

## A MESSENGER OF SATAN, PART I

by Ray Waugh, Sr.

One of the questions which seems to be upon the minds of many Baptists today -- Southern Baptists, Association Baptists, General Association of Regular Baptists, Regular Baptists, Independent Baptists, even Landmark Baptists, and some Sovereign Grace Baptists -- is, "What Is Going to Happen to Southern Baptists?" There seems to be a real din or plethora of confusing responses. Some tell us that



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"they are going to split wide open." Others explain that, "It really is a temporary situation," and soon they will be back together in good fellowship. A few are heard referencing the past experiences of the Northern or American Baptists and the days when the "conservatives" and the "liberals" literally split and went their own ways, only, then, to split again and again and even again. Occasionally, one hears from those who speak of themselves as Fundamentalists or Fellowship Baptists, and they

insist that the days of J.F. Norris and W.B. Riley really are being reenacted, and that soon there will be two Southern Baptist Denominations.

Yet, can we say that the situation is the same? Are the circumstances really and rightly equal?

I believe that there are some most crucial differences which will preclude "a split" as there were real denominational splits in some of the above situations. First, there is no one outstanding individual as in the case of those who took off into their "Associational Movement," after the man, Ben M. Bogard, and following the teachings of one Southern Baptist, J.R. Graves, who remained a Southern Baptist until his death. Second, there are no really crystal clear issues as there seemed to be when J.F. Norris began his "Bible Baptist Fellowship Movement" which today is known as the "Baptist Bible Fellowship Movement." As you may recall, those who call themselves "The Moderates" among Southern Baptists -- though they do not accept the Bible to be inerrant, nor do they, generally, concede that Adam and Eve were real people -- recently desired to speak of themselves as "The Baptist Fellowship." Is it not really strange that those who call themselves "Moderates," and who desire never to be known as "Fundamentalists" have attempted to call themselves "Fellowship Baptists," a name which has identified many of the "Fundamentalists" for more than 40 years and almost 75 years?

Did I hear, someone say, "God

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The cross is the ladder to heaven.

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## WHY A GOD OF LOVE ALLOWS SUFFERINGS

by Phillip Golden,  
Millport, AL

Many times in our lives we suffer pain and persecution for many reasons. I do not profess to know all the reasons as to why a God of love allows these things to happen to His children, and in many cases brings these things upon them. In this article we will bring forth some of those reasons.

Pain in general is not thrust only upon God's children. Pain is a way to alert us that there are things wrong within the human body. Broken bones, cancerous growths, ulcers eating away at the stomach. These are things that all men experience. Romans 3:23 says that all have sinned and come short of the glory of God. This nature came upon all men when, through Adam, sin entered and Adam succumbed to sin. No longer was the human race free from sin. Man's very nature is evil, void of any goodness or Godliness. We can understand when an unregenerate man has

these things happen to him. But what about God's people? Many times in my life I have seen unregenerate men gain through the hurting of others. In their lives



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they seem to have no troubles or conflicts. Then in the lives of God's children, there is often pain and suffering. Paul in his writing to Timothy (II Timothy 3:12) said, "...all that will live godly in Christ Jesus shall suffer persecution."

Many times we are the targets

of Satan. Satan used the very nature of man to bring about sin in our lives. Let me state at this time, that Satan has no power but that which God allows him. Satan is under the sentence of eternal damnation. God still has control, although there are many who do not believe this. There are times that God uses Satan to bring about that which He desires. Job is a good example of this. In Job's case it was a matter of testing Job's faith. Many times in our lives God allows Satan to test our faith.

Suffering can also be inflicted upon us through other people. Jesus' own disciples jumped to the wrong conclusion in John 9:1-3: "AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered,

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## STUDIES IN THE LIFE OF PAUL PART 26

by John R. Gilpin

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

I don't suppose that there is any doctrine that was ever preached in the Bible that has not



John R. Gilpin, Sr.

been perverted by man and the devil. For example, take the doctrine of baptism. I can't understand how anyone can read the Bible and believe that baptism should be anything else but immersion, yet, as you well know, it is surely grossly perverted in this respect.

Or take the doctrine of salvation. To me the Word of God is abundantly clear that we are saved by grace through faith, apart from

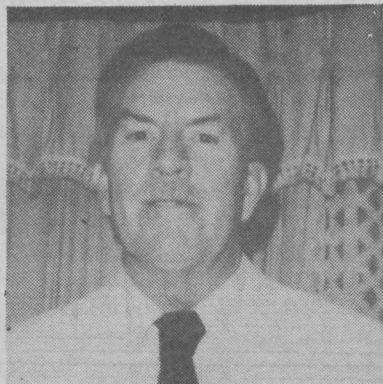
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## PRAYER: GOD'S DIVINE MEANS

by Jack Whitt

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

At our recent Bible Conference here at Calvary Baptist Church, I preached on the subject of



Jack Whitt

"Prayer: Preached, Praised, but not Practiced." Though my title for this article is different, my message will contain much of what I preached at the conference with some additional points, comments and Scripture.

Prayer is a subject we often talk about, we preach of it often, we praise prayer for its great benefits; and I feel sure many true Christians rely on prayer in their

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## TURN OR BURN

by Charles H. Spurgeon

"If he turn not, he will whet his sword; he hath bent his bow, and made it ready" (Psa. 7:12). If the sinner turn not, God will whet His sword. So, then, God has a sword, and He will punish man on account of his iniquity. This evil generation hath laboured to take away from God the sword of



C.H. Spurgeon  
(Now in Heaven)

His justice; they have endeavored to prove to themselves that God will "clear the guilty," and will by no means "punish iniquity, transgression and sin." Two hundred years ago the predominant strain of the pulpit was one of terror: it was like Mount Sinai, it thundered forth the dreadful wrath of God, and from the lips of a Baxter or a Bunyan, you heard most terrible sermons, full to the brim with warnings of judgment to come. Perhaps some of the Puritanic fathers may have gone too far, and have given too great a prominence to the terrors of the

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## IF A SAVED PERSON CAN LOSE SALVATION AN EXPOSITION OF HEBREWS 6:4-6

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

This Scripture is one of the major theological battle fields of

the Bible. This is a difficult Scripture. This is likely one of those things "hard to be understood" referred to in II Pe. 3:16 (a Scripture which I believe supports the Pauline authorship of Hebrews). I believe that there is much propriety in showing some humility and diffidence in setting forth one's interpretation of such a Scripture. I will herein give what I understand this Scripture to mean, but I do not present this as dogmatically and adamantly as I usually do in giving my understanding of Scripture. It is not that I doubt

my interpretation thereof but that I believe such a Scripture, with varying interpretations by good men, suggests, if it does not require such an attitude. I confess to a change in opinion as to the meaning of this Scripture several years ago. I have not changed from the position taken then, and likely will not. I do not expect to, by this message, end the war around these verses. I suppose that long after I have finished this sermon, even after I am gone from this earthly scene, men will

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JOSEPH M. WILSON, EDITOR  
Office Ph. 606-325-2012  
Home Ph. 606-329-1758

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still be arguing over the meaning of this Scripture. Frankly, I am not at all sure that I shall change the mind of even one person as to this Scripture. I can live with that. Nevertheless, I present herein my understanding of this Scripture, and I believe I am right.

There are many theories as to this Scripture. There are probably very few such, but my father, a Holiness preacher, and, I think others in that group, believed that (they are three works of grace people) one could get saved and sanctified, lose salvation, and get saved again; but if one went on and got the baptism of the Holy Ghost (the third work of grace) and lost salvation, he could never again be saved. I leave this absurd view with you to do with as you see fit. I will say that it makes a little more sense than the view of those who use this Scripture to prove one can lose his salvation - and still teach that such could be saved again.

I was most surprised to read Charles Stanley's view of this Scripture. I read this in his book, "Eternal Security." This book, like his preaching that I have heard, when it is not false is like "diet toast and skim milk." He believes that these people are saved, commit this terrible sin, are still saved, but cannot repent of this sin - whatever that can mean. He illustrates his position by telling of a preacher who became involved with another woman, resigned his church, left the ministry, left his wife and married the other

woman. He tells of visiting this man while this was contemplated and not all actually done, and his inability to do anything to change this man's mind. As I say, I was most surprised to read this. I had not before seen this Scripture referred to as representing saved people who commit this terrible sin, stay saved, but cannot repent. But then I read Gromacki's book on Hebrews and found about the same interpretation. He speaks of a repentance that is necessary to salvation; this is true. He then speaks of the repentance of



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believers; this is also true. But he then speaks of a believer losing the possibility of repentance through deliberate disobedience. Since these men are so influential, I suppose that others have now adopted this interpretation. Others may have held it before, but I was unaware of such. Understand that this position is that the people involved are saved people, that they commit this sin of falling away, that they remain saved, but cannot repent of this sin and be restored to blessings they had had, or could have.

There are those who hold that these people are saved people who lose their salvation. This is a favorite Scripture with those who believe in falling from grace and losing one's salvation. However, few such want to be honest with the rest of the verse. They nearly all teach that a person who has lost his salvation can be saved again. If you deal with those who believe salvation can be lost, try to get them to this verse. When they use it, then spring this terrible trap on them. Hold them to it. Make them answer the question as to this: if this verse teaches one can lose salvation, he could not be saved again. Hold their feet to the fire on this verse.

There are two other positions on this Scripture, held by men who may be sound and solid men. There are those who teach that the people described in these verses are unsaved people who go so far as to be almost saved - they are just short of salvation - then they turn away and don't go ahead and get saved - and thus they are lost forever; they can never be saved. Many men hold this view - many of whom I respect as Bible expositors - Gouge, Pink, Owen, Wuest, and others.

The position I take, and which I present in this message, might be called, a hypothesis as to "If a saved person can lose salvation." Not that salvation can be lost, but what the case would be if it could be and would be? I believe that the Holy Spirit puts the matter in this way in order to emphasize that salvation can not be lost.

We will deal with this Scripture in the following way: 1. Who are the persons referred to?

2. What is the sin referred to? 3. What is the judgment pronounced on such sin? Keep this in mind as we proceed with this study.

Who are the persons referred to in this Scripture? I answer that they most assuredly are saved people. There are five things said about them. I would think that any one of these would prove that they are saved people, and the five together surely prove this. They "were once enlightened." Dead sinners, unsaved sinners, are not enlightened. These had been once enlightened. They doubtless had been enlightened as to their lost condition, as to their need of salvation, as to the person of Jesus Christ, as to salvation in Christ, and as to the way of salvation through repentance and faith in Jesus Christ. They had "tasted of the heavenly gift." Now, this gift might be Jesus Christ, or it might be the salvation that He gives. Either way it would mean that these are saved people. It is folly to say that they tasted, but did not eat. In 2:9 Jesus tasted death in its fullest extent. These folk had known the taste and flavor and relish of the gift of God.

They "were made partakers of the Holy Ghost." Surely, this should be enough to prove that they were saved people. If a man does not have the Spirit of Christ, he is not saved, (Rom.8:9). If he does have the Holy Ghost, he surely is a saved person.

They had "tasted the good word of God." The unsaved man has no appetite for the Word of God. He has never experienced the blessedness thereof. He has never tasted the goodness thereof. How could this be applied to an unsaved man?

They had tasted "the powers of the world to come." Oh, the mighty powers of God that will be displayed and experienced in the Millennium, and in the eternal state. Those who have been saved have experienced these same powers in the salvation experience.

If these people are not saved, it would be hard to describe truly saved people. It would surely be hard to apply these five things to dead sinners. How on earth could we truthfully say all five of these things about dead sinners? It just cannot be this way. To apply these five things to dead sinners, one would have to have three classes of mankind instead of two 1. Dead sinners. 2. Alive sinners who are not yet saved. 3. Saved sinners. But there are only two classes - the saved and the unsaved. One will run into all kinds of inconsistencies in trying to apply these five things to lost sinners.

If these people are not saved people, as many tell us; they would have nothing to fall away from. What can an unsaved person fall away from? If they are not saved, it would be impossible to renew them again to repentance, for they have never been renewed unto repentance the first time. I can't have another cookie until I have had the first cookie. I cannot repent again until I have repented the first time. Of course, these people having these five things, are saved people. It is extremely difficult, even impossible, to apply these five things to unsaved people. Try each one of them in this way and see the difficulty.

Further, the doctrine that is taught in such an exposition is one that is taught nowhere in the Bible, and such is not in harmony with the totality of Biblical teaching. Remember that the doctrine taught is that one can go so far towards salvation, be on the very verge thereof, turn back; and then that one can never be saved. This is not a Bible doctrine. It is not the same as the doctrine of the unpardonable sin

in the Gospels. The scribes and the Pharisees were the main ones involved in that sin, and surely no one would even think of applying these five things to them. Their sin was that of ascribing the works of Jesus, wrought in the power of the Holy Spirit, to the devil. Surely, they were not enlightened, had not tasted of the heavenly gift, and

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## FROM THE EDITOR

**ON RESTORING AN EXCLUDED MEMBER TO FELLOWSHIP.** The Bible teaches church discipline in many, many places. The Bible sets forth those things for which a member should be excluded. A church should never exclude a member except upon proper grounds.

Church exclusion should always be properly and Biblically practiced. Personal relationships should not enter into the matter. It seems that: 1. People are often excluded, not for proper Scriptural reasons, but as a personal vendetta by the pastor. I have known churches where the only time exclusion was ever practised was when someone crossed the pastor. Anything else seemed to be all right, but this was taboo. 2. Often people who deserve to be excluded are not excluded because of their high position in the church or community, because of their financial giving to the church, or because of their relationship to others in the church.

The spiritual good of the offender should always be one of the major purposes in exclusion. Exclusion is not to be used to exercise vengeance upon one not liked by some others in the church. It should always be the desire of the excluding church that the excluded one will repent of that for which he or she was excluded, confess this to the Lord and to the church, apologize to the church, and be restored to full membership. I say that restoration should always be desired by the church, and by every member of the church. Any person that is against the proper restoration to fellowship of an excluded member is very wrong, and this could make the guilty party subject to exclusion.

Usually, in these days, an excluded member is never restored to fellowship. This is often due: 1. Some other church takes the excluded member in. 2. The excluded member is unwilling to repent and seek restoration. 3. Sometimes the church is not willing to restore the excluded member to fellowship. These three things are always wrong, and often defeat the purpose of the Lord in church discipline.

Of course, no church should ever, without very, very good and Scriptural reasons receive the excluded member of a sister church. This is to sin against church authority, and it also is a sin against the excluded member. This does more to destroy the effectiveness of church discipline than any other one thing I know of.

When a member is excluded, some one is wrong; either the church or the excluded member. Other churches should assume that the church is right and should never go against the authority of that church without a full investigation of the situation, especially hearing the position of the church. The matter of who is wrong should always if possible be settled between the church and the excluded member.

Again, someone is always wrong. Now the only proper way for fellowship to be restored is for the party in the wrong to admit such, repent of such, and apologize to the other party. The matter can never, never be just forgotten about, and fellowship restored on that basis. To properly restore fellowship, one party must admit to wrong and apologize to the other party, and ask for forgiveness and restoration. If the church is wrong, she should be willing to admit such, apologize for it, and seek to have the member return to fellowship, receiving such gladly. If the excluded member is wrong, he or she should admit such wrong, apologize for that wrong, and ask for forgiveness and restoration. If an excluded member is willing to do this, the church should immediately and gladly restore such to fellowship. It should always be the desire of the excluding church that this take place. The excluded member should not be asked to crawl, and should not be ridiculed in any way. The church should make it easy for the excluded member to return to fellowship - as easy as such can possibly be made in harmony with Scriptural teaching and principle. The excluded member should never be forced to face a probationary period prior to restoration to fellowship. Forgiveness should be an easy thing to obtain when the excluded member is willing to do the right thing.

