, Seneca, the celebrated philosopher, states that there was "no mortal who was ever so mild to anyone as he was to all; and in him there was such a natural power of goodness, that there was no semblance of art or dissimulation." We are to see, then, that God, in protecting Paul, began His protection program when Gallio was young. God, in fact, made plans for Paul to visit Corinth, even before he was born. The same truth applies to all of God's children. The FBI enters a city a few days before our president is to visit there so as to prepare the way for him. Our God, on the other hand, has made preparations for us even before a blade of grass grew upon the earth. God, in fact, raised up Gallio so that his disposition would be as it was towards Paul.

Our text informs us that Gallio was the "deputy of Achaia." Achaia, in its largest sense, includes all the area of Greece. Achaia proper, however, was a province of which the city of Corinth was the capital. The other province in Greece was called Macedonia. Paul, you will recall, in the vision, visualized a man in Macedonia who requested his help.

Our study has revealed that Achaia and Macedonia were governed by a deputy or proconsul. Deputies or proconsuls were used by Augustus in areas where a military presence was not required. Augustus chose to oversee areas where Roman legions were stationed. Those leaders who followed Augustus used this same manner of government.

It was when Gallio was deputy of Achaia that "the Jews made insurrection with one accord against Paul, and brought him to the judgment." The word "insurrection" means that the Jews caused a violent upheaval to be set in motion in Corinth. The upheaval resulted in loud and confused voices. We would term their action to have been a riot. Paul was taken by the leaders of the riot to Gallio where they, no doubt, charged him with disturbing the peace. Their action, of course, was really an act by Satan so as to close the mouth of Paul.

"Saying, This fellow persuadeth men to worship God contrary to the law" (Acts 18:13).

It is believed that the reference to "the law" is a reference to all law, rather than just the Jewish law. The Jews, in the land of Greece, were permitted to worship God as they pleased. It, however, must have been believed by the mob that Paul had gone beyond the freedom which had been given to the Jews. They felt that he had gone beyond the law and the accepted manner of Jewish worship.

The Jews who made insurrection did so because Paul taught that Jesus Christ was the Messiah, that He had died and that He had risen from the dead. The Jews hated Jesus when He was here in person, and we find from that which is before us, that they still hated Him.

"And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness,

O ye Jews, reason would that I would bear with you" (Acts 18:14).

It was when Paul was "about to open his mouth" and defend himself that Gallio defended him. God had promised Paul that "no man shall set on thee to hurt thee." This promise obviously included Paul's defense. God, therefore, used the judge himself as a means in defending Paul. One will find that God has many ways to carry out His promises to us.

Gallio, when weighing the charges against Paul, found no reason to charge him with any wrong, or wicked lewdness. Gallio, in other words, could not find Paul guilty of any injustice, or crime which might properly be brought before his court. Gallio would not find any grounds on which to charge Paul with "wicked lewdness," that is, a flagrant and gross offense; an offense committed by a veteran offender, or one who was skilled in committing crime.

Gallio, by saying, "...reason would that I would bear with you," appealed to the common sense of the Jews. He, in fact, would have been on their side if there had been a good reason for him to have done so.

But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters" (Acts 18:15).

Gallio saw the case before him as relating to "words and names" rather than acts. The "words" involved the controversy they were having regarding God's Words to them through Paul and the "names" involved the name of Jesus and His resurrection from the dead.

The "law" to which Gallio referred, was the Jewish law. He advised the Jews that the proper interpretation of their law was up to them rather than him. Gallio, in fact, said, "look ye to it," or this is a matter which you must resolve among yourselves.

"And he drave them from the judgment seat" (Acts 18:16).

Let us keep in mind that an insurrection had just occurred, or that which we know as a riot had been carried out by the Jews with "one accord". The Greeks, therefore, according to the following Scripture, determined to make someone pay for the riot, that is, since the riot had been based on insufficient evidence. They, therefore, took "...Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat..." or, perhaps the meaning is that they beat him as he left the judgment seat. It is likely that they beat him with their fists. Sosthenes, no doubt, was singled out because of his being the leader of the riot. He, therefore, who had planned to have Paul beaten, was the recipient of a beating.

Keep in mind that the setting for that which is before us was in the city of Corinth. It is interesting therefore to note from I Corinthians 1:1, that Paul, when writing to the church which was at Corinth, refers to Sosthenes as his brother. It is very likely that this is the very Sosthenes who had been Paul's enemy. It appears that God, by way of His marvelous grace, had opened the eyes of Sosthenes so that he accepted Jesus Christ and the Messiah as his own Lord and Savior. Paul, after all, had once been like Sos-

thenes; in that he too had been an enemy of the Lord Jesus Christ.

"Gallio," according to our text, "cared for none of those things." He, in other words, refused to be drawn into matters of a theological nature when it related only to words and names. He chose not to interfere on either side. I might add that Gallio, as was true of most Romans, may have had little regard as to how much rage the Jews were exposed to.

We are to see then that God, by way of this incident, got the Jews off the back of Paul. They, no doubt, continued to contend with him, but they stopped short of another insurrection. Paul, in fact, according to the following Scripture, "tarried there yet a good while."

"And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow" (Acts 18:18).

The Jews had gone up against Paul and failed. This meant that the followers of Paul in Corinth would enjoy freedom of worship. Paul's episode had been the test case. He therefore could leave town while knowing that the brethren would be able to worship in peace.

Cenchrea, the place where Paul shaved his head, was the eastern port of the city of Corinth. We, in fact, know from Romans 16:1 that our Lord established one of His churches in this port city area.

The act of Paul shaving his head was not unusual among the Jews. The Scriptures cite many examples where vows were made regarding various things. The most outstanding vow among the Jews was that of the Nazarite. The Jew, by way of this vow, made a solemn promise to God to abstain from wine, and from intoxicating liquors, to let their hair grow, not to enter into any house polluted by having a dead body in it, or to attend any funeral. This vow would last eight days, one month, or for any other fixed time. Sometimes, in fact, it was made to cover the span of one's entire life. The priest, when the vow expired, offered a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. The priest then, or some other person, shaved the head of the Nazarite at the door of the Tabernacle, and burnt the hair on the fire from the altar.

Paul, being in Corinth, and not able to perform all the steps required at the Temple, did perform that part of the vow which required the shaving of the head when his vow expired. We are not informed as to the nature of Paul's vow. One can be sure, however, that Paul, when returning to Jerusalem, did that which the law required relative to the vow which he had made. (See Acts 21:23, 24).

PAUL

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and I think of the physical condition that I have carried for many years, yet, beloved, I am still preaching. I am still giving out the Word of God, and I'll be do-

ing it just as long as it is God's will for me to do so. I tell you, a preacher is immortal until his work is finished.

I don't know that Paul ever taught this. In studying through his life recently, I failed to find any Scripture that would support it, but there is plenty in the Bible that teaches it. For example, in the book of Revelation the two witnesses preach in Jerusalem for forty-two months, but finally they are killed, and the world sees their dead bodies lying on the streets. They had a ministry that lasted forty-two months. Though the enemies would have liked to have done so, they could not kill them until that ministry was ended. I tell you, beloved, a preacher is immortal until his work is done.

I think of some good men that I have known. Seemingly, they were wonderful preachers, far better men than I am in every respect, yet God has taken them by the route of death, or in some other manner they have gotten out of the ministry, and He has left me in it and I am still preaching. I say, a preacher is immortal until his ministry is finished, and when it is over, he is through. When God is through with him, God will take him away.

