

## STOPPING ABORTION

by Medford Caudill  
Goshen Indiana

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Proverbs 24:11,12)

I am walking down a city street. I glance through a window. I see a small baby, a man, and a woman. The man has a



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knife raised. He is about to plunge it into the baby. I race across the lawn, break down the door, grab the knife from his hand, and hold him until the police come. You'd think I would be a hero. Instead, I am arrested, then charged with trespassing and

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## HARDSHELL QUESTIONS FROM A MISSIONARY BAPTIST PREACHER

by Joe Wilson

The brother referred to in this article is a very able preacher. I feel sure that for a long time he agreed with me as to the gospel being used in regeneration. We discussed many times about some of our brethren going Hardshell as to this point. If there was any difference in our beliefs on this subject, I was totally unaware of it. Some time ago I heard a rumor that he did not hold to the gospel being used in regeneration. I vehemently defended him as to this. Then I heard another disturbing rumor. Then I read something in an article he wrote that really left room to question his position on this matter. I wrote him three times seeking to learn his position on this matter. He refused to tell me in answer to two letters. He did tell me his position in the third letter.

As best I understand his position on this matter (if I am wrong, I stand to be corrected and will correct the matter in print) he, as I understand it, believes that regeneration is divided into two parts, quickening and conversion. The gospel is not used in quickening, but is used in conversion. There is no time lapse as to quickening and conversion. I consider this a weak, foolish, and dangerous position:

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MISSIONARY

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BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

VOL. 64, NO. 11

ASHLAND, KENTUCKY, MAY 23, 1992

WHOLE NUMBER 2633

## FACING THE FACTS BEFORE A JUST GOD

by David S. West

"For it is written, As I live, earth the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11). "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his ways in the whirlwind and in the storm, and the clouds are the dust of his feet" (Nahum 1:3).

God is a God of justice. Justice is an attribute of God. It is a well established fact by the Word of God that sinners will be punished according to their sins. As a man sins, so shall he be punished. God's Word says, "Be not de-

ceived; God is not mocked: for whatsoever a man soweth, that shall he also



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reap. For he that soweth to his flesh shall of the flesh reap corruption; but he

that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8).

If a person lives a wicked sinful life, then such a person will receive wages accordingly. "For the wages of sin is death..." (Rom. 6: 23). No one has ever lived a life of rebellion to God and got by without paying for his sins, either in this life or in the life to come or both.

It is the duty of every man, woman, boy and girl to obey the law of God, or they will suffer the consequences for disobedience thereof. To obey the law of God is for the good of those who obey. To obey the law of God is

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## WHAT IS IT TO WIN A SOUL? PART II

by C.H. Spurgeon

I have already insisted upon instruction and impression as most needful to soul-winning; but these are not all—they are, indeed, only means to the desired end. A far greater work must be done before a man is saved. A wonder of divine grace must be wrought upon the soul, for transcending anything which can be accomplished by the power of man. Of all whom we would fain win for Jesus it is true, "...Except a man be born again, he cannot see the kingdom of God." The Holy Ghost must work regeneration in the objects of our love, or they never can become possessors of eternal happiness. They must be

quickened into a new life, and they must become new creatures in Christ Jesus. The same



C.H. Spurgeon

energy which accomplishes resurrection and creation must put forth all its power upon them; nothing short of this can meet the case. They must be born again from above. This might seem at first sight to put human instrumentality altogether out of the field; but on turning to the Scriptures we find nothing to justify such an inference, and much of quite an opposite tendency. There we certainly find the Lord to be all in all, but we find no hint that the use of means must therefore be dispensed with. The Lord's supreme majesty and power are seen all the more gloriously because He works by means. He is so great that He is

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## GOD'S INTENSIVE CARE OF HIS PEOPLE

I spent thirty-nine days in the hospital in 1991. I learned some things during that time. I learned some things about hospitals and patients therein. I will never again be able to walk through a hospital as nonchalantly, as thoughtless, or as unconcerned as before. I have more understanding now of what is going on in those rooms. I walk through the hospital corridors now with more of a spirit of prayer for those therein.

I learned some things about doctors as to their great abilities and concern for their patients. I

appreciate doctors more now.

I especially learned some things about nurses - oh, what wonderful people they are! They are well trained, all of them. I marvelled at their knowledge and ability. They are busy, very busy. One can but wonder at how they get done all they do. I marvel at their patience and kindness. There was a man in the room with me very briefly; oh, how ugly and rude he was to the nurses! I felt like saying something to him myself. But those wonderful nurses; they were so patient with him, and so kind;

not a harsh word came out of their mouths concerning him.

The lesson that stands out most to me concerning nurses is that they are a caring people. I was so amazed at this. My nurses really cared about me. They wanted me to get well. They were so happy when I began to improve, and when I could go home. I thought, "How can this be? These nurses have so much to do and so many patients to care for; how can they be so concerned about me?" I really believe

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## STUDIES IN DANIEL CHAPTER 8

By John R. Gilpin

The Book of Daniel was originally written in two languages, Hebrew and Chaldean. The first chapter and the first three verses of the second chapter were written in Hebrew. From Daniel 2:4 through the seventh chapter was written in Aramaic or Chaldean, which was the language of Babylon. Beginning with the eighth chapter and finishing the book was written in the Hebrew language. I think there is a very definite and obvious reason as to why these two languages were thus used.



John R. Gilpin, Sr.

The first section, that is, Daniel 1 and the first three verses of Daniel 2, was written to be of special help to the Jewish exiles. It was written especially to encourage the Jews who were in exile in the land of Babylon, and logically, God saw to it that that

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## THE LOVE OF GOD

by Elder Walter Herin

"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:15,16).

What do these words mean? "God so loved the world," kept in their context! It means that God so loved His elect that are in all nations as believers, for sure. The only way we know who the elect of God are is by the fact that they are believers. These are called chosen ones in Ephesians 1:4; called sheep in John 10:27. We call them the elect because some of the elect ones are not believers yet. But they will be. "That whosoever believeth in him," this means that any person in any nation that is a believer in the Lord Jesus Christ, has eternal life. It means Jehovah loved a people outside the Jewish nation. This fact is still repulsive to the Jew. He can't believe God could love (put His blessings on) the Gentiles, as He had blessed the Jewish nation, that is, to speak to them, to be their God and them be His people. This love is limited to believers, even those in the Jewish nation or throughout the world. This explains the "whosoever".

"Believeth in him," that is, in Jesus as the Messiah. This also was a new thought to them

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## The Baptist Examiner

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Office Ph. 606-325-2012  
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Owned, authorized and published by Calvary Baptist Church, Ashland, Ky.

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

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

Subscription rates are \$6.00 per year.

**PLANNING TO MOVE?** - Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us. After this time the paper is returned to us at a 35 cent charge for each paper returned. Please save us this expense and the post office time.

Second Class Postage paid at Ashland, Kentucky.

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

## INTENSIVE

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that they cared; no one could possibly convince me otherwise. I appreciated this so much; it meant much to me; it helped me.

Recently, Brother Jimmy Swindell was in Intensive Care in Kings Daughters Hospital. I visited him there several times. I watched the care they gave him, I considered it thoughtfully, and the Lord laid this message on my mind and heart.

Therefore, I dedicate this message to all nurses everywhere. I dedicate it especially to Intensive Care Units in hospitals everywhere, especially to the nurses who work in such. I dedicate it very especially to the wonderful nurses on 3-East in Kings Daughters Hospital in Ashland, Kentucky. I call them "my nurses." I dearly love each one of them. I rarely visit a patient in that hospital without going by to see "my nurses."

As I began to pray and think about this message and about choosing a text for it, I began to realize that there is so much in the Bible concerning this subject - I had not thought of it just like that before. I had difficulty settling on a text, not for the lack of one, but because of the multiplicity of such. I finally settled on the following.

**"I the LORD do keep it; I will water it every moment; lest any hurt it, I will keep it night and day" (Isa. 27:3).**

Isn't that a wonderful and most appropriate text for my subject?

Does it not teach God's wonderful and intensive care of His people? Take out of this text the words, "every moment ...night and day," and apply them to my subject. They exactly describe what I want to present in this message. God will take care of His people. He will take good care of them. He will take care of them every moment. He will take care of them night and day. Oh, let us draw comfort from this Scripture. Oh, let us Praise God for this truth!

Now, let us think briefly about



Joe Wilson

the Intensive Care Unit in the hospital and the care given to the patients there. Intensive Care is for those who need special care; it is not for every patient in the hospital. In Intensive Care Units, the patient comes first. I am sometimes known as an impatient person. (I can't understand why). Sometimes I go to the door of ICU and push the buzzer and ask if I can see a certain patient. Sometimes I am admitted immediately. At other times I am told that they are busy with the patient, or maybe with some other patient and I am told I must wait. That is good. Taking good care of the patient is more important than saving me a few minutes time. Yes, in ICU the patient comes first.

There were two things, besides the above, that stood out in my mind as to the treatment of patients in the Intensive Care Unit. They were under constant surveillance, and they received speedy attention. Someone was observing them at every moment. They were hooked up to many gadgets, and the nurse could observe their condition by observing these gadgets. Also, a nurse was personally observing the patient frequently. Then, when surveillance indicated that something was wrong, that something was needed; immediate attention was paid to this matter. I learned that, in Intensive Care, nearly always one nurse was assigned to one patient, and in some cases two nurses were assigned to one patient. Elsewhere in the hospital, this was not true as it was not needful. Consider again these two things: constant surveillance, and speedy attention. Now, let us get to the matter of God's intensive care of His people.

As I previously said; upon studying this matter, I was much surprised at how prominent it is in the Bible. I chose the text I did as I thought it might be the best of many on the subject. Let me, however, give two other Scriptures.

**"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will**

**fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever" (Psa.23).**

Could one not entitle this Psalm, "God's Intensive Care of His People"? Does that not describe perfectly what this Psalm is all about? Read it again with that subject in mind. Now let us look at another Scripture.

**"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa.121).**

Could I not entitle this Psalm, "God's Intensive Care of His People"? Does that subject not perfectly describe the teaching of this Psalm? Read it again with this title in mind.

God's intensive care is for His people, even His chosen ones; it is not for all of mankind. There are many in this world who are not the objects of God's intensive care. This intensive care of God for His people is from everlasting.

**"...Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer.31:3).**

It is a grand and glorious thought that before God created the heaven and the earth, He had chosen His people. God's people have been on His mind and in His heart from all eternity. His people, and His intensive care of them is not an after thought with God.

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

Why do all things work together for good to God's people? Does it just happen that way? Is there not a purpose and design in this? Listen, God planned all things from eternity, and God controls all things in time according to that plan. All things work together for good to God's children because He planned it that way. Prospective parents, knowing of the expectation of a child, may begin to prepare and plan for that child even before the child's birth, so God planned things for His children even before they were born the first time, and before they were born again.

As the great and sovereign God of the Bible planned and purposed all the events of time, He had His children in mind and planned for their good and in their behalf. Yes, God's intensive care of His people antedates their coming

into this world. All their needs were known to God from eternity, and plans were made for the provision thereof.

God's people are the objects of His intensive care, even from birth until their salvation experience; even in their unsaved state. God does not begin caring for and looking after His children at the moment of salvation, but cares for them in their unsaved condition.

Hebrews 1:14 tells us that the angels are ministering spirits for them who shall be the heirs of salvation. I believe that this means that the angels care for the people of God who are going to be saved, even before they are saved. In fact, I subscribe to the "guardian angel" theory. I believe that, at the moment of conception, an angel is assigned to each individual who is some day going to be saved; and that that angel watches over that person through all the days of his or her life - yes, God watches over His children.

There is a doctrine called Prevenient Grace. "Prevenient" means "that which goes before."

This doctrine is that there is a grace that goes ahead of saving grace and watches over the objects of electing grace until the time for each one's salvation arrives. Some people ask about election, "What if the elect die before they hear the gospel?" This doctrine of prevenient grace is the answer to that. There are an elect people, there is an appointed time when each one of the elect will be saved; and this grace watches over them until that time.

God's intensive care of His people is seen in the salvation experience. Psalm 110:3 tells us that God's people will be willing in the day of His power. Oh, He knows how to work; He has the necessary power for the performing of the work of salvation. At the time of salvation, the Holy Spirit works irresistibly and efficaciously in the chosen one, causing and enabling that one to repent of sin and gladly receive Jesus Christ as Lord and Saviour.

Oh, I remember, I remember

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## FROM THE EDITOR

**"...be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." (1 Pet.3:15).**

In the last issue I used this verse in dealing with being able to give a reason why one believes he is saved. I believe that that is the true interpretation of this Scripture. However, I believe this Scripture can be applied to the matter of being able to give a reason why one believes the things that he does.

I once asked a brother preacher what he believed about the Word being used in regeneration. Another preacher told him that he should not answer my question. I then asked the other preacher what he believed as to this, and he refused to answer me. I once asked a preacher what he believed as to the second coming of the Lord. He became furious and berated me greatly. Many times I have had men refuse to tell me what they believe about certain doctrines, and often have had them become angry with me for asking. Some have let me know that they did not think it any of my business what they believed. I had another preacher brother become very angry when I told some others what he had told me that he believed about a certain doctrine.

Now, I simply do not understand this. Are these brothers ashamed of what they believe? If not, why do they not want others to know what they believe? Are these brothers afraid they might be asked to prove what they believe, and fear, or know, they cannot do this. Are they afraid they might lose "face" with some of their friends if those friends should learn, what they believe? Whatever it might be, I have never understood why a man, especially a preacher brother, would refuse to say what he believed, and especially why he would become angry over being asked.

I surely am not like this. I do not care who knows what I believe about anything. I wish I could let the whole world know what I believe. I am not ashamed of what I believe. I know I can prove what I believe from the Word of God. When I am not sure what I believe about a matter, I do not hesitate to just say this. It is no disgrace to be unsure relative to some matters.

Every child of God ought to be able to give Biblical reasons for anything he or she believes, this does not only apply to the preacher. I fear that too many Christians believe what they do just because it is the position of their church, or just because their preacher believes it. This should not be true. You ought to know what you believe, and you ought to know why you believe it. You should believe it because you believe the Bible teaches it, and you should be able to give others the Scriptures upon which you base your belief.

If you cannot give a Biblical reason for what you believe, do you really believe it? This is a good question. True belief is based on the Word of God, and if you cannot give the Word of God for what you believe, do you really believe it?

If you believe something because some man taught it to you, some other man might easily get you to believe something else, but if you believe it because you know the Bible teaches it, and you can show the portion of the Bible that teaches it; some man will not be able to change your beliefs.

Why do Methodists, Presbyterians, and others believe in sprinkling for baptism? I doubt that one per cent of the members could give you any reason at all except that that is what their church teaches. Most church members, many of them truly saved, believe what they do because their church and pastor believe it; most of them could not give a verse of Scripture for what they believe.