I will urge my church to be faithful in church discipline. I will urge discipline upon all proper occasions and situations. I will be even more faithful in urging my church to be willing to gladly restore a repentant excluded member. Likely, it should not be; but I will probably be more vehement in urging restoration than in urging exclusion.

Oh, how much better off our churches would be if: 1. Each church exercised proper discipline. 2. All sister churches showed proper respect for church authority in the matter of discipline. 3. The guilty excluded member would soon repent and seek restoration. 4. If the church is guilty, that it would seek to rectify the situation as soon as possible. 5. The church would be glad and quick to restore the excluded member to fellowship upon proper repentance, confession, and apology. Oh, how good this would be for all of our churches and all of our members. How this would glorify God before men. How this would improve the testimony of our churches before the world.

Know again, that a church should never be willing to just forget the wrong of the excluded member, and just get back together and go on as if nothing had happened. The excluded member should never desire or expect such. Wrongs must be straightened out before fellowship can be restored. I have heard these things: "If I have done anything wrong, I apologize," "Let's just forget the past and go on," "If you want an apology you've got it." etc. These things are never the way to get these matters straightened out.

Let us exercise discipline properly. Let all of us respect the disciplinary authority of other churches. Let us all desire and work toward proper restoration to fellowship. Oh, for a better relationship in churches and between churches in these things!



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were not partakers of the Holy Spirit. These two Scriptures cannot apply to the same people and the same sin.

Such an interpretation might lend itself to the high pressure type preaching of the Arminian, but it is surely contrary to the whole tendency of the Bible. It savors of the high pressure Arminian's "If you don't get saved tonight you may never have another chance," but it does not harmonize with the teachings of the Bible - about the sinner's condition, or about the true way of salvation.

What is the sin committed in this Scripture? It is not just falling, but falling away. It is not a fall into sin, or into many sins; it is a total falling away. It is a saved person totally turning from Jesus Christ and His salvation. It is a total repudiating and renouncing of Jesus Christ. It is for a saved person to say, "I am through with Jesus Christ I denounce Him, I want nothing else to do with Him, I am going back to where I was before, I am going back to the world and to sin." It was a saved Jew deciding that he wanted nothing more to do with Christ and His salvation, and that he was going back to the religion and ritual of Judaism. It was the saved Gentile doing likewise in going back to the life of previous sin and idol worship. To understand this Scripture, you must understand that this is the sin involved. It is the saved person turning totally from Christ and salvation, renouncing and repudiating Him, and turning back to Satan and sin.

Now what is the judgment upon such a sin? Salvation would be lost. That is exactly what the writer is saying. If a saved person commits this sin, he will immediately lose his salvation. Furthermore, he could never be saved again. This is exactly what is being said; if a saved person commits this sin, he immediately loses salvation, and he can never be saved again. I have been surprised at not a few commentators saying that it would be difficult it would be very hard, for such a person to be saved again. The Bible says it would be impossible. I am surprised at the many efforts of men to get around this word "impossible" in this Scripture. Some say that it would be hard. Some say that the individual cannot do this, or others cannot persuade him to do it; but that God maybe can bring this person back to repentance and salvation. One who says these things totally denies what the Bible says at this point. The whole point of this Scripture is that, if a saved person commits a certain sin, he will lose his salvation, and he can never be saved again. That is the whole point of this Scripture. One cannot understand it who does not see this.

How could such a person be saved again? Look at what he had already experienced. If he had experienced all this, and could then lose salvation; how could he be saved again. He had received the saving blessings of the atonement of Jesus Christ. How can a person who has trusted in Jesus Christ, has been washed in His precious blood, who loses all that - how could he be saved again? Will Christ come to earth and die for that man again? No! Then

how could he be saved again? This person had experienced the saving power of the Holy Spirit. If that power does not save him for ever, what other power is there that can do a better job of salvation? If one has experienced the saving power of the atoning death of Jesus Christ, and the saving power of the Holy Spirit, and yet loses that salvation; how - by what cleansing, by what power, could he ever again be saved? If all this does not save one eternally, then there is nothing that can. I say it reverently, I say it as a man - if the atoning death of Christ and the saving power of the Holy Spirit cannot save a man forever - if he can be lost after experiencing that - there is no hope for him - God has (again, I speak as a man) given it His best and has failed; there is nothing else to try.

How could such a person be saved again when we consider the enormity of the sin he has committed? He has crucified to himself the Son of God afresh. Not that this can actually be done; but this sin, if it could be committed, would involve such a horrible thing. This sin has also put the Son of God to an open shame. One who committed such an enormous sin as this could never be saved again.

In verses 7-8 we have an illustration from nature of what the writer has been talking about. There are two pieces of ground. They receive the same blessings from God and the same tender cultivation from man; one of them brings forth herbs meet for them by whom it is dressed. The other brings forth thorns and briers. Remember, both had received the same blessings. If the blessings given did not produce proper fruit, what else could be done? Nothing, that ground was to be rejected and burned. So, if a saved person, receiving all the saving blessings from God, does not bring forth fruit, turns from God totally, there is no further hope, no further salvation. The same thing is said of this ground as of those who fall away and renewed again unto repentance.

In verse 9, the worker gives a blessed encouragement. Read it. He is persuaded better things of those to whom he writes. He is persuaded that they are truly saved. He does not believe they will actually commit the sin of v 6. Even though he has thus spoken, he believes that the things that accompany salvation will be true of his readers. One thing that accompanies salvation is perseverance. He believes that they will persevere. He does not believe they will fall away. This is a blessed comfort and encouragement.

Now, just what is the teaching of Hebrews 6:4-6? The Holy Spirit, in these verses, is proving that salvation is eternal by showing what the case would be if one of the truly saved should actually fall away. Note again - and use this on those you meet in this class - that if one uses this verse to teach that one can lose salvation, to be consistent and to be honest with this Scripture, he must also teach that such a person can not be saved again. We teach once saved always saved. These verses teach once lost always lost, if applied to a saved person becoming lost. Ask those who dispute with you about once saved always saved, if he believes of a saved person, once lost always lost. Few of the falling from grace crowd will want to

accept the ultimatum of this Scripture, but will show their dishonesty with Scripture by trying to get around it in some way.

Notice that verse 6 says, "if they shall fall away." It does not say that anyone ever has or ever will thus fall away. There can no proof be drawn from this verse that any truly saved person can ever lose his salvation. This Scripture teaches that if a saved person could lose salvation, he could never be saved again. That is all it says. It does not even suggest that this can be done. It is my studied opinion that the verse is emphasizing that salvation cannot be lost by saying what the case would be if it could be.

Now, please note this: The book of Hebrews has much to say about salvation being eternal "And being made perfect, he became the author of eternal salvation unto all them that obey him" (5:9). The salvation of which Jesus is the author is eternal salvation. There is no other kind of salvation authored (produced, obtained, or given) by Jesus Christ than eternal salvation.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (7:25). Uttermost means "all the way through." To deny eternal salvation is to cast aspersions upon the intercessory work of the Lord Jesus Christ. It also casts such upon His redeeming and atoning work. Oh, to teach that one can lose salvation denies the Bible and speaks against the person and work of Jesus Christ.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (9:12). What kind of redemption did He obtain by His blood? Eternal redemption. To teach losing salvation is to dishonor the precious blood of Jesus Christ.

"For by one offering he hath perfected for ever them that are sanctified" (10:14). His atonement has obtained an eternally perfect standing for those for whom He died. Since we have all this teaching in Hebrews that salvation is eternal, it is utterly impossible that 6:4-6 could teach that one can lose his salvation. Scripture is always consistent with itself. There are no contradictions therein.

We conclude from this study that the salvation of Jesus Christ is everlasting and can never be lost. We are comforted and encouraged by this study. If you are not saved, as an ambassador of Jesus Christ I beseech you to believe on the Lord Jesus Christ, and thou shalt be saved. God bless you.

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is not the Author of Confusion?" If I did not perhaps it would be good if someone would say it!

Most interestingly, those who now call themselves "The Baptist Bible Fellowship," though they once were involved with J.F. Norris as "The Baptist Bible Fellowship," took rather violent issue with these who speak of themselves as "Moderates"

among Southern Baptists when they tried to call themselves "The Baptist Fellowship." In fact, "The Baptist Bible Fellowship" most fortuitously, perhaps, had preempted these "Moderate" Southern Baptist folk in their recent effort in Georgia by having registered their name with the Georgia Secretary of State as "Baptist Fellowship." And the man who now edits "The Baptist Bible Tribune" recently had a statement for all "Fellowship Baptists" which I would suppose is to be somehow very comforting, "There is a 'Baptist Fellowship' and it is us." For now, it may be that the name is crucial! some 50 or 100 years from now it may not be?

Resultantly, those among Southern Baptists who speak of themselves as being "Moderates" have accommodated or we might even say cooperated with "The Baptist Bible Fellowship" Baptists by changing their name to, "The Cooperative Baptist Fellowship." Needless to say, the name itself would seem to be a perversion of the truth because their "Moderate" status is indicative that they are not cooperating with those who are speaking of themselves as Southern Baptists. That they are somewhere between "a rock and a hard place," however, would seem to be indicated by their contention that though they are breaking with those Southern Baptists who profess to believe that the Bible is God's Word and that it is inerrant, they claim that "They Won't Form A New Denomination." In another place, they are bold to say of their new effort to officially separate themselves from Bible Believers, "It's Not A New Convention."

If I may be so bold, I should like to say that "The Moderate" movement really is "A Thorn In The Side of Southern Baptists." Further, it is quite probable that just as the Apostle Paul had "A thorn in his side" which was "A messenger of Satan to buffet him" for the rest of his mortal days or his natural life, so, too, "The Cooperative Baptist Fellowship" may very well be "A thorn in the side of Southern Baptists" as long as there are those who will be called Southern Baptists. And as it was for the Apostle Paul, it doubtless will be "A messenger of Satan to buffet them" for the rest of their time as a people. Whereas the man Paul might have had some reasons to boast in that he apparently worked harder and accomplished more than most of the other Apostles combined, God saw to it that he had "the thorn in his side," and each time he had any inclination to boast, there came those wondrous words, "my grace is sufficient for you."

So, too, Southern Baptists -- having begun with men such as James P. Boyce, John Broadus, J.L. Dagg, Basil Manley, Sr., W.B. Johnson, R. B. C. Howell, Richard Fuller, and J.B. Gambrell, et. al., and having continued with men such as B.H. Carroll, George W. Truett, R.G. Lee, W.A. Criswell, Paige Patterson, et. al. -- having had greater apparent success than most other religious groupings in America could have had what we might speak of as good reason to boast. Our God, however, in His Wisdom and in His Sovereignty has provided Southern Baptists a real "thorn in their side." Today, that "thorn in their side," really is that "messenger of Satan." Sadly,

this "thorn," this "messenger of Satan" consists of those who speak of themselves as "Moderates." In truth, however, they are simply those who do not believe that the Bible is actually the Word of God. They are the "Liberals" or they are the "Modernists" or they are the "Neo-orthodox" for whom the Bible really is "A Mythical Book" of intellectual fantasies; those for whom the Scriptures really are "Tales" which J.E.D. and P. need never have told; and those for whom the Word of God really is "A Collection of Symbolic Teachings" with no lasting meaning in time and no eternal meaning. Some of these may sometimes actually reference the Bible as "Authoritative," but they do not mean that "IT IS THE WORD OF GOD." On occasion, the Bible may sometimes be spoken of in this sense in statements of faith and confessions, but these do not thereby mean that the Bible is the objective, and finally - authoritative Word of God.

It really is no marvel, then, that some of those who believe the Bible to be the Word of God, those who believe the Scriptures to be The Truth, even the Word of God, and those who believe that the Word of God is the only definitive word among men with absolute eternal significance are suggesting some questions for each "Pastoral Search Committee." These questions, it seems to me are crucial both for time and for eternity:

1. "What is the relationship between the Bible and the Word of God?"
2. "What is the relationship between Jesus Christ and God?"
3. "What do you believe about the resurrection of Jesus?"
4. "What is your evaluation of Liberation Theology?"
5. "What is your evaluation of Process Theology?"
6. "What is your evaluation of radical feminism?"
7. "Is faith in Jesus Christ necessary for salvation?" (P. 14, Southern Baptist Advocate, June 1991).

Although these questions may not be all that should be asked by those Southern Baptist Churches (people) who are looking for pastors who are Bible-Believers; Churches looking for pastors who preach the saving gospel of Jesus Christ, even his actual death, His actual burial, and His actual resurrection; and Churches looking for pastors who teach that there is eternal life and a Heaven to gain and everlasting punishment and a Hell to shun; they should be some of the beginning ones. Such questions most certainly will have a tendency at least to begin to separate those of whom we may speak as "Believers" from those who are clearly, obviously, and definitely "Unbelievers."

If we are at all knowledgeable of the religious situation of our time, we are aware that there are many people in religious groups who may speak of "a Jesus," but be assured that they are not referencing a Biblical or a Scriptural Jesus. In fact, these who deny that "Jesus has come in the flesh," do not know the Man "who bore our sins in His own body on the tree." They may have

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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

*Do aborted babies and miscarriages go to heaven? If they do, could not one think that this would be better than for them to grow up - lost?*

**JOHN LENEGAR**  
126 N.  
Washington St.  
No. 5  
Delaware, Ohio  
43015  
**PASTOR:**  
Walnut Creek  
Missionary Baptist  
Church  
Delaware, OH.



"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5) Please read also Psalm 139:15,16.

The answer to the first part of this question would be answered with a declaration that abortions and miscarriages "are not persons" by most people in our present society. That, however, is not the case. I believe that life begins at conception and certainly the two portions of Scripture noted at the beginning of this answer attest to the fact that God knows a person before their birth into this world. He knows their heart, their future, and certainly their length of life. Our God is a just God and perfect in all His works, so we can trust that He will do only that which is the highest and best for His creatures.

Some of God's people believe that all babies that die before birth, before an accountable age are elect and hence, automatically saved. Probably a majority of professing Christians believe that babies have no knowledge (spiritually blind) and are saved by Christ's blood because they have no sin. Others are not sure one way, or the other, but they believe that God would just save all who die before, or after birth as long as they do not reach an accountable age, whatever that may be. Most of the time the doctrine of original sin and its implications as taught in Romans 5 are laid aside by many when approaching this subject. Are all babies elect? Does it make a difference? Most certainly it does. All people are, spiritually incapable of coming to Christ, and infants are naturally so. I believe that the sovereign working of the Spirit regenerates, applies the blood, and works when, where, and how He pleases. The salvation of babies is brought about in the same way as it is in accountable adults; repentance and faith through the sovereign working of the Spirit.

The end is never justified by the means in God's sight. Abortion is murder. Abortionists are not doing infants a favor, or a service. A transgression of God's law to accomplish a benevolent act is not reasonable, or sanc-

tioned by God. It would be better for them to die before, or in infancy wouldn't it, if they might grow up lost? That is faulty and dangerous reasoning. You and I don't know how a child will grow up, or what he will do. Only God knows that. He has His own reasons, methods, and ways. We must trust that He is perfect in all the ways. He will do only that which is best in His sight in all things including the area of the deaths of those mentioned in this question.

**SAM WILSON**  
1490 North  
Spring St.  
Gladwin, Michigan  
48624  
**PASTOR:**  
Grace  
Baptist Church  
Gladwin, Michigan



Job 3:11; "Why died I not from the womb? why did I not give up the ghost when I came out of the belly?"

