

A man of prayer is a man of power

## HOW TO INDUCE OUR PEOPLE TO WIN SOULS PART I

by Charles H. Spurgeon

I have spoken to you at different times, brethren, about the great work of our lives, which is that of winning souls. I have tried to show you various ways in which we win souls, the qualifications both towards God and towards man of those who are likely to be used in winning souls, the kind of sermons that



C.H. Spurgeon

are most likely to win souls, and also the obstacles in the way of soul-winners. Now I should like, this afternoon, to talk to you upon another part of the subject;

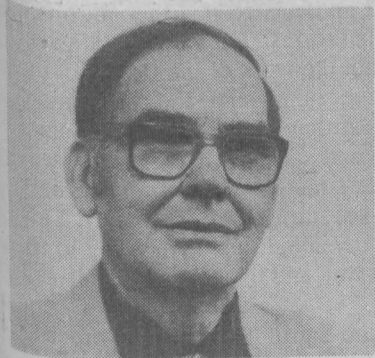
(Continued on Page 9, Col. 3)

## STUDIES IN JOSHUA

by Clyde Everman

"So Joshua took the whole land," according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war" (Josh. 11:23).

This verse summarizes the en-



tire book of Joshua. It looks back over the first 11 chapters of the battles fought and forward to the division of the land to the tribes. What is meant by, "Joshua took the whole land" while it is said in 13:1, "there re-

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PRAY FOR CALVARY BAPTIST CHURCH

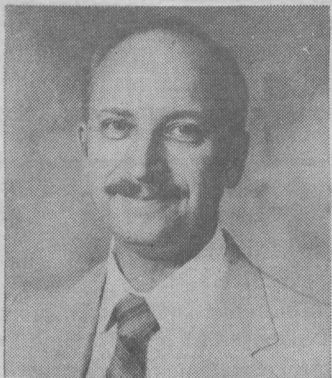
PRAY FOR T.B.E.

PRAY FOR JOE WILSON

## THE SONG OF SOLOMON 2:1-3

by John Pruitt

The Song of Solomon is a love story (song), written in poetic form, about a bridegroom (Solomon) and his bride, (a Shulamite girl). It is arranged



John Pruitt

like a play or drama with three main characters: Solomon, his bride, and the daughters of Jerusalem as the chorus. The book, or the Song of Songs, is a typical picture of the loving relationship between Christ and His church. In Isaiah 54:56, Israel is called the wife of Jehovah. In II Corinthians 11:2, Ephesians 5:22-33, and Revelation 19, the church as an institution is called the Bride of Christ. While II Corinthians 11:2 describes the legal aspect of the marriage, and Revelation 19 has to do with the wedding supper; Ephesians 5 has

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## ALL THAT'S COMING

by Paul Jackson

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

When one thinks upon the phrase "receiving all that's coming", many thoughts race across the mind. The one area all think upon is wages. When one labors for a time, he expects to receive all that's coming. When something is ordered and paid for in advance, it is natural to expect all that's coming. I believe all can understand the thought incorporated into this statement.

There is an area of life which most do not receive all that's

coming. That area is religion. An honest investigation of one's personal spiritual life will reveal that most come far short of that which God has sent to the world. There are areas of religion in which men are not receiving all that's coming.

1. THE TRUTHS OF GOD'S WORD. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16-17).

God inspired (GK: breathed) His glorious Word and preserved

it throughout many centuries of rebellion and hatred. Though one would be hard-pressed to find a person who would admit he hates the Word of God, hatred is shown when men are confronted with the truths of that Word. God has given to the world a Book full of glorious truth. When opened, studied and believed, they come forth with bountiful blessings, but men refuse to receive all that is coming.

Paul told Timothy the Scripture was good for doctrine. Where is doctrine in the realm of modern religion? Doctrine is a forgotten thing. Doctrine breeds responsibility and men hate re-

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE TIME PAST AND THE REST OF TIME

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked

in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead" (I Pet. 4:1-5).