Our kind of churches preach strong doctrines. Our members need to have strong reasons for believing the doctrines we preach. They need to know for themselves that these doctrines are taught in the Word of God, and need to be able to turn to those Scriptures which teach what they believe. Be ready to give a reason - a good Scriptural reason - for your hope of salvation, and for every doctrine you believe. Don't mind if anyone asks you about these things - be hoping they will. Don't get angry with anyone who asks you about these things - be glad for the opportunity to present your beliefs to others. God bless you all.



## INTENSIVE

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that night. A few weeks before that nearly the whole church had gathered around me during the invitation, trying to get me to go up and get saved. I would not do it. God, praise His name, has forgiven me; but at that time I was even proud of my not letting them talk me into getting saved. But the appointed time of my salvation arrived. That night the dear Holy Spirit worked within my heart. Then I wanted to be saved more than I had ever wanted (or ever have since) anything in my whole life. When the first verse of "Just as I Am" was sung, I hurried to the front of the church to kneel at the mourner's bench and ask God to save me. That was the way I had seen others do. I thought that was the way to get saved. I know better now. I know that I was really saved before I left my seat, and that, that was the reason I went forward. It was the blessed power of the Holy Spirit that did for me and in me that night what no power of man could ever do. I was under God's intensive care, and He was working on me and in me.

After salvation, through all the days of the life of a child of God, he is the subject of God's intensive care. He is under God's constant surveillance. The Lord knoweth the way of the righteous; He knows it by His constant watching over His child. The Lord knows every need of His child, and He speedily meets that need. It may not seem thus to us. We may sometimes think that the Lord is late with the remedy, but not so; He is always right on time. He knows what is best for us, and when it is best;

## READING THE WORD OF GOD

by J. C. Ryle

1. Read the Bible with an earnest desire to understand it. Do not be content to just read the words of Scripture. Seek to grasp the message they contain.
2. Read the Scriptures with a simple, childlike faith and humility. Believe what God reveals. Our reason must bow to God's revelation.
3. Read the Word with a spirit of obedience and self-application. Apply what God says to yourself and obey His will in all things.
4. Read the Holy Scriptures every day. We quickly lose the nourishment and strength of yesterday's bread. We must feed our souls daily upon the manna God has given us.
5. Read the whole Bible and read it in an orderly way. "All scripture is given by inspiration of God, and is profitable..." I know of no better way to read the Bible than to start at the beginning and read straight through to the end, a portion every day, comparing Scripture with Scripture.
6. Read the Word of God fairly and honestly. As a general rule, any passage of Scripture means what it appears to mean. Interpret every passage in this simple manner, in its context.
7. Read the Bible with Christ constantly in view. The whole Book is about Him. Look for Him on every page. He is there. If you fail to see Him there, you need to read that page again.

and He does for us all that we need, and just at the right time. In all the details and events of the believer's life, he is in and under the intensive care of the Lord. Just when we need Him most, He is there - and also when we do not realize our need of Him. My text said, "every moment, night and day." Let us not doubt this glorious and precious truth. Let us draw comfort, strength, and encouragement therefrom. We are never forsaken; we are never alone. God takes care of us every moment of every day and night. We are always the objects of His intensive care.

Even in the hour of death the believer is under God's intensive care. The doctor cannot help us then. The nurses cannot. Even the ICU can not help one in this experience. Our best friends and our closest loved ones (who surely would if they could) cannot go with us through this. But our God is not limited as men are. In that hour He will be with us. He will be close to us. He will walk with us through the valley of the shadow of death. We need not fear that hour, for even then we will be under His most intensive care. I read recently that death is the door through which the believer enters into the presence and glory of the Lord. Think about that, for it is surely true. Why should we fear going through that door?

Personally, I think that a child of God may, on this side of death, somewhat fear the experience of dying - it is something we know nothing of by experience. I do not think all believers have this fear, but I feel that many do. But I do not feel that the believer has this fear in the experience of dying itself. I believe that God gives dying grace. I believe that the Lord is so real, so close, and so precious to the dying saint that he or she walks joyously through the valley into the glory of the Lord. From Psalms 23:4 I have often said that death is a pleasant walk through a peaceful valley with a dear friend into a glorious future - that's what it is.

God does not relinquish His intensive care of His people even in eternity. Throughout eternity's endless ages God will still be watching over and caring for His people. We might tend to think we won't need this then and there. I rather think that we will need God's care over us forever and forever. One may argue this with me, and I am not overly adamant about it; but I suspect that the believer would drop dead on the golden streets, or even drop from heaven's glory into the pits of hell, except he were kept and sustained by the power and grace of God. I prefer to give God all the glory from everlasting to everlasting.

There are some similarities between the Intensive Care Unit here and God's intensive care of His people. I have indicated such. However, there are some differences of great importance. ICU takes some cases, the cases in most need thereof. God has all of His children under His intensive care. Some of them may need more care. If so, they receive it. Some may need less care; they get all they need whenever they need it. God loves with a great love all of His children. He exercises His infinite wisdom and power on their behalf.

There are patients that Intensive Care cannot help. It sometimes almost seems that they are sent there to die. It is not that

ICU does not want to help, and try to help; but there are just some they cannot help. Not so with God; He is well able to, and does, help all His children. There are some things ICU cannot do. They do all they can, but there is a limit to their abilities. But there is nothing that God cannot do. His power is able to do for His children all that His love moves Him to do, praise the Lord.

ICU is very, very expensive; it has to be. Room must be furnished. Very costly equipment must be used. Nurses must be paid. God's intensive care is totally without charge. How wonder it is to be the object of continuous and adequate care, and for this to be without money and without price. God takes total and perfect care of all of His children, and He charges them nothing for this. Oh, how wonderful, merciful, loving, kind, good, and gracious is our God to His children.

ICU loses some. This is not to their blame. This is surely to be expected. Many patients are taken out of ICU cold and dead. This cannot be helped. This is just the way it is. This is no fault of ICU. But God's intensive care is different, so different. God never loses a patient. He brings to eternal perfection all those who are under His intensive care.

Dear brother, dear sister, let us praise the Lord for this wonderful truth. Let us take courage. Let us rejoice greatly. Let us know by faith that everything is going to turn out good for God's people. Let us praise God for His wonderful, loving care for us. Let us trust Him implicitly.

Dear friend, are you under God's intensive care? Do you know this? I have already said that God's people are under His intensive care even before they are saved. But no man can know this apart from salvation. Are you saved? That is the question you need to face and answer. Jesus is God. He was born of a virgin. He lived a sinless life. He died at Calvary. He arose from the dead. If you will repent of your sins and receive Jesus Christ as your Lord and Saviour, you will be saved with an everlasting salvation. Oh, as an ambassador of the Lord I plead with you to do this today. Then you will or can know the blessed reality of being the object of God's intensive care. God bless you all.

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assault. Moreover, I become the subject of a civil suit for interfering with commerce since the man was a professional killer hired by the woman to murder the baby.

I live in Nazi Germany during World War II. I am near one of the death camps where Jews are being executed daily. I do what I can to harass the guards and slow down the killings. Sometimes I paint slogans on the gates such as, "Nazi's are killers" or "God bless the Jews". If I could, I would sneak in, plant a bomb and blow up the gas chambers. I know that if I keep up these activities and the allies win the war I will be proclaimed a great hero, a leader of the underground resistance. But, if I am caught before the war is over the Nazis will send me to prison or to one of the death camps for violating their laws. It doesn't make any difference to me because I know

that Jews are dying every day, and I must do something about it.

I am at a slave market in 1850. I see a little black baby being sold from its mother's arms. The daddy is sold to another bidder. This little family is about to be broken up for the gain of greedy men. That night I sneak all of them out of their slave quarters and guide them north to freedom. I do this time after time. If I don't get caught, after the Civil War is over, I will be proclaimed a hero. They will write books about me, and a hundred years later make a movie about the underground railroad. But if I am caught before the war is over I will go to prison for violating the fugitive slave laws.

Abortion is murder. You know that and I know that. It is the worst type of murder. It is engaged in by the doctor for money. It is the murder of a child with the consent, in fact, the request of its mother. It is the murder of an innocent victim, who did nothing to provoke the attack, and who cannot defend itself. If abortion is murder, then we ought to do something about it. We will preach that abortion is murder. We will feel badly about the poor babies. We may even write a letter to our congressman or to the editor of our local paper on occasion. Beyond that we will not go. We will not join the sit-ins. We will not join those who blockade the doctor's driveways so that they can't get to their bloody work. We will not join the marches. We will not go to jail. Why not? If you really believe that abortion is murder, why don't you treat it like murder? STOP IT!

Why don't we do anything about the murders? I believe that there are four main reasons. First of all we do not want to go against the law. That is understandable. If anyone could break any law they didn't like, society would be in chaos. Many believe that we must do what we can within the present law and breaking any law by civil disobedience is wrong. Explain to me, however, what Daniel was doing in the lion's den. How about Shadrach, Meshach and Abednego in the fiery furnace? Why were they there? How about the midwives who broke the law in Egypt to save the Hebrew babies? What would they tell Gideon before he went at night and cut down that legal grove and overthrew that legal altar? What would they say to the apostles as they stand before the council and say, "We ought to obey God rather than men?"

Secondly, we are cowards. In that tenth verse of Proverbs 24 before we are told to rescue those who are ready to be slain. It says, "If thou faint in the day of adversity thy strength is small." We live in days of adversity. We must be brave. We like to think we would have stood for the Lord if we lived in times of persecution. We like to think that we would not have burned incense to the Emperor, that we would have gladly gone to the arena with the lions instead. We like to think we would have opened our windows and prayed in public and gone down to the lion's den with Daniel. Yet when we contemplate public ridicule and perhaps a one or two day jail sentence for trying to save the life of a baby we chicken out and refuse to do the right thing.

Thirdly, there are some who feel they will be contaminated if

they blockade the door of an abortion clinic beside a Catholic, or an Arminian. Would you serve on a volunteer fire department if you were asked? A house is burning, people may be killed in the fire. Are you going to make sure that the man who holds the hose with you is a Sovereign Grace Landmark Missionary Baptist? If he is not, are you going to let the house burn down? Besides if you do not want to get involved in an active way with others then you can still do these things on your own or with other like minded Baptists. Separation is no excuse for letting babies be murdered.

Then, fourthly, some do not get involved because they just don't care. I can't understand that. How could a Christian not have a broken heart and cry rivers of tears over the 25 million little babies that have been needlessly slaughtered? How could anyone who has children of his own not care? I came home from a courthouse demonstration. I brought the sign I had been carrying into the house with me. My beautiful little seven year old daughter read it out loud, "Abortion kills children." She looked at me and said, "Daddy, will they kill us?" I told her that there are some people who would like to, but as long as daddy was here he would protect her as best he could. We must care. We must care enough to protect, not just our own children, but all the other little babies.

What can you do? First of all you need to pray. Bring these things before God. Pray a sincere prayer of repentance for not trying to save the babies. Pray that God will spare our nation long enough for it to repent of the innocent blood it has shed. Pray that the killings will be stopped.

Secondly, use your pocketbook. Do not go to any doctor who does abortions. If you don't know where your doctor stands, ask! If he takes blood money, then inform him in no uncertain terms he will get none of yours. Don't give your money to the baby killers.

Thirdly, use your vote. Do not, under any circumstances, vote for any candidate at the national, state, or local level who is "pro-choice". If a man is running for dog catcher ask him what he believes about baby killing. If he would allow abortion, don't vote for him no matter what his party affiliation might be. Forget political parties; this is a matter of life and death.

Thirdly, use your pen. Write letters to the editor of your paper, to your congressman, your senator, the governor, your state legislator. Let them know that the baby killing has to stop.

Fourthly, use your right under the constitution to peaceably assemble. Picket the abortion clinics, picket the offices of the doctors who do abortions, picket the offices of Planned Parenthood.

Fifthly, use your body. Here is the hard part. You might be ready to give a little of your time or money. You might be ready to write a letter or even to picket. But now comes the ultimate test. Are you ready to stand between the murderer and the baby and declare, "No babies will be killed here today." You may have to face jail or a fine for trespassing

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## The Baptist Examiner Forum I

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

Explain Ex. 24:10 and John 1:18 as to seeing God.

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Please read Exodus 24:10, and John 1:18.

Let us begin by establishing the fact that no human being, except Jesus, has seen God. That is, no one has seen His face, His total being, or His very essence, but only a representation given by God Himself in a given situation and time. Not only John 1:18 tells us that no one can see Him, but also Exodus 33:20 tells Moses and us, "And he said, Thou canst not see my face: for there shall no man see me, and live." If we were to study each instance in the Scripture where it appears that God was seen, we would see that He was not seen in His true being, or total essence. He gave a representation of Himself that men might understand that He would have them see or know by giving a theophany of Himself. The Bible tells us that God is a Spirit and thus, He must give a vision of Himself in a theophany, or speak, or show Himself anthropomorphically.

A theophany is a vision, or representation of God in a form, or presence that He chooses in a given situation. Anthropomorphic language is language that attributes human form, or qualities to God. Speaking of His "hands", or "eye", or "feet" as in this vision asked about in our question in Exodus 24:10, is anthropomorphic language. Please read Exodus 24:9-11. Normally, those even approaching God's presence in the lower points of Mt. Sinai would have been struck dead (Exodus 19:12-13), but on this occasion they were not. They were allowed to "see God" in the sense that they saw a glorious representation of God in His regal splendor and glory, not His essential self. No one else has ever seen Him, but God the Son. There are many instances where people of the Scriptures say they saw God, but they are only seeing a vision, or theophany. Isaiah saw a vision of God in Isaiah 6:1, where he says he saw God. Daniel, in Daniel 7:9 had a vision of God as of seeing Him, as have many others in the Old Testament. For all practical purposes they spoke of seeing God, but they were only seeing signs of His presence. We may see

sparks from a bare wire and say that we see electricity, but we are only seeing evidence of its presence. Likewise, a flash of lightning is explained as seeing electricity, but the visible lightening is only attesting to the presence of electricity.

We can never see God this side of glory, in His total Being, but we shall one day see Him as He is. Revelation 22:4 says, "And they shall see his face; and his name shall be in their foreheads." We will not only see Him as He is, but we shall be like Him.

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"And they saw the God of Israel: and there was under his feet as it were a paved work of as sapphire stone, and as it were the body of heaven in his clearness" (Ex. 24:10).

"No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

First, let me state, there is no contradiction between these two verses. Regardless of what critics of the Bible may say, there are no contradictions in the Word of God. A study of the Word, as Paul commanded Timothy, will rightly divide "the word of truth" (II Tim. 2:15). Looking at Exodus 24:1 we see that the Lord had told Moses to... "Come up unto the LORD, thou, and, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off" It was after they had obeyed God that they "saw God." Now in Exodus 33:18 Moses requested that God would show him His glory. God's reply was, "...Thou canst not see my face: for there shall no man see me, (my face) and live" But He told Moses that He would cover Him with His hand as He passed by and then take away, "...mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33:20-23).