I believe this verse along with David's statement about going to his son who had died teach that children dying in infancy go to heaven. I realize there are many who disagree with this, but have no other explanation. Based upon these verses I do believe that aborted babies and miscarriages go to heaven. I believe that the soul comes into existence at conception and therefore these infants must spend eternity in heaven or hell. I believe one reason for the great multitude in heaven is because of the infants who will have died and will go to heaven. Now let me answer the second half of this question.

This question somewhat frightens me. I can picture a young person out there trying to excuse themselves for having an abortion. Abortion is murder. There is never a reason or excuse for it. Let us remember that our children are an heritage from God. They are God's gift to us. To me, it is almost blasphemy to even talk of abortion or miscarriage as good things. This is an insult to a mother and father who are anxiously awaiting their child. There is comfort to those who suffer this in knowing that their child is heaven, but we must not try and play God. We are now trying to play God and guess who the elect are. If it is God's desire for a person to go to heaven, He does not have to take them through abortion or miscarriage. God can and will save whomsoever He desires to save. Wouldn't it be better for this child to grow up and spend many years in service to God.

Yes, I believe that aborted and miscarriage babies go to heaven. No, I do not think one should even think about them being better off than growing up. I do

not think this because of the sovereign God that we serve and His ability to save His elect. May God bless you all.

**JOHN PRUITT**  
Rt. 1 Box 452B  
Williamson, Ga.  
30292

**Pastor**  
West Griffin  
Baptist Church  
Griffin, Ga.



The question of whether infants go to heaven is an age old one. Naturally, everyone of sound mind wants to believe that certainly no innocent babies would spend eternity in a devil's hell. Many mothers and fathers who have lost a son or daughter including myself, cannot bear to think of such a thing. To even hint at such a thing would certainly shake the faith of many weak believers.

But, on the other hand, I feel I must ask the question, "Why not?" Would God, being holy and righteous as He is; God who cannot sin; God who is infinite in love and grace; God who spared not His own Son, but delivered Him up for all of His elect; would He be unfair in sending unborn and even infant innocent children to hell? Dear friend, by what is taught us in His holy Word, we are compelled to say no. If He is holy and righteous, infinite in love and grace as well as in wisdom and mercy, how could He be unfair in anything that He did?

Could we argue the case by saying that the innocent unborn and the infant child do not deserve to experience the wrath of God? Could we argue that they are not sinners? Again, if we believe what God's Word says about the utter sinfulness of the human race, we are compelled to say, yes. "All have sinned and come short of the glory of God?" Romans 3:23.

If unborn and infant children, as well as imbeciles, are to enter the kingdom of God, they must first be born again. Flesh and blood cannot enter the kingdom of God. If they are to be born again they must be God's elect, for none shall enter the kingdom except His elect sheep. My personal belief is that these people are all elect and do enter the kingdom of God at the point of death. Though we may not have any specific Scripture to prove this position, there is a great deal of circumstantial evidence to set our minds at ease.

First, we can sight David's statement after the death of his illegitimate son in II Samuel 12:23. "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me?" Is there anyone who would

be willing to say that David was not speaking of the heavenly kingdom? I think not. Second, I know of no place in the Word of God that speaks of literal children being in or going to hell. Third, God's people are commonly referred to as the children of God. I believe that this illustrated the innocence of those who enter the kingdom. Fourth, on several occasions the Lord showed extraordinary love and compassion for children. Fifth, on a number of occasions the Lord used children to illustrate the humbleness of one who would enter the kingdom. Though the evidence may be circumstantial it is enough to support the principle. Of course, for one to die unborn and go to heaven would be much better than spending a lifetime in sin and face the sovereign Judge at the end. However, if they are God's elect, it doesn't matter whether they die in infancy or in adulthood; the end will be same.

But if one seeks to use this reasoning to justify the heinous, sadistic crime of abortion, forget it! No murderer shall enter the kingdom of God, except God have mercy on them and save them. I am surprised this excuse has not been used sooner. Thank you for your question.

**CLYDE T. EVERMAN**  
108 Burdall Ave.  
Ft. Mitchell, Ky  
41017  
**DEACON**  
Calvary  
Baptist Church  
Ashland, KY.



We need to go to only one passage of Scripture to answer the first question. In II Samuel 12:22, 23, David said concerning the death of his baby, "While the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." There can be no doubt that when David died he went to paradise, the same place that his child had gone. For those who need more proof that all aborted babies, miscarriages, and babies who die as infants, go to heaven, we find in Job 3:11-13, Job asking the question, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? For now should I have lain still and been quiet, I should have slept, then had I been at rest." Now as there is no rest for those who go to hell, the rest of which Job spoke would have been in paradise where he would have gone if he had died at or before birth.

As the second question is a hypothetical question (What would have happened if that which did happen had not have happened?), it calls for a speculative answer. While we know that all babies, born or unborn, who die go to heaven, yet there is no way that we can determine their destiny if they were to grow to maturity; but God, Who is in control of all things, told Jeremiah, "Before I formed thee in the belly, I knew thee" (Jer. 1:3). What God said

to Jeremiah He could say of all the elect. Before the foundation of the world their names were in the Lamb's book of life, and I do not think they were placed there on the condition they die as babies or that they live to maturity. Therefore, we need not worry over what would have happened if the babies who die, had lived to adulthood.

## SATAN

(Continued from Page 3)

some sort of "an atonement," but they know nothing of "the blood atonement," so "the blood of Jesus Christ has not cleansed them from all sin." Because of such teachings many who are spoken of as "Baptists" have some questions about salvation. Therefore, it might be well for Baptist churches who believe the Bible to be the Word of God and who are seeking for a pastor to inquire, also, whether a prospective pastor believes that the salvation which is effected "by grace through faith" is eternal.

Tragic though it may have been, Southern Baptists permitted one of their foremost Professors of Theology to teach FOR SOME 45 YEARS that salvation really is not of God and that it is not eternal. For all of these 45 years this man taught that "A Believer" can sin away his or her salvation. This man who came out of Pentecostalism was the longtime Professor in The Chair of Theology at The Southern Baptist Theological Seminary, and he was there for some 45 years. Understandably, then, many thousands of young men and some women sat under this man's ministry during their Seminary schooling. Resultantly, we can know that there are many Pastors and many Professors who hold forth in Churches across our land and who hold forth in schools across this land and around the world who do not hold to the Biblical and the Baptist teaching that the Salvation which our God provides for us is eternal; something which we can never lose; yea, something which is eternally secure! Many Southern Baptist Pastors hold such a belief! Many of them are indebted to this ex-Pentecostal!

This, needless to say, will be a very "touchy area" for a multitude of Southern Baptist Professionals and Pastors for many years to come. Many of these who suppose that the first eleven chapters of the book of Genesis are to be treated as fiction, these who suppose that the teachings of Jesus in the New Testament are only mythical, and these who hold that it is possible for "Believers" to lose their salvation doubtless have been taught directly or indirectly by this Professor who had a 45-Year Ministry at The Southern Baptist Theological Seminary. From the earliest hour of his teaching until his last which he climaxed by a big book which he called "The Word of God," he taught "Falling from Grace" or "That Believers Can Lose Their Salvation." Consequently, in some of the most crucial doctrinal areas for Southern Baptists, there is still much uncertainty and a continuing trend at all academic and intellectual levels toward that method of theology which is known as Neo-Orthodoxy. This

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## The Baptist Examiner Forum II

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

Can a man be a true Christian and not be a disciple of Christ?

DAVID S. WEST  
2829 South  
Live Oak Drive  
Moncks  
Corner, SC  
29461  
PASTOR:  
Landmark  
Missionary  
Baptist Church  
N. Charleston,  
SC



A disciple is a learner or follower of someone. The simple meaning of the word "disciple" is to learn or follow. To be a disciple of Christ is to follow Him, to learn of Him and to learn from Him. To be a disciple of Christ a man must not let anything come between him and Christ. To do so would mean that he is not a true follower of Christ. A person must love and obey Christ, forsaking all others if need be.

A person cannot love the things of the world and love Christ at the same time. "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him" (1 John 2:15). A man must forsake houses and lands, silver and gold to be a disciple of Christ. One must love Christ more than mother or father, sister or brother, wife or husband, even himself, or he cannot be the disciple of Christ (Luke 14:26).

We must love Christ first and foremost. We must take the yoke of Christ upon our selves if we would learn of Christ and be His disciples. (Matthew 11:28-29). Coming to Christ and following Him is to learn of Him. In this way we are His disciples. How a man could be a true Christian and not be a disciple, I cannot quite understand. A man may be just a Christian and not be a disciple, but to be a true Christian is another thing. (Editor's Note: I do not understand any difference between being "just a Christian" and being a "True Christian." The Apostle Peter said, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). Whether the name "Christian" was given to the children of God by their enemies or they took this name unto themselves on their own; it was and is a good name. It is a name that is befitting and suitable to the Christian, the follower of Christ.

A true Christian follows Christ, he goes at His bidding, he follows Christ in baptism, comes to church when possible, tithes, and he makes serving the Lord his main business. A true Christian tells about Christ and His love. He witnesses for Christ.

A true Christian is a follower of Christ. A true Christian is a learner, and therefore a disciple. A child of God loves to be called a Christian. When they are called Christians, then they know that they are acting like Christ, walking like Him. To be called a Christian is a great honor to the

child of God. A true Christian is willing to suffer all kinds of rebukes and shame for the name of Christ.

A man may be saved and not living a life that is pleasing to the Lord, but he will suffer loss at the judgment seat of Christ. A man may be truly saved and not truly or properly following Christ. In such cases a man is not properly a disciple. But a true Christian will follow Christ in all things and is therefore a disciple.

JAMES O. WILMOTH  
1747 Fullington Rd.  
Toledo, Oh. 43614  
TEACHER:  
Grace  
Baptist  
Church  
Toledo, Oh.



"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). There are some requirements that must be met if one is to be a disciple of Christ. A disciple is in the position of being a follower. In fact, a disciple is one who follows the teachings, learns about, and imitates Christ. A man cannot do these things unless he meets the requirements. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26-27). The word cannot is one that puts an absolute restriction on anyone that would be a follower of Christ. It is a term of action.

Now, our question asks if a man can be a true Christian and not be a disciple of Christ. What is a Christian? We will add the word true a little bit later. Christian is a term of identification. It has come to mean a follower of Christ. It was first used in Antioch by the Romans as a term of reproach. About the second century, it came to be used as a positive term meaning belonging to Christ. Anytime that someone was described as a Christian, people immediately associated that person with Christ. Through the years, the word "Christian" came to be the word that described man and his intimate relationship (discipleship) with Christ. At the present time, most people are described as "Christians" even though they have no visible or evident relationship with Christ. So, we now have the description coming full circle, for those who are Christians today are not held in very high esteem by the world in general.

When the word true is used in conjunction with Christian it en-

ables us to see the word in a better light. True means; faithful, loyal, constant, confirming to an original pattern. A true Christian can be easily identified with Christ. A true Christian is one that has been brought to a saving knowledge of Christ. Can one that has been saved be identified with Christ, but not be a disciple. The answer is emphatically No!

In my opinion, and since the word disciple is the older term, man must be a disciple before he can be a Christian. The action of discipleship takes place and then the identity is established.

DAN PHILLIPS  
868 Bethel Drive  
Bristol, Tenn.  
37620  
PASTOR:  
New Testament  
Baptist Church  
Bristol, Tenn.



A disciple is one who accepts and follows a teacher or a doctrine, a learner; one who is saved by the grace of Almighty God. Jesus said, Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Think about this Christians. Have you forsaken all and followed the Lord Jesus Christ? I'm afraid most have fallen short here. A disciple has a great responsibility, and must follow the rules left us in God's Holy Word.

This does not mean that we should devote all our time and efforts to just reading, praying and going to some church service. We have to work and make a living and through our working and acquiring funds to pay our debts and paying our tithes we are following Christ. 1 Timothy 5:8 says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So providing for yourself and family, and I might add, for your church that it might carry out the work of making disciples is a disciple's responsibility.

A true disciple will be faithful to the Lord's work, faithful in attendance, faithful in giving, faithful in prayer and faithful to study God's Word. This requires sacrifice, and you must be willing to do this. When the church doors are open for service, since you are part of the body there, you should be there unless providentially hindered; and remember, the Lord our God may not accept your excuse, so make sure you have one that He will accept.

The New Testament Baptist Church here has several that are morally good people who are not good disciples. They ignore Sunday evening and Wednesday evening services. I, as a Christian, just can not understand this kind of business, and I am sure the Lord is not pleased with this

kind of behavior; but what can a pastor do? We preach on faithfulness, sometimes with a broken heart, yet with very little results. In our people, and I'm sure many of you are facing the same thing.

Beloved, we need to separate ourselves from anything that will keep us out of church and serving our Lord because the time is short. Jesus is coming soon, where will you be when He comes?

JAMES A. GRACE

1862 St. John's Rd.  
Crescent Springs,  
KY  
41017  
PASTOR:  
Bethel Baptist  
Church  
Crescent Springs,  
KY



"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John v:9).

A disciple is a follower of another; adhering to, and studying the teachings of another. These are identifying marks of a disciple, abiding with his master on a consistent basis. Christ said... "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5). The tree is known by its fruit. Christian means Christlike. A person must abide in Christ in order to be considered a disciple, and to be considered a Christian you must show forth the teachings of Christ. So I ask you, how could a man be a Christian and not be a disciple of Christ?

## SATAN

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simply means that for many there is a move toward some unholy scheme of compromise and a pathological unscriptural uncertainty rather than "a contending for the faith" and Scriptural Certainty.

This does not mean, however, that there is any likelihood of "A Split" in the Southern Baptist Convention at this time. First, without any real fear of being contradicted, I believe that we can say that "the Moderates" will not be leaving to begin a new Convention or a New Denomination. We need to realize that there is no break-up of Southern Baptists with respect to age. Among both those who call themselves "the Moderates" and among those who are called "the Fundamentalists," there are men and women of all ages.

Second, there really is no "strong voice" and no "great leader" for those who are being referenced as "Moderates" or those who are being referenced as "Fundamentalists" to follow. Some might wonder why "the Moderates" do not follow Daniel Vestal who has been prominent among them. Some might suggest that W.A. Criswell would be the man for "the Fundamentalists" to follow. We need to realize, however, that if you are speaking of Daniel Vestal, you are speaking of a Southern Baptist. And if you are speaking of W.A. Criswell, you are speaking of a Southern

Baptists. Both of these men go back a long way as "Southern Baptists"! Both of these have impeccable, Southern Baptist credentials!

Third, the truth is, men on both sides of the present conflict have come out of the Southern Baptist Milieu. What does this mean? Though it may seem that there are some great differences among them, there really are not. Many of the men on both sides of the apparent "conflict" could fill another's pulpit, and the people would never know the difference. Many of them, perhaps, have been professionals who have accommodated themselves to academic compromise as students and later as Pastors and Professors who presumed that "no Baptist man or woman is ever absolutely wrong." The thinking of the "Modernists," the "Liberals," and the "Neo-Orthodox" that there really is no available objective truth -- that is, all truth regardless of whatever sort it may be, is ever and always subjective -- and that the Bible is not Objective Truth has had its longtime effect. Needless to say, these unscriptural theological methods are yet influencing the thinking of many.

In the decades of the 1930's, the 1940's, and the 1950's only those of whom we might speak as "the old timers" and "the unlearned men of another day" had failed to acclimate their thinking to that 18th century "Modernism" and "Liberalism" and "Barthian and Brunnerian Neo-Orthodoxy" which had become theologically popular. In those days, it was "the in thing" to "experience some new thing" in the realm of theology. Hence, when one of their foremost Professors of the New Testament openly denied the Virgin Birth of our Savior and when another such professor openly rejected Jesus as our "Mediator," those who planned on becoming successful professionals and pastors simply "took the subjects and the conclusions under advisement." It apparently did not much trouble the students who had been encouraged to learn to compromise, and it certainly did not much trouble the Pastors and the Professors in Southern Baptist Churches and in Southern Baptist Schools whose futures depended on their having sufficient good sense "not to make any waves."