Conclusion: I ask you, does this message help you? Is it any blessing to you to study about the ministry? You say, "But, Brother Gilpin, I am a woman. I am not planning to enter the ministry." Or you laymen may say, "Brother Gilpin, we have our jobs and our tasks. We are not planning to enter the ministry." I say to you, even though you are not in the ministry, and even though you are not planning to enter the ministry, I think this message will be an encourage-

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ECCLESIA

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building. The material not only has to be assembled, but it has to be put in place after it is assembled. A church universal, visible or invisible, lacks these two essentials, of a building. The material is not assembled and it has not been put in place.

2. God's husbandry, field, or tillage, I Corinthians 3:9.

This, too, fits only the idea of a local church. Each local church is a separate field.

3. A temple of the Holy Spirit, I Corinthians 3:16.

(1) The organization itself, not the house in which it worships, is called the temple of the Holy Spirit.

(2) God the Spirit dwells in each local church as His temple in that community (see Eph. 2:22 also). The very fact that Paul uses the idea of the church being a temple of the Holy Spirit in First Corinthians, one of his earlier epistles, and also in Ephesians a later epistle, proves three things:

a. That his idea of the church did not change from the idea of a local assembly to that of a universal body in his later ministry.

b. When he called it a habitation or home, that proved that he did not mean anything but a local church, Ephesians 2:22.

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ECCLESIA

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c. When he speaks of its being built together for a habitation of the Holy Spirit, the very idea of "building together" includes locality, assembling, and each piece of material in its proper place.

(3) The temple of God is marred in three ways.

a. By putting the wrong kind of material into it, I Corinthians 3:12-15.

b. The church is marred by treating it as a lodge, or club, I Corinthians 3:19. See the expositor's Greek New Testament, page 742ff.

c. The church is marred by putting the social above the spiritual, I Corinthians 11:22-32. God says that all such men are despisers of the church of God, and will be chastened either with sore sickness or punished with death.

4. A body of Christ, I Corinthians 12:27.

This is a knockout blow to any kind of a universal church. Paul says plainly that this church at Corinth is a "whole" body of Christ. Not a part of any kind of a church, visible, invisible, or universal.

a. Because it was a body of Christ, to cause divisions in it was to sin against Christ, I Corinthians 1:13.

b. Because it was a body of Christ, to cause a weak brother to stumble was to sin against Christ.

GRACE

(Continued from Page 1)

attempt to show that thou hast no need of grace, for that were folly indeed. What more foolish than for a beggar to plead that he is not in want? Do not shut the door of grace in thine own face. To say, "I am not guilty," is to say "I do not want mercy;" to say "I have not transgressed," is to say, "I do not need to be forgiven," and how better couldst thou commit spiritual suicide and by such pleading?

Neither, O sinner, hope to propitiate the Lord with gifts and sacrifices. If salvation be of grace, how durst thou think to buy it? If he saith he gives it freely, bring not with thee any bribe in thy hand; for in so doing thou wilt insult and anger him. Indeed, what couldst thou bring to him when Lebanon is not sufficient to burn, nor the beasts thereof for a burnt sacrifice? If thou couldst give him rivers of oil that should deluge a continent, or seas of sacrificial blood broad as the Pacific, yet couldst thou not for a moment render thyself acceptable with him. Try it not therefore. Venture on no ceremonies. Rest not in rituals. If salvation be of grace, accept it as a free gift, and bless the giver. Do not think to dress thyself in garments of outward religiousness, or to borrow virtue from a fellow-man who claims to be a priest; but since salvation is of free mercy, go and cast thyself on that free mercy. That is to act according to the dictates of pru-

dence. Thy true course is this. Since God is willing to show his mercy, go and confess that thou needest that mercy. Aggravate thy sin in the confession, if thou canst. Instead of trying to make it appear white, try to see its unutterable blackness. Say that thou art without excuse, justly condemned, for thy transgressions. I warrant thee thou shalt never go beyond the truth in stating thy sin, for that were quite impossible. A man lying on the field of battle wounded, when the surgeon comes round, or the soldiers with the ambulance, does not say, "Oh, mine is a little wound," for he knows that then they would let him lie; but he cries out, "I have been bleeding here for hours, and am nearly dead with a terrible wound," for he thinks that then he will gain speedier relief; and when he gets into the hospital he does not say to the nurse, "Mine is a small affair; I shall soon get over it"; but he tells the truth to the surgeon in the hope that he may set the bone at once, and that double care may be taken. Ah, sinner, do thou so with God. The right way to plead is to plead thy misery, thine impotence, thy danger, thy sin. Lay bare thy wounds before the Lord, and as Hezekiah spread Sennacherib's letter before the Lord, spread thy sins before him with many a tear and many a cry, and say, "Lord, save me from all these; save me from these black and foul things, for thy infinite mercy's sake." Confess thy sin; wisdom dictates that thou shouldst do so, since salvation is of grace. And then yield thyself up to God; capitulate at discretion; make no terms with him, but say, "Here I stand before thee, O my Maker; I have offended thee; I yield to thee, because thou hast said thou wilt deal with me on terms of grace; behold I cast myself at thy feet; the weapons of my rebellion I cast from my hands forever; I desire that thou wouldest take me and make me what thou wouldest have me to be; and seeing thou art a God of grace, I beseech thee to have pity upon me. Thou hast appointed a way of salvation by Jesus Christ, Oh, save me in that way, I entreat thee."

Now, mark, I want to dwell upon this next point, because salvation is of grace it directs the guilty as to how to plead before God. When we are praying and pleading we sometimes feel we want a help to guide us in the pleading. Let this guide you. Take care that all your pleas with God are consistent with the fact that he saves by his grace. Never bring a legal plea, or a plea that is based upon self, for it will be an offence to God; whereas, if thine argument be based on grace, it will have a sweet savour to him. Let me teach thee, seeking sinner, for a moment how to pray. Let it be in this way. Plead with God thy miserable and undone condition; tell him thou art utterly lost if he does not save thee. Tell him thou art already lost, so that thou canst not help thyself hand or foot in this matter, if he does not come to thy rescue with the fulness of his power and love. Tell him that thou art afraid to die and to come before his righteous bar, for unless he save thee hell will be thy portion. Plead with him and ask him whether it will delight him that thou shouldst make thy bed in hell. Say to him, "Shall the dead praise thee? Shall the condemned set forth thy praise?"

Show him the imminence of thy danger. He knows it, but let him see that thou knowest it, and this will be good pleading with his mercy. "Save me, O Lord, for if ever a soul needed saving, if ever a soul were in the jaws of destruction, I am that soul, therefore have pity upon me." Thus pour out your heart before him. Then humbly urge the suitableness of his mercy to you. "Lord, thou art merciful, thy mercy will find ample scope in me. Does thy grace seek out sin to purge it away? It is here, Lord; I teem with it; my heart swarms with evils. If thou art pitiful, here is a heart which bleeds and is ready to perish. Oh, if thou be indeed a physician, here is a sick soul that wants thee; if thou art ready to forgive, here are sins that need forgiving. Come to me, Lord, for thy mercy will find a grievousness of misery in me. Besides, is not thy mercy free. It is true I do not deserve it, but thou dost not give it to men because of their deserving, else were it no grace and mercy at all. Let thy free mercy light on me. Why shouldst thou pass me by? If I be the vilest of the sons of men thou wilt be the more gracious if thou dost look upon me. What though I have forgotten thee these many years and have even despised thy love, will it not be the greater mercy on thy part to turn and give thy free grace to me, even to me?" Then argue with him the plenteousness of his grace. Say to him, "Lord, thy mercy is very great, I know it is. According to the multitude of thy tender mercies, blot out my transgressions." If thou wert a little God and thou hadst but little mercy, I should have but little hope in thee; but oh, thou art so great and glorious, thou canst cast my transgressions behind thy back. By the greatness of thy compassion, then, look thou on me."