By comparing these two passages of Scripture, we find Moses and those with him worshipping God "afar off" and as they worshipped they saw "the God of Israel (a convincing manifestation of his presence)" (Amplified Tres.). While it is said that they saw God it is not said that they saw His face. It was only as Moses, at a later time, saw Him (Ex. 33:23). They saw Him only in the distance, therefore, He was not fully revealed, yet there was no doubt

that whom they saw was the God of Israel.

In John 1:18, where we are told "No man hath seen God at any time," means no man, of himself, has ever seen or known God. It is only as, "the son has declared him," manifested Him, that men see Him. I think the meaning of this passage is that in times past, men saw God only in types and shadows, but now that His only begotten Son has come, He is fully revealed or made known by that Son. This verse teaches us that it is only through His Son that we can approach and know God. It is only through "the precious blood of Christ" that we are "redeemed from your vain conversation". (I Pet. 1:19). While Moses and the elders of Israel must worship the God of Israel "afar off" we are "made nigh by the blood of Christ" (Eph. 1:13). Can we not "see" there is no contradiction in these two passages?

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There can be only one answer to the question implied; if man cannot look upon God as is stated in the books of John 1:18, I Timothy 6:16, and I John 4:12, then how did those seventy-four men in Exodus 24:10 see God? It is impossible to see a spirit. Jesus stated in John 4:24 that God is Spirit. So what or whom did Moses and the others see? God the Son is the visible image of the Godhead, just as He is the verbal spokesman for the same. He told the disciples, "If you have seen me you have seen the Father." Colossians 1:15 tells us that He, Jesus Christ, is the image of the invisible God. Therefore, when Moses and the others saw God they saw the visible manifestation of God who is God the Son, the Lord Jesus Christ. I personally believe that the Lord Jesus Christ was manifest in human flesh only one time; when He was born of a virgin approximately two thousand years ago. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Nevertheless, He did manifest Himself in other ways, such as when He visited Abram and revealed the covenant of promise concerning Isaac; and when He appeared with Hananiah, Michael, and Azariah in the furnace. I believe that it was the same with Moses on Mt. Sinai. Thank you for your question.

## DANIEL

(Continued from Page 1)

portion was written in the Hebrew Language.

Then the second section, Daniel 2:4 through the seventh chapter, was written to trace the course of the Gentile nations that were to come upon the face of the earth unto the end of time, and logically, was written in the Chaldean or the Aramaic which was the Babylon language of that day. If God were going to trace the course of the Gentile nation, naturally He would use the language of the Gentile nations of that day to whom He wrote His message.

Then the last section, Daniel 8 to the end of the book, concerns the Jews in a very, very special way, as we shall see as we study it, and thus it was written in Hebrew, just like the first section of the book of Daniel.

We have a time element for each of these chapters. For example, Daniel 7 came in the first year of the reign of Belshazzar, whereas, Chapter 8 came in the third year of his reign, for we read: "In the third year of the reign of King Belshazzar..." (Dan. 8:1). So far as time is concerned, two years elapsed between Daniel 7 and 8; therefore, the vision we will now discuss came some two years after the preceding vision we discussed in the last chapter.

I. What Type Of Man Was Daniel?

It might be interesting to notice that Daniel, at this time, was about 70 years of age, and it might be interesting to ask the question and to inquire, in the light of God's Word, as to what kind of man Daniel was after 70 years within this world. I think I can answer the question in a very decided manner by saying to you that Daniel had martyr blood in his veins at this time. I think I can prove this to you.

The experience of being cast into the lion's den, although we have already studied it in the Book of Daniel, came 20 years after this vision which we have in Daniel 8, so that we can say that 20 years after the time this vision came to him, we know he had martyr blood within his veins. He was willing then to defy a king. He was willing 20 years hence, to defy the mightiest Gentile monarch of all times rather than to deny the God of glory. I rather had in mind that the man of 90 years of age who dared to defy a king, surely was the same kind of man when he was 70 years of age, and surely at 70 he was a man with martyr blood within his veins.

In the very first chapter of the Book of Daniel, we find he refused to eat pork and drink wine which was contrary to his religious belief, and this man Daniel, who dared, in the first chapter, to defy the prince of the eunuchs, has grown stronger all of the time, and though he defied the king's keeper of the eunuchs when he was just a boy, later, when he was 90 years of age, he defied the king himself. All along he had been growing stronger and more in grace and in knowledge of the Lord.

I think we can answer the question as to what kind of man Daniel was when this vision came to him. He was the same kind of man he was in Daniel 1: he was the same kind of man 20 years later when he defied the

king. I think we can easily see that this man Daniel was the kind of man to whom you and I can take our hats off and salute in his presence because he was a man who loved God more than he loved man.

II Why So Many Visions Came To This Man Daniel

Not every prophet in the Old Testament had the visions which Daniel had. The fact of the matter is there were many prophets who did not have anything like the number of visions which God gave to Daniel. Why was it that so many visions came to Daniel?

I think I can answer that by saying that Daniel was the kind of man that God could trust and use. Listen: "The secret of the LORD is with them that fear him; and he will shew them his covenant" (Psalm 25:14).

This verse tells us that if God has any secrets to tell a man, He is not going to tell them to a worldling, nor to a compromiser, nor to someone who is not living for Him; but rather, if the Lord has any secrets to reveal, He is going to reveal those secrets to the individual who is standing up for the things of God--to the man who fears God. The reason God gave him all of these visions was because he was the kind of man God could trust. He wasn't a compromiser nor a worldling; he was a man who feared God and put God above everything else.

The biggest reason as to why God doesn't give us more of His secrets today, and trust us more with the revelation from Him, is because there are so few people whom God can trust like He could trust Daniel.

III The Vision Itself

In the third verse of this eighth chapter of Daniel we read: "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last"

Beloved, you don't have to get out of this chapter to find God's own interpretation of this vision. This ram is none other than representative of the country of Media and Persia. The twentieth verse says: "The ram which thou sawest having two horns are the kings of Media and Persia."

The two horns represented the two kings, King Darius of Media and King Cyrus of Persia. It tells us that these two horns were high. That means that viewed in the eyes of the world, these two kings were great and mighty kings. It says that one was higher than the other. Again, viewed in the eyes of the world and viewed from the standpoint of history, one of these kings was greater than the other, namely, King Cyrus of Persia.

This chapter says that Daniel saw in the vision this ram pushing in all directions and that there was none that could deliver out of his hand. The pages of history are but replete with the story of the conquest of Media-Persia--how that when this ram took off in his power for world-wide conquest, he punished northward, southward, eastward and westward--in whatever way this ram, representing Media-Persia, pushed, not a nation was able to stand before it.

It declares, also, that he did according to his own will and be-

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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

*Should a preacher give an invitation at the end of the service? Should he do this at every service? What kind of invitation should he give?*

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Before the God of grace saved me I visited many churches and heard many preachers preach, and at the end of every sermon an invitation was given. Some churches continued to beg and plead for sinners to come forward, some had a mourner's bench while others invited sinners to come to the altar. I always slid down into my seat, or got behind someone else so that the preacher could not see me. Sometimes, people would try to get me to go forward and get saved, but I held back because I felt no need to go forward.

There have been too many false professions made due to high pressure evangelism and pressure from personal workers just to build up the membership or for the preacher to go back home and brag on how many he got saved, or the church to brag on the great meeting they had.

Should a preacher give an invitation at the end of the service? I see nothing wrong with it, I have practiced this for over thirty years; and as far as I know, I haven't gotten one reprobate into the kingdom of God yet. Should we do this at every service? Why not? There just might be someone out there that the Holy Spirit has dealt with. He might have heard that Jesus died for sinners, and might come to see himself a sinner and by the grace of Almighty God calling on Him to forgive him of his ungodly sins, and would like to let it be known. Someone out there might like to repent of a sin publicly to the church; in other words, tell it to the church. Who knows?

Really, beloved, Jesus gave an invitation when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matthew 11:28. Paul gave an invitation in Acts 16:31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Jesus gave an invitation to those who labored and were heavy laden with sin. Paul's invitation was to one to believe. Jesus's invitation in John 3:16 was to whosoever believeth. All Bible invitations were without exception, not altar calls, not mourner's bench calls, or any of our modern day traps. What kind of an invitation should we give? Why not, say, "believe on the Lord Jesus Christ, and you will be saved." I usually say, "if the Lord Jesus Christ has led you to

move, obey God." Or, if you have been saved and would like to be Scripturally baptized, and join the church, come. Come on, let us not be Hardshell; give an invitation.

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An invitation at the end of a service is totally at the discretion of the pastor. He may or may not wish to extend an invitation. The factors that would determine whether or not he will is usually determined by the message that has been preached, the spirit that exists with the congregation, and most importantly the leadership of the Holy Spirit.

It is not necessary, in my opinion, that an invitation be given at the close of every service. Some services will be closed with the singing of a hymn followed by prayer. This, again, should be at the discretion of the pastor and should be based on how he feels the service should be handled. There are no hard and fast rules to follow to my knowledge. Some churches will dwell on invitations longer than the preacher has used for his message. If the above conditions exist in a service, the pastor will know when and how long to issue the invitation.

The invitation is just what the word indicates, an invitation. The close of a service is not a time to beg or plead, and there are many that do this; but it is a time to conclude a message with a call. The word "invitation" means an inviting to come somewhere or do something. In this case, the invitation would be to come to the Lord and to receive Him as Saviour. The other part of the invitation may be the inviting of someone to join the church, to do something they need to do. There may be other reasons for an invitation, but these two are, in most cases, the predominant ones.

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I do not see that it is necessary to give an invitation at the end of the service. I also feel that a preacher can give an invitation if he so desires or feels led of the Lord to do so.

The pastor is the undershepherd

of Christ. Being the undershepherd, he is the overseer of the flock. Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The oversight of the pastor is so because the Lord has put him in that place. Therefore, I believe it is at the discretion of the pastor to have an invitation or not to have one at end of the service.

I do not see that an invitation is needed at the end of every service.

I feel that it is for the most part to have a closing song at least at the end of the service whether an invitation is given or not.

I do not believe that it is unscriptural to have an invitation at the end of the service. It should be made clear that the invitation is to those who know themselves to be saved. I do not believe inviting the lost down to the front of the church to have prayer, thereby hoping to get them saved.

As to the kind of invitation, I do not believe in prolonged invitations. I do not believe that it is needful or even Scriptural to sing several verses of a song or the singing of two or three songs. The fact of the matter is that an invitation can very well be given without a song. I think this is a good way to have an invitation.

Furthermore, the pastor should preach in such a way that his message should point sinners to Christ. Our preaching and our teaching should be such that the lost person would learn of his or her depraved condition. Our preaching should be instructive so that the lost would learn that there is no hope outside of Christ.

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"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Salvation from eternal condemnation is through faith in Jesus Christ. By grace God grants faith and repentance to the sinner. Paul declares... "That if thou shalt confess with the mouth the Lord Jesus, and

shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Rom. 10:9-11).

Yes, I believe an invitation should be given at the end of the service, after the Word is preached. Perhaps the Holy Spirit has touched the heart of some unbeliever, and an invitation is merely an opportunity for that person to make a public profession of his faith in Jesus Christ. After every service the opportunity should be given for this. Even in services where everyone there is saved or a member of the church, still the invitation should be given. Perhaps some believer has sinned and would like to make a public commitment to serve the Lord better.

I believe the invitation should be brief (two or three verses of a song); and that it should be clear that this is an opportunity to make public your faith in Christ if you have never done so. Or that it is an opportunity to make a public commitment to serve the Lord better, or perhaps someone is looking for a church home. Whatever the Lord may be leading you to do this is your opportunity to make that known to the preacher and the church. It should also be made clear that it is not an invitation to be saved, but if a person has come to see Christ as his personal Saviour, it is an invitation to make that public.

## LOVE

(Continued from Page 1)

as a people and as a nation. This was also repulsive to them. They looked on our Lord as a man. They could not see Him as He was, indeed, the Son of God come down from heaven. The only people who have ever seen Him in this manner have done so by faith. We are talking about believing in Him to save their soul. Believing that He is the only one that can take away our sins by the sacrifice of Himself. We are not talking about an historical belief, or an intellectual belief. We are talking about a belief that God the Holy Spirit gives to the elect when He quickens them together with Christ.

It moves us with compassion to hear people say they are a believer in Jesus, when we know that they believe a lot of other things, too, such as believing in their church membership, their baptism, their obedience, etc. Why are we grieved? They are not really believers in the Lord Jesus Christ. They believe in Him plus a lot of other things. We sing the Song, "Jesus paid it all, all to Him I owe." It is not, a part to Him I owe and a part I give myself credit to, that I am saved. Believeth in Him as what? As the only begotten Son of God that came down from heaven (verse 13), and ascended back to heaven, that is, after His death, burial and resurrection (I. Cor. 15:3). And this in order to pay our sin debt. God gave His Son, the only way sin can be remitted.

John 3:16 does not tell us why

people believe, but according to Ephesians 2:1-10 we are told, "And you hath he quickened, who were dead in trespasses and sins." This quickening seems to be totally ignored in modern day teaching. We are also told that faith is a gift of God. Most people teach that man has ability within himself to believe. And his believing will bind God to give him eternal life. Hence no love in this, no gift, no grace, just works and more works. This love of God is effective to give eternal life. Any love short of giving eternal life is not the kind of love spoken of in John 3:16. Does God have two kinds of love? One for believers and another kind for unbelievers? If so, let someone come forth with the Scripture to teach this. In John 3:18 unbelievers are condemned already. As long as they remain in unbelief they shall remain condemned. In verse 36 He tells us the wrath of God abideth on them that believe not. Does God love those that His wrath is abiding on at the same time? Does God love those already in hell, and those that are going there? If so, His love didn't do them any good. John 3:16 tells us of a love that gives eternal life. Can you believe God loved Gentiles too, enough to give them eternal life, by giving His only begotten Son. Eternal life was a new thought to them. Their thoughts were restoring the kingdom to Israel. A literal kingdom to a nation of people. Eternal life, you must be born again, born of the Spirit, what is this? Where does this life come from? In John 10:28 Jesus said, "And I give unto them (His sheep) eternal life..." There are many that have trouble believing God is the giver of eternal life, all those that are depending on their good life they live, those that think they have to help God save them, that God has a part and man has a part. Man contributes nothing toward his salvation. Then there are those who believe they can lose this gift of eternal life. If so it was not eternal, if words mean anything at all.