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## PRAYER

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daily lives. Despite this fact however, prayer does not hold the high priority it should to many, if not most Christians. It is understood that not all Christians pray in the same spirit and with the same regularity and for that matter with the same desire. It is for this reason we see a wide variance as to the spiritual condition of our brothers and sisters. It is likely that many of us fail to comprehend what prayer really is, what it involves, how necessary and vital it is to make us effectual, God-loving and God-serving as we ought to be. I believe, and feel, that the Scriptures will attest to the fact that prayer, when

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## PAUL

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any works on our behalf, yet in the majority of so-called churches there is at best only a mixture of truth along with an abundance of error that is being preached; for whereas the Bible teaches salvation by grace, the majority of individuals will preach salvation by the city's waterworks.

The same is certainly true when we come to the Lord's Supper. How abundant are the perversions! Over and over again in my ministry I have come face to face with these perversions relative to the Lord's Supper.

For example, we have mentioned before the statement by a fellow who conducts a radio Bible class. On one of his programs, the contents of which later were printed in a book, he sought to encourage folk to take the Lord's Supper regardless of the elements that might be used. He went so far as to say that if there were nothing else available, then it would be perfectly all right for an individual to use a banana and the milk of a coconut to observe the Lord's Supper.

Of course you recognize the fact immediately that his position was that it made no difference as to the elements, and irrespective of the elements, we should enter into the spirit of the thing and take the Lord's Supper regardless.

Every time I think about his statement, I think also of the first time as a young preacher that I observed the Lord's Supper. I remember when I arrived at this little country church one Sunday morning that the table had already been prepared for the observance of the Lord's Supper. I never looked at it until we got ready to partake of it, and to my amazement we had light bread and iced tea for the Memorial Supper that morning. I didn't know very much about the situation, and practically nothing about the Bible at that time, and certainly didn't know enough to object that day. However, I did think it was a little strange, and I asked the old deacon whose business it was to prepare the elements for an explanation. He said, "Now, Brother Gilpin, it doesn't make any difference what we use; it is the spirit that counts."

Well, that was somewhat the philosophy of the fellow who said to use a banana and the milk of a coconut. His idea was that it was the spirit that counts and not the actual elements.

Another perversion that comes to my mind grows out of an experience in a revival meeting a number of years ago. The man who was pastor of the church was a good man. In fact, he was a good preacher in a great number of respects. However, there was one thing wherein he was weak, and that was the ordinances. He took me out one day to preach in a detention home -- a home for delinquent girls, and after I had preached my sermon and we were coming back to town, he said, "You know, Brother Gilpin, I am the first and only preacher that has ever observed the Lord's Supper out here in behalf of these girls." He seemed to think that he had done something wonderful in their behalf, in that he had gone through what he called the Lord's Supper in the breaking of the bread and the pouring of the wine

at this detention home, which in no wise was a church. I told him immediately that it was an impossibility to observe the Lord's Supper under circumstances like that -- that the Lord's Supper was given to a church and that it was not the Supper of our Lord unless it was observed under the auspices of a church.

In like measure, let me tell you of another very similar experience. A number of the lads who were in World War II (I heard the same also in the Police Action) told me after they returned from battle that nearly every time when a battle was imminent that the chaplain would call them all together and give out the elements of the Lord's Supper. I remember one fellow told me that it just made him feel so good when he got ready to go into battle, but when he got through safely and came back he was just as big a devil as he was before he took the Lord's Supper. He seemed to think that it ought to have had some kind of preservative influence over him to have kept him in a good frame of mind forever. I told him he hadn't even observed the Lord's Supper, and that a chaplain on an army field certainly had no authority to observe the Lord's Supper.

Well, I would go on repeatedly telling you of perversions of the Lord's table that have come to my mind through the years, but I just mention these to say that surely the Lord's Table has been grossly perverted. Now the Apostle Paul says in our text that he wants us to keep the ordinances as he delivered them to us. In other words, we are to study what Paul said about the ordinances, and then we are to keep these ordinances as he directs, and as he has delivered them unto us.

I. A Past Look. We read: **"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me"** (I Cor. 11:24, 25).

You will notice in both of these verses we are told to observe the Lord's Supper, that is, both the bread and the wine, in remembrance of the Lord Jesus Christ. So I say there is a past look in the observance of the Memorial Supper. When we come to partake of the elements, both the bread and the wine, it is to take our minds off the things of the present and to transport us mentally into the past. It is to cause us to look back -- yes, back -- not for a day, not for a week, not for a month or a year, but it is to cause us to look back all the way to Calvary, and even before Calvary to the time that our Lord observed this Memorial Supper for the first time. It was then that He Himself said that the bread was to represent His body and the wine was to represent His blood and that as often as we drank the wine and broke the bread, it was to be done in remembrance of Him. In other words, there is a backward look, or a past look relative to the Lord's Supper.

We are so prone to forget. Isn't it amazing how easily you and I forget things? And the older we get the easier it is to forget. They say that the junior years and the early teen years of 13, 14 and 15

are the golden years of memory and if a person is going to learn anything he ought to learn in those years, for afterwards it is much more difficult to retain than it is in those former years. Well, isn't it true that you have a hard time remembering everything that you ought to remember? I am sure that our Lord had that in mind when He gave this Memorial Supper and said, "This bread and this wine is to cause you to remember what took place at Calvary."

How easy it is for us to forget, and how hard it is for us to remember! All the way through the Bible our Lord over and over again used the word "remember" in such a way to indicate how easy it is for us to forget. He said, **"Remember the sabbath day, to keep it holy"** (Ex. 20:8). He knew those Jews in the Old Testament were sure to forget about the Sabbath Day, and therefore He gave them a special injunction that they should remember the Sabbath day, to keep it holy.

Likewise, He said, **"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them"** (Eccl. 12:1). How easy it is for us to forget God! He would say to the youth, "Remember God now, Remember your Creator now, in the early days of your youth."

We come to the New Testament and we find Him saying, **"Remember Lot's wife"** (Luke 17:32). What could we learn from Sister Lot? Well, God says to remember her. We need to remember that worldly woman whom God turned into a pillar of salt.

Then the Psalmist would say, **"Remember how short my time is..."** (Psalm 89:47). Beloved, even if God lets us live out the full seventy years span that is normally allotted to us, it is a mighty short time we are going to live. Compare your life to the ages that have gone by. Compare your seventy years to the years that are but before us by way of eternity. How short our little seventy years are. The Psalmist said, **"Remember how short my time is..."**

Then when the Apostle John would pen the book of Revelation he said, **"Remember therefore from whence thou art fallen..."** (Rev. 2:5). This was directed to a church -- a church which apparently had been a good church, but had fallen just a little from their lofty estate. He says to them, **"Remember therefore from whence thou art fallen..."**

These are just a few examples to show us how our Lord uses the word "remember," and He does so because we are prone to forget. Now I recognize the fact that most Jews were prone to forget the Sabbath, and most of us are prone to forget about worldliness, and most of us are prone to forget about how short our time is on this earth, and most of us are prone to forget about the service of the Lord; but, beloved, is it possible that you, as we brush shoulders and rub elbows with the world in making a living, it is so easy for us to become enamored with the things of the world to the extent that we even forget the death of Jesus Christ in our behalf. Therefore, our Lord, knowing this, and wanting to call it to our

attention periodically, and wanting to be sure that we do not forget that His Son died for our sins, gave to us the Memorial Supper. He said, "As oft as you do it, you are doing it in remembrance of me."

Brother, sister, when you take the Lord's Supper you have no business to think about your loved ones, your relatives, or your friends. You have no business to think about your occupation, your position, or your job. You have no business to allow your mind to wander over the things of this world, but rather we are to take the Lord's Supper in remembrance of the Lord Jesus Christ. When you break the bread and drink the wine, it is to tell us of that One whose body was broken and whose blood was spilled, who gave His life for us at Calvary. Beloved, there is a backward look -- a past look, in the Lord's Supper.

### II. Present Restrictions

The Lord's Supper is restricted to one church. Paul said: **"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread"** (I Cor. 10:16, 17).

Now beloved, what is the body that Paul is referring to? Listen: **"Now ye are the body of Christ, and members in particular"** (I Cor. 12:27).

Paul is giving the Lord's Supper to the church at Corinth, and he says to them, "Ye are one body." Therefore this body is the church at Corinth. So, beloved, the Lord's Supper is restricted first of all to one church.

I often think of our Bible Conference. If ever there could be a time when it might be appropriate to violate the Scripture, it would be then when these saints of God from all over the nation come together for our annual Bible Conference. Even some brethren have proposed that we have an observance of the Memorial Supper at the conference. My answer to them in every instance has been this: there is no doubt that it would be wonderful to see a great crowd of Baptist people who believe somewhat the same things, from all over the nation, come together and take the Lord's Supper, but the only way it could be done would be for every one of them to first unite with one church, for the Lord's Supper is restricted to one church.

The Lord's Supper is restricted to one place. **"When ye come together therefore into one place..."** (I Cor. 11:20).

You say, "Brother Gilpin, if you are going to observe the Lord's Supper it would have to be in one place." Beloved, that is good reasoning, and that is exactly what Paul said, but that is not the philosophy of many folk today. I can remember one preacher who made an announcement one Sunday on his radio program that he was going to observe the Lord's Supper the next Sunday over the air. He said, "Now, all you folk who listen to me, get your bread and wine ready this week, and next Sunday morning I am going to observe the Lord's Supper for you over the radio." The next Sunday morning they did so.

No, no, beloved, they didn't observe the Lord's Supper. They

went through a sham and a mockery at the instigation of the preacher. The people themselves drank wine and ate a little piece of bread, but they didn't observe the Lord's Supper, for the Apostle Paul said that the Lord's Supper was restricted to one place. He said, "when you come together in one place," to observe the Lord's Supper, and not when you are scattered all over the listening area of the radio station.

The Lord's Supper is restricted to the church. **"For first of all, when you come together in the church..."** (I Cor. 11:18).

A church can adjourn to meet in a sick room or in a hospital to take the Lord's Supper, provided the church adjourns to meet at that particular place for that particular purpose. However, I have no business going to a sick room, or to a hospital, or any place where there is a sick one confined to observe the Lord's Supper on my own authority.

I say to you, beloved, a church can do so. In fact, a church of which I was a pastor did that on one occasion. A man was ill. He was a saved man. In calling on him one day he said, "Brother Gilpin, I'd like to be able to come to church once again and take the Lord's Supper before I die, but I'll never be able to do it." I said, "If you would like to do so, our church will meet here at your house and observe the Lord's Supper," and we did so. By vote of the church, the church met at this man's house and observed the Lord's Supper in his home, but you will notice that we lived in the light of the Scripture, for the Scripture says, "When ye come together in the church." The church came together for the observance of this Memorial Supper.

I get catalogues from various church supply houses and one thing I always notice that is advertised is a pastor's individual communion service. It is a little box about the size of a lunch box, and in that box is a wine kit, about a half dozen cups, and a container for the carrying of the bread. It is a very complete kit so the pastor can get into a home or into a sick room and observe the Lord's Supper for that individual who may be ill. I am satisfied that there is a preacher who doesn't think he is fully equipped until he has his own individual communion service that he can carry with him when he goes into a home. Beloved, that is contrary to the Word of God, for the Bible says that the Lord's Supper is to be restricted to the church.

The Lord's Supper is restricted to saved people. **"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils"** (I Cor. 10:21).

I think of the soldier boys who took the Lord's Supper, so-called, prior to going into battle. I think of the churches where they invite everybody to come to the Lord's table. I say to you, you cannot eat the cup of the Lord and the cup of devils.

I remember years ago when I was just a boy preacher that I went to a Campbellite service one Sunday afternoon. In that service they observed, as they always do every Sunday, the Lord's Supper. The pastor, in making the presentation of it, said, "We do not restrict anybody. If you are

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## PAUL

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a church member, regardless of what church you may be a member of, or if you are not a member of any church, we do not restrict anyone. The Supper is for sinners, and we invite all sinners, whether in the church or outside the church, to take the Lord's Supper with us."

Beloved, when he said this, my mind rebelled, for in the light of this text I knew that he was wrong. Paul said, "Ye cannot drink the cup of the Lord, and the cup of devils..." (I Cor. 10:21). Beloved, I say to you, the Lord's Supper is restricted to saved people.

The Lord's Supper is restricted to one cup. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16).

Years ago it was called to my attention that the word "cup" here would not allow anything but one container. Immediately I rebelled just a little bit at that thought. Like a woman said to me years later, "Brother Gilpin, we try to train our children to be sanitary in school and tell them to drink out of only one cup, but you ruin the whole thing when you come to observe the Lord's Supper, for you have everybody drinking out of the same cup. She said, "The Lord only knows what kind of diseases we could get." I said, "Now, Sister, after everyone has drunk out of that one cup, would you name what kind of a disease it would be when your germs and my germs and everybody else's germs were mixed up. It would be hard to find a name for that disease."

As I say, when I first began to think about it, I rebelled like she did. All through the years, while I have had a conviction that it ought to be just one cup, at the same time there has been that old selfish rebellion inside me thinking that from a sanitary point of view I have done wrong. However, a few months ago I began to read the Bible as to what God said about the Lord's Supper and in every instance where the Lord's Supper is mentioned, I found that it is one cup that is mentioned. Listen: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Mt. 26:27).

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:23).

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22:20).

Here are three specific accounts of the observance of the Memorial Supper, and each of them refer to it as "the cup."

One fellow asked me during one of our Bible Conferences as to our observance of the Memorial Supper, and I told him that we used just one cup. He said, "Well, I think that is right, but I have a problem that comes to my mind. The church at Jerusalem was a big church. How do you suppose they had a cup big enough to observe the Lord's Supper at one time? I said to him, "Well, brother, that problem has never bothered me because the church I am a pastor of doesn't have to worry about getting a cup big enough for us to observe the Lord's Supper at one time. However, if the time ever comes that we have to worry about the size of the cup, in relation to the size of the church, I'll worry about it then, but I am not going to worry about it now."

Beloved, I say to you, the Lord's Supper is restricted to one cup. (Editor's Note: Calvary Baptist Church now uses many individual cups).

The Lord's Supper is also restricted as to a worthy manner whereby it is to be observed. Paul said: "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not". (I Cor. 11:21, 22). "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord". (I Cor. 11:27).

Notice, he says that we are to take the Lord's Supper in a worthy manner. These folk at Corinth weren't observing it worthily. They were making it a feast for gluttony. Paul said, "You have houses in which to eat and drink."

There is nothing that I love better than to have fellowship with my brothers and sisters in Christ Jesus around the festal board. When we come together around the table I like to have my brothers and sisters come and eat with me and have fellowship together. I know of nothing that I can enjoy more as to my flesh. However, when I come to partake of the Lord's Supper, it is a different story.

Now this church at Corinth, in an unworthy manner, was abusing the Lord's Supper. Haven't you heard people say, "I don't take the Lord's Supper because I am not worthy to do so. I just don't feel I am good enough. The Bible says that we are not to take the Lord's Supper in an unworthy manner." No, beloved, it doesn't say any such thing. It doesn't say one thing about you being unworthy. It is not talking about your personal worthiness. Rather, it is talking about whether you take the Lord's Supper in an unworthy manner. I say, beloved, the Lord's Supper is

restricted in this respect, as to the manner whereby you observe it.