Peter was a mighty man of God, yet he committed a great sin. Our Lord is a loving, com-

passionate, merciful, forgiving Lord. He forgave Peter for his great sin. The Lord told Peter that after he was converted (not initially saved, but restored to fellowship after his sin of denying his Lord) he was to strengthen the brethren. After Peter was restored to fellowship, the Lord told him to feed His sheep. In the two epistles of Peter, Peter is doing what the Lord had told him to do; he is

(Continued on Page 2, Col. 1)

absolute and there is only what God "did" do, and what He could have done is academic. The point is that God did not use evolution, and the fact that we might wish to imagine that He did doesn't matter one particle. We must play word games with Scripture to find any basis whatsoever for evolution.

Unless we live in a cave, we've heard someone say they don't really think an unborn "fetus" is a human (yet). The truth is they

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SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

# 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.

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## THE BIBLE AND WATER BAPTISM

by John R. Gilpin, Sr.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

I know of but few things that are more impressive than the ordinance of baptism. From the day on which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan" (Matt. 3:5).

As a child I attended a service at which this ordinance was administered. For weeks my older brother and I played at "baptism", going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking it was.

However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?



John R. Gilpin, Sr.

## I THE PROPER SUBJECT

Only a believer can be such. Only such as have repented of (Continued on Page 3, Col. 3)

## THE TEMPTATIONS OF JESUS

Read: Mark 1:12,13

Matthew 4:1-11

Luke 4:1-13

by Fred C. Beard

In these three passages we find the temptations of Christ Jesus. I should say, some of the temptations of Christ!



Fred Beard

Hebrews 4:15 tells us that, "we have not an high (Continued on Page 8, Col. 5)

## WORD GAMES PEOPLE PLAY

by Gene Darwin Abbott

Perhaps the readers have heard the term "Doublespeak." I believe it was introduced in Orwell's book "1984"; the book about "Big Brother." Today liberals and conservatives both accuse the other of this. Let me add myself to the list of conservatives who are accusing the liberals of this. I read a letter to the editor of a St. Louis paper this week. He (or she, I don't recall which) asked why God could not have used evolution to accomplish His purposes. There's (of course) no valid question here, for God is



Gene Abbott

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## TIME

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strengthening and feeding God's people.

There is much about the proper Christian life in I Peter. We preachers need to preach hard, strong, and often about the proper Christian life. I include myself when I say that there is not enough preaching on practical things in our pulpits. We need to preach in detail on the Christian life. Our people need instruction on these things. I think we might be surprised if we would read the epistles and note how much therein is given to details concerning the Christian life.

### BEFORE AND AFTER

There is a "before" and "after" in the Christian life. We need to realize this and study the implications thereof. There is the life we lived before we were saved, and there is the life we ought to live after we have been saved.

The salvation experience is the dividing line between this "before" and "after" in the believer's life. The salvation experience is the only thing that can properly and permanently change the life. One may go through an experience of reformation, and this may make some changes in his life. But mere reformation can not make all the changes that need to be made, and changes thus made are usually temporary. Only the experience of true salvation can make the proper and necessary change in one's life.

If your life has not been changed, you are not saved.

Where there is not a real and distinct "before" and "after";

where there is not a distinct and permanent change in one's life, there has not yet been the salvation experience. True salvation is a life changing experience. Read that about a hundred times. I plan to have a sermon on that subject at our next conference. The anti-lordship salvation crowd teach that one can believe in Jesus and thereby be eternally saved, yet that one can continue living just as before or even worse; still he is eternally saved. What an awful soul deceiving and God dishonoring doctrine is this. If your life



Joe Wilson

has not been changed, your soul has not yet been saved.

**We Used To Be Just Like Other Unsavd People**

In the time past of our lives we were just like other unsavd people. I do not mean that there is no difference among unsavd people, for there surely is. But in the matter of being lost, and in the matter of living for self and the devil and not for God, there is a sameness, as to all men by nature.

**"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ep.2:2-3).**

**"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (queers) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11).**

These Scriptures certainly establish my point that before we were saved we were like the unsavd are now. The Bible gives us many examples of such. Manasseh, king of Judah, was one of the worst kings Judah ever had before he was saved. The catalogue of his sins is large and terrible. After he was saved by God's grace, he was a different man. However, he was still unable to undo all the evil he had done in his life of sin. The woman at the well had, had five husbands and was living with one who was not her husband - what a life of sin! I am sure that she did not live like that after she was

saved. The woman who was a sinner in Luke 7:38 had lived a life of vile and continued sin. Her sinful life had given her a reputation for evil. After salvation she no longer lived like that. The woman taken in adultery in John 8 was told to go and sin no more. Before she was saved, she was a wicked and sinful woman. The thief on the cross had lived a life of sin and crime. Paul was a self righteous bigot and a murderous persecutor before he was saved.