It is well able to return to the first plea and repeat it, saying, "Lord, because thou hast this great mercy and I need it, look on my impotence this day. I am so weak, I cannot come to thee unless thou come to me. Thou biddest me repent, but see how hard my heart is; thou commandest me to believe in Jesus, but my unbelief is very strong, thou tellest me to look to thy dear Son upon the cross, but I cannot see him for my tears, which blind these weary eyes. Master, come to the rescue, come and help thy servant, for thou art strong, though I be weak. Thou canst break my heart though I cannot break it, and thou canst open my poor bleared eyes, though I cannot as yet see as I would see the Saviour Jesus Christ. Oh! by thy power and mercy save a weak, dead sinner."

And then, if you feel as if you wanted some other plea, begin to plead his promises. Say:

"Thou hast promised to forgive All who on thy Son believe; Lord, I know thou canst not lie;

Give me Christ or else I die."

"Thou hast said that if the wicked forsake his way and turn unto thee he shall live. Lord, I turn to thee. Receive me. Thou hast said that all manner of sin and of blasphemy shall be forgiven unto men. Thou hast declared that the blood of Jesus Christ thy Son cleanseth from all sin. Go not back from thy Word, O God. Since thou art dealing with men on terms of grace, keep

thy promise and let thy rich, free mercy come to me."

I know what all this means by experience. I have gone over all these pleas by the week together, and pleaded with God that he would have mercy upon me. "This poor man cried, and the Lord heard him, and delivered him from all his fears." Therefore, bear I testimony unto you, O seeking souls, that this is the way to move his heart. Go upon the plan of grace, and plead his love. Not your deservings, but your undeservings; not your profession of what you hope to do, but your acknowledgment of your misery, will have power with him.

I have found it sweet work sometimes to plead with God his mercy in the gifts of Christ. Let me help thee, sinner, to do it, and may the Spirit help thee. Say thou unto God thus, "Lord, thou hast given thine only begotten Son to die; surely he need not have died for the righteous; he died for the guilty; I am such an one; Lord, wilt thou give thy Son for sinners, and then cast sinners away? Didst thou nail him to the cross only for a mockery, that we might come to that cross, and not find pity? O thou God of mercy, in the gift of thy Son thou hast done so much that thou canst not draw back; thou must save sinners, now that thou hast given Jesus to die for them."

Then plead with Jesus the compassion of his heart. Tell him that he said he would not break the bruised reed nor quench the smoking flax. Pluck him by the sleeve, and say, "Thou hast said 'Him that cometh unto me, I will in no wise cast out.'" Tell him that it was written of him, "This man receiveth sinners and eateth with them." Tell him that thou hast heard that "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and say to him, "Hast thou lost thy compassion, Saviour? Wilt thou not dart a glance of love on me, even me? Thou didst heal lepers, heal my leprosy. Thou didst permit the woman, whom thou didst call a dog, to come and receive blessings at thy hands; and although I be a dog, yet give the crumbs of thy mercy to me, even me." This is the style of plea that will win the day.

And then I would advise thee, if thou failest still in prayer, to go to God thus, and say to him, "Lord, thou hast sworn with an oath -- 'As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he would turn to me and live.' I know that thou meanest this, my God; wilt thou take pleasure then in my death, and sprun me now that I turn to thee?" Tell him that he has saved other sinners like thyself. Remind him of thy wife, or child, or friend; tell him of Saul of Tarsus; tell him of the woman that was a sinner; tell him of Rahab; and say unto him, "Lord, dost thou not delight to save great, big, black sinners? and I am just such an one. Thou hast not changed. By all that thou hast done for others, I pray thee do the like for me." And then say to him again, "I thank thee, O God, that thou hast permitted me even to pray to thee; I bless thy grace that thou hast moved me to come to thee; and as thou hast given me grace to feel my sin in a measure, wilt thou leave me to perish after all? Oh, by the grace

I have received in being spared so long, in being permitted to hear thy gospel, I beseech thee to give me more grace." Then throw yourself down before him, and if you perish, perish there. Go to the cross with such pleas as these, and resolve that if it can be that a sinner may die at the cross' foot, you will die there, but nowhere else. As the Lord my God liveth, before whom I stand, there shall never a soul perish that can cast itself upon the sovereign grace of God through Jesus Christ his Son.

III. Now, to turn away from that to a third point. A full conviction of this truth will reconcile our hearts to all divine ordinances with regard to salvation. I feel in my own heart, and I think every believer here does, that if salvation be of grace, God must do as he wills with his own. None of us can say to him, "What doest thou?" If there were anything of debt, or justice, or obligation, in the matter, then we might begin to question God; but as there is none, and the thing is quite out of court as to law, and far away from rights and claims, as it is all God's free favour, we will henceforth stop our mouths and never question him. As to the persons whom he chooses to save, let him save whom he wills. His name shall be had in honour for ever, let his choice be what it may. As to the instrument by whom he saves, let him save by the coarsest speaker, or by the most eloquent; let him do what seemeth him good. If he will save by the Bible, without ministers, we will be glad to hold our tongues; and if he will save souls by one of our brethren, and not by us, we will grieve to think that we are so little fitted for his service; but still, if after doing all we can, he uses another more than us, we will say, "Blessed be his name." We will not envy our brethren. The Lord shall distribute his grace by what hands he pleases. Send, Lord, by whomsoever thou wilt send.

And here I come to the sinner again: with the two great gospel commands we will raise no dispute. Hath he said, "He that believeth and is baptized shall be saved"? We will never raise a question against either the believing or the baptism. If the Lord chooses to say, "I will save those who trust in Christ," it is both so natural a thing that he should claim our faith, and so gracious a thing that he should give us the faith he claims of us, that we cannot question it. And even if it were not so, he has a right to make what rules he pleases. If God permits entrance only by one door, let us enter by it and raise no contention. The Lord bids thee trust in Jesus; say not in thy heart, "I would rather do or feel some wonderful matter." If he had bidden thee do some great thing wouldest thou not have done it? How much rather now that he saith to thee, simply trust in Jesus and be saved. I know if I were authorized to preach this morning that every man who would sail round the world should be saved, you would begin saving your money to make the great excursion; but when the gospel comes to you there in those very pews and aisles, and bids you now turn your eyes to the crucified Saviour and only look to him, I know if you have not learned the truth that salvation is of grace, you

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GRACE

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will kick at that divine command; but if you know it is of grace, and only grace, you will say, "Sweet is the command of God; Lord, enable me now to trust myself with thy dear Son."

And, then, you will not quarrel with the ordinance of baptism either. I know it is very natural that you should say, "What is there in it?" I also would say, what is there in it? What can there be in a mere washing in water? If you thought there were any salvation by it meritoriously, you would have missed the track altogether; but the Lord hath put it, that "he that believeth and is baptized, shall be saved," and therefore you obey. I do not attempt to justify my Lord for so commanding, for he needs no defense from me, but if he so chooses to put it, the true heart will yield a prompt obedience to his will. If it were of merit, I could see no merit in baptism or in the believing, for surely it cannot be meritorious to believe what is true, or to have one's body washed with pure water. But salvation is of grace; and if the Lord chooses to put it so, let him put it as he wills. I am such a sinner, I will take his mercy, let him present it in what way he pleases.

As to the manner in which the Lord may be pleased to reveal himself to any one of us, I am sure that if we know that salvation is of grace, we shall never quarrel about that any more. To some of us, the Lord revealed himself on a sudden. We know when we were converted to a day. I know the place to a yard. But many others do not. The day breaks on them gradually; first twilight, then a brighter light, and afterwards comes the noon. Do not let us quarrel about that. So long as I get a Saviour, I do not mind how I get him; so long as he blots out my sins, I will not cavil about the way in which he manifests his love to me. If it be of grace, that silences everything; Jew and Gentile shut their mouths without a murmuring word, and all together sit down at the foot of the cross, no more to question, but reverently to adore.