## WHAT IS

(Continued from Page 1)

not afraid to put honour upon the instruments He employs, by speaking of them in high terms, and imputing to them great influence. It is sadly possible to say too little of the Holy Spirit; indeed, I fear this is one of the crying sins of the age; but yet that infallible Word, which always rightly balances truth, while it magnifies the Holy Ghost, does not speak lightly of the men by whom He works. God does not think His own honour to be so questionable that it can only be maintained by decrying the human agent. There are two passages in the epistles which, when put together, have often amazed me. Paul compares himself both to a father and to a mother in the matter of the new birth: he says of one convert, "...whom I have begotten

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## STUDIES IN ACTS

by Willard Willis

**"Whereupon as I went to Damascus with authority and commission from the chief priests, At midday O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, And when we were all fallen to the earth, I heard a voice speaking unto me, and them that journeyed with me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks" (Acts 26:12-14).**

We will learn later that Festus, after hearing Paul's testimony, thought that he had lost control of his senses. Festus, after all, and all of those who sat before Paul, were accustomed to a pattern of events for their lives. The pattern involved the rising of the sun every morning and the moon at night. They were accustomed to the changing of the seasons on a regular basis, etc. Festus, therefore, and, no doubt, the others, thought that Paul had lost his senses when he testified of that which did not fit within their pattern. They could not conceive of a light that was "above the brightness of the sun", and they could not conceive of a voice descending to Paul from Heaven.

We, who believe that God made the sun and gave it its brightness, have no difficulty in believing that God can make a light that is brighter than the sun. We who attribute our ability to speak to God, have no difficulty in believing that our God can speak to this earth from Heaven. Most people, when thinking of God, compare him to man, but our God is far above us in every aspect of His being.

Paul informed Agrippa that the voice which spoke to him from heaven, said "...Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks". Paul had persecuted Jesus in that he had persecuted the Lord's people. This fact is brought out clearly in the following passage of Scripture.

**"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).**

The "pricks" to which our text refers, was also called a "goad". It was a pointed rod of six to eight feet long which was used to urge an animal, especially an ox, to perform according to its master's wishes. The animal, when kicking against the "prick", or "goad", simply made things worse for itself. Paul, in like manner, in fighting against God, was destined to come out on the losing end.

**"And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest" (Acts 26:15).**

Paul, in Acts 23:1, said: "...I have lived in good conscience before God until this day". Paul, even when persecuting the saints, thought that he was doing the right thing.

He had no idea that he was working against God rather than for Him. He had been walking in a state of complete blindness. He, therefore, when hearing Jesus speak to him, said, "Who art thou, Lord?" Paul, after all, was fully convinced that Jesus was an impostor. He was convinced, as were most of the other Jews that the body of Jesus had been stolen from His tomb. Paul believed that all of those who were followers of Jesus, were following after an empty name and were on a road which could be called the road of deception.

**"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16).**

Paul, as he spoke to Agrippa and the others who had assembled before him there in Caesarea, was fulfilling his Lord's promise to him. The promise being, "to make thee a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee". We are also the recipients of the witnessing to which our Lord assigned to Paul. God, by way of the Holy Spirit, spoke through Paul to the people of that day. He has continued to speak, through Paul, to His people down through the ages. He, by His Spirit, is speaking to us today, and He will continue to use Paul as a witness until He returns to this earth. May we all be good listeners and doers of the word which is spoken to us.

**"Delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts 26:17).**

Paul, by quoting exactly the words our Lord spoke unto him, shows clearly that our Lord's words were written upon his heart and mind. He, no doubt, leaned upon these words from his Lord in times of great trials. He, in a sense of speaking, read them over and over again. He laid his head upon them as one does a pillow. We also have God's Word to us by way of the Holy Scriptures. May it also be true of us that we will learn the Scriptures and apply the Scriptures to our own lives.

The words "delivering" and "send", as used by Paul in the Scripture which is before us, show again that our God is not a far distant spectator to the affairs of the earth. We can be sure that our God is a very active participant in the affairs of this earth. It is a truth that applies to us as well as the apostle Paul. The Roman government had sent King Agrippa and Festus, but God had sent Paul. Paul's rank in the world therefore was far above that of Agrippa and Festus. The same applies to every believer in Christ today.

**"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).**

The fulfillment of this passage of Scripture can be observed by

retracing the steps of the apostle Paul. The Philippian jailor, for example, is one who fits within the framework of the subject passage of Scripture. His eyes, in fact, were opened and his understanding lightened regarding himself as a lost sinner and Jesus Christ as his personal Savior from sin. He was turned from the darkness of heathenism to the light of the truth which is in Christ Jesus the Lord. He was turned from the power of Satan unto God. It is very likely that he became a member of the Lord's church in Philippi. The reference, however, to Satan's power being subdued, relates to the power which keeps sinners from embracing Christ as their Savior and Lord. We must draw this conclusion because of the words in our text which state: "...that they may receive forgiveness of sins". You will note that the text which is before us, does not mention our works after regeneration.

The reference is to forgiveness and then **"inheritance among them which are sanctified by faith that is in me"**. This fact shows clearly that the forgiveness of sins and our entrance into heaven depend entirely on the finished work of the Messiah, Jesus Christ, or as our text states: **"faith that is in me"**. **"Whereupon O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19).**

The work which was set before Paul was that which is set forth in verse eighteen of the subject chapter. Paul was not disobedient relative to the work which the Lord set before him. He placed his hands upon the plow and did not look back. The plow, in a sense of speaking, struck many large rocks and stumps, but Paul, by God's grace, held tightly on to the handles. Those of you who have plowed in new ground know what I'm talking about. We know, from reading the book which is before us, that Paul was just as zealous for his Lord as he had been for the Sanhedrin. He, in fact, when working for the Sanhedrin had been "exceedingly mad" against the followers of Jesus Christ. He, however, now that God had changed his life, was exceedingly obedient to the assignment the Lord had given him. His first assignment had been motivated by hate, he, however, was now motivated by love.

**"But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:20).**

This passage of Scripture lays out the course which Paul walked in while being obedient to his Lord. You will note that Paul does not mention the obstacles he encountered, since the important thing was the work and not the problems encountered in doing the work. We know from II Timothy 4:7 that Paul, while walking in the course set before him, **"...fought a good fight"** and finished the course. We know, however from II Corinthians chapter eleven, that the course in which he walked for his Lord was not an easy one. Humanly speaking, he had every reason to quit, but his God sustained him through it all.

**"For these causes the Jews caught me in the temple, and went about to**

**kill me" (Acts 26:21).**

We know from the eleventh chapter of II Corinthians that the attempt of the Jews to kill Paul was just one of the many obstacles he faced while being obedient to his Lord. The Lord, however, planned each obstacle so that more glory was given to Him. The Jews, as was true of the sale of Joseph, meant it for evil, but God meant it for good and God brought good out of it. Paul, in all of the obstacles set before him, did not take one step backward. He, by the grace and power of his God, always moved forward while tearing down stronghold after stronghold.

**"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts 26:22).**

Paul, by the **"help of God"**, plowed a straight furrow and in that furrow he planted only the wheat from heaven. One could find no tares in the furrow which Paul had plowed and planted. He, in fact, said **"...none other things than those which the prophets and Moses did say should come"**. Paul also emphasizes to Agrippa that he placed no difference between the "small and the great". He recognized the need of the soul in the "small" to be as great as the need of the soul in the "great". We also should keep in mind that the soul of the beggar is as important as the soul of the rich. We, as was true of Paul should not be respecters of persons in our delivery of the gospel message.

**"That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts 26:23).**

The Jews, in Paul's day, and even in our day, are still looking for the promise of the Messiah to come true, the promise of God which was given to them by way of the **"prophets and Moses"**. Paul, however, in the passage of Scripture which is before us, said, in essence, "I have good news for you. It is that God's promise to us by way of the prophets and Moses, has already come true. The Messiah, in fact, has come to the earth and visited us. He suffered, died, was buried and has risen from the dead. His was the first resurrection that gives every believer power and dominion over death. Others were raised from the dead, but they did not bring power over death. Our Lord, however, is the **"first fruits of them which slept"**.

Paul, in the text which is before us, continues by saying that the Lord had commissioned him to **"show light unto the people, and to the Gentiles"**. It is as stated in the following passage of Scripture. **"Then spake Jesus again unto them, saying, I am the light of the world..." (John 8:12).**

## ABORTION

(Continued from Page 3)

or violating some other law but, **"he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"**

What if tomorrow every man and his neighbor marched to the abortion clinic and thousands stood in the doorway and said, "no more baby killings." What if tomorrow all of God's people recognized this is murder and treated it as such? What if tomorrow every member of every one of our churches repented of their sin of not loving their neighbor, (is not that little baby about to be set upon by those who would rob him of his life your neighbor?) and determined they would do what they could to end the murders?

Abortion is murder. God commands us to **"deliver them that are drawn unto death, and those that are ready to be slain."** What will you do? Will you obey God or man?

## HARDSHELL

(Continued from Page 1)

but I will not call a man a Hardshell who holds to this.

When this brother finally gave me the above as to his position, he sent a list of questions for me to answer. I had only asked him if he believed the gospel was used in regeneration and if he believed one could be regenerated but not saved. He could have answered me with a simple "yes" or "no." We did not need to go through a set of correspondences about the matter. He had no call to become angry with me, or to send me the questions he did. I will tell you one thing about Joe Wilson. You can ask me what I believe about anything, and I will tell you clearly and plainly. I won't hem-haw about it or beat around the bush about it. If I don't know what I believe about that, I will say so. I will not be offended with you for asking what I believe. I do not mind if the whole world knows what I believe on any subject; in fact, I want them to. I felt it would be good to answer these questions in The Baptist Examiner in order to get my position on them before the reader.

1. "Is the terms "quickenings" and "conversion" one and the same in their meaning? Or, do they have different meanings? Quickenings means to give life. Conversion means to turn or, when used in the middle voice, to be turned. Conversion can be used in different ways. I was converted when I left the Holy Rollers and joined the Baptists. I was converted when I turned from "free willism" to the doctrines of grace. Peter was converted when he repented of his backsliding and returned to fellowship with the Lord.

However, when "conversion" is applied to the salvation experience it is to all practical purposes the same as "quickenings" or "regeneration." The salvation experience is that experience whereby the Holy Spirit, using the gospel, gives spiritual life to, regenerates, or converts the sinner. There is no significant difference in these terms. The Holy Spirit using the gospel, regenerates or gives spiritual life; this life has the characteristics of repentance and faith, and these are immediately exercised - all this occurs in the salvation experience. As Dan Phillips said (which I dealt with in a recent editorial), we did not have all these problems until we started dividing

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## HARDSHELL

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things up so much.

2. "Does a man believe through regeneration, or in order to be regenerated? Does faith secure regeneration? Is a man regenerated because he makes a decision for Christ?" There was absolutely no reason for this brother to ask me such a question. He knows already what my answer is to such. It seems to me that, by such a question, he is implying things about me that are not true - that he knows, and all my friends know, are not true. Faith does not secure regeneration. A man is not regenerated because he makes a decision for Christ. I agree with the New Hampshire Confession that repentance and faith are sacred duties and also inseparable graces wrought in the heart by the regenerating work of the Holy Spirit.

3. "What does the Bible mean when it says a man is spiritually dead? Is he sick and in the hospital? Or, is he totally incapacitated in the spiritual realm?" Again I want to know why I am asked such questions. Is this an effort to discredit me or imply that I believe things that everyone, including the one asking these questions, knows I do not believe? These tactics remind me of Herb Hatfield challenging me to debate things that he knew I believed. Man is totally dead spiritually and totally unable to do anything to save or help save himself.

4. "Are repentance and faith spiritual acts which a man can perform apart from the quickening of the Spirit? If so, is the man spiritually dead?" A man cannot repent and believe without the regenerating or quickening work of the Holy Spirit because he is dead spiritually and unable to perform such spiritual acts.

5. "Does a man have to hear the gospel before he can believe it? Can a dead man hear the gospel? If he can hear it is he dead? Who gives the hearing ear?" Do you see why I entitle this article "Hardshell Questions from a Missionary Baptist Preacher"? Again, why does this man ask me such questions. Is not my position on these things widely known? The dead sinner cannot savingly hear the gospel. God gives the hearing ear. The Holy Spirit uses the gospel in giving spiritual life and this life possesses the hearing ear. Yes, a man has to hear the gospel before he can believe it, but the Holy Ghost, using the gospel, gives spiritual life so that the gospel will be heard and believed.

6. "Where is the New Testament text which says men are regenerated by the gospel? I refer not to such words as 'begotten' (1 Cor. 4:15), or 'begat' (Jas. 1:18), or 'born again' (1 Peter 1:23,25). I always have and still do believe these verses refer to the written Word. This is not the point of the controversy you have pressed me about. I want you to show me the word 'regeneration' or 'regenerate' in a verse which connects it to the written Word. If you cannot do this, then why have you made such a fuss about this word 'regeneration'? No doubt you can supply me with such a verse. Please be advised that I am now demanding it."

This question is so absurd and nit picking that it is really below the man who asks it. In his article that prompted my first

question he said, "I shall not enter into the debate as to whether the gospel is a means used by the Holy Spirit in regeneration, or not." Since he had previously said that the gospel was used in salvation, I wanted to know if he believed it was used in regeneration. Note that he referred to gospel and regeneration. If the brother really believes (I am sure he does not) that there is a difference between "begotten", "begat", "born again", and "regeneration" I leave this to him and his friends and admirers. I see no difference between these four terms (do any of my readers?). I will confess that I cannot produce the text that puts "regeneration" and the "gospel" together, as to the words themselves. However, I am satisfied that the texts the brother refers to does put the use of the gospel in regeneration very emphatically and clearly. I would like for my brother to tell us if he really believes that the terms he uses are different from "regeneration". Of course, he does not; he is only nit picking. I do not believe this question was written in honesty, but only to try and put me down. I believe that the Holy Spirit uses the gospel in regeneration. Let this brother tell us plainly what he believes about this matter.

7. "Wherein do your views on regeneration differ from those of James Arminius and John Wesley? Or those who are in the 'Church of God' or, as I call them, 'Holy Rollers'?" "Can you believe that this brother would ask me this? He knows that I differ from these on the matter of regeneration. It is really a bemoaning of himself that he asks me such a question. Let him or his admirers explain why he would do this. I believe that regeneration is the sovereign, miraculous, and effective work of the Holy Spirit. I believe that the Holy Spirit uses the gospel in this work. I do not believe that man assists in this work. I am a monergist and not a synergist as to regeneration. I do not believe that man repents and believes in order to be born again. I believe that the one born again by the sovereign, unassisted, efficacious work of the Holy Spirit, using the gospel; immediately exercise repentance and faith which are given him by the regenerating work of the Holy Spirit. This brother knows that I believe these things. Why does he even imply that I agree with Arminians and Holy Rollers on this, when he absolutely knows that I do not?