Again, the Lord's Supper is restricted to a self-examination. We read: "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28).

I was brought up on this verse of Scripture. In other words, I was taught that the only thing that a person need do was examine himself. Let it be a matter of self-examination, and if you pass the examination yourself; then you take the Lord's Supper anytime and anywhere the opportunity presents itself, was the philosophy I grew up on.

Beloved, I believe there ought to be a self-examination, but I believe these other restrictions are just as important as the restriction relative to our own personal examination. Now let's think of it. I am to examine myself, I am to see where I stand in God's sight. I am to be certain of it personally. I am to make a self-examination. but that isn't the only restriction. All these other restrictions are to be followed too.

Also, the Lord's Supper is restricted as to the presence of heresy. Listen: "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper" (I Cor. 11:18-20).

This would tell us that if heresy is present, you cannot eat the Lord's Supper. Now let me give to you an illustration. Here are four people who are planning to take the Lord's Supper -- a Methodist, a Baptist, a Presbyterian, and a Campbellite. I'll play the part of the Baptist, and there are three others, figuratively, who are to take the Lord's Supper with me. I say to these brethren, "The Bible says that if there are any heresies among us we can't eat the Lord's Supper. Now before we observe this Memorial Supper let's see if there are any heresies here." I say, "Let's take some doctrine and talk about it. Suppose we talk about the doctrine of salvation." I say to the Methodist brother, "What do you believe about salvation?" He says, "I believe that a man is saved by the blood of the Lord Jesus Christ and if he lives it, he will get to heaven after while." I say to him, "Do you mean to say that your living has something to do with whether or not you are going to heaven?" and he says, "That's right."

Then I say to the Campbellite, "What do you believe about the way of salvation?" He says, "That pool of water looks awfully good to me. I believe we meet the blood right there in the water. We have to be baptized in order to be saved." I say, "Do you mean to say that a man has to go into that water -- that there is something he has to do, something the preacher has to do in his behalf, and something the church has to do for him, plus what Jesus did?" He says, "That's right."

I ask the Presbyterian, "What do you believe about the way of salvation?" He says, "I think we are saved by grace, and that our works don't have anything to do

with our salvation. Furthermore, I don't believe we have to be baptized to be saved. However, I do believe that after I am saved if there are any children born into my home, that they don't need to be saved. I believe in inherited grace. I believe that every child that is born into my home after I have been saved doesn't need to be saved; he will inherit grace from me." (Editor's note: I know of no Presbyterian who believes this).

Now, beloved, I think about this a little, and I realize that this didn't work in my home. I know that Mrs. Gilpin and I were saved before our children were born. I remember when John, Jr. came to our house to live that he used to be in his little bed upstairs and he would cry like someone was killing him. I'd start up the stairs to see about him, and he would stop crying, to listen, to see whether or not I was coming.

Time passed by. I don't say I improved any, but I think my wife did. I think she grew a little in grace. Eight years passed by and Rhoda came to live with us. Beloved, this doctrine of inherited grace surely broke down when she arrived. I can remember some of the things she did. Eating green grapes was a mild thing in comparison to a lot of the antics that she went through.

Well, a couple of years later Ruth came, and I can remember how she got up in front of the mirror and took the scissors and cut her hair. That, too, was mild in comparison to some other things. I can remember a lot of things that she did that just wasn't in accordance with the doctrine of inherited grace.

You know, beloved, I look back over my own experience and if I had never seen a Bible I couldn't go along with the Presbyterian on inherited grace. That system broke down so far as my family is concerned, and I am sure the same is true concerning your own family.

I look at these three individuals and I say to this Methodist brother, "You may be a saved man, although I seriously doubt it. If you believe what you say, I know you are not. But if you are a saved man, I can't go along with you and eat the Lord's Supper, because you and I don't see eye to eye. We are not of the same faith and order."

I say to the Campbellite, "I don't believe in water salvation. I don't believe in baptismal regeneration. You and I are not of the same faith and order."

I say to the Presbyterian man, "I know from personal experience that you are wrong in this idea of inherited grace. We can't take the Lord's Supper."

Beloved, what do the Scriptures say? It says that if there are heresies when you come together, you are not to partake of the Lord's Supper. I say then that the Lord's Supper is restricted as to heresies.

Lastly, the Lord's Supper is restricted as to unleavened bread and wine.

The fact that they got drunk at Corinth (I Cor. 11:21) is proof enough that it was wine and not grape juice that was used for the observance of the Lord's Supper. Furthermore, the blood of Christ is pure in every respect, and only wine could pre-figure this. It couldn't be grape juice since juice will spoil, whereas wine will not. No one argues against the use of unleavened bread to portray the sinless perfect body of Christ,

then why should anyone argue against the use of pure wine to portray the sinless perfect blood of Jesus -- the blood that was shed for our sins?

III. A Future Anticipation. We read: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

Beloved, there is a silent sermon on the second coming of Jesus Christ that is preached every time the bread is broken and the wine is poured. Paul says that everytime you put that bread upon your tongue, and everytime you let that little bit of wine trickle down your throat, it not only tells us that Jesus died two thousand years ago, but it tells us that Jesus is coming back again.

Oh, how I thank God for the Lord's Supper! How I thank God for that silent testimony that it gives that my Lord Jesus Christ is coming back again! Beloved, He is coming, and you and I ought to be looking for His return. We ought to be taking the Lord's Supper while we are waiting, remembering that He died, and anticipating the fact that He is coming. What a blessed truth this is! Every time we partake of the Lord's Supper we look backward two thousand years ago to the death of Jesus for our sins, and we look forward years, months, weeks, days, hours, or minutes until the time when Jesus is coming again.

May God bless you!

## PRAYER

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employed in its proper manner, will benefit, energize, and rejoice the heart of all who truly desire God's blessings. It is of course understood that prayer is only beneficial to those who have been saved by God's marvelous grace, those who have trusted in Jesus Christ and have been redeemed by His precious blood.

The benefits of prayer are immeasurable to those who want to grow and desire to be better servants of God. It is of no use to say; I study my Bible, I know the Scriptures, I believe in the doctrinal truths (which you should). It is of no use for a preacher or anyone else to rely on his theology or seminary training or his ability to proclaim God's Word. Without prayer, my friend, thou lackest yet one thing. The great Baptist preacher and author of Pilgrim's Progress, John Bunyan, was once quoted as saying "Thou then art not a Christian that art not a praying person."

Prayer must be important to God. His Holy Book which He authored is replete with admonitions and instructions to pray. Search His volumes, read of the examples of great men and women of the Bible who prayed and found God to be a refuge in time of need. Take for example David, whom God called "A man after my own heart." David could think about things of God, he

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## ANNOUNCEMENT

A mission work, known as Amazing Grace Baptist Church has been started in Clarksville, Tenn., meeting at the corner of Dean Rd., and River Rd. (Old Hwy. 48). They are having a full schedule of services. The work is sponsored and authorized by Harmony Missionary Baptist Church of Camden, Tenn. Elder Ron Lumpkin is the mission pastor. He is interested in obtaining a youth pastor, minister of music, and associate pastor to work with him. Brother Lumpkin writes, "We endorse the basic beliefs of The Baptist Examiner and our Sovereign Grace brethren." For further information contact Elder Ron Lumpkin at 1918 Hilltop Rd., Clarksville, Tenn 37040, or call him at 615-648-4861.



## PRAYER

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loved what God loved and hated what God hated. He said in Psalm 139:21-22 "Do not I hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies." So it is important that we, as Christians, see things as God sees them. We are to hate sin and worldliness, and we are to love righteousness. We must become partners with Him and work for the same common goal. We glorify our God in this way, and we are able to commune with Him in a more intimate way.

It is likely that some may not pray because they feel that, since God is sovereign, all wise, knows the beginning from the end, and brings all things to pass according to His own will, that prayer is unnecessary. While all these things are true of God; to the person who feels no need to pray, he is to say the least, foolish and unlearned on the matter of prayer. God ordained prayer just as He did salvation. Prayer is God's divine means to accomplish His divine purposes. Prayer does not change God because the Bible says He changes not. Prayer then is simply His means to bring about what He has already purposed. A good example of this is given in I Kings 18:1, "And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go shew thyself unto Ahab; and I will send rain upon the earth" (vs. 1). Then in vs. 42, "So Ahab went up to eat and to drink; And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees," what was Elijah doing? He was praying for rain, the same rain God said would come in verse 1. Verse 45 tells us that rain did come. Why then did Elijah pray for rain when God had already told him He would send it? Similarly, Jesus gave His disciples instructions on how to pray in Luke 11:1-4. A portion of this prayer says; "Thy kingdom come. Thy will be done, as in heaven, so in earth." Why would Jesus tell His disciples to pray for the kingdom to come? Would it not come if they did not pray? The Bible teaches and prophecies of the literal kingdom of God to be established, and Jesus will reign for eternity, yet, Jesus said to pray for this to happen anyway. We pray for God's will to be done, but not because God needs man's help to bring it to pass. Everything God has purposed and ordained will come to pass, yet He has ordained for us to pray even though we know it will happen. It must be understood that God's ways of accomplishing things are not based on or dependent upon man's wisdom or approval. As a Christian it is both our responsibility and privilege to pray; and as such we should pray willingly, constantly and fervently. Prayer, then must first of all be unquestioned as to its necessity, its benefits, and as God's commandment. Prayer at-

tests to the need and dependency on God by whom we were created to commune and fellowship with. Psalms 65:2 says, "O thou that hearest prayer, unto thee shall all flesh come." Prayer can only be effectual and profitable to those who are surrendered to God's will and have intimate, personal fellowship with Him.

Another important aspect of prayer reveals our helpless estate and dependency upon God. Psalms 34:17, 18 says "The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." It is when we come to know that our sufficiency is insufficient that we will turn to God. Jeremiah, the weeping prophet, could cry out to God; "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

As we consider prayer, we must of necessity consider faith. Effectual prayer must be mixed with faith. The stronger our faith, the more effectual is our prayer. Hebrews 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then James 1:6a says, "But let him ask in faith, nothing wavering." We should desire stronger faith in God. The apostles asked Jesus to increase their faith in Luke 17:5; "And the apostles said unto the Lord, Increase our faith."

Faith, like any other Christ-like attribute, must be desired; we must have diligence to seek it. We must put other things at a distance while we apply ourselves to this most important need. It seems we take great initiative in striving for the physical and material needs of our lives, but much too often our spiritual needs are set aside in favor of the physical need. This ought not to be. This is a common malady of our times today. Christians need to wake up! It is so easy to become lazy and haphazard about spiritual things. Going to church, reading our Bibles, Christian fellowship and prayer are vitals to the spiritual health of each of us. We cannot afford to become complacent in these matters. The problem, oftentimes, is that we see so few who are active in spiritual matters, that we too develop into the same uncaring habits. We clothe the body, we feed the flesh; but oh how we neglect the new nature, the spiritual side of our lives. Is it then any wonder why many of our churches are weak? Why we are not in unity with brothers and sisters? I wonder how much of this is due to our failure to pray. Prayerlessness may be one of the major causes for failure in our churches. Pastors need to encourage their people to pray and be a good example to look to as they pray and show others how to be zealous in prayer. Someone has said that as is the pastor, so is the church. I believe there is at least some amount of truth to this.

True prayer will be manifested from a heart that adores and praises God because he has been merciful to us in giving us the

free, unmerited gift of salvation. This more than any other reason, should humble us and arouse us to praise and to love him and strive to serve him.

A thankful heart is another essential in prayer. Most Christians have difficulty with this matter of being thankful. We are able to thank God when we receive of His bountiful blessings, but it is most difficult to thank Him for trials and sufferings. I can only remind you of God's Word in I Thessalonians 5:18 which says "In everything give thanks: for this is the will of God in Christ Jesus concerning you." I doubt that we have anyone with Job's attitude living today (although there may be). Job could praise God even when he had lost everything; his children, his livestock, everything except his wife (who was no help to him). Yet we are told in Job 1:21, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Job epitomizes the ultimate devotion to God. O that I might have a portion of Job's faith and devotion to God, and be thankful even in times of trial. It is my contention that trials are placed upon us by God (not always but sometimes) to make us realize our need of Him. It might be a severe trial; perhaps the loss of a loved one in death or serious illness of a dear loved one. God will use sometimes severe measures to get our attention. It is in these times we need turn to God in repentance and pray that He will restore us to His fellowship.

Prayer involves confession. Our prayers will not mean anything when we continue in sin that needs to be judged and forsaken Proverbs 28:13 says: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Sin is still sin today, as it was a hundred years ago. People today lightly esteem sin; it is joked about, it is looked upon, not as sin but as a freedom of choice to do as what seems right to the desires of the heart. It is one thing that the unsaved may think this way, after all they are under the influence and control of Satan; but those who claim to be saved have no business thinking or acting in such folly and foolish manner. There is great temptation today, because we live in a permissive society, to lower our standards to those who partake of worldly pleasures. Yes, even Christians can influence other Christians to sin. God help the Christian that causes a brother to stumble and fall into sin. But one might ask, what has all this to do with prayer? Very much in every way, I would reply. In fact, one who would question the relevancy of godly principles to prayer needs to first question his salvation. It is one thing that a Christian knows his failure to live up to the high standards set forth in God's Word, and that he needs to cease from sin, and is striving to improve his spiritual standing before God and man; it is quite another thing, however, that a Christian (if he be such) take his Christian responsibilities lightly and is unmoved by God's Word to reprove his deeds. "Therefore to him that knoweth to do good, and doeth it not, to him it is

sin" (Jms. 4:17).

Having no desire to pray tells something about us: either we are unsaved or we have yet not entered into that close, vital, personal fellowship with God that causes us to seek communion with and desire Him above the things of the world which one day will perish. Our greatest example to pray is portrayed in Jesus Christ himself as He hung on the cross when he prayed, "Father, forgive them; for they know not what they do" (Lk. 23:34). May God help us to pray. Amen.

## WHY A

(Continued from Page 1)

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Many of God's children today look for things in others that they can use to deface a man's character. A very wise old preacher told me at the beginning of my ministry that the people that would hurt you the most would be church people, God's children. I'm sure the preacher brethren know what I'm talking about. The blind man was used of God to show forth His power. We are also used today, many times in our lives, to save us from afflictions and to mold us and use us in His ministry.

Pain and suffering is also used by God Himself to correct His people. When we sin, which all men do; like a father, God corrects us. Hebrews 12:5-11 teaches us that like a parent, when a child disobeys, correction is the proper course of action. My dad, who I love dearly, often had to take me to the wood shed. Although he inflicted pain upon my body, he instilled love within me, for I knew it was for my own good. When I had to correct one of my children, it hurt me as much as it did them. Hebrews 12:5 tells us: "...My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Verse 8 tells us, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Here we find that chastisement comes upon all whom the Father loves. When my children had done wrong, that hurt me, hurt me to see my children doing that which was wrong. This brings up the question, Do our sins hurt God, as a parent? I'll let each one of you ponder that question.

Suffering also shapes our spiritual lives. The apostle James wrote in chapter 1:2-4: "My brethren, count it all joy when ye fall into divers temptations (testings); Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." When these things overtake us, at that time we may not count it a blessing. But when it is over and we are able to look back upon it, we are able to see where it profiteth us in our spiritual lives. All things should be done with

the intent that we will gain spiritually. Worldly gain profiteth nothing. We should all be working toward that day when we will stand before the judgment seat of Christ. When that time comes our salvation is not what will be judged. Our works will be made manifest, in that day. II Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Knowing this, we are shaped in this life to receive that which God has promised. Suffering is the way God has chosen to establish us in those works. Just like children, many would not strive if the punishment or suffering was not brought upon us. (I speak of punishment in this life, less any should misunderstand.)