IV. I pass over this point rapidly, for time flies. I fain would clip his wings. But I must needs introduce to you the next fact, -- that the doctrine that salvation is of grace furnishes to those who receive it A most powerful motive for future holiness.

A man who feels that he is saved by grace says, "Did God of his free favour blot out my sins? Then, oh, how I love him. Was it nothing but his love that saved an undeserving wretch? Then my soul is knit to him for ever." Great sin becomes in such a case no barrier to great holiness, but rather a motive for it; for he who has had much forgiven loves much, and loving much he begins at once to be in earnest in the service of him whom he loves. I put it to thee, sinner, if the Lord this morning were to appear to thee and say, "All thy sins have been blotted out," wouldst thou not love him? Ay, me thinks a dog would love such a Master as that. Wouldst thou not love him? Ay, I know thou wouldst. I know you proud, self-righteous people, would not; but you real sinners, if pardon were

to come to you, would you not love God with all your hearts? Assuredly you would, and then your soul would begin to burn with a desire to honour him. You would want to tell the next person you met -- "The Lord has had mercy upon me; wonder of wonders, he has had mercy upon me." And then you would desire to put away everything that would displease him. Away ye sins, away ye sins; how can I defile myself with you again? And then you would desire to practice all his will, and say, "For the love I bear his name no suit shall be too difficult, no command too severe." There are none that love God like those who are saved by grace. The man who thinks to save himself by works does not love God at all; he loves himself; he is a servant working for wages, and that is the kind of servant who would turn to another master tomorrow if he could get better paid, and if the wages do not suit him he will strike. The old-fashioned servants were the best servants in the world, for they loved their masters, and if paid no wages at all would have stuck to the family for love's sake. Such are the servants of God who are saved by his grace. "Why," say they, "he has already pardoned me and saved me, and therefore my ear is bored and fastened to the door of his house to be his servant for ever; and my glory is, 'I am thy servant, I am thy servant, and the son of thy handmaid, thou hast loosed my bonds.'" Such a man feels that he must perfect holiness in the fear of the Lord. He will not stop short with a measure of grace; he wants immeasurable grace. He will not say, "There are some sins in me which I cannot overcome," but by God's grace he will seek to drive out all the Amalekites. He will not say, "Up to this point I am commanded to go, but beyond that I have a license to say, 'That is my besetting sin; I cannot get rid of it.'" No, but loving God with all his heart he will hate sin with all his heart, and war with sin with all his might, and will never put sword in scabbard till he is perfected in the image of Christ. The Lord fires us with such ardent love as this, and I know no way by which to get it except by coming to him on terms of grace, confessing sin, receiving mercy, feeling love kindle in the heart in consequence, and thus the whole soul becomes consecrated to the Lord.

V. Lastly, I would I could handle my text as I desire and as it handles me; but the truth of my text will be a test for this congregation.

The way you treat this text shall well reveal what you are. It will be either a stone of stumbling to you this morning, or else a foundation stone on which you build. Is it a stone of stumbling? Did I hear you murmur? "Why, the man does not hold up morality and good works; he preaches salvation for the guilty and the vile: I do not want such a religion!" Alas! thou hast stumbled at this stumbling stone, and shalt be broken upon it. Thou shalt perish, for thou dost insult thy God by thinking thyself wiser than his word, and by fancying that thy righteousness is purer than the righteousness of Christ. Thou dost imagine thou canst force thy way to heaven by a road that is most effectually blocked up; thou dost despise the path which the Lord has opened.

Beware of self-righteousness. The black devil of licentiousness destroys his hundreds, but the white devil of self-righteousness destroys his thousands. But dost thou accept this text as a foundation stone? Dost thou say, "I need grace indeed for I am guilty;" then come and take all the blessings of the covenant, for they are thine. "He hath put down the mighty from their seat, and he hath exalted them of low degree. He hath filled the hungry with good things, but the rich he hath sent empty away." Art thou guilty? Come and trust thy Saviour. Art thou empty? Come and be filled out of the fulness which is treasured up in Christ Jesus. Believe in Jesus now, for one act of faith sets thee free from all sin. Do not tarry for a moment, nor raise questions with thy God. Believe him capable of infinite mercy, and through Jesus Christ rest thou in him. If thou be the worst soul in the word to thine own apprehension, and the one odd man that would be left out of every catalogue of grace, now write not such things against thyself; or even if thou do, come and cast thyself upon thy God. He cannot reject thee; or if he should, thou wouldst be the first that ever trusted in him and was confounded. Come and try. Oh! that his Spirit may bring thee to Jesus at this very moment, and that in heaven there may be joy in the presence of the angels of God because a soul has confided in the grace of God and found immediate pardon, instantaneous salvation, through the precious blood of Christ. The Lord bless every one of you.

Oh, how I would like that every soul here should be washed in the blood of Christ this morning. Would God that every one of you were robed in the righteousness of Christ this day, and prepared to enter into his rest. Pray for it, Christian brethren and sisters. Why should we not have it? Why, this congregation, great as it may seem comparatively, is very little to God. Why should there be one left out? Let your prayers encircle the whole house and bear the entire audience up to God, and lay it before him and say, "By thy mercy and by thy loving kindness, save all this gathered company, for Christ's sake."

Amen.

COVENANT

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said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Justice is directly connected with the workers of righteousness from all nations.

Another word is justification which means acquittal, that is, for the sake of Christ Jesus. A person is relieved from his duty or obligation of payment to God for his sins. This acquittal is the result of Christ Jesus' payment on our behalf or in our stead.

We see that we have been forgiven for the sake of what Christ Jesus has done for us. To be forgiven would mean our sins have been sent away, "far as the east is from the west." As a result of our sins being sent away we are purged or purified within our souls. The unclean

has become a clean thing in the sight of God! Oh, how wonderful a thought!

Again we see a sinner is hopeless and helpless. Please notice Romans 3:10-12, "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

By statutory law, common law, a person could break a set law made by man and be free to commit another unlawful act after man's justice in that one act has been satisfied. In the Divine Law of God we have broken God's eternal law. We cannot pay the price required apart from eternal death. In eternal death (separation from God in hell forever) a person will continue to pay his sin debt! Consequently, Jesus Christ must pay the debt owed to God's justice. He alone can pay the debt. Notice Hebrews 9:22-28. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Acquittal comes only with justice being satisfied Romans 3:21-26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

What we mean by equitable

character is that a person would exceed common or statutory law. In having this quality of character a person would be fair or just in their dealings with any subject or person. In other words, every person born into this life has inadequate character in the sight of God. Everything we have to offer God is not sufficient for the payment of the sin debt we owe Him. Our best works are "as filthy rags in the sight of God." When common or statute law goes up against the divine law of God we are totally short of being acceptable in the sight of Almighty God. Notice, we have nothing that would please our Lord. There is not a little good in everyone by this measure, is there? There is none good, no, not one.

All men are left without equitable right or claim. We are all redeemed by the equitable character of our Lord Jesus Christ. Jesus Christ alone possesses the claim of redemption in our salvation. We forfeited our estate when Adam fell in the garden of Eden. We own nothing in the way of heavenly things. In our pitiful state we are desperately lost without a ray of hope. God's divine Law tells us that we have lost our estate with Him. Jesus Christ says that He has come to buy back our estate and restore us to our possessions promised in the Covenant of Redemption.

How can you, my lost friend, buy when you have nothing to buy with? You say, "but, sir, I have nothing to buy with, but I desire to know Jesus Christ as personal Saviour." This is well and good. Now suppose you are lost and as the Word of God says, "there is none that seeks after righteousness" and to add to this the Word says "we have all turned to our own way." Since we have no equitable qualities we must be moved by the Holy Spirit to even know we need the Saviour! When we come to our senses we know that we need the Saviour. We must then realize we are to confess our sins, and He is just to forgive us our sins."