8. "Do you affirm that a spiritually dead sinner can hear the gospel, repent, and believe prior to being quickened by the Holy Spirit?" I do not believe this, and this is a foolish question for this brother to ask me. I have preached truth too long, and been in print too many times on these things for a brother who has heard me and read me to ask such a question. It is only an attitude of enmity that could prompt such questions.

9. "What does the term 'total depravity' mean to you? Does it mean to you 'total inability' or a man with very little ability." Of course, this term means 'total inability' so far as spiritual things are concerned. This is another foolish question that can be prompted only by a spirit of hostility. And all this is because I asked this brother if he believed the gospel was used in regeneration and if he believed one could be regenerated but not saved.

Why could not the brother simply answer my questions with a simple "yes" or "no"? After all, his article had legitimately prompted my question. Why does he ask me all these questions?

10. "Can a man move toward God before God moves toward him? If not what is the first move of God toward man? Does man move when moved upon? Or, does he move toward God before God moves upon him?" More foolish questions. More questions prompted by hostility. The brother knows ahead of time what my answers will be to these questions. Why did my questions to him, prompted by his article, cause him to ask me these questions? I have never given any man a just reason to have any doubts about my position on these questions. When this man wrote, "Brethren should be careful in boldly declaring that sinners are saved without the gospel. This is hardshellism, pure and simple. I shall not enter into the debate as to whether the gospel is a means used by the Holy Spirit in regeneration, or not," when he wrote these words, he surely gave cause to wonder if he believed the gospel was used in regeneration, and to wonder if he believed one could be regenerated but not yet saved. He gave reasons to be asked these things. But I have given no one reason to ask me the questions he has asked here. A man cannot move toward God until God has moved on and in that man. God loves His elect with an everlasting love. At the predestinated time, the Holy Spirit, using the gospel, works efficaciously and irresistibly in each of the elect. He gives spiritual life. This spiritual life possesses the characteristics of repentance and faith. The Holy Spirit enables and causes one to come savingly to Jesus Christ in repentance and faith.

11. "Is not the term 'gospel regeneration' misleading? Does it not ignore the Holy Spirit and make it sound like a person is a Campbellite on the gospel? Is it a Biblical term? If so, where is it found? Would it not be better to say 'regeneration by the Spirit through the gospel'?" "Is this not what is really meant? 'Why does this brother ask me this question? I have told him repeatedly that I do not believe in 'gospel regeneration.' I have told him that I do not use this term except in answering those who falsely accuse me of believing such. I have been in print repeatedly that I do not believe this. Tell me why this brother keeps implying that I believe what he absolutely knows I do not believe? Does this not manifest a spirit of perverse hostility in this brother? He implies that I believe in gospel regeneration when he knows better. The brother needs to repent and apologize for asking me such a question and for implying such a falsehood about me. I am offended with this brother's continual referring to this matter, especially after I have pointedly, plainly, and repeatedly told him that I believe that the Holy Spirit uses the gospel in regeneration. Why does he ask me if it would not be better to say 'regeneration by the Spirit through the gospel' when he knows that that is what I have repeatedly said? I do not believe in gospel regeneration. I believe that the Spirit uses the gospel in regeneration. How long will it be before men denied believing? I ask this brother's followers and admirers to explain, if they can, why this brother has

asked me these questions. I say that his asking these questions manifests an attitude of inveterate hostility toward me. This is not the first time this brother has repeatedly and falsely charged me with that which I had repeatedly denied to him.

In these questions, this brother has implied that I am like James Arminius, John Wesley, the Holy Rollers, and the Campbellites, else why has he used those terms in these questions. These questions manifest a dishonest spirit, and a hostile attitude. If not, let someone please explain why they were asked of me.

Let me here state four things that set forth my position on these matters. I have said this before. Honest people will accept my statement of what I believe and will quit charging me with believing what they know I do not believe. Honest people will quit trying to imply that I believe things they know I do not believe. Let it be said, if it must be said by me, that Joe Wilson is a honest man in disputes and argumentation. He has not, does not, and will not charge a man with what he knows that man does not believe. He will not try to represent a brother to others differently from what that brother really is and says. Here are the four things.

1. Sinners are spiritually dead. 2. The Holy Spirit must give spiritual life to dead sinners (if they are to have that life). 3. The Holy Spirit uses the gospel in giving this spiritual life. 4. This life possesses the characteristics of repentance and faith which are immediately exercised. Tell this on Joe Wilson. Tell it as often as you please. Tell it to as many as you please. But don't tell things on him that you know he does not believe. Don't falsely represent him. He has never told anything false on you. Comments welcomed. God bless you all.

## DANIEL

(Continued from Page 4)

came great. Media-Persia ruled the world. What they decreed, became law. What they decided to do, they did. They were sovereign, they were absolutely omnipotent so far as man was concerned, and became a great world-wide power, just like Daniel saw, before it became a reality.

Then Daniel said he saw a second symbolic beast. Listen to the 5th verse: "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes."

As I have said before, we have the Divine interpretation of it in the 21st verse: "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

This would tell us that this rough he goat which Daniel saw as the second beast of this vision, was to represent the country of Greece. It tells us that this rough he goat came from the west, which was unlike all the rest of the conquerors of the world, for all the rest have come from the east to the west, but this rough he goat came from the west toward the east.

It tells us, also, that he touched

not the ground, that is, his conquest was with such rapidity and was so speedily made that it appeared that his feet did not even touch the ground. If you will go back to recall that Alexander the Great conquered the entire world in 12 short years' time, you can easily understand how it was that it appeared to Daniel as though his feet did not even touch the ground.

It says, also, that this he goat had a notable horn between his eyes. In the 21st verse, we are told that this horn between his eyes was the first king, namely, Alexander the Great, called "Great" because he waged war, spilled more blood, destroyed more property, defeated more nations and exalted himself more than anyone else in history. He was, therefore, called "Great" because of his beastly nature.

You will notice that these two Gentile world powers, Media-Persia on the one hand, and Greece on the other, are represented by beasts. That is how God sees unsaved, rebellious mankind. God is giving his own interpretation of what the nations of the world are like; in His sight. He sees them as beasts. A beast is one that does not recognize God. A hog comes up to his trough and eats the slop or picks up an ear of corn and never thinks about God. A lion tears his prey in parts and lifts his mangy head to roar with the roar of a conqueror, without one thought of God. God describes the Gentile nations of the world under the figure of a beast to show that the nations of the world have not God within their thoughts.

This chapter goes on to tell of the war that came between these two and how as a result of that war between the rough he goat on the one hand and the ram on the other, that the rough he goat waxed great and destroyed the ram.

The 8th verse tells us that after this rough he goat, representing Alexander the Great, waxed great, when he was strong, the great horn was broken, and from it came four notable ones toward the four winds of heaven. Notice: Alexander the Great conquered Media-Persia. He became, in the eyes of the world, a great world-wide monarch. He sat down on the shores of the Aegean Sea, so history says, after conquering the world in 12 years, and wept because there were no more worlds to conquer. Somebody said, "You have conquered the world; here's a drinking horn that nobody has ever been able to drink the contents of it." Thinking himself to be a demigod, Alexander the Great took that drinking horn in an attempt to swallow the contents thereof, and died in drunken delirium tremens at the height of his power, a young man 32 years of age, a conqueror of the world.

It might be interesting in that respect, just to notice this one truth--that is the way of the world. That's the way the world goes. We read it in the Word of God: "...it is appointed unto men once to die, but after this the judgment." So it was with Alexander the Great, who conquered the world and then left everything he had conquered behind.

I'll say to you, beloved, it makes no difference how much (Continued on Page 8, Col. 1)



## DANIEL

(Continued from Page 7)

fortune you amass, nor how much of this world you may conquer, when you come to die, like Alexander the Great, you leave it all behind.

Several months ago I talked to a man whose brother had died. He said, "My brother was quite successful. He had a lot of property and was quite wealthy." I asked him, "What did it amount to?" "Oh," he said, "look at all he has left, and he mentioned three or four things he had left by way of an indication of wealth. I said, 'But what did he get out of it? you are getting that.' He said, 'Oh, we are going to get him a nice casket.' That's all it amounted to--a nice casket at the end of the day.

Look at Alexander the Great--he conquered the world, thought himself a demigod, left it all and he himself, as a cold piece of clay, is but a reminder to us that man at best amounts to nothing and in the end goes back to clay.

His kingdom, so we are told, was to be divided among his four generals. History tells us of that. Macedonia was given to Cassander; Asia Minor was given to Lysimachus; Syria to Seleucus; and Egypt to Ptolemy. These are the four who are described in the 8th verse when it says: "...And for it came up four notable ones toward the four winds of heaven."

Then this chapter tells us there was a little horn that waxed exceeding great toward the south, and toward the east, and toward the pleasant land. That little horn was Antiochus Epiphanes, who hated the Jews as no man ever hated them. What does it say he did? He waxed toward the pleasant land. The pleasant land represents Palestine, and it says he waxed great even to the host of heaven. The host of heaven represents the Jews. Later, he stamped upon them. He did that very thing. Verse 11 says: "Yea, he magnified himself even to the prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

You recall, do you not, that the Jews observed what they called "daily sacrifices"--morning and evening sacrifices. You can't study the books of the law without realizing that they observed a morning sacrifice and an evening sacrifice, which they called the "daily sacrifice". Antiochus Epiphanes over-ran the country of Palestine and took away the daily sacrifice. But he did worse than that--he entered into the temple, and in that temple erected an altar to Jupiter, and on that altar, in the very house of God, offered a sow and then took the broth of that cooked swine and scattered the flesh all over the sanctuary which was dedicated to the service of God.

That is the prophecy which came to pass, and God tells us in verses 23 to 26 that this is only a type of what we can expect to come to pass at some later day. All of that has been fulfilled. First of all, the kings of Media-Persia did just as it was prophesied they would do. Alexander the Great, representing Greece, did just like Daniel prophesied he would do. Antiochus Epiphanes did just as it was prophesied, and all of that has been fulfilled already. It stands, however, as a remarkable type and tremendous warning to the people of God today. Verses 23-25 say: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

That portion of the prophecy has not been fulfilled. That is coming to pass some of these days just as surely as all the balance has already been fulfilled. I know if God kept His Word concerning the first part of this prophecy, He will keep His Word concerning the latter part. Some of these days there is going to be an anti-Christ arise in the world who is going to do just exactly as is prophesied here. He is going to be an intellectual genius. He will be able to understand "dark sentences." He is going to be a business genius for he will make craft to prosper. He will be a mighty military genius for he will be able to destroy wonderfully. He will be a blasphemer, for the Word of God says he "...shall destroy the mighty and the holy people." He will be a man who can deceive the world for he is going to give false peace to the world for a while, and he is going to feel himself so big that he will stand up in opposition to God. That's when he will fall. Some of these days when the people of God are in the skies, after the Lord Jesus Christ has caught away all the redeemed at the rapture, we are going to look back down on this old sin-cursed earth bathed in blood at the hands of the anti-Christ. We will see him in control of this world as he rises up in opposition to God, and when he does, he will fail. Jesus Christ is going to have the last word.

It thrills my heart to know that I serve a God who is not going to be defeated. I serve a God who is going to speak once and for a final time, and when all the opposers, and all the persecutors, and when all opposition has ceased, the Lord Jesus Christ will still be Lord; He will still be King; He will still be omnipotent, sovereign, Almighty King of kings and Lord of lords.

#### IV. A Remarkable Lesson

It shows me, first of all, the wonder of prophecy. Man can't prophesy 24 hours in advance with any degree of accuracy. Man can't tell what the weather is going to be tomorrow. Man can't prophesy with any degree of accuracy even as much as 24 hours hence. Notice, though, this chapter tells us of the future history from the days of Daniel down through the kingdoms of Media-Persia, down through the

realm of Alexander the Great of Greece, down through the time after you and I have been caught away from this world. Oh, the wonder of prophecy and how it does show us the inspiration of this Bible--the fact that Daniel, by a vision from God, could tell what was going to come to pass even before it came to pass. The wonder of the prophetic Word of God is marvelous.

There is another lesson that thrills my heart, and that is the doctrine of foreordination. Read this chapter, beloved, and you find these events come to pass in history just like God predicted they would. The God we serve and the God we preach to you, is surely a sovereign God. Beloved, He knows the future when it is yet future. He knows what will be tomorrow and a thousand tomorrows hence--He knows, and did know, from the foundation of the world. I tell you there is no passage in the Book that more completely and more conclusively proves the foreordination of God than this passage we are studying now. Surely you can see Him as a sovereign being. Some people talk about luck, and some people talk about being "lucky in life." No, no, beloved, there is no such thing as luck. There is no such thing that you are more fortunate than someone else, or that you are less fortunate than someone else. Instead, beloved, your life is not based on luck nor chance--your life is determined by a Divine foreordination. Listen: "Go to now, ye that say, Today or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:13-15).

The Divine foreordination of a sovereign God stands out in this passage of Scripture. That's why it is that I don't worry about things. That's why it is I take the burdens of life just as they come. That's why it is that I just accept the facts of life as they are, with the fullest assurance that a sovereign God is on His throne, and that He is working everything after the counsel of His own will. I'm ready to grant you that sometimes the events of life are such that they crush us. I'm ready to grant sometimes it would almost grind us into dust, but I have learned this, beloved, I am serving a God of sovereignty, a God of power, a God who is working everything after the counsel of His own will, and some day, we will see the Divine foreordination of God so far as your life and my life are concerned. There are a lot of things I don't understand here in this world. There are a lot of things that come into our lives that you and I can't comprehend. There's not a person but what has had something in his own life that has caused him to stop and wonder, "Why did it have to happen?" There isn't a person but what sometime or another has come face to face with some providence and you have said, "I don't understand it." Neither do I, but remember, the Lord that planned the experiences that Daniel recorded, that same God planned my life and yours and He is going to work every-thing after the

counsel of His own will.

I saw a man in trouble. He leaned over and put his head on my shoulder and said, "Brother Gilpin, I just don't understand it." I can see a mother whose daughter has gone the way of the world, as she, likewise, wept on my shoulder to say, "I just don't understand it." I can see a child of God who has gone through one sickness after another, and I can hear him say, "I just don't understand it." I can see an individual who passed through one providence of adversity following another, and I can hear him say, "I don't understand it." I can see one by one, and one after another, who have buried loved ones and I can hear them say, "I don't understand it." Beloved, the God of Daniel is the God who is ruling and controlling your life and mine, and that sovereign God is working everything after the counsel of His own will.

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines of never-failing skill, He treasures up His bright designs, And works His sovereign will. Blind unbelief is sure to err And scan His works in vain, God is His own interpreter, And He will make it plain."