Lastly suffering is also used to unite the brethren together. Galatians 6:2 tells us, "Bear ye one another's burdens, and so fulfil the law of Christ." When a brother or sister in this life has a problem the family pulls together and hurts together. So should it be with our church brothers and sisters. We are one in Christ. As Christ's blood was shed to save me, so was it shed for all those whom God called into His family. In closing let me say 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). We may not always see the good in these works, but God has given us faith to believe that it does work for good. Many times our suffering may be for the benefit of others, to make them stronger, to bring them closer together as a spiritual family. Often times the younger people of the church may be watching to see how you handle problems which arise. God may be using you to call another child of His into His church and His family. I've often wondered how many of us would confess to know Christ if the penalty was death through suffering. How many in that day would exercise their faith and step forward to say, "Here am I, hang me upon the tree." Do we really realize how great a price that was paid so you and I could have eternal life. What we suffer in this life is a small price to pay. It took a sinless Being, Jesus Christ, to pay the price for a sinful creature such as you and me.

My prayer is that these words may be used to bring honor and glory to our Lord and Saviour Jesus Christ. Amen.

## TURN

(Continued from Page 1)

Lord in their ministry: but the age in which we live has sought to forget those terrors altogether, and if we dare to tell men that God will punish them for their sins, it is charged upon us that we want to bully them into religion, and if we faithfully and honestly tell our hearers that sin must bring after it certain destruction, it is said that we are attempting to frighten them into goodness. Now we care not what men mockingly impute to us; we feel it our duty, when men sin, to tell them they shall be punished.

(Continued on Page 9, Col. 3)



## THE BEAST OF THE FIELD: A SEVERE DENUCIATION

I have before me a booklet, "Who Is This Beast Of The Field In Genesis 3:1? I consider this to be likely the most wicked, false, sinful, terrible thing ever written by one who calls himself a Landmark Sovereign Grace Missionary Baptist Preacher. Though he call himself this, I do not recognize him as such. I would not want to recognize or fellowship the church (?) he pastors.

This paper is written by Ronald W. Brady. His paper states his church and address as: Sovereign Grace Missionary Baptist church, Rt. 10, Box 1313, Tyler, Tex 75707. I give this because when I told him I might write on his heretical article, he asked that I give his address.

I do not plan to go into an in-depth critique of his paper. Frankly, I do not think it is worthy of such. I also believe that well over 99% of my readers, and of Sovereign Grace Baptists, will immediately recognize his paper and his position as contrary to the Bible, contrary to truth, and seriously, even damnable heretical. I do not think my readers will have any need that I go into detail in examining and exposing this false position. I think that the stating of his position will prove to most men the wickedness and falsity thereof.

I give several quotes from Mr. Brady's paper. "I will first of all state my belief on the subject and proceed to prove it from the Bible. I believe that the negro is not a son of Ham. That the negro is a creation of his own and by no means did he come from the generations of Adam. In the beginning there was the pure white man of Adam and the pure black kind of the negro. The Bible calls him a beast of the field or earth (No scripture given, nor can any be given, Ed.), and that he was created on the sixth day before Adam was created at the end of the sixth day. Negroes are not human and they neither go to heaven or hell" (P.1).

"It is the atheistical fools who have placed the negro in the human family. The Bible does not do so but the atheists do...this creature, though he has no human soul, yet he has powers of reason and God punishes him for his part in the fall of man... Eve would never have carried on a conversation with a serpent at anytime. She would with a familiar field hand who was the overseer of the other field servants in the garden. (He is saying that a black male tempted Eve and caused the fall)...Adam was given dominion over these high grade apes in the person of the negro" (P.2).

"The tempter of Eve came into my sermon. She asked me who it was, and I told her it was a male negro...there are two things that man has that the negro does not have: 1. The first characteristic is that the flesh of man is different...the second and most important is that man possesses an immortal soul...(now he is referring to the "beast" in Jonah 3:8, Ed.). These five physical characteristics show this beast to be the pure bred black negro. A glance at a raw African indicates the "kind"; his very appearance suggests the ape. He stands at the head of the ape kind as the king of the apes...he is able (as some testify) to mate and bring forth offspring with the apes and the

human family...this beast of the field is of the ape order, or family, but not an ape. He is not human, but of an animal order, "after their kind" - he is black - he is the negro (P.3)

"Could this not be more evidence that the negro is this "beast". Mr. Brady interprets the Biblical command in Leviticus 18:23 and 20:15-16 against sex with animals to refer to sex between white and negro (P-4).

Mr. Brady interprets the curse on the tempter of Eve in Genesis 3:15 thus, "God places a curse on this negro field hand." Understand that Mr. Brady is teaching that it was not a serpent who tempted Eve, but a black male...Mr. Brady says that one of the three sins of Cain was, "a lustful desire after a female negress paramour." He interprets the sin that "lieth at the door" of Genesis 4:7 as a negress whom Cain took to wife (P.5).

Mr. Brady continues his perverted interpretation of Genesis 4:7 and his belief that Cain married a negress on p.6. "But he (Cain) is about to commit fornication with a female negress paramour."

He continues the same on p.7. "Next we read that, 'the Lord set a mark on Cain lest any finding him should kill him'...now the only thing that would stop these negroes from killing Cain, would be a mark of a racial characteristic, that is, he was turned black... Cain by having a negroid wife brought forth a humanoid into being - a mixed breed among the races of mankind. This negress, like other animals, was a combination of matter and mind. On the other hand, Cain being a human, with an immortal soul, was of a higher order... the question may be asked, is it possible for Cain to transmit the superior flesh and soul or spirit - which gives human beings their God-likeness, to his mulatto son, Enoch and his progeny? We answer, NO! Because it takes two human beings to make a human being" If I understand Mr. Brady aright here, he would say that any person who has negro blood in his background is not a human being, does not have a soul, and will neither go to heaven or hell. Wow! Mr. Brady best check his own blood line, for who knows what might be therein? If I misunderstand him, I will print his explanation (but he must explain this) and apologize for this statement. He must send me a very clear explanation of this statement he makes on p.7 in order for me to do this...! "We must add here, by proving the negro to be the beast of the field (he has not proved it and cannot prove it), proves automatically that he has no human soul...Cain's mulatto son was a combination of matter and mind, being utterly destitute of that element which would have constituted him a human being, so there existed no kinship between God and Cain's son, Enoch. The half breed, like the full negro, is merely a combination of mind (Physical soul) and matter, and consequently the third creation, which God places in the body when the heart pumps the blood, 21 days after conception, cannot be transmitted to the offspring resulting from the union of man with a mixed race or breed. (Whatever all this can mean, Ed.)...thereby showing that God did not acknowledge the

Cainite race as being in the human family." (P.7).

Mr. Brady presents another very serious heresy on p.7. (Continued on Page 11, Col. 3)

## TURN

(Continued from Page 8)

and so long as the world will not give up its sin we feel we must not cease our warnings. But the cry of the age is, that God is merciful, that God is love. Ay; who said He was not? But remember, it is equally true, God is just, severely and inflexibly just. He were not God, if He were not just; He could not be merciful if He were not just, for punishment of the wicked is demanded by the highest mercy to the rest of mankind. Rest assured, however, that He is just, and that the words I am about to read you from God's Word are true--"The wicked shall be turned into hell, and all the nations that forget God;" (Psalm 9:17). "God is angry with the wicked every day;" "If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors." (Psalm 7:12, 13). Forsooth, because this age is wicked it is to have no hell; and because it is hypocritical it would have but feigned punishment. This doctrine is so prevalent as to make even the ministers of the gospel flinch from their duty in declaring the day of wrath. How few there are who will solemnly tell us of the judgment to come. They preach of God's love and mercy as they ought to do, and as God has commanded them; but of what avail is it to preach mercy unless they preach also the doom of the wicked? And how shall we hope to effect the purpose of preaching unless we warn men that if they "turn not, he will whet his sword"? I fear that in too many places the doctrine of future punishment is rejected and laughed as a fancy and a chimera; but the day will come when it shall be known to be a reality. Ahab scoffed at Micaiah, when he said he should never come home alive; the men of Noah's generation laughed at the foolish old man, (as they thought him), who bid them take heed, for the world should be drowned; but when they were climbing to the tree-tops, and the floods were following them, did they then say that the prophecy was untrue? and when the arrow was sticking in the heart of Ahab, and he said, "Take me from the battle, for I must die;" did he then think that Micaiah spoke an untruth? And so it is now. Ye tell us we speak lies, when we warn you of judgment to come; but in that day when your mischief shall fall on yourselves, and when destruction shall overwhelm you, will you say we were liars then? Will ye then turn round and scoff, and say we spake not the truth? Rather, my hearers, the highest meed of honour will then be given to him who was the most faithful in warning men concerning the wrath of God. I have often trembled at the thought that, here I am standing before you, and constantly engaged in the work of the ministry, and what if, when I die, I should be found unfaithful to your souls, how doleful will be our meeting in the world of spirits. It would be a

dreadful thing if you were able to say to me in the world to come, "Sir, you flattered us; you did not tell us of the solemnities of eternity; you did not rightly dwell upon the awful wrath of God; you spoke to us feebly and faintly; you were somewhat afraid of us; you knew we could not bear to hear of eternal torment, and therefore you kept it back and never mentioned it!" Why, me thinks you would look me in the face and curse me throughout eternity, if that should be my conduct. But by God's help it never shall be. Come fair or foul, when I die I shall, God helping me, be able to say, "I am clear of the blood of all men." So far as I know God's truth I will endeavor to speak it; and though on my head opprobrium and scandal be poured to a ten-fold greater extent than ever, I'll hail it and welcome it, if I may but be faithful to this unstable generation, faithful to God, and faithful to my own conscience. Let me, then, endeavor--and by God's help I will do it as solemnly and as tenderly as I can--to address such of you as have not yet repented, most affectionately reminding you of your future doom, if you should die impenitent. "If he turn not, he will whet his sword."

I. In the first place, my hearers, let me endeavor to explain to you the nature of the turning here meant. It says--"if he turn not he will whet his sword."

To commence then the turning here meant is actual, not fictitious--not that which stops with promises and vows, but that which deals with the real acts of life. Possibly one of you will say, this morning "Lo I turn to God; from this time forth I will not sin, but I will endeavor to walk in holiness, my vices shall be abandoned, my crimes shall be thrown to the winds, and I will turn unto God with full purpose of heart;" but, may happen tomorrow you will have forgotten this; you will weep a tear or two under the preaching of God's Word, but by tomorrow every tear shall have been dried, and you will utterly forget that you ever came to the house of God at all. How many of us are like men who see their faces in a glass, and straightway go away and forget what manner of men they are! Ah! my hearer, it is not thy promise of repentance that can save thee; it is not thy vow, it is not thy solemn declaration, it is not the tear that is dried more easily than the dew-drop by the sun, it is not the transient emotion of the heart which constitutes a real turning to God. There must be a true and actual abandonment of sin, and a turning unto righteousness in real act and deed in everyday life. Do you say you are sorry, and repent, and yet go on from day to day, just as you always went? Will you now bow your heads, and say, "Lord, I repent," and in a little while commit the same deeds again? If ye do, your repentance is worse than nothing, and shall but make your destruction yet more sure; for he that voweth to his Maker, and doth not pay, hath committed another sin, in that he hath attempted to deceive the Almighty, and lie against the God that made him. Repentance to be true, to evangelical, must be a repentance which really affects our outward conduct.

In the next place, repentance to be sure must be entire. How

many will say, "Sir, I will renounce this sin and the other; but there are certain darling lusts which I must keep and hold." O sirs, in God's name let me tell you, it is not the giving up of one sin, nor fifty sins which is true repentance; it is the solemn renunciation of every sin. If thou dost harbour one of those accursed vipers in thy heart, thy repentance is but a sham. If thou dost indulge in but one lust, and dost give up every other, that one lust, like one leak in a ship, will sink thy soul. Think it not sufficient to give up thy outward vices; fancy it not enough to cut off the more corrupt sins of thy life; it is all or none which God demands. "Repent," says He; and when He bids you repent, He means repent for all thy sins, otherwise He never can accept thy repentance as being real and genuine. The true penitent hates sin in the race, not in the individual--in the mass, not in the particular. He says, "Gild thee as thou wilt, O sin, I abhor thee! Ay, cover thyself with pleasure, make thyself gaudy, like the snake with its azure scales--I hate thee still, for I know thy venom, and I flee from thee, even when thou comest to me in the most specious garb." All sin must be given up, or else you shall never have Christ: all transgression must be renounced, or else the gates of heaven must be barred against you. Let us remember, then, that for repentance to be sincere it must be entire repentance.

Again, when God says, "If he turn not, he will whet his sword," he means immediate repentance. Ye say, when we are nearing the last extremity of mortal life, and when we are entering the borders of the thick darkness of futurity, then we will change our ways. But, my dear hearers, do not delude yourselves. It is few who have ever changed after a long life of sin. "Can the Ethiopian change his skin, or the leopard his spots?" If so, let him that is accustomed to do evil learn to do well. Put no faith in the repentances which you promise yourselves on your death beds. There are ten thousand arguments against one, that if you repent not in health, you will never repent in sickness. Too many have promised themselves a quiet season before they leave the world, when they could turn their face to the wall and confess their sins; but how few have found that time of repose! Do not men drop down dead in the streets--ay, even in the house of God? Do they not expire in their business? And when death is gradual, it affords but an ill season for repentance. Many a saint has said on his deathbed, "Oh! if I had now to seek my God, if I had now to cry to him for mercy, what would become of me? These pangs are enough, without the pangs of repentance. It is enough to have the body tortured, without having the soul wrung with remorse." Sinner! God saith, "Today, if ye will hear his voice, harden not your hearts, as in the provocation when your fathers tempted me and proved me." When God the Holy Spirit convinces men of sin, they will never talk of delays. You may never have another day to repent in. Therefore

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# TURN

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saith the voice of wisdom, "Repent now." The Jewish rabbis said, "Let every man repent one day before he dies, and since he may die tomorrow, let him take heed to turn from his evil ways today." Even so we say; immediate repentance is that which God demands, for He hath never promised thee that thou shalt have any hour to repent in, except the one that thou hast now.

Furthermore; the repentance here described as absolutely necessary is hearty repentance. It is not a mock tear; it is not hanging out the ensigns of grief, whilst you are keeping merriment in your hearts. It is not having an illumination within, and shutting up all the windows by a pretended repentance; it is the putting out of the candles of the heart; it is sorrow of soul which is true repentance. A man may renounce every outward sin, and yet not really repent. True repentance is a turning of the heart as well as of the life; it is the giving up of the whole soul to God, to be His forever and ever; it is a renunciation of the sins of the heart, as well as the crimes of the life. Ah! dear hearers, let none of us fancy that we have repented when we have only a false and fictitious repentance; let none of us take that to be the work of the Spirit which is only the work of poor human nature; let us not dream that we have savingly turned to God, when, perhaps, we have only turned to ourselves. And let us not think it enough to have turned from one vice to another, or from vice to virtue; let us remember, it must be a turning of the whole soul, so that the old man is made anew in Christ Jesus; otherwise we have not answered the requirement of the text--we have not turned unto God.