We come to the great judge of all and find ourselves in His divine court. We have no defense within ourselves. The Judge says, I have found you guilty of breaking my law. Now, sir, you are to be punished by divine law, which is death. You have failed to meet the quality required by my law in your character. You are a sinner, sir! The payment for our sins rests on equity of character. Christ only, possesses this necessary equitable character. He alone is Just and the Justifier.

The process of Divine Law is justice. It is as just for God to punish an individual in an eternal hell as it is to save another to everlasting life. God does not act upon emotion as we do. He always acts with just cause. The justice of God calls for payment of sin. So we have a sin debt to pay. The payment for our sins rests on the covenant relationship we have in Christ Jesus.

In Romans 3:10 we read the word righteous, the same word translated "just" in our text, I John 1:9. Now we see Romans 3:10 read, "There is none righteous, no not one." Seeing this, we remember being

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just is being equitable in character. With this view in mind we can only hope to be counted as righteous or just through the person of the Lord Jesus Christ, who is the Just. Acts 3:13-15, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

Here we see the direct relationship justice has with confession. Remember our text 1 John 1:9, "If we confess our sins, he is faithful and just to forgive..." The word "if" used in the Word of God is never based on the condition of man's actions or thoughts. The Word of God being unchangeable we can readily see the word "if" here in 1 John 1:9 rests only on the conditions of God. This is where we get the term unconditional election of God. Jesus Christ never would, nor could He allow us to come to the bargaining table with Him. We have nothing to bargain with. We are unjust without Jesus Christ. "There is none righteous no not one."

Salvation then rests on the justice of God. Only under these conditions can we ever hope to see salvation. If we confess, we do so because of the faithfulness of Jesus Christ and the eternal justice of God. As a result of our confession Christ is, "faithful and just to forgive us our sins..." There rests the covenant or agreement, confession, and forgiveness. You confess and I will forgive says the Lord. If we confess there is no doubt that Christ is just and faithful to forgive us our sins.

We may say Christ is surely just to forgive us when we confess our sins. Is Christ just when one does not confess his sins and ends up separated from God in an eternal hell? We can only turn to the Word of God with these questions, for an answer. John 3:17-21, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in

God." Left unto themselves a person is justified in payment for their sins in eternal hell. Again, the Word of God says, "For all have sinned, and come short of the glory of God (Rom. 3:23). Justice is that all pay the penalty of their sins in a devil's hell. Eternal death, if you please, separated from God for all eternity! Apart from Jesus Christ none can be saved.

We now turn to the cleansing of our souls by the blood of Jesus Christ. How do we explain the extent of the suffering of our Saviour? First, we would point out in the Word the blood of the everlasting covenant. Hebrews 13:20-21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." When we see the blood and the everlasting covenant mentioned together this should make us realize there is an exactness in how the shed blood of Christ works. Also, who the shed blood of Jesus Christ is for.

Now, a covenant is an agreement. The One who made this covenant has to realize who the covenant was with. We might say for whom was the covenant made? The covenant was made for a particular people, no more, no less. To further explain this we turn to God's Word once again. Hebrews 12:23-24, "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I would say quickly that when the just have their names written in heaven it is an eternal writing. A person could never add to or subtract from the holy writings of our thrice holy God! So, whom did Christ die for? The just and no one else are redeemed by the blood of Christ.

Could His blood, that is Christ's, cover any one else's sins? Make no mistake it could not, because Christ knew exactly how many sins He would pay for and whose sins He would pay for. Our God would not have designed a blood sacrifice and left room for the blood of our Lord to pay for someone's sin who was not under the everlasting covenant. We may put this case to rest by the following Words of the Lord. Luke 14:28, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" I believe it would be a most absurd statement to say Christ's precious blood is to cover or could cover anyone else's sins but the ones He shed His blood for.

Our confession, or profession is based on the Justifier transferring His righteousness to us. We are then, only then, justified. There is none righteous or just except through the person of the Lord Jesus Christ. Our confession or salvation is because of

the faithfulness and justice of God through Jesus Christ 1 John 1:9, "If (or when) we confess our sins, he is faithful and just to forgive us our sins...."

The greatest gift God gives us is the gift of eternal life through Jesus Christ our Lord. The second greatest gift is to understand this gift. Fly unto God, confessing your sins, and you shall be saved. May the Lord richly bless you all is my prayer.

PAUL

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ment and a blessing and an inspiration to each of you, that you and I, as pastor and people, might push on, and go on, in the service of our blessed Lord.

Oh, how I thank Him for His goodness to us as a church. How I praise His name when I think how good God has been to me, and how He has blessed me. How I thank Him today as I look up in His face and say, "Lead on, O King Eternal! The day of march has come." May that be our prayer in Jesus name.

May God bless you.

IF YE

(Continued from Page 1)

Paul? He talks about a remnant according to the election of grace. So it need not surprise us that a majority may be wrong in this our day.

The doctrine of "Once in grace, always in grace" is expressed under two terms; namely, "THE PRESERVATION OF THE SAINTS," and "THE PERSEVERANCE OF THE SAINTS." Preservation is looking at their security from the Divine side, and perseverance is viewing their security from the human side. The saint is preserved by God, and he also perseveres. The divine and human elements are to be recognized in all things that pertain to the Christian life, and the confounding of these elements or the denial of either of them is harmful to right thinking and acting. The cause of the saint's security is the preserving power of God - "kept by the power of God," and the means of his security is his perseverance or continuance in faith - "kept by the power of God through faith" (1 Peter 1:5). This gives all the glory of our security to God and conserves the truth of human responsibility. We are responsible to persevere in faith, but we cannot persevere in our own strength.

It is no part of the doctrine of "once in grace, always in grace," that one may be saved and then live like the world, and at the end, enter the home of the blest. The man who lives like the world here and now will be with the world yonder and hereafter. The truth is that a saved man has within him the principle and power of grace by which he overcomes the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). A man once told Mr. Spurgeon that if he believed he could never be lost, he would take his fill of sin. Mr. Spurgeon replied with the question: "How much sin does it take to fill a Christian?" A little sin fills a real Christian

to his sorrow and shame, but a lost man rolls sin as a sweet morsel under his tongue and calls for more.

The professing Christian who says that God will keep him safe and then lives a careless and indifferent life, taking his fill of sin, shows by his very talk that he does not know God. It is like a man saying that if he is one of the elect, God will save him when He gets ready, therefore, he will not go to church or give any thought to his salvation. This is to wrest the truth to his own destruction. He ignores the truth that election is unto a salvation that is to be received through sanctification of the Spirit and belief of the truth; a salvation to which one is called by the gospel, (1 Thess. 2:13, 14). He is like the man who says that God will give him his daily bread, and therefore, he will not work. He is denying the human element in getting his daily bread.

Let me give you a safe and sound principle by which to reason. In everything give God praise and keep man responsible; recognize both divine sovereignty and human responsibility. For everything good, give God thanks without denying the human agent. For everything evil, recognize the hand of God without charging Him with sin. Give God the glory for the preservation of the saint, but hold to the truth of the saint's responsibility to persevere. In the matter of death, recognize the truth that God takes away, but remember there are secondary causes involving human responsibility. Job had lost his property through marauding bands of Sabeans and Chaldeans, and his children were killed by a storm, but he looks beyond these secondary causes to the great first cause and says: "The Lord gave and the Lord hath taken away" (Job 1:21).

PERSEVERANCE IS THE GRAND MARK OF A REAL SAINT

Our confession of faith (New Hampshire) says in part:

"We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors."