Isn't it wonderful to fall back on a God like that? Isn't it wonderful as we face a world that is going to hell in high gear, and as we face the problems of life, just to know that regardless of what happens in this life, in our homes or in our churches, the God of Daniel is our God today.

That being so, it is my business and yours to look up into His face and say, "Not my will but Thine be done." It is your business and mine to look up into His face and say, "Even so, Father, for so it seemeth good in thy sight." That's why it is that I can say, "...we know that all things work together for good to them that love God, to them who are the called according to his purpose." That's why it is that Paul would tell us, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Beloved, our God is going to work everything after His own counsel and in the end we will see that as hand fits in glove, so the plans of God for your life and mine will perfectly dovetail together to bring honor and glory to God and everything will be for our good.

Let me say to that man who is lost today, you had better get ready to meet a sovereign God. Lost man, lost woman, I'm talking to you about a God who is God; I'm talking to you about One who is sovereign, who brought you to this house of God today because He wanted you to hear this message. You had better get ready to meet Him. There's just one way--by faith in His shed blood. May it please God to save your soul today.

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in my bonds," and of a whole church he says, "My little children, of whom I travail in birth again until Christ be formed in you." This is going very far; indeed, much further than modern orthodoxy

would permit the most useful minister to venture, and yet it is language sanctioned, year after year, dictated, by the Spirit of God Himself, and therefore it is not to be criticized. Such mysterious power doth God infuse into the instrumentality which He ordains that we are called "labourers together with God;" and this is at once the source of our responsibility and the ground of our hope.

Regeneration, or the new birth, works a change in the whole nature of man, and, so far as we can judge, its essence lies in the implantation and creation of a new principle within the man. The Holy Ghost creates in us a new, heavenly, and immortal nature, which is known in Scripture as "the spirit," by way of distinction from the soul. Our theory of regeneration is that man in his fallen nature consists only of body and soul, and that when he is regenerated there is created in him a new and higher nature--"the spirit"--which is a spark from the everlasting fire of God's life and love; this falls into the heart, and abides there, and makes its receiver "a partaker of the divine nature." Thenceforward, the man consists of three parts, body, soul, and spirit, and the spirit is the reigning power of the three. You will remember that memorable chapter upon the resurrection, I Corinthians 15, when the distinction is well brought out in the original, and may even be perceived in our version. The passage rendered, "It is sown a natural body," etc. might be read, "It is soulish body; it is raised spiritual body."

There is a soulish body, and there is a spiritual body. And so it is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Howbeit, that was not first which is spiritual, but that which is soulish; and afterward that which is spiritual. We are first in the natural or soulish stage of being, like the first Adam, and then in regeneration we enter into a new condition, and we become possessor, of the life-giving "spirit." Without this spirit, no man can see or enter the kingdom of heaven. It must therefore be our intense desire that the Holy Spirit should visit our hearers, and create them anew,--that he would come down on these dry bones, and breathe eternal life into the dead in sin. Till this is done, they can never receive the truth, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "...the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." A new and heavenly mind must be created by omnipotence, or the man must abide in death. You see, then, that we have before us a mighty work, for which we are of ourselves totally incapable. No minister living can save a soul; nor can all of us together, nor all the saints on earth or in heaven, work regeneration in a single person. The whole business on our part is the height of absurdity unless we regard ourselves as used by the Holy Ghost, and filled with His power. On the other hand,

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the marvels of regeneration which attend our ministry are the best seals and witnesses of our commission. Whereas the apostles could appeal to the miracles of Christ, and to those which they wrought in His name, we appeal to the miracles of the Holy Ghost, which are as divine and as real as those of our Lord Himself. These miracles are the creation of a new life in the human bosom, and the total change of the whole being of those upon whom the Spirit descends.

As this God-begotten spiritual life in men is a mystery, we shall speak to more practical effect if we dwell upon the sign following and accompanying it, for these are the things we must aim at. First, regeneration will be shown in conviction of sin. This we believe to be an indispensable mark of the Spirit's work; the new life as it enters the heart causes intense inward pain as one of its first effects. Though nowadays we hear of persons being healed before they have been wounded, and brought into a certainty of justification without

dubious as to the value of such healings and justifications. This style of things is not according to the truth. God never clothes men until He has first stripped them, nor does He quicken them by the gospel till first they are slain by the law. When you meet with persons in whom there is no trace of conviction of sin, you may be quite sure that they have not been wrought upon by the Holy Spirit; for "...when he is come, he will reprove the world of sin, and of righteousness, and of judgment." When the Spirit of the Lord breathes on us, He withers all the glory of man, which is but as the flower of grass, and then He reveals a higher and abiding glory. Do not be astonished if you find this conviction of sin to be very acute and alarming; but, on the other hand, do not condemn those in whom it is less intense, for so long as sin is mourned over, confessed, forsaken, and abhorred, you have an evident fruit of the spirit. Much of the horror and unbelief which goes with conviction is not of the Spirit of God, but comes of Satan or corrupt nature; yet there must be true and deep conviction of sin, and this the preacher must labour

to produce, for where this is not felt the new birth has not taken place.

Equally certain is it that true conversion may be known by the exhibition of a simple faith in Jesus Christ. You need not that I speak unto you of that, for you yourself are fully persuaded of it. The production of faith is the very center of the target at which you aim. The proof to you that you have won the man's soul for Jesus is never before you till he has done with himself and his own merits, and has closed in with Christ. Great care must be taken that this faith is exercised upon Christ for a complete salvation, and not for a part of it. Numbers of persons think that the Lord Jesus is available for the pardon of past sin, but they cannot trust Him for their preservation in the future. They trust for years past, but not for years to come; whereas no such subdivision of salvation is ever spoken of in Scripture as the work of Christ. Either He bore all our sins, or none; and He either saves us once for all, or not at all. His death can never be repeated, and it must have made expiation for the future sin of believer or they are lost, since no further atonement can be

supposed, and future sin is certain to be committed. Blessed be His name, "...by him all that believe are justified from all things..." Salvation by grace is eternal salvation. Sinners must commit their souls to the keeping of Christ to all eternity; how else are they saved men? Alas! according to the teaching of some, believers are only saved in part and for the rest must depend upon their future endeavors. Is this the gospel? I throw not. Genuine faith trusts a whole Christ for the whole of salvation. Is it any wonder that many converts fall away, when, in fact, they were never taught to exercise faith in Jesus for eternal salvation, but only for temporary conversion? A faulty exhibition of Christ begets a faulty faith; and when this pines away in its own imbecility, who is to blame for it? According to their faith so it is unto them: the preacher and professor of a partial faith must unitedly bear the blame of the failure when their poor mutilated trust comes to a breakdown. I would the more earnestly insist upon this because a semi-legal way of believing is so common. We must urge the trembling sinner to trust wholly and alone upon the Lord Jesus for ever, or we shall have him inferring that he is to begin in the Spirit and be made perfect by the flesh: he will surely walk by faith as to the past, and then by works as to the future, and this will be fatal. True faith in Jesus receives eternal life, and sees perfect salvation in Him, whose one sacrifice hath sanctified the people of God once for all. The sense of being saved, completely saved in Christ Jesus, is not, as some suppose, the source of carnal security and the enemy of holy zeal, but the very reverse. Delivered from the fear which makes the salvation of self a more immediate object than salvation from self, and inspired by holy gratitude to his Redeemer, the regenerated man becomes capable of virtue, and is filled with an enthusiasm for God's glory. While trembling under a sense of insecurity, a man gives his chief thought to his own interests; but planted firmly on the Rock of Ages, he has time and heart to utter the new song which the Lord has put into his mouth, and then is his moral salvation complete, for self is no longer the lord of his being. Rest not content till you see clear evidence in your converts of a simple, sincere, and decided faith in the Lord Jesus.

Together with undivided faith in Jesus Christ there must also be unfeigned repentance of sin. Repentance is an old-fashioned word, not much used by modern revivalists. "Oh!" said a minister to me, one day, "it only means a change of mind." This was thought to be a profound observation, "Only a change of mind," but what a change! A change of mind with regard to everything! Instead of saying, "It is only a change of mind," it seems to me more truthful to say it is a great and deep change—even a change of the mind itself. But whatever the literal Greek word may mean, repentance is no trifle. You will not find a better definition of it than the one given in the children's hymn:

Repentance is to leave  
The sins we loved before;  
And show that we in earnest  
grieve,  
By doing so no more."  
True conversion is in all men

attended by a sense of sin, which we have spoken of under the head of conviction; by a sorrow for sin, or holy grief at having committed it; by a hatred of sin, which proves that its dominion is ended; and by a practical turning from sin, which shows that the life within the soul is operating upon the life without. True belief and true repentance are twins: it would be idle to attempt to say which is born first. All the spokes of a wheel move at once when the wheel moves, and so all the graces commence action when regeneration is wrought by the Holy Ghost. Repentance, however, there must be. No sinner looks to the Saviour with a dry eye or a hard heart. Aim, therefore, at heart-breaking, at bringing home condemnation to the conscience, and weaning thy mind from sin, and be not content till the whole mind is deeply and vitally changed in reference to sin.

Another proof of the conquest of a soul for Christ will be found in a real change of life. If the man does not live differently from what he did before, both at home and abroad, his repentance needs to be repented of, and his conversion is a fiction. Not only action and language, but spirit and temper must be changed. "But," says someone, "grace is often grafted on a crab-stock." I know it is; but what is the fruit of the grafting? The fruit will be like the graft, and not after the nature of the original stem. "But," says another, "I have an awful temper, and all of a sudden it overcomes me. My anger is soon over, and I feel very penitent. Though I cannot control myself, I am quite sure I am a Christian." Not so fast, my friend, or I may answer that I am quite as sure the other way. What is the use of your soon cooling if in two or three moments you scald all around you? If a man stabs me in a fury, it will not heal my wound to see him grieving over his madness. Hasty temper must be conquered, and the whole man must be renewed, or conversion will be questionable. We are not to hold up a modified holiness before our people, and say, You will be all right if you reach that standard. The Scripture says, "He that committeth sin is of the devil..." Abiding under the power of any known sin is a mark of our being the servants of sin, for. "...his servants ye are to whom ye obey..." Idle are the boasts of a man who harbours within himself the love of any transgression. He may feel what he likes, and believe what he likes, he is still in the gall of bitterness and the bonds of iniquity while a single sin rules his heart and life. True regeneration implants a hatred of all evil; and where one sin is delighted in, the evidence is fatal to a sound hope. A man need not take a dozen poisons to destroy his life, one is quite sufficient.

There must be a harmony between the life and the profession. A Christian professes to renounce sin; and if he does not do so, his very name is an imposture. A drunken man came up to Rowland Hill, one day, and said, "I am one of your converts, Mr. Hill." "I daresay

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## WHICH CAMP ARE YOU IN?

by Joe Wilson, Editor

Which camp are you in as to the matter of the gospel being used in regeneration? There is the Missionary Baptist Camp which teaches that the Holy Spirit uses the gospel in regeneration. This is not "gospel regeneration"; it is "Spirit/gospel regeneration. Only dishonest people will accuse those who believe this of being "gospel regenerationists." There is the Hardshell Baptist Camp (I use the word "Baptist" very reluctantly, and only because they use it. I do not consider them to be true Baptists). This camp teaches that the gospel is not used in regeneration - that it has no part at all in regeneration. I repeat: Which camp are you in?

Eddie Garrett is a Hardshell. He does not hold Hardshell doctrine, and then claim to be Missionary Baptist. He is honest in this matter. He is an open, out and out Hardshell. He has challenged me to a debate. At the present time I do not plan to debate with him. I know, I know that he will castigate me before others as a coward for not debating him. He has already told me that he plans to nail my hide to the wall in his paper. I told him to write anything he wanted to, to give it his best shot. I really do not fear, or even care, what he might write.

There is a matter which bothers me much, very much more than anything Brother Eddie Garrett might write. I will get to this later. I want to present to you the propositions that Brother Garrett has challenged me to debate with him.

Proposition One: The Scriptures teach that in regeneration, or the new birth, the Lord uses the gospel as a means. Joe Wilson affirms. Eddie Garrett denies.

Proposition Two: The Scriptures teach that sinners are regenerated, or born of God, independently of, or without, the gospel as a means. Eddie Garrett affirms. Joe Wilson denies.

Well, I certainly know that the Bible teaches the affirmative of Proposition One, and the negative of Proposition Two. I surely

am not afraid to publicly discuss such. I just feel that Hardshell heretics are so confirmed in their heresy that it is not likely I could help them; and anyway, I wonder somewhat about the matter of such a debate. Still, I am not sure about this, and may yet enter into this debate, but not now.

I said that there was a matter which bothered me much more than what Eddie Garrett might say or write about me. What is it? Oh, it grieves me greatly to say this; but many brethren who wear the Missionary Baptist name agree with Brother Garrett on these propositions. I am bothered and grieved by this. It did not use to be thus. There was a time when our brethren stood pretty much together on this subject - I refer to our kind of Baptists. When Brother Pound wanted to debate me through the mail on this matter (I refused), he admitted that the vast majority of Missionary Baptists held my position.

I have talked with Missionary Baptist brethren about this matter. We have been in total agreement. We together grieved over the error of a (then) few brethren who had become Hardshell on the gospel. I have lived to see some of those with whom I thus talked become hardshell on the gospel themselves - oh, how sad - oh, how grievous.

I want to say a word to my brethren who have adopted the Hardshell position on this subject. I say this most earnestly, and in very deep concern and love. Brethren look at the propositions for debate presented to me by Brother Garrett. Which side are you on as to these propositions? Which camp are you in? Please give prayerful thought to this matter. Please see that you take the same position that Brother Garrett does on these propositions. Please see that you are in the Hardshell camp on this matter. Wake up, my dear brethren, wake up. Open your eyes. See where you are. Nearly all of you once believed as I do - as Missionary Baptists do on this matter. See where you now are. Oh, I earnestly pray that my dear brethren, who wear the same

name I do, will see where they are, will prayerfully consider this matter; and that some good will come from this.

I appeal to my brethren who are now in the Hardshell camp on the subject of the gospel in regeneration. I plead with them to hurriedly free themselves from the entanglement of Hardshell heresy and return to the camp of Biblical and Missionary Baptist truth. I plead with my brethren who are dabbling with this heresy; see where it leads, and flee from it as you would from a diamond-backed rattlesnake or a saber-toothed tiger. It is a most dangerous thing. Oh, to my sorrow, I have seen many start dabbling with this heresy, and then becoming enmeshed therein. I said to one man who was playing around with this heresy, "I predict that they are going to get you, and that you will not get loose." Brethren, leave it alone, stay away from it, it is most deceitful and most dangerous.