And lastly, upon this point, this repentance must be perpetual. It is not my turning to God during today that will be a proof that I am a true convert; it is forsaking of my sin throughout the entire of my life, until I sleep in the grave. You need not fancy that to be upright for a week will be a proof that you are saved; it is a perpetual abhorrence of evil. The change which God works is neither a transitory nor a superficial change; not a cutting off the top of the weed, but an eradication of it; not the sweeping away of the dust of one day, but the taking away of that which is the cause of the defilement. In old times, when rich and generous monarchs came into their cities they made the fountains run with milk and wine; but the fountain was not therefore a fountain of milk and wine always; on the morrow it ran with water as before. So you may today go home and pretend to pray; you may today be serious, tomorrow you may be honest, and the next day you may pretend to be devout, but yet if thou return, as Scripture has it, "like the dog to its vomit, and like the sow that was washed to her wallowing in the mire," your repentance shall but sink you deeper into hell, instead of being a proof of divine grace in your hearts.

It is very hard to distinguish between legal repentance and evangelical repentance; however, there are certain marks whereby they may be distinguished, and at the risk of tiring you, we will just notice one or two of them; and may God grant that you may find them in your own souls! Legal repentance is a fear of damning; evangelical repentance is a fear of sinning. Legal repentance makes us fear the wrath of God; evangelical repentance makes us fear the cause of that wrath, even sin. When a man repents with that grace of repentance which God the Spirit works in him, he repents not of the punishment which is to follow the deed, but of the deed itself; and he feels that if there were no pit digged for the wicked, if there were no over-gnawing worm, and no fire unquenchable, he would still hate sin. It is such repentance as this which every one of you must have, or else you will be lost. It must be a hatred of sin. Do not suppose, that because when you come to die you will be afraid of eternal torment, therefore that will be repentance. Every thief is afraid of the prison; but he will steal tomorrow if you set him free. Most men who have committed murder tremble at the sight of the gallows-tree, but they would do the deed again could they live. It is not the hatred of the punishment that is repentance; it is the hatred of the deed itself. Do you feel that you have such a repentance as that? If not, these thundering words must again be heard--"If he turn not, he will whet his sword."

But one more hint here. When a man is possessed of true and evangelical repentance--I mean the gospel repentance which saves the soul--he not only hates sin for its own sake, but loathes it so extremely and utterly that he feels that no repentance of his own can avail to wash it out, and he acknowledges that it is only by an act of sovereign grace that his sin can be washed away. Now, if any of you suppose that you repent of your sins, and yet imagine that by a course of holy living you can blot them out--if you suppose that by walking uprightly in the future you can obliterate your past transgressions you have not yet truly repented; for true repentance makes a man feel that:

"Could his zeal no respite know,

Could his tears forever flow,

All for sin could not atone,

Christ must save, and Christ alone."

And if it is so killed in thee that thou hatest as a corrupt and abominable thing, and wouldst bury it out of thy sight, but that thou feelest that it will never be entombed, unless Christ shall dig the grave, then thou hast repented of sin. We must humbly confess that we deserve God's wrath, and that we cannot avert it by any deeds of our own, and we must put our trust solely and entirely in the blood and merits of Jesus Christ. If ye have not so repented, again we exclaim in the words of David, "If you turn, he will whet his sword."

II. And now the second point: it is a yet more terrible one to dwell upon, and if I consulted my own feelings I should not mention it; but we must not consider our feelings in the work of the ministry, any more than we should if we were physicians of men's bodies. We must

sometimes use the knife, where we feel that mortification would ensue without it. We must frequently make sharp gashes into men's consciences, in the hope that the Holy Spirit will bring them to life. We assert, then, that there is a necessity that God should whet His sword and punish men, if they will not turn. Earnest Baxter used to say, "Sinner! turn or burn; it is thine only alternative: turn or burn!" And it is so. We think we can show you why men must turn, or else they must burn.

1. First we cannot suppose the God of the Bible could suffer sin to be unpunished. Some may suppose it; they dream their intellects into one of intoxication, so as to suppose a God apart from justice; but no man whose reason is sound and whose mind is in a healthy condition can imagine a God without justice. Ye cannot suppose a king without it to be a good king; ye cannot dream of a good government that should exist without justice, much less of God, the Judge and King of all the earth, without justice in His bosom. To suppose Him all love, and no justice, were to undeify Him, and make Him no longer God; He were not capable of ruling this world if He had not justice in His heart. There is in man a natural perception of the fact, that if there be a God, He must be just; and I can scarcely imagine that ye can believe in a God without believing also in the punishment of sin. It were difficult to suppose Him elevated high above His creatures, beholding their disobedience, and yet looking with the same serenity upon the good and upon the evil; you cannot suppose Him awarding the same meed of praise to the wicked and to the righteous. The idea of God, supposes justice; and it is but to say justice when you say God.

2. But to imagine that there shall be no punishment for sin, and that man can be saved without repentance, is to fly in the face of all the Scriptures. What! Are the records of divine history nothing? And if they be anything must not God have mightily changed, if He doth not now punish sin? what! did He once blast Eden, and drive our parents out of that happy garden on account of a little theft, as man would style it? Did he drown a world with water, and inundate creation with the floods which He had buried in the bowels of this earth? And will He not punish sin? Let the burning hail which fell on Sodom tell you that God is just; let the open mouth of the earth which swallowed up Korah, Dathan, and Abiram, warn you that He will not spare the guilty: let the mighty works of God which He did in the Red Sea, the wonders which He wrought on Pharaoh, and the miraculous destruction which He brought on Sennacherib, tell you that God is just. And it were perhaps out of place for me in the same argument to mention the judgments of God even in our age; but have there never been such? This world is not the dungeon where God punishes sin, but still there are a few instances in which we cannot but believe that He actually did avenge it. I am no believer that every accident is a judgment; I am far from believing that the destruction of men and women in a theater is a punishment upon them for their

sin, since the same thing has occurred in divine service to perpetual sorrow. I believe judgment is reserved for the next world; I could not account for providence if I believed that God punishes here. "Those men upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay." It has injured religion for men to take up every providence, and say, for instance, that because a boat was upset on the Sabbath-day it was a judgment on the persons that were in it. We assuredly believe that it was sinful to spend the day in pleasure, but we deny that it was a punishment from God. God usually reserves His punishment for a future state; but yet, we say, there have been a few instances in which we cannot but believe that men and women have been by Providence in this life punished for their guilt. I remember one which I scarcely dare relate to you. I saw the wretched creature myself. He had dared to imprecate on his head the most awful curses that man could utter. In his rage and fury he said he wished his head were twisted on one side, that his eyes were put out, and that his jaws were made fast: but a moment afterwards the lash of the whip--with which he had been cruelly treating his horse--entered his eye, brought on the first inflammation, and then lock-jaw, and when I saw him he was just in the very position in which he had asked to be placed, for his head was twisted round, his eyesight was gone, and he could not speak except through his closed jaws. You will remember a similar instance happening at Devizes, where a woman declared that she had paid her part of the price of a sack of meal, when she had it in her hand, and immediately dropped down dead on the spot. Some of these may have been singular coincidences; but I am not so credulous as to suppose that they were brought about by chance. I think the will of the Lord was in it. I believe they were some faint intimations that God was just, and that although the full shower of His wrath does not fall on men in this life, He does pour a drop or two on them, to let us see how He will one day chasten the world for its iniquity.

3. But why need I go far to bring arguments to bear on you, my hearers? Your own consciences tell you that God must punish sin. You may laugh at me, and say that you have no such belief. I do not say you have but I say that your conscience tells you so, and conscience has more power over men than what they think to be their belief. As John Bunyan said, Mr. Conscience had a very loud voice, and though Mr. Understanding shut himself up in a dark room, where he could not see, yet he used to thunder out so mightily in the streets, that Mr. Understanding used to shake in his house through what Mr. Conscience said. And it is often so. You say in your understanding, I cannot believe God will punish sin;" but you know He will. You would not like to confess your secret fears, because that were to give up what you have so often most bravely asserted. But because you assert it with such boast and bombast, I imagine you do not believe it, for if you did, you would not need look so big while saying it. I

know this, that when you are sick none sooner than you cry out for mercy. I know that when you are dying you will believe in a hell. Conscience makes cowards of us all, and makes us believe, even when we say we do not, that God must punish sin. Let me tell you a story; I have told it before, but it is a striking one, and sets out in a true light how easily men will be brought in times of danger to believe in a God, and a God of justice too, though they have denied Him before. In the backwoods of Canada there resided a good minister, who one evening, went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which he entered, and walked along a track which had been trodden before him; musing, musing still, until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with the poor shelter of a tree into which he would be compelled to climb. On a sudden he saw a light in the distance among the trees, and imagining that it might be from the window of some cottage where he could find a hospitable retreat, he hastened to it, and to his surprise, saw a space cleared and trees laid down to make a platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people, who in this dark forest have assembled to worship God, and some minister is preaching to them, at this late hour of the evening, concerning the kingdom of God, and His righteousness;" but to his surprise and horror, when he came nearer, he found a young man declaiming against God, daring the Almighty to do His worst upon him, speaking terrible things in wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene; it was lighted up by pine-knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator, and when he sat down thunders of applause were given to him; each one seeming to emulate the other in his praise. Thought the minister, "I must not let this pass; I must rise and speak; the honour of my God, and His cause demands it." But he feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured, had not something else occurred. A man of middle age, hale and strong, rose, and leaning on his staff he said, "My friends, I have a word to speak to you tonight, I am not about to refute any of the argument of the orator; I shall not criticize his style; I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and after I have done that you shall draw your own conclusions. Yesterday, I walked by the side of yonder river; I saw on its floods a young man in a boat. The boat was unmanageable; it was going fast towards the rapids; he could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in

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## TURN

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agony; by-and-by he gave up the attempt to save his life; kneeled down and cried with desperate earnestness, 'O God! save my soul! If my body cannot be saved, save my soul.' I heard him confess that he had been a blasphemer, I heard him vow that if his life were spared he would never be such again, I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in His blood. These arms saved that young man from the flood; I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs!" The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in one moment changed their notes, and saw that after all, whilst it was a fine thing to brag and bravado against Almighty God on the dry land, and when danger was distant, it was not quite so grand to think ill of Him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin, therefore we think that our text will wake an echo in every heart-- "If he turn not, he will whet his sword."

I am tired of this terrible work of endeavoring to show that God must punish sin; let me just utter a few of the declarations of His Holy Word, and then let me tell you how repentance is to be obtained. O sirs! ye may think that the fire of hell is indeed a fiction, and that the flames of the nethermost pit are but popish dreams; but if ye are believers in the Bible ye must believe that it cannot be so. Did not our Master say, "Where the worm dieth not, and the fire is not quenched." You say it is a metaphorical fire. But what meant He by this--"He is able to cast both body and soul into hell?" Is it not written, that there is reserved for the devil and his angels fearful torment? and do you not know that our Master said, "these shall go away into everlasting punishment;" "Depart, ye cursed into everlasting fire, prepared for the devil and his angels?" "Yes," you say, "but it is not philosophical to believe that there is a hell; it does not consort with reason to believe there is." However, I should like to act as if there were, even if there is no such place; for as the poor and pious man once said, "Sir, I like to have two strings to my bow. If there should be no hell I shall be as well off as you will; but if there should, it will go hard with you." But why need I say "if?" You know there is. No man has been born and educated in this land without having his conscience so far enlightened as to know that to be a truth. All I need to do is to press upon your anxious consideration this thought: --Do you feel that you are a fit subject for heaven now? Do you feel that God has changed your heart and renewed your nature? If not, I beseech you lay hold of this thought, that unless you be renewed all that can be dreadful in the torments of the future world must inevitably be yours. Dear hearer, apply it to thyself, not to

thy fellow-men, but to thine own conscience, and may God Almighty make use of it to bring thee to repentance.

III. Now briefly what are the means of repentance? Most seriously I say, I do not believe any man can repent with evangelical repentance of himself. You ask me then to what purpose is the sermon I have endeavored to preach, proving the necessity of repentance? Allow me to make the sermon of some purpose, under God, by its conclusion. Sinner! thou art so desperately set on sin, that I have no hope thou wilt ever turn from it of thyself. But listen! He who died on Calvary is exalted on high "to give repentance and remission of sin." Dost thou this morning feel that thou art a sinner? If so, ask of Christ to give thee repentance, for He can work repentance in thine heart by His Spirit, though thou canst not work it there thyself. Is thy heart like iron?

He can put it into the furnace of His love and make it melt. Is thy soul like the nether millstone? His grace is able to dissolve it like the ice is melted before the sun. He can make thee repent, though thou canst not make thyself repent. If thou feelest thy need of repentance, I will not now say to thee "repent," for I believe there are certain acts that must precede a sense of repentance. I should advise you to go to your houses, and if you feel that you have sinned, and yet cannot sufficiently repent of your transgressions, bow your knees before God and confess your sins: tell Him you cannot repent as you would; tell Him your heart is hard; tell Him it is as cold as ice. You can do that if God has made you feel your need of a Saviour. Then if it should be laid to your heart to endeavor to seek after repentance, I will tell you the best way to find it. Spend an hour first in endeavoring to remember thy sins; and when conviction has gotten a firm hold on thee, then spend another hour--where? At Calvary, my hearer. Sit down and read that chapter which contains the history and mystery of the God that loved and died; sit down and think thou seest that glorious Man, with blood dropping from His hands, and His feet gushing rivers of gore; and if that does not make thee repent, with the help of God's Spirit, then I know of nothing that can. An old divine says, "If you feel you do not love God, love Him till you feel you do: if you think you cannot believe, believe till you feel you believe." Many a man says he cannot repent, while he is repenting. Keep on with that repentance, till you feel you have repented. Only acknowledge thy transgressions; confess thy guiltiness; own that He were just if He should destroy thee; and say this, solemnly:

My faith doth lay its hand  
On that dear head of thine,  
While like a penitent I stand,  
And there confess my sin.

Oh! what would I give if one of my hearers should be blessed by God to go home and repent! If I had worlds to buy one of your souls, I would readily give them, if I might but bring one of you to Christ. I shall never forget the hour when I hope God's mercy first looked on me. It was in a place very different from this, amongst a despised people, in an insignificant little chapel, of a

peculiar sect. I went there bowed down with guilt; laden with transgression. The minister walked up the pulpit stairs, opened his Bible, and read that precious text, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and beside me there is none else;" and, as I thought, fixing his eyes on me, before he began to preach to others, he said, "Young man! look! look! look! You are one of the ends of the earth; you feel you are; you know your need of a Saviour; you are trembling because you think He will never save you. He says this morning, 'Look!' Oh, how my soul was shaken within me then! What! thought I, does that man know me, and all about me? He seemed as if he did. And it made me 'look.' Well, I thought, lost or saved, I will try; sink or swim, I will run the risk of it; and in that moment I hope by His grace I looked upon Jesus, and though desponding, downcast, and ready to despair, and feeling that I could rather die than live as I had lived, at that very moment it seemed as if a young heaven had had its birth within my conscience. I went home, no more cast down; those about me, noticing the change, asked me why I was so glad, and I told them that I had believed in Jesus, and that it was written, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Oh! if one such should be here this morning! Where art thou, thou chief of sinners, thou vilest of the vile? My dear hearer, thou hast never been in the house of God perhaps these last twenty years; but here thou art, covered with thy sins, the blackest and vilest of all! Hear God's Word. "Come, now, let us reason together; though your sins be as scarlet, they shall be as wool, and though they be red like crimson, they shall be whiter than snow." And all this for Jesus' sake; all this for His blood's sake! "Believe in the Lord Jesus, and thou shalt be saved;" for His Word and mandate is, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Sinner! Turn or burn!

## BEAST

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"Christ Himself was the God-man, and was not absolutely man as we know him with a creature soul. Christ's human nature was animated by His divine soul...He did not have a creature soul...if He had a human soul, He would have had two personalities." Oh, what heresy is this! It deprives us really of a Saviour. Jesus Christ must be a true man as well as true God. If He did not have a human soul, He was not a true man. Again I say that heresy leads to heresy leads to heresy.