That which proves a man to be saved is his continuance in faith. Saving faith is a permanent grace in the one born from above. To the Jews who had professed faith in Him, Christ said, "If ye continue in my word, then are ye my disciples indeed." To the Hebrews Paul said, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:6). And again he said, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:14). And John speaks of some who went out from among true believers. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). The meaning of all these passages is that the one who is truly born from above and saved will never renounce his faith and lose interest and hope in the blood of Christ. He perseveres unto the end, and Christ becomes increasingly precious. It is not the continuing that saves

him, but it is proof of a saved state.

All is not gold that glitters, and all are not Christians who seem to be so for a while. What seems to be a good beginning may be a fatal ending. A bright profession may soon lose its luster. "Ye did run well", is the sad story of many who started in the Christian race. Not every one who starts in a race finishes it. Not every ship that leaves port reaches its destination in safety. If we are genuine disciples of Christ, we will persevere unto the end. The man who has to look back to some kind of feeling he had years ago, for evidence of salvation, is in a bad way. If Christ is not precious to you now, He was never precious to you. If you are not trusting Him now, you have never trusted Him. If you do not love Him now, you have never loved Him. If you are not saved now, you have never been saved. You can lose a good feeling, but you cannot lose salvation. You can lose the joy of salvation, but you cannot lose salvation itself.

The saint is born a mere babe in Christ, but he has everlasting life. He can grow but he cannot die. Physical babies die, but there are no deaths among the spiritual. There is the vitality of the Christ life in them. "Because I live, ye shall live also," are His own words to His people. The saint may fall, but he shall not be utterly cast down. He may be brought on his knees, but not on his face. No saint shall fall finally and fatally.

PERSEVERANCE IMPLIES OPPOSITION AND TESTING

To persevere is to continue in the Christian faith in the face of discouragement, opposition, and trial. The saint does not have a smooth path in this world. He meets with opposition from the devil, the world, and the flesh. He is tried and tested by God, and this testing shows the metal he is made of. It also reveals whose workmanship he is; whether of God or man. Christ said, "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

In every realm of physical life we see the principle of testing in operation. We have tests in the school room to determine scholarship. There are tests of manufactured articles to determine their practical usefulness. There are tests to determine physical condition. Insurance companies avoid poor risks by requiring physical examination of applicants. Governments avoid having sickly soldiers on their hands by having rigid physical tests to see whether a man can stand the hardships of marching and fighting. Now, in the spiritual realm, there are tests which reveal the true state of the individual professor. And these tests show whether one is in the faith of not. One is not saved by these tests, but they reveal whether he is saved or not.

1. The doctrinal test. John 8:47: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Christ said that His sheep will not follow a stranger (John 10:5). No born again man will be led away by Christian Science or any other fatal heresy that discounts the blood of Christ and salvation by grace. No false teacher can fatally deceive the elect of God.

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IF YE

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2. "The practical test. Matt. 13:21, 22: "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

(1) Persecution because of the unpopularity of the Word of God. Those who believe and practice the truth of God will be opposed. The natural man does not love the doctrines of the Bible and will persecute those who do. A false professor will give up the truth in face of persecution. If your system of theology finds ready acceptance from men of the world, you had better be suspicious that it is not the once delivered faith.

(2) The care of business. Many men are so absorbed with business that they do not take time to consider the interests of their souls. It is sad to see men labor for meat that perisheth and show no concern for the meat that endureth unto everlasting life. In the parable of the great supper (Luke 14:16), one man went to his farm, another went to prove his oxen, and another was absorbed with home ties, and all of them despised the Gospel feast.

3. The experiential test. This test involves our hope. The saint's experiences in this world, however painful and disappointing, never drive him to despair. The saint will persevere in his hope. He may have his seasons of distress but he never loses his hope for heaven.

"Hope on, hope on, O troubled heart,
If doubts and fears o'ertake thee,
Remember this -- the Lord hath said,
He never will forsake thee;
Then murmur not, still bear thy lot,
Nor yield to care or sorrow;
Be sure the clouds that frown today
Will break in smiles tomorrow.

Hope on, hope on, though dark and deep
The shadows gather o'er thee;
Be not dismayed; thy Saviour holds
The lamp of life before thee;
And if He will that thou today
Shouldst tread the vale of sorrow;
Be not afraid, but trust and saith;
The sun will shine tomorrow.

Hope on, hope on, go bravely forth
Through trial and temptation,
Directed by the worth of truth,
So full of consolation;
There is a calm for every storm,
A joy for every sorrow,
A night from which the soul shall wake
To hail an endless morrow."

REDEEMED

(Continued from Page 1)

prince of God. That is God's plan with men. Consider it. There are two theories, and poles apart. The one is salva-

tion by character; that by acquiring a suitable character; by developing the right kind of a character, man can be saved, can go to heaven; that one's character, if of the proper kind, entitles him to heaven; that if one has lived right, he will go to heaven.

The other theory is, that God by grace, pure unmerited favor, saves irrespective of character. It is a tremendous issue. It is vital; one or the other is fatal. If those who hold one theory go to heaven, all who hold to the other will be lost, will go to hell. We would as well face the issue. They are two widely different ways of salvation, and God has but one.

Jesus said "...I am the way..." (John 14:6), not one way, the way. And He leaves no possible ground for misunderstanding the meaning, "...no man cometh unto the Father, but by me" (John 14:6). Either, then, He is the only way, or He was the vilest deceiver the world ever knew, or He was a simple-minded, ignorant fanatic, who honestly thought Himself "the way," when He was not.

Against this theory of salvation by character there are four serious, fatal charges: First, it is utterly cruel, heartless and selfish.

It is cruel, because to the weakest, most needy, most helpless class, the vast body of men, born of vicious, debased parents, reared amidst vice and sin, weakened by appetite and tied by habit, it does not give one-millionth the chance to be saved, to go to heaven, that men have who were born of noble, godly parents, reared amidst moral, uplifting surroundings, and strengthened by noble aspirations and splendid training. Stand before you two young men representing these two classes, and tell them of life beyond this life, and of heaven; and then tell them of salvation by character. To the one it would mean a bright, hopeful anticipation; to the other, it would mean but taunting him with his hopeless condition and prodding him with despair.

The theory of salvation by character is heartless, because, wrapped in the robe of its own self-righteousness, it coolly condemns to hopeless despair a vast body of the human race. Go stand by the helpless, hopeless drunkard, and the drunken, sinful woman, and tell them of salvation by character, and hear the sob of despair or see the jeering look on their faces at the thought of salvation by character for such as they!

Before a pastors' conference, the polished, brilliant, highly educated pastor of a wealthy, refined, intellectual congregation read a seemingly learned paper on "Salvation by Character." When he had finished reading the paper, some of his fellow-pastors endorsed the paper and gave it high praise. Finally, the pastor of a people who had been unfortunate in life, many of whom had gone far down in sin, and were fettered by habit, arose and said, "Brother Moderator, the brother has given us his wonderful paper on salvation by character. I would like to ask him, what would he preach if he were the pastor of a people who have no character?"

The author of the paper arose and made the heartless reply, "Brother Moderator, my brother and I have been raised in such different intellectual atmospheres, that I don't suppose I could make

it plain to my brother."

The other replied, "That is doubtless true, Brother Moderator; but the trouble is, that he can never make it plain to any one else."

It is selfish, because those who teach this theory are generally men of intelligence, refinement, and are considered, and they consider themselves, men of moral character. They thus provide for themselves by their theory, but leave a vast body of the race with a very slight hope or with no hope whatever. The second charge against those who hold this theory is that by their own theory none will be saved.

If salvation is by character, by what kind of character, a perfect character, or an imperfect character? If by a perfect character, no one has it; no one even claims it. If by an imperfect character, how imperfect may it be and the man yet be saved? Where is the standard? If a man's character, in order to be saved by it, must be the best he can make it, no one has even that character,--no one's character is the best he could have made it. Hence, salvation by character is a chimera.

The third charge against salvation by character is that even if a man's character were perfect from man's standpoint, in the sight of God his character would still be corrupt.