Sadly do I say the following: Dear Brethren who still wear our name, but at the same time hold the Hardshell position that the gospel is not used in regeneration, who are determined to continue to hold and teach this; Brethren, please leave our camp. Do what some have already done. Be out and out what you are. Don't wear the Missionary name while you hold and teach the Hardshell doctrine. Be open and honest in this. Let men know what you are on this matter. Please come back to us in total-ity; if you will not do this, please depart from our camp and quit troubling us with Hardshell heresy.

Well, I will not debate Brother Garrett just now; I may do it later, but I feel I have made a much needed point with his propositions for debate. Your position on these propositions reveal which camp you are in. Are you in the Missionary Baptist Camp which teaches that the Spirit uses the gospel in regeneration, or are you in the Hardshell Camp which teaches that the gospel has nothing to do with regeneration. WHICH CAMP ARE YOU IN?



## WHAT IS

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you are," replied that shrewd and sensible preacher; "but you are none of the Lord's, or you would not be drunk." To this practical test we must bring all our work.

In our converts we must also see true prayer, which is the vital breath of godliness. If there is no prayer, you may be quite sure the soul is dead. We are not to urge men to pray as though it were the great gospel duty, and the one prescribed way of salvation; for our chief message is, **"...Believe on the Lord Jssus Christ..."** It is easy to put prayer into its wrong place, and make it out to be a kind of work by which men are to live; but this you will, I trust, most carefully avoid. Faith is the great gospel grace; but still we cannot forget that true faith always prays, and when a man professes faith in the Lord Jesus, and yet does not cry to the Lord daily, we dare not believe in his faith or his conversion. The Holy Ghost's evidence by which he convinced Ananias of Paul's conversion was not, "Behold, he talks loudly of his joys and feelings," but, **"...behold, he prayeth,"** and that prayer was earnest, heart-broken confession and supplication.

Oh, to see this sure evidence in all who profess to be our converts!

There must also be a willingness to obey the Lord in all His commandments. It is a shameful thing for a man to profess discipleship and yet refuse to learn his Lord's will upon certain points, or even dare to decline obedience when that will is known. How can a man be a disciple of Christ when he openly lives in disobedience to Him? If the professed convert distinctly and deliberately declares that he knows his Lord's will but does not mean to attend to it, you are not to pamper his presumption, but it is your duty to assure him that he is not saved. Has not the Lord said, "he that taketh not up his cross, and cometh after Me, cannot be My disciple?" Mistakes as to what the Lord's will may be are to be tenderly corrected, but anything like wilful disobedience is fatal; to tolerate it would be treason to Him that sent us. Jesus must be received as King as well as Priest; and where there is any hesitancy about this, the foundation of godliness is not yet laid.

"Faith must obey her Maker's will

As well as trust His grace;

A pardoning God is jealous still

For His own holiness."

Thus, you see, my brethren, the signs which prove that a soul is won are by no means trifling, and the work to be done ere those signs can exist is not to be lightly spoken of. A soul-winner can do nothing without God. He must cast himself on the Invisible, or be a laughingstock to the devil, who regards with utter disdain all who think to subdue human nature with mere words and arguments. To all who hope to succeed in such a labour by their own strength, we would address the words of the Lord to Job, **"Canst thou**

draw out leviathan with a hook? or his tongue with a cord which thou lettest down?... Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?... Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?" Dependence upon God is our strength, and our joy: in that dependence let us go forth, and seek to win souls for Him.

Now, in the course of our ministry, we shall meet with many failures in this matter of soul-winning. There are many birds that I have thought I had caught; I have even managed to put salt on their tails, but they have gone flying off after all. I remember one man, whom I will call Tom Careless. He was the terror of the village in which he lived. There were many incendiary fires in the region, and most people attributed them to him. Sometimes, he would be drunk for two or three weeks at a spell, and then he raved and raged like a madman. That man came to hear me; I recollect the sensation that went through the little chapel when he came in. He sat there, and fell in love with me; I think that was the only conversion that he experienced, but he professed to be converted. He had, apparently, been the subject of genuine repentance, and he became outwardly quite a changed character, gave up his drinking and swearing, and was in many respects an exemplary individual. I remember seeing him tugging a barge, with perhaps a hundred people on board, whom he was **drawing up to a place where I was going to preach**; and he was glorying in the work, and singing as gladly and happily as any one of them. If anybody spoke a word against the Lord or His servant, he did not hesitate a moment, but knocked him over. Before I left the district, I was afraid that there was no real work of grace in him; he was a wild sort of a man. I have heart of him taking a bird, plucking it, and eating it raw in the field. This is not the act of a Christian man, it is not one of the things that are comely, and of good repute. After I left the neighbourhood, I asked after him, and I could hear nothing good of him; the spirit that kept him outwardly right was gone, and he became worse than he was before, if that was possible; certainly, he was no better, he was unreachable by any agency. That work of mine did not stand the fire; it would not bear even ordinary temptation, you see, after the person who had influence over the man was gone away. When you move from the village or town where you have been preaching, it is very likely that some, who did run well, will go back. They have an affection for you, and your words have a kind of mesmeric influence over them; and when you are gone, the dog will run to his vomit, and the sow that was washed to her wallowing in the mire. Do not be in a hurry to count these supposed converts; do not take them into the church too soon; do not be too proud of their enthusiasm if it is not accompanied with some degree of softening and tenderness to show that the Holy Spirit has really been at work within them.

I remember another case of quite a different sort. I will call

this person Miss Mary Shallow, for she was a young lady who was never blessed with many brains; but living in the same house with several Christian young ladies she also professed to be converted. When I conversed with her, there was apparently everything that one could wish for.

I thought of proposing her to the church; but it was judged best to give her a little trial first. After a while, she left the associations of the place where she had lived, and went where she had

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## A DECLARATION

*July Fourth In The Year Of  
Our Lord Nineteen Hundred  
Eighty-Eight*

When in the course of a nation's history it becomes necessary for the God-fearing citizens of that nation to take actions which in times of peace would be considered drastic or extreme, a decent respect to the opinions of their country-men requires that they should declare the causes that compel them to act.

We hold these truths to be self-evident: that God created mankind, and that all men and women, in-utero or out, are endowed by their Creator with certain inalienable rights, the first and foremost being the right to life. Governments are established among men to protect and defend the lives and God-given rights of its citizens. Governments and rulers that stray from their **Divinely appointed purpose**, and tolerate or participate in the oppression and slaughter of its innocent people, are held as barbaric and tyrannical, and history happily records the day of their downfall and just recompense. But before justice is restored to any such nation, before tyrants meet their end courageous efforts from within or without must be made to break the bonds of tyranny. In such hours of crisis, it is the right and the duty of a nation's citizens to act in a manner which seems to them will best secure justice and safety for the oppressed, and for future generations.

We are in such an hour of crisis; an hour that is far darker and more grievous than the darkest hour endured by the original thirteen colonies under King George III; an hour with more cruelty; murder, injustice, and exploitation than the founders would have dreamed possible. This is why our people must act. Let the facts, therefore, be candidly submitted to the world.

1967 marked the beginning of certain states legalizing child killing for reasons of convenience.

In 1973, a bloodbath was unleashed in all fifty states by the barbaric Roe vs. Wade decision. Seven despots, whose tender mercies are cruel, forsook their Constitutional responsibilities, and against all decency, common sense, scientific evidence, and natural and Divine Law, stripped our in-utero countrymen of their rights. They declared these children non-persons who could be slaughtered through the sixth month of gestation, for any reason, and until birth for the so-called "health" of the mothers. In the wake of this barbarism, doctors turned executioners have de-

veloped insidious means of destroying the defenseless. Let them be plainly told.

Children are suctioned out of the womb, limb from limb, until their twisted, dead bodies lie in a pile of human carnage.

Children are chemically burned to death by a salt solution injected into the uterus. This agonizing death takes from three to twenty-four hours, and has often resulted in live births.

Children are viewed on an ultrasound screen and hunted by the assassin's hypodermic needle containing drugs to cause heart failure. The needle is brutally, without anesthetic, plunged into the child's chest cavity and into the heart, causing heart failure and death to occur shortly thereafter.

Children are cut up and scraped out by curette.

Children too large for curette or suction are wrenched, twisted, broken, and torn piecemeal from the uterus by the murderers' forceps.

Children are expelled prematurely from the womb after the mother's labor is chemically induced. The violent contractions produced have literally decapitated children during labor.

Children too large to be aborted vaginally are aborted by C-section. This method, along with other techniques already mentioned, often results in a live birth. The child is then either injected with a deadly narcotic, smothered, strangled by the assassin, or simply left unattended in a bucket or wash basin to gasp for breath and slowly die. On a few such occasions, an attending nurse, moved with pity, has actually saved the child in spite of orders to let the baby die.

In all, nearly five thousand children per day are butchered in ways that defy America to call herself a civilized nation.

The Supreme Court, in keeping with its cruel tyranny, ruled that pregnant mothers do not have the right to be told the possible physical and psychological side effects of abortion. Vulnerable women in crisis pregnancies are deceived, lied to, and exploited for the monetary gain of others. Women suffer laceration of the cervix, laceration of the uterus, perforation of the uterus, which is often accompanied by bowel perforation; infection, blood poisoning, and prolonged bleeding.

As a direct result of these injuries, tens of thousands of women miscarry in future pregnancies, thousands become sterile due to infection or scarring, and thousands more have had emergency hysterectomies, also leaving them barren for life. Hundreds of women have actually died under the "safe, legal" abortionist's knife.

Beyond that, millions suffer psychological and emotional trauma, deep depression, and nightmares; others turn to alcohol or drugs, and some, desperately wrestling with the guilt of a dead child, become suicidal. Women have become the exploited second victim in this travesty.

Many courageous citizens have suffered harassment and arrest for attempting to prevent the murder of innocent children and exploitation of women; they have been prosecuted in mock trials; evidence for their defense has been suppressed; and many have been imprisoned for their defense of life.

The good citizens of this country have long sought redress

to secure justice for children and mothers in conventional ways but have been rebuffed. All attempts at national legislation to stop the killing have failed. Pieces of state legislation seeking protection for children and mothers have been brought before the Supreme Court, whose incredible decisions have resulted in greater injury to children and mothers. The right of a father to protect his child has been abridged; the rights of parents to know if their minor daughter is obtaining an abortion have been denied; the right of the several states to demand that a truthful account of the child's development to be given to the mother has been revoked; the right of the states to protect a viable child from murder during the seventh through ninth month of pregnancy has been overturned. Several states use taxpayers' money to pay for the murder of the innocent. The horrific truth is thus: The United States of America has endorsed the wholesale slaughter of more innocent people than virtually any nation in the history of the world. Over twenty-five million children are dead. A government that supports such heinous crimes, treating its weakest subjects with such cruelty, must be regarded as barbaric, tyrannical, and may soon be viewed by many as totally illegitimate.

At the very least in the meantime, the good citizens of this nation have no obligation whatsoever to obey or regard as legitimate any law permits, supports, or protects the exploitation of women and the slaughter of innocent children. The people must move to protect the innocent and the exploited, since the government has abandoned its responsibility to do so.

Our once great nation, though always with faults, was born because of and founded on the concept of Higher Law; the belief that God, not man, was the Judge of the world, and that governments were accountable to Him, and that when they usurped His authority, they were no longer legitimate but tyrannical; the belief that it was the right and the duty of a people to challenge, alter, or abolish such tyrannical governments or despots that trod upon a people's God-given rights; and the belief that God would support and protect those who moved to challenge the authority of a government functioning against His will. With those beliefs, we heartily concur.

Therefore, we have committed ourselves to challenging and fundamentally altering the present status of American law, as it relates to in-utero children and pregnant mothers.

We hereby declare Roe vs. Wade and all subsequent court decisions and legislation which permit, support, or protect wanton child killing to be unjust, illegitimate, non-binding and unlawful.

We appeal to the Supreme Judge of the world, the God of these innocent children, the God who gave our country birth, to protect us, to vindicate our actions, and to restore justice to this wounded nation before it perishes. And with a firm reliance on Divine Providence, to the end of vanquishing this atrocity from our land, we pledge our Lives, our Fortunes, and our Sacred Honor.

(If you would like to obtain a copy of this declaration printed on parchment paper, contact Operation Rescue.)



## WHAT IS

(Continued from Page 10)

nothing much to help her; and I never heard anything more of her except that her time was spent in dressing herself as smartly as she could, and in frequenting gay society. She is a type of those who have not much mental furniture; and if the grace of God does not take possession of the empty space, they very soon go back into the world.

I have known several like a young man whom I will call Charlie Clever, uncommonly clever young fellows at anything and everything, very clever at counterfeiting religion when they took up with it. They prayed very fluently; they tried to preach, and did it very well; whatever they did, they did it off-hand, it was as easy to them as kissing their hand. Do not be in a hurry to take such people into the church; they have known no humiliation on account of sin, no brokenness of heart, no sense of divine grace. They cry, "All serene!" and away they go; but you will find that they will never repay you for your labour and trouble. They will be able to use the language of God's people as well as the best of His saints, they will even talk of their doubts and fears, and they will get up a deep experience in five minutes. They are a little too clever, and they are calculated to do much mischief when they get into the church; so keep them out if you possibly can.

I remember one who was very saintly in his talk, I will call him John Fairspeech. Oh! how cunningly he could act the hypocrite, getting among our young men, and leading them into all manner of sin and iniquity, and yet he would call and see me, and have half-an-hour's spiritual conversation! An abominable wretch, who was living in open sin at the very time that he was seeking to come to the Lord's table, and joining our societies, and anxious to be a leading man in every good work. Keep your weather eye open, brethren! They will come to you with money in their hands like Peter's fish with the silver in its mouth; and they will be so helpful in the work. They speak so softly and they are such perfect gentlemen! Yes, I believe Judas was a man exactly of that kind, very clever at deceiving those around him. We must mind that we do not get any of these into the church if we can anyhow keep them out. You may say to yourself, at the close of the service, "Here is a splendid haul of fish!" Wait a bit. Remember our Saviour's words, "...the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Do not number your fishes before they are broiled; nor count your converts before you have tested and tried them. This process may make your work somewhat slow; but then, brethren, it will be sure. Do that those who come after you may not have to say that it was far more trouble to them to clear the church of those who ought never to have been admitted than it was to you to admit them. If God enables you to build three thousand bricks into His spiritual

temple in one day, you may do it; but Peter has been the only bricklayer who has accomplished that feat up to the present. Do not go and paint the wooden wall as if it were solid stone; but let all your building be real, substantial, and true, for only this kind of work is worth the doing. Let all your building for God be like that of the Apostle Paul, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

## FACING

(Continued from Page 1)

for the good of all concerned. Not only that, but it will be for the good of society for all to obey God's law. Society could not subsist if none obeyed God's law.