We have observed many times that one lived a life of sin before salvation, and that the life was greatly different after salvation. We know from experience that we lived a life of sin before we were saved. In fact, conviction of sin is a necessary part of a true salvation experience.

My text tells us many things about the way unsavd people live before salvation; read it again. It is said that the saved readers of the epistle, before they were saved, wrought the will of the Gentiles. This means that they lived just like other unsavd people lived. They ordered their lives to please the unsavd with whom they companied, and not to please God. They previously, **"walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."** Who among us can or will deny that at least some of these things characterized our lives in our unsavd condition? What a terrible list of sins! What a horrible way to live! Oh, before God saved us our lives were a disgrace to self and a dishonor to God!

Unsavd people Think It Strange That Saved People Do Not Live Like They Used To.

**"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet.4:4).** The world takes note of the way those who profess to be saved live. Please note this. We live a certain life style before the world. We are not hermits. We do not live in a cave, unobserved by others. We live in a neighborhood. We work at a job. We are before the eyes of others. They know that we profess to be saved. They observe the way we live. They measure our profession of salvation, not by what we say, but by the way we live.

They think it strange that we do not live like they do; that we do not live like we used to. They notice the difference in the way we live (if there is no difference, they notice that also) (If there is no difference, we are not truly saved).

They think our new way of life, our not living like they do, strange. They think this because they do not understand what has taken place in our lives. This new way of life of the believer is strange to the unsavd. It therefore gives us a good opportunity to witness to them of the saving grace of God. If you do not have a new and different way of life before men, it will not do much good, it might even do harm, to witness to them of salvation. They likely will have no respect for a profession of salvation, for a witness about salvation; when they do not see in your life the evidence of salvation. If you live just like you used to, if you live just like the unsavd do; why should the unsavd be impressed by your witnessing about salvation? How will they be impressed by your telling them something they need, when they see no evi-

dence of such in your life?

**The Unsavd Will Try To Get The Saved To Return To A Life Of Sin.**

The unsavd will try to get the child of God to return to the way of a life of sin. Those with whom you have joined in sin in the past will want you to continue that way of life. You see, your changed way of life is a condemnation to them. The light of your new way of life reproves their deeds of darkness. If they can get you to come back to the old way of sin, they will feel free from the condemnation that your changed life has been to them. Oh, how many times has this happened? A person is saved. He lives a different life. This life puzzles and condemns those with whom he had lived in sin. They

talk him into returning to his sin. He gives in briefly (he cannot totally and continually live as he once did). His testimony is ruined. It will be hard for him to again build up their confidence in and respect for him. My Brother, my Sister, only a changed life will influence the unsavd about us. It is a sad day for a true child of God when he briefly succumbs to the enticement of old friends to return to the old sins.

**The Unsavd Will Speak Evil Of The Saved.**

The unsavd will speak evil of the saved (I Pet.4:4). They will speak evil of that which they cannot understand, which they know nothing about, which condemns them. They will ridicule

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## FROM THE EDITOR

**"But the fruit of the Spirit is love...."** (Gal.5:22). I recently received a letter. I meant to keep and treasure it. I meant to run part of it in the paper. But after answering it, I did what I nearly always do; I disposed of it. Oh, I hate I did that; I am so forgetful at times. I quote two statements from that letter to me. "You have the sweetest spirit." "It was your sweet spirit that first drew me to you."

I told this to our conference. Someone told me that a couple sitting in front of them snickered at this. I don't know why they snickered. I was not surprised at this letter. I do have a sweet spirit. Many of my friends will testify to this fact. Very often do I manifest this sweet spirit: in my preaching, in some of my writing, in witnessing to the unsavd, and in visiting my members.

Now, I do gladly and readily confess that this sweet spirit comes from the Lord. I think we will all agree that love is a sweet spirit. So, we might say that a sweet spirit is the fruit of the Spirit in one's life. I know that any sweetness of spirit in my life is a work of the Holy Spirit. I do not take any credit for such. I am a saved person. I do have the indwelling Holy Spirit in my body. The fruit of the Spirit is love (a sweet spirit). So, I do, yea, I must have at least a measure of a sweet spirit; at least in part and at times.