"...all our righteousnesses are as filthy rags..." (Isa. 64:6). Why? Because motive is the measure of the character. "...they that are in the flesh cannot please God" (Rom. 8:8). Why? Because they have not, and cannot have, the right motive.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:1-3).

And no man has this love, no man can have this love, until he is saved by Christ dying for his sins (I Cor. 15:3). "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14,15).

The fourth serious, fatal charge against the theory of salvation by character is that it is contrary to the teaching of the Saviour.

"...Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. 21:31).

Certain it is that the publicans and the harlots had worse characters than those to whom the Saviour was speaking; the fact is therefore evident that Jesus taught salvation without character, irrespective of character.

Let the reader consider two cases that will show conclusively

that the teaching of salvation by character is absolutely contrary to the teaching of the Saviour. "...the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth" (Matt. 27:41-44).

Let the reader notice that both the thieves "that were crucified with him, cast the same in his teeth." Then "And one of the malefactors that were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise" (Luke 23:39-43).

From the time that both thieves "cast the same in his teeth," to the time the one made his earnest plea, "Lord remember me when thou comest into thy kingdom," there had been no time in which this thief could have formed, developed a character that merited salvation. Hence, when Jesus said, "To-day shalt thou be with me in paradise," to

this thief, He branded the teaching of salvation by character as not from heaven. The one who does not see from this case that the cruel, heartless, selfish teaching of salvation by character contradicts the Lord Jesus, will never see anything contrary to his own preferences and preconceived opinions.

The second case is just as conclusive. As the Saviour was reclining at meat in the house of Simon the Pharisee, a woman, noted as a sinner, came in and stood behind Him weeping "And he said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50). The Saviour said the woman was saved, yet she was of notorious character,--she had no character.

"According as He hath chosen us in him before the foundation of the world..." My eternal security is rooted and grounded not in what I have done, but in where I have been placed. I am too weak and frail, vacillating and mutable; there are too many ups-and-downs, ins-and-outs for me to find stability in myself. No, my stability is in the unchanging, everlasting covenant of the immutable Jehovah. Bless God for the sweet doctrines of election and predestination; they are graciously given as mighty stabilizers. An old preacher once said, "As God did not at first choose you because you were high, so He will not forsake you because you are low." I like what William Plumer said, "God will never cast away His jewels, but gather them into His cabinet of just men made perfect." Take courage, dear soul, not in your accomplishments; for when placed in the balance, your failures will far outweigh them; but take courage in the satisfaction of our covenant head, Jesus Christ, which He made particularly for His covenant people.

ENDURING AFFLICTIONS

by Paul Jackson

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of the ministry" (II Tim. 4:5).

Paul wrote these words to a young preacher called Timothy. He charged him before God and the Lord Jesus Christ who would judge him (Timothy) when Christ returned. Every God-called man will be judged according to his stand for the truth of God's Word. All those who choose to stray from the truth to satisfy the crowd will have to give an account to his Lord.

Paul charged Timothy to "Preach the word" -- not around the Word, nor about the Word, but the Word. He charged him to "instant in season, out of season," or rather be ready always to preach the Word. Why? "For the time will come when they (any people in any age) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers..." (II Tim. 4:3). Men will fall prey to the wiles of the world. Their desires will be to try and satisfy the world and to do that will require they find one who will teach so as the world will not be offended. Sound doctrine does not appeal to the world!

Men who once took a stand for the truth will start "...having itching ears;" And they

shall turn away their ears from the truth, and shall be turned to fables" (II Tim. 5:3-4).

Paul warns Timothy that there will be afflictions to one who chooses to "Preach the Word"; however, he tells him to endure those afflictions -- in other words, "bite the bit" and keep on preaching the Word as long as that is possible. One who "makes full proof of the ministry" will not turn in the middle of the river. So many have done this over the years.

Paul considered himself as one who had stood for the truths of the Word though the world: had tried to hinder or stop him from doing just that. His afflictions were beatings, stonings, shipwrecks, water, robbers, his own people, heathen cities, and false brethren. He preached the Word in weariness, in pain, in fear, in hunger and thirst, in fastings, in cold, and in nakedness. (See II Cor. 11:24-33).

Those who have followed Paul will also have to endure afflictions. They surely do! Paul said, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). So must all God-called preachers do likewise.

CONTENDING EARNESTLY FOR THE FAITH

by T.T. Eaton

"The faith" is the body of doctrine taught in the Scriptures, centering in Christ and His work. It is written (Acts 6:7) that "a great company of the priests were obedient to the faith." In Acts 16:5, we are told "so the churches were strengthened in the faith." Felix and Drusilla heard Paul "concerning the faith in Christ Jesus." Paul tells the Galatians how he "preached the faith of which he once made havoc."

Deacons are to "hold the mystery of the faith in a pure conscience." Paul tells Titus about certain gainsayers and adds, "For which cause reprove them sharply that they may be sound in the faith." What we are to believe, what we are to be, and what we are to do "according to the Scriptures" -- this is "the faith" which was delivered once for all, and for which we are to "contend earnestly" (epi-agonize).

This world is not a friend to truth any more than it is a friend to grace "to help us on to God." Error has more of the nature of leaven than has truth. The common saying: "Truth is mighty, and will prevail" is false. Truth is not mighty, and in times without number it has not prevailed. In a perfect world truth would be mighty, but not in a world of sin. Many languages have proverbs to the effect that "a lie will get half round the world while the truth is getting on its boots to start." Did any one, reader, ever tell a lie on you? One diseased man can spread contagion through a city, while one healthy man cannot impart soundness to the sick in a hospital. In this world, alas, it is disease, and not health, that is contagious.

Truth is mighty only when it has prophets, apostles, and martyrs ready to do and dare and die in its behalf. Such triumphs of truth as we see in history were caused by the power of the Holy Spirit in faithful witnesses. Truth will make no progress by its own inherent power.

It will not do to say that since the gospel is in the world it will make its own way because "truth is mighty and will prevail;" so we can take our ease and do nothing while the conversion of the world goes bravely on. Nay, verily, the gospel will not preach itself. We are to "go into all the world and preach the gospel to every creature." Indeed, no good cause in this world will take care of itself. "Eternal vigilance is the price of liberty" and of everything worth having.

Ideas are the real rulers of the world, and before them the sword drops powerless.

The Popes established a far wider and stronger dominion than did the Caesars, because the Popes ruled the ideas of Europe. In vain did king and kaiser appeal to the sword. Henry of Germany and Henry of England were obligated to humble themselves before their weaponless forces. Luther succeeded where warrior monarchs had failed because he attacked ideas with ideas. What deadly things ideas are, and what

widespread ruin has been wrought by wrong beliefs! How important, then, beyond our power to estimate, that truth shall prevail in the world!

We are to "contend earnestly" for the faith. The Greek is *epagonidesthai* (epiagonize), and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here. We are to agonize to enter the strait gate; but we are to epi-agonize for "the faith once for all delivered unto the saints." This, then, is the supreme struggle of our existence. It is more important than anything else, yea, than even our own salvation as individuals. We are to agonize for the latter, but to epi-agonize for the former.

We are not to let error alone. We are to attack it with all our force and contend against it with all our strength. Of course, we must use no wrong means or methods, but our whole power should be exerted against error and in favor of the faith.

The oft-quoted utterance of Gamaliel has done great harm: "Let them alone; for, if this counsel or this work be of men, it will come to naught; but, if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." There is not a heresy but has sought shelter behind this utterance. It is quoted as if it were Scripture, and therefore binding. Luke, by inspiration, simply tells us that Gamaliel said this, but nowhere is it intimated that the saying is right. All the Bible is responsible for is that Gamaliel did say it. Many things are quoted in the Bible that are not Scripture at all. We are told what the devil said on certain occasions, but never is a statement of the devil endorsed. Neither is this statement of Gamaliel approved.