When the children of Israel came into the land of Canaan they were told that if they kept the commandments of the Lord, they would receive blessings, but that if they disobeyed they would receive cursings. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28:1). When the children of Israel obeyed the Lord bountiful blessings would overtake them. There would be the increase of the fruit of the body, the fruit of the field, the fruit of the cattle, the increase of the flocks of the sheep and there would be the increase of the store houses. The enemy would be driven away from the face of Israel.

But if the children of Israel would not obey, then cursings instead of blessings would overtake them. There would be no increase of the people; there would be no increase of the cattle nor of the sheep. The storehouse would diminish. They would carry much into the field but they would gather little in. To obey the voice of God would bring blessings, but to disobey would bring disaster.

To disobey, not only would the cattle, sheep and storehouse decrease and they not have children to enjoy but the Lord would send diseases among them and would withhold the rain. Then still further, God would send the enemy upon them with the sword, until they would be driven out to other lands and would be dispersed among the nations of the world until they would have no certain

dwelling place.

God's people, who disobey in this time in which we are living, will suffer no less for their sins. If a child of God knows to do good and doeth it not, to him it is a sin. It is the sin of disobedience, and God will chastise His own.

God loves His people as He did in the days that are gone by. He loves His children today as He did the children of Israel. How can one sin and think that he or she can get away with it? How can one disobey God in serving Him, in attendance, in helping to keep house for God, in giving of himself first of all and then giving of that with which the Lord has blessed him? How can one think that he can escape the chastening rod of God when he hasn't given of his increase unto the Lord? Why, my brother, my sister, have you failed to give as you have been blessed? God has so bountifully blessed you with the good things of this life, with houses and lands, food and clothing, fine automobiles, good jobs, and good health. How can God's people expect to escape the chastening hand of God when there is so much disobedience?

The things that I have mentioned thus far are temporal blessings or temporal chastisement for disobedience, which indeed is a serious matter. The point that I want to make at this time is, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Pet. 4:18)? They will appear before God in the last great judgment.

Let us look at a portion of the text. "...God will not at all acquit the wicked..." There must be a sacrifice to take the place of the sinner if there is acquittal. If no acquittal then the judgment.

The judgment of God will be personal. Each individual will account to God for himself or herself and not another. I speak here of the last judgment. Sinners need to think of these things for which they will account in the day of judgment.

Sinners will be judged, not by what they think is right, but by the Judge of all the earth. The books will be opened. These books will reveal the true record of a person's life, nothing will be hid. He who keeps the record of heaven will have an exact accounting of every evil deed of every sinner. What the sinner thought to be right will not be taken into consideration, but the facts of one's life that was lived while on earth.

Then another thing that must be taken into consideration by the sinner is that the judgment of sinners will not be according to the sinners interpretation, but will be based on God's Word. There are those who say, "Well, it is just a matter of how you interpret the Bible." How stupid will it be at the judgment if someone should say, "I did not see it that way." The Bible speaks plainly. Christ said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me: (John 14:6). There is no other way but this.

Then there are those who come up with the idea that so long as one is sincere that is all that matters. Sincerity will not be the basis of the last judgment. Many base their hope of everlasting life on sincerity alone. For one to base his or her salvation on what

seems right is not enough. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25).

Then the next thing I would have you notice is, that it is Christ now or chaos at the judgment bar of God. All hinges upon our relationship with Christ. If we have had a personal meeting with Christ in this life, we will not face God in the final judgment to be cast into the lake of fire. As we think upon this final judgment when unsaved sinners will face the facts, let us think of each sinner and their accounting to God. Every unsaved sinner will receive punishment according to his work. This work has reference to evil deeds. "...and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). There will be no excuse-making. There will be no circumstantial evidence. There will be no guess work. There will be no false witnesses. Each person will be judged according as he or she has sinned. No one will be judged by the deeds of another. No one will be able to blame his sins on another. Each unsaved person will see his own sins in the books and will have to confess to them. Each unsaved person will see the record of his whole life as lived while on earth. He will see the facts and face them. The books will not be shuffled. The evidence will not be changed or anything left out. Every deed that every

unsaved sinner committed all his lifetime will be on the books. The dead, when raised, will know how they have sinned against God and His Son. Each will see every ungodly deed. These sinful acts will stand out before their eyes, and they will know that it is the facts and that these sins will be on them for eternity, and they will have to face them. Every lost person will know that he or she is worthy of eternal death, eternal ruin and eternal separation from the eternal and Holy God.

Let us notice something else about sinners facing the facts. God will then be the God of wrath to the lost. He is now the God of mercy through Jesus Christ.

How awful it will be to sinners when they come to face the facts of their evil works in the presence of a thrice holy God. They will not want to face God in His justice and the condemnation that will then be put on them. But they will have to face it anyway. When God put punishment upon Cain for murdering his brother Abel, Cain said, "...My punishment is greater than I can bear" (Genesis 4:13). But he had to bear it anyway. So it will be with the lost.

When Jesus comes in His wrath to take vengeance on the ungodly for their wickedness, they will flee from Him and would do anything to hide from Him. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

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## SEPARATION OF CHURCH AND STATE: WRONGLY INTERPRETED, PERVERTED, AND MIS-APPLIED

I do not know anything that has done more harm to decency, morality and spirituality in America the last few years than the perversion and mis-use of Separation of Church and State. People who belong to the vile, wicked, unAmerican, and certainly unbiblical ACLU, Planned Parenthood, and Humanist organizations use their perversion of Separation of Church and State to justify their belonging to these ungodly organizations. Because I am opposed to the wicked mis-use and perversion of Separation of Church and State, I have been accused of being opposed to the Separation itself. I most assuredly am not opposed to such Separation as our forefathers meant it and practiced it. I am most assuredly opposed to the wicked perversion of this Separation that is practiced today. I will be writing more on this in the future. At present, and for several issues, I will be running Quotes from The Blue Back Speller. At one time (at a time when our forefathers believed in and practiced the Separation of Church and State that I believe in) this book was an official text book in American schools. Today, the vile organizations mentioned above would cry out against the use of such a book in our schools. They would pretend (and the Supreme Court would likely back them) that this book violated Separation of Church and State. Remember that our forefathers who framed and practiced the proper Separation approved of such a text book in our schools. I

know of no one thing that will show the present wickedness of our country and schools, and how far we have departed from what we once were, than to compare this once official school text book with the situation in our country and especially in our schools today. (The editor)

Quoted from The Blue Back Spelling Book:

"Theocracy is government by God Himself. The government of the Jews was a theocracy."

"Idolatry is the worship of idols. Pagans worship gods of wood and stone. These are their idols. But among Christians many persons worship other sorts of idols. Some worship a gay and splendid dress, consisting of silks and muslins, gauze and ribbons; some worship pearls and diamonds; but all excessive fondness for temporal things is idolatry."

"Do nothing that is injurious to religion, to morals, or to the interest of others."

"The immortality of the soul has rarely been disputed."

"The heathen are those people who worship idols, or who know not the true God."

"Those who enjoy the light of the gospel, and neglect to observe its precepts, are more criminal than the heathen."

"It is every man's duty to bequeath to his children a rich inheritance of pious precepts."



## A MESSAGE OF GRACE

by Paul Jackson  
GOD'S ABILITY

"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" (Hebrews 7:25).

God is omnipotent. God is omniscient. God is omnipresent. Can there be any other greater, mightier and more Sovereign than Jehovah God? I think not! God has no limits. God's ability is only limited to His power. His power is all there is to be reckoned. He has all one will ever need to live and die. All would do well to seek His leadership in all things.

God's ability to save His people is great. He chose them in His Son, Jesus, before the foundation of the world. He called them in His own time to acknowledgement of salvation. He justified them and glorified them for His own purpose. Apostle Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:29-30). God's ability is great when He can purpose all things and also bring them to pass.

God's ability to love is beyond comprehension. He was pleased to bruise His only begotten Son for the sin-laden child of His divine purpose. He put His only Son to open shame and grief. He saw the "travail of His soul and was satisfied". He was taken from the land of the living. He made His grave among the heathen. What great ability to love. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: ..." (I John 3:1).

God's ability to carry out His promises will awe-inspire all those who look to those promises in faith. Peter declares, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). God will see that every great and previous promise is fulfilled. God will not owe any man anything. He will see that His debts are paid.

God is able to save you this minute. You need to see your sin, that it is against a righteous and holy God. You need to plead with Him for forgiveness and mercy. Believe me, He is able to save all those who will call upon His holy name for salvation.

## FACING

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mighty men, and every bondman, and every free man, hid themselves in the

dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne; and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand" (Rev. 6:15-17).

But every person who is unsaved will be brought to the judgment even though they had rather a mountain fall on them than to face God in His justice.

What a terrible thing it will be for th lost to learn the truth of their lost condition and their sinful state before God.

Who will face God on that great judgment day? Of course, those that are lost, those who never repent, those who are condemned already. John 3:18 "...but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

There will be some lost people at this judgment who were "almost persuaded", but to be almost is not enough. When Paul stood before Agrippa, he said unto Paul, "...Almost thou persuadest me to be a Christian" (Acts 26:28). To be a friend to a Christian is not enough. To be married to a Christian will not take one to heaven. To be a member of a church and not saved and being near Christians will not help one in the judgment of the unsaved.

There are those who deny the virgin birth of the Lord Jesus Christ, they will learn the truth of this at the judgment. There are those who deny the eternal Sonship of Jesus Christ, they do not believe that Jesus is truly God, but at the judgment of God they will stand in paralyzing amazement and terror when they find themselves suddenly in the presence of God in the person of the Lord Jesus Christ.

Then there are those who even hear the preaching about Christ, hear the gospel, but not with the heart. They hear with ears only. God never opens their heart for hearing. They reason of righteousness, and of temperance, and judgment to come and even tremble and look for a more convenient season. But a more convenient season never came and suddenly they find themselves before God to be judged for their sins, but it will be too late then.

May God bless you that read this. If you have lost loved ones or friends, tell them of Jesus who is mighty to save, and the truth of salvation on this side of death so that they will not have to face the facts at the judgment of the last day.

Peter was grieved when the Lord asked him the third time, "Lovest thou me?" It has been suggested that the Lord asked this question three times because Peter denied Him three times. I'm sure that the memory of that incident added to Peter's grief that the Lord should keep repeating this same question. Peter appealed to the Lord's complete knowledge of all things, of all hearts and thoughts, and replied, "Lord, thou knowest all things, thou knowest that I love thee." This is the vital issue for all professed Christians, "Do you love Christ?" It is not do you

love the sovereignty of God, the doctrines, the Bible, the church, or even the people of God (though you certainly will love all these if you love Christ). But do you love him? This is where life and hope and grace are born--love for Christ (1 Cor. 16:22).

There is an old Arabian proverb which states that there are four sorts of men:

He who knows not and knows not he knows not; He is a fool - shun him.

He who knows not and knows he knows not: he is teachable - teach him.

He who knows and knows not he knows: he is asleep - wake him.

He who knows and knows he knows: he is wise - follow him.

## CHURCH AUTHORITY, A DOCTRINE TO BE PREACHED BUT PRACTICED ONLY AT ONE'S CONVENIENCE

by Joe Wilson

Many preachers preach church authority, but few of them consistently practice it. It turns out that they believe in the authority of their church, but they do not believe in the authority of your church - they really do not believe in the Biblical doctrine of church authority.

It seems that many preachers feel this way about the matter: if their church excludes a member and another church receives or uses publicly that excluded member, they will break fellowship with the offending church. But if some other church excludes a member and another church receives or publicly uses that excluded member, these men will ignore that and treat the offending church as if nothing wrong had happened. Ah, consistency, thou are indeed a blessed and rare jewel. It would seem to me that if I want you to respect the authority of my church, I should respect the authority of your church.

It seems to me that a large portion of the problems I have had over the last ten years has come about because of churches that will not respect church authority. Yet, every church that has done this has pretended to believe in church authority. I do make bold to say that no man can charge Calvary Baptist Church with failure to respect church authority since my coming here as pastor. No man can charge me with ever failing to respect church authority. Do it if you can.

We excluded a man on very proper grounds and in a very proper way. He applied for membership in another church, a sister church. I received the following letter from the pastor of that church. "I do not know what my church might do as I write this. My feeling is that we should take Brother... by statement or baptism... As pastor I stand ready to receive him either way that he may desire. I shall leave the matter up to him."

Now, this pastor preaches church authority. He would want other churches to respect the authority of his church. But, read the above quote again. This pastor seeks to justify his blatant disregard for the authority of our church in different ways.

He says that our church was

There will be revival services May 25-31 at the New Testament Baptist Church of Bristol, Tenn. Services will be at 7:00 nightly. Elder. Troy Sheppard will be the visiting speaker. Elder Dan Phillips is the pastor. For further information call Dan Phillips at (615) 323-3281 or (615) 323-2541. I am sure you will receive a blessing by attending any of these services. Pray for this meeting.

## "Most of the Time"

A man who considered himself a Christian remarked that he attended services "most of the time." This seemed to assure him that God was happy with him. Think of the implications of the following:

1. What if a husband was faithful to his wife "most of the time"?
2. What if a man showed up for work "most of the time"?
3. What if a car started "most of the time"?
4. What if your heart beat just "most of the time"?
5. What if your children obeyed you "most of the time"?

One can no more please God by being faithful "most of the time: than he can please his wife by being faithful "most of the time."

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church will take the excluded member in. I know a man who was excluded for leaving his wife and living with another woman. He apologized to the church and was restored. Shortly after, he did the same thing again and was excluded again. He lived with this other woman, even having his name on her mail box. That man, without getting right with the church that excluded him, joined another church and did much preaching for that church. You just cannot exclude a man that some church will not take him in (at least a professing church).

Again, what to do, what to do? Shall we just quit practicing discipline? No! We have the responsibility to practice church discipline no matter what other churches do as to receiving our disciplined members. We must obey God in this matter. And when our discipline is proper, God recognizes it and puts His seal of approval thereupon. Men may not recognize and respect it, but God does. I wrote the excluded member used as an illustration for this article that, no matter what church took him in, he would never be a church member in God's sight until he got right with our church. So, we are to go ahead and obey God in practicing church discipline. Though some church take in our excluded member, that member is still excluded in God's sight - such will never be in the Bride of Christ; and the church that refuses to respect the authority of a sister church will eventually answer to God for such, along with the pastor that leads the church to do this.

Let us always be careful as to church discipline. Let us be sure that the grounds of exclusion are true and adequate for such action. Let us proceed in such action according to God's Word. Let us act in love. Let us desire that the member repent rather than be excluded. Let us desire that, if the member is excluded, he will repent and be restored to fellowship. Let us always practice discipline in love to the member, for the glory of God, and for good of the church. Let us always be more ready to restore one than we were to exclude him. Let other churches do as they will, but let us be true to God's Word in this important matter.