Well, I feel that I have quoted enough from this piece of racist trash. Mr. Brady told me years ago when he sent out an earlier edition of this same garbage that he had studied this matter for seven years. Now he says he has studied it for eighteen years. I will say to him what I wrote him then, "Study it about eighteen more seconds and throw it in the trash where it belongs." I told

him then that he had a negro hating church, and that he was a negro hater - I say that again. I say again what I said then, Mr. Brady's booklet will do great damage to Landmark Sovereign Grace Missionary Baptists. Many will read his booklet, learn what he professes to be, and then think that we all believe as he does.

I praise God that I do not know a preacher or a church that agrees with him in this damnable heresy. There may be a few, but I don't know of any. If there are such, whatever I say about this man applies to any who agree with him. I started to say that Mr. Brady should call his church the K.K.K. and himself a K.K.K. preacher - but I apologize to the K.K.K. for even thinking this. I am sure that they do not believe as this man does. If they do, if the shoe fits them, let them wear it.

Let it be clearly known that this preacher, Calvary Baptist Church, and The Baptist Examiner are in total disagreement with Mr. Brady. We detest the doctrine that he teaches. We will have nothing whatsoever to do with it except to strongly and utterly condemn it.

Let me say that Mr. Brady is a diligent student. Often this is good. One can learn much by being such. But sometimes it is dangerous. When one has his mind already made up, and uses his studious habits to try and make the Bible teach the heresy of his own mind (or of demons); his study becomes dangerous. It is not dangerous to study the truth, but it is dangerous to study and try to make the Bible teach one's pre-conceived heresy - there is too much study of this sort that calls itself study of the Word. Mr. Brady has not, and cannot, prove from the Bible that the "beast of the field" is a negro; and his whole booklet stands or falls with this thesis.

I do not recognize this man as a true Baptist. Why, right off, he denies the Great Commission; and I do not believe one can deny this and be a true Baptist. How does he deny this? He denies it by teaching that we should not preach to any negro, that the negro does not have a soul, and cannot go to heaven or hell - of course there would be no need of preaching the gospel to the negro if this were true.

What does Mr. Brady's theory do relative to the millions of dollars and the thousands of lives that have been invested in Negro missions? Why it means that all such was a wasted effort, and that those who have engaged in such have been disobedient to the Lord.

What does Mr. Brady's theory do relative to the millions of negroes who have testified to the saving grace of God, who have praised God for being saved? He would tell us that all such are liars and hypocrites - that no negro has ever been saved or can be saved. How horrible! Mr. Brady is the liar. I have fellowshiped with negroes relative to the saving grace of God. My spirit has borne witness with their spirits. I have known them to be born again children of God. I have heard them preach the saving grace of God, have rejoiced in hearing them do this, and have had my soul fed thereby. I would not say that Mr. Brady is not a saved man, I am very slow in saying this about any man; but I will say that I have known many negroes whom I have been as

sure of their salvation as one man can be about another. I really and frankly can but wonder about the salvation of a man who would teach such a doctrine as Mr. Brady does - but I will not judge him - I leave that with the Lord. I will however, judge him as to his article on this subject, that he is a heretic of the worst sort on this matter.

I have read some writings of Mr. Brady that have been all right. I fear that whatever I read by him in the future - that this article on "The Beast of the Field" will keep me from really enjoying anything else he might write. Besides this, I have read recently his false teaching about the salvation of infants, about the death of Christ, about the elect never being lost, and about Supralapsarianism. I almost fear to look at anything further with his name on it.

Until and unless Mr. Brady repents, and publicizes his repentance and denial of the teaching of this article, this is my attitude. I hope he is saved. I pray for him. I would help him any way I could. If he repents of this teaching on the negro and will send a retraction of such to me, I will print it. But I do not recognize now him as a true Baptist or a true Baptist preacher. I would not print in this paper anything he might write, no matter how true it might be. I would not preach for him. I would not allow him to preach for me. I would not knowingly agree to preach on a program with him. I consider him to be one of the worst of heretics. I consider this one article enough to brand him as a terrible heretic, and this one article, in my opinion, should be enough to cause true and sound men to disassociate themselves from him until he repents of this heresy and retracts it. Of course, each man and church is free to do as he or it sees fit in such matters. I do not dictate to others. But I would warn you that many people believe that "birds of a feather flock together" and will wonder about a close association with this man. This may be the strongest condemnation I have ever written, but I believe that the subject calls for such.

Be it known to every reader of this paper that I will be happy to preach the gospel to any and every negro when I have the opportunity (you might say that I don't do much of this. I confess. May God forgive me. May I do much more. But also I don't do as much preaching the gospel to whites as I should). I am happy to pray that God will save many negroes. May He enable me to win some of them to Jesus Christ. I will be happy to call every negro who professes faith in Jesus Christ my brother or my sister in Jesus Christ. I believe that there have been and are many, very many, negroes who are true children of God. I praise God for every one of them, and hope their number will greatly increase. I am as willing to try to help a negro in spiritual things as I am a white person. Comments welcomed.

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## OUR 1991 BIBLE CONFERENCE

This is Wed. May, 29th. Our Bible Conference has been over three days now. I started working on it even before our last one was over. I started working earnestly in January. I sent out invitations then. I then began to work diligently on sermons for the conference. When I received answers as to the preachers who would be with us this year, I began to seek to put sermon and preacher together. Of course, much prayer as well as much thought was involved in this. Then I put the schedule together and had the program printed. My preparatory work was then done except for much work the last two weeks. For a long time the conference seemed far away. Then it got closer. We began praying more earnestly for the conference. For some reason I did not reach the "jitters" stage as much as usual. Then the conference was here. Now it is past.

It cost me many hours of work. Only a pastor who has hosted a conference can realize how much work this requires - and I suspect that I put in more time & work than most. It cost our church hundreds and hundreds of dollars. It cost many of our members much work. Katie and I are the only ones who know (and I don't completely) how many hours of work she put into this. With her arthritis, this work gets harder every year. It cost time, effort, and money to those who attended our conference. It would be hard to really realize the total cost in hours and dollars totally involved in such a conference. Was it really worth it?

I think we could safely leave it to the majority vote of all who attended. I feel sure that the overwhelming majority (say 90% or more) would say that it was well worthwhile. I can truthfully say that it was one of the better (if not the best) conferences we have had since I have been pastor here, and one of the better I have ever hosted or attended. I heard many, very many, speak highly of the conference, and I have yet to hear a bad word relative to the conference.

They came from the East and West. They came from the North and South: from as far north as Michigan, as far south as Florida, as far East as Maryland, and as far west as Texas, Oklahoma, and Nebraska. They came from different places to sit down around the Word of God and feast on the blessings of this conference. It was good to see many come who were not preachers and were not members of our church. Oh, I do believe that members visiting Bible conferences in other true churches and becoming acquainted with one another could prove a great blessing to us all. You who preach should try to get your members to attend these conferences. Some preachers who preach at conferences never announce that conference to their members, and make no efforts to get some of them to attend. I consider this to be a mistake. I would like to see much more of this meeting of members of different churches in different Bible Conferences. I can see nothing but good as coming from this.

One of the better things about

Bible conferences is the meeting and fellowshiping with brothers and sisters of like precious faith. It is so good to see one more time some we have learned to love dearly, and whom we can only see about once a year. It is also good to meet new ones who believe the same precious truths. Bible conferences are about the only opportunities we have for such fellowship. I urge our readers to endeavor to attend our conference (and one or two more) each time possible. I am so busy at our conference that I have little time for one on one fellowship, still I greatly enjoy the fellowship I do have at this time.

The Unity Baptist Church with pastor, Harold Cathey, again allowed us to use their gymnasium for the feeding of our conference. There was no charge except to pay the janitor for his extra work. We deeply appreciate the kindness of this church and her fine pastor in this matter. Brother Cathey will be going to Africa as a missionary sometime this year.

Kentucky Fried Chicken catered our two noon meals. The ladies of our church provided sandwiches, etc. for our Saturday evening meal. The church provided drinks and desserts, and we used left overs from all these for food and refreshment at the parsonage following the last session of our conference. I surely appreciate the members of our church, and some non-members, who helped in all these matters. We all enjoyed this part of our conference.

Everything went very smoothly at the conference. There were no jars, no mishaps, and no controversies - at least so far as I know. Frankly, I try to keep up on this part of a conference. I want a good spirit of fellowship at our conference, and I will always do all in my power to see that this is the way it is. A Bible conference is no place for argumentation or confrontation, and I never intend to allow such at a conference I host. I will always do my best as to this matter. I have known a few who seemed to think that a conference was a good battle field, and came armed for the battle. I want such men to stay away from any and all of our conferences. I feel that I have been pretty much able to keep every conference I have ever hosted pretty much a place of sweet fellowship between those of like precious faith.

We had very good attendance at this conference. We registered about 250. Of course some forget to register, and all who register do not attend all of the services. I doubt that we will ever see the number we used to have in the days of John R. Gilpin, Sr. There are many factors that enter into this. Many new doctrines have come in among us and divided our numbers. Some who used to come just would not come now, for they have changed from the doctrines they believed in those days. Many older preachers have died out, and it does not seem that the Lord is raising up new ones in like number. It is much more expensive to attend a conference now than it used to be. Our church does not feel able to provide lodging for all of our guests as we did in Brother Gilpin's day. So, I doubt we will see those large numbers again (but God is able). I have a desire

in my heart to see our conference here grow to 300 or more. Please help me in prayer for that, and please try to come to our conference next year. Help us reach that number.

We had guests from seventeen states. We had preachers from eleven states. I hope we can reach some other states by next year. Rhoda Smith, our very talented pianist did her usual fine job playing for the conference. We were blessed this year by having Debbie Schumann play the organ for all of our services. This added to our blessings. We had the most special singing I have ever had in a conference. I dare not even try to name all who sang for us. We have a group of young girls in a Sunday School class taught by Katie. Brother Richard Riner, with his wife, Sue, at the piano have been working with these girls as to singing. They sang for us twice during the conference, I know I am biased, but I may have enjoyed them more than any other. Brother Tiber had a group of very talented and well trained girls from his church who sang for us. They were trained and led by Sister Lori Hess, who also sang for us. This was all certainly a blessing to our conference. Several sang from our own church, and with one terrible exception, were a great blessing to the conference. Self respect forbids my saying anymore about that exception. I do not even attempt to name all who sang specials for us, but I want each of you to know that you added to the blessings of our conference. As I said, we had more special singing than I had ever had, but by strict scheduling and wonderful cooperation, we managed to have all of this without extending the time taken up in our conference to any great extent, if any at all.

Most of the preachers this year did a fine job of being at the services. I always feel that I can get more from a conference than I can give. I feel that I need what I get more than the conference needs what I can give. I want to preach my one time, then I want to listen to all (I said, all) of the other scheduled preachers. I have known some preachers who would arrive at a conference a few minutes before scheduled to preach, and depart shortly thereafter. I always wonder about this. Unless this is absolutely necessary, it does not speak well of the preacher who does it. Preacher brethren, do your best to get to a conference on time, and do your best to stay through the last preacher. Make your plans for this. Talk to your church about this. Tell them why you want to do this. Churches, work with your pastor on this matter. You can do without him a Sunday now and then.

We had some scheduled preachers who could not make it this year, for various reasons. For the first time ever, (and I fervently hope it is the last time) I shortened the conference by one session - using one extra preacher in the last session. We had twenty one sermons this year instead of the usual twenty three. I am still grieving over doing this. I greatly fear setting precedents. I thank God for each preacher we had. I appreciate their planning, praying, and preaching. I believe that each one of them especially prepared for this conference. It seemed that each had sought and obtained the power and blessing of the Holy Spirit for them-

selves, their message, and their preaching. I believe that we had better preaching as to the total and over-all than in a long time. As one brother said, "There was not a really poor one in the total." Usually, this is not the case, for usually a few preachers are not at their best. I was so very well pleased with the total of the preaching this year. I praise God for it. It blessed my soul, and I feel that all of our guests were blessed by the preaching. Brother preachers, I thank you, each and every one; may the Lord richly bless you in your labors for Him in your different places of service.

We had three men who had never preached for me in a conference before. I think Paul Tiber had preached before at our church. I had invited him many times, but this was his first time to preach for me. He brought a fine message to us, a message that comforted our hearts as to trials. Brother George Sledd from Sanford, Florida was new to us. He blessed our hearts with a great message on "Is This The Millennium?" I wish all Amillennialists could have heard this. But it probably would have had no effect upon them. If, with the Bible before them, they have been able to adopt the Amillennial position, I don't really know what would do them any good. Brother Jack Green from Fort Worth, Tex. was surely a great blessing to our conference. I told him on Saturday that when one preached just in front of me, he was to do poorly so that I would look good. I told him just after he preached, "You didn't do like I told you." I had corresponded with this brother some, but had never previously met him. I hope that we can have these three new men at some future conferences. I heard one preacher say of a certain preacher that, so far, he had the MVP award. I will not name either preacher except to say that I was neither of them.

Phala Shannon and Alice Norris registered our guests - as usual. They did a fine job. They are both in poor health, but did not want to give up this job. Judy Rule did her usual fine job of taking care of the tapes of the conference. Many of our men and women labored in various ways to make our conference what it was. I praise God for each and all of them. I feel that our members tried, and succeeded, in making our guests feel wanted and welcome.

What can I say about Katie? How could I ever have a conference without her? I do not say that she is a good preacher's wife. I leave that to others. But I do say that she is a great preacher's wife. I leave it to you to figure that one out. She is a great blessing to me personally. She is a great help to me in my ministry. She is simply invaluable to me in a Bible conference. Only a few know most of - no one knows all of how much she means to our Bible conference. I thank God for her. I hope I never have to attempt having a Bible conference without her help.

My secretary, Wanda Bowe, did her usual fine job in the bookstore. Sister Judy Rule assisted

her some. I do not know just how many books we sold, but we thank all of you who bought books from us.

I could go on and on, but I nearly done. Oh, I could write whole issue telling of the blessings of this conference. I praise God for this great and blessed conference. I hope I have not overlooked any who helped make this what it was; forgive me if I have. But we all know that the glory belongs to the Lord. It would have been nothing - worse than nothing - a total waste of money and time - without His blessings. Praise God, I felt His blessings even before the conference began - then from the first song to the last prayer - then the days since the conference.

It is only 44 weeks until our next Bible conference, God willing. Start now making plans to be with us for that. Help us make it the largest and best (the two do not necessarily go together, and "best" is better than "largest") we have had since I came here. Do your best to be with us next year.

Since last August and September I can never be as sure of being at the next one as I used to be (though I always knew it was dependent upon God's will) (but I know that better now than I used to). We may all be in heaven before then - and that will be even better. But, if we do have a conference next year, we hope that many of you, who have not been before or lately, will be with us. God bless you all.

We have the conference on cassette tapes. We have two sermons on each tape. We have one tape of special songs. We have one tape with some special songs on one side and a sermon on the other side. We are selling the tapes for \$1.50 each. If you just want some of the sermons, and those are on different tapes, we will put them on one tape, and the charge will be \$2.00. All of the tapes total twelve, and can be had for \$18. These prices include mailing charges, and I don't know any who sell sermon or sermon tapes at this price. Order from here at The Baptist Examiner.

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### CAN YOU IMAGINE THIS?

Paul teaching that tithing is not for this age? "Upon the first day of the week let every one of you lay to the Lord in store, as God hath prospered him..." The last part of this certainly teaches proportionate giving. The tithe is the proportion taught in the Bible.