Men do not argue in such fashion about the practical affairs of life. A farmer does not let the weeds alone on the plea that "if they be of man they will come to naught, while if they be of God, I cannot destroy them, lest haply I be found even to fight against God." Such superlative nonsense is tolerated only in the matter of highest importance; only in religion. All that weeds can do is to prevent a crop; while error destroys the soul.

Never was there a time when there was greater need to epi-agonize for the faith than now. Skepticism has become more aggressive than ever. For a time infidelity walked the earth in haughty exclusiveness. Christianity was well enough for the unlearned, for women and children; let them get whatever comfort they could from religion; it would be a pity to disturb their pleasing delusion. Infidelity was for philosophers and other lofty beings who dwelt on the intellectual heights. But now infidelity has professed religion and joined the church. Now it occupies pulpits and theological professors' chairs, and the attack is from within. They seek to evaporate the faith into moonlit mist. They teach an inspiration that does not inspire, an atonement that does not atone, and a salvation that does not save.

Their special point of attack is the substitutionary sacrifice of Christ. They emphasize His incarnation and seek to substitute the gospel of the manger for the

gospel of the cross. They do not like a "forensic" view of the atonement, as if sin were not forensic, and as if infinite justice could be flanked and the penalty of God's law set aside. They are willing to believe in Christ, yes, but not in Christ upon the Cross, bearing "our sins in his own body on the tree." It is the same old cry of the priests and rulers who stood upon Calvary -- "Come down from the cross and we will believe."

Similarly, the authority of the Scripture is assailed. The authenticity of most of the books of the Bible is denied and all statements of Scripture, not in harmony with the preconceived theories of the critics, are set aside. They refuse to believe anything because the Bible says so, but will believe only what seems to them correct. This leaves us without any standard whatever, and makes every man a law unto himself.

Then we are told to be "broad" and the man who has clear-cut beliefs to which he clings is denounced, or pitied, as "narrow." If we reach definite conclusions and insist on them, it is charged that we have thereby "closed our minds to new truths" and have become "narrowed" and "fossilized." This plea of being "broad" and "liberal" has been deadly in many cases, and under its spell many have loosened their grip on "the faith once for all delivered to the saints."

Now there are three respects in which a man can be broad or narrow. In two of them he ought to be broad, while in one he ought to be narrow. The trouble is, people are narrow where they ought to be broad and broad where they ought to be narrow.

We ought to be broad in our sympathies. Nothing human should be foreign to us. God loves the whole world, and if we be godly we will love the whole world too.

We ought to be broad in our horizon. We should be able to see truths in their religions. Our conclusions ought not to be the results of ignorance and prejudice. We should be able to see things lying outside the range of our prejudices. We should think for ourselves, and make our conclusions our own, and so make them intelligent.

But, in our beliefs we should be narrow because truth is narrow. Mathematical truth is narrow. Two and two make exactly four -- no more, no less. Scientific truth is narrow. Under ordinary conditions at the sea level water freezes at 32 degrees Fahrenheit, just that, no more, no less. Historical truth is narrow. A given event took place in one particular way. There are thousands of ways in which it did not take place. Geographical truth is narrow. There is but one right direction to London from where the reader sits; there are thousands of wrong directions.

How comes it to pass that what is recognized as the most arrant nonsense in all other realms is greedily swallowed when it comes into the realm of religion, where truth is most important? Whether a man be right or wrong in mathematics, in science, in history, in geography, is of comparatively small importance; but his character and his eternal destiny depend upon his being right in religion.

While we must be narrow in our beliefs if we be right, yet it does not follow that we are right

because we are narrow. It is just as narrow to say, two and two make five, no more, no less, as to say two and two make four. Hence, we may be narrow and be wrong; while, if we be broad in our beliefs we are certain to be wrong. Truth is narrow, and hence right beliefs must be narrow.

Many are deterred from "contending earnestly for the faith once for all delivered unto the saints" by the fear of giving offense. While we ought not needlessly to give offense, we should not in the slightest degree be deterred from "contending earnestly for the faith once for all delivered to the saints," because of the liability of giving offense. It is written "ye are the salt of the earth." The Apostle Paul made enemies wherever he went, getting himself beaten, imprisoned, cast out and finally beheaded. A greater than Paul made enemies by His faithful advocacy of the truth -- enemies so bitter that they hounded Him to His death and jeered Him while He hung in agony on the cross. "It is enough for the disciple that he be as his master, and the servant as his Lord." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

The faith was "delivered." It was not invented. It is not the result of human thought, nor the

BEING THANKFUL

My Savior is a first with me!
I'm thankful that He came
I'll seek an influence to be
And an honor to His name.

My Pastor is a man of God
Watching over the flock
Ever ready to counsel us
Or to meet for a friendly talk.

My country has been spared from war
No little blessing this!
My sons have been free to live
In a place of peace and bliss.

My home, tho modest still remains
Equal to any I know,
For love covers many sins,
Together we made it so.

For so many things I'm thankful
Far too numerous to tell
I'll count my blessings every day,
Living thankfully as well.
Mrs. J.P. Morgan

Now you are aware that there are different theories of redemption. All Christians hold that Christ came to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not, in itself, secure beyond doubt the salvation of any one living. They believe that Christ died to make the salvation of all men possible or that by the doing of something else, any man who pleases may attain unto eternal life; consequently, they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in hell as for Peter who mounted to heaven. They believe that for those who are consigned to eternal fire there was as true and eternal redemption made for them as for those who now stand

output of human philosophy. It came from God, and was delivered to man. It is to be kept by God's people, maintained by them, and contended for by them as they contend for nothing else. It is a sacred trust to be guarded by their highest effort and their heart's blood. Better men and women than we have died for this faith. Christ died for it, that it might be course.

This faith was "once for all" delivered unto the saints -- once for all. It is not subject to change. It is incapable of improvement. All the changes in human society do not effect the question in the slightest degree. A sinner going 50 miles an hour (or 600 miles an hour -- MLM) needs to repent in exactly the same way as a sinner going five miles an hour. A heavy-laden heart working at a hand loom needs the same hope as one working in an enormous factory. Changes in conditions do not change human nature, nor do they change truth. Truth, before concealed, may be discovered, but it is incapable of change. If two and two did not make four in Adam's time, they do not make four now, and never will make four. We are commanded to "buy the truth" no matter what the cost, and to "sell it not," no matter what the inducement to let it go. "The Faith" is God's truth, delivered to us and is final.

Every error that has been born surrounding the gospel came from a misunderstanding of sin. If a man ever finds out what he is (fallen in the first Adam, dead in trespasses and sins, totally depraved, alienated from the lie of God, evil through and through), a warm reception and understanding of the truth of the gospel of Christ will follow, because he sees his desperate need of God's choosing him to life, the necessity of Christ's righteousness to cover his nakedness, the effectual atoning blood of Christ to pay the penalty of his sin and reconcile him to an angry God, and Christ's all-powerful intercession to keep him. When the Holy Spirit comes, He will convince men of sin (John 16:8).

before the Most High. We believe no such thing. We believe that Christ, when He died, had an object in view; and that object will most assuredly and beyond a doubt be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us, "What did Christ design by His death?" we answer that question by asking him another, "What has Christ done or what will He do by His death?" For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so believe our reason as to think that the intention of the Almighty God could be frustrated or that the design of so great a thing as the atonement can, by any way whatever, be missed. We hold (we are not afraid to say what we believe) that Christ came into the world with the intention of saving a "multitude which no man can number;" and we believe, as a result of this, that every person for whom He died must, beyond a shadow of a doubt, be cleansed from sin and stand washed in the blood before the Father's throne.

--Spurgeon