My problem is that I do not manifest that sweet spirit all of the time. In fact, I often manifest a very mean and ugly spirit. This is because I still have the fleshly nature. The flesh is mean and ugly in spirit. When I allow the flesh to control my attitude and actions I will manifest a wrong spirit, even a mean and ugly spirit.

Some people seem to have more of a sweet spirit by nature than others - I don't know how to explain that. I have known many unsavd people who often manifest a sweeter spirit than saved people sometimes do. The saved person should be ahead of the unsavd in every way, but this sometimes is not the case. I can only marvel and wonder at the seeming sweet spirit some unsavd people have, and leave any explanation to the sovereignty of God.

Some Christians will excuse their often ugly spirit by saying that they are just that way by nature. They will say that they just do not have the naturally sweet disposition that some people have. Whatever you are by nature is no excuse for ugly, hateful, mean attitudes, disposition, speech, or actions. After all, if you are saved, you have a new nature and you have the Holy Spirit. Therefore, you do not have to allow the old nature to control your attitude and actions. You can, and you should, allow the Holy Spirit to manifest the fruit of love, of a sweet spirit, through you.

I read the above mentioned letter. I appreciated it. I thought much about it. I came to the following conclusions. 1. I do have a sweet spirit at times. 2. That sweet spirit is not the work of the flesh, but the work of the Spirit. 3. I feel so much better in my soul, and can be more of a blessing to others when I manifest that sweet spirit. 4. I sometimes - too often - manifest a far different spirit. 5. I feel bad myself, and am not a blessing to others when I manifest a bad, mean, ugly spirit. 6. I wish I could manifest a sweet spirit all of the time. 7. I am going to work on this. I am going to pray about this. I am going to try to manifest a sweet spirit as much as I can, and to as many people as I can.

A sweet spirit (love) is the fruit of the Spirit. Therefore, in order to manifest this sweet spirit, I must be filled with the Spirit. More and more I am coming to realize that living for God and serving God depends more on being filled with the Spirit than anything else. God help us to seek, obtain, and maintain the fullness of the Spirit.

I have one problem. Should one manifest a sweet spirit at all times, in all situations, and under all circumstances? I am hoeing Katie's garden (Katie, don't count on this; I am just illustrating a point). Should I manifest the same spirit towards the weeds as I do towards the tomato, cucumber, and bean plants? I am preaching on heresy. Should I manifest the same spirit as when preaching the precious truths of God's Word? Did Jesus manifest the same spirit in dealing with scribes and Pharisees (Matt.23) as with publicans and sinners? Should I manifest the same spirit in preaching on hell as in preaching on heaven? Should I manifest the same spirit in preaching against sin as in preaching on good works?

I really have a problem here. Maybe some of my readers could help me here. I think I am beginning to see a glimmer of light on the problem, but still need help. I am thinking that: 1. I should have a spirit of love in all I do and preach. 2. But how to properly do this is still a problem with me. 3. The Holy Spirit will surely help me to properly solve this problem.

Pray for me. Yours for more and more of a manifested sweet spirit among us all.

## TIME

(Continued from Page 2)

the right-living child of God. They will persecute the right-living child of God. A true salvation experience will turn old friends into new enemies (Praise God it will also give you a circle of new, and better, friends). Yes, a true salvation experience will change your circle of friends.

I was saved when I was sixteen. I had been walking with a group of friends to school. The morning after my glorious salvation experience, I met this group and walked to school with them. On the way I told them that God had saved me, and praised Him for it. They looked rather strangely at me, and had little to say to me. Before the week was over I was walking to school by myself - well, not really by myself, for the Lord was wonderfully with me. I soon had a new circle of friends. Yes, the companions of your life of sin will think your new and changed life to be strange. Because they cannot understand it, they will speak evil of you, and will even try to get you to return to your old way of life.

**The Saved Person Has Had Enough Of Sin.**

The saved person has had enough of the sinful way of life, "the time past of our life may suffice us to have wrought the will of the Gentiles" (1 Pet.4:3). We have had our fill of sin. We have had enough of it. We have had all we want of it. We no longer desire to live that way.

I am not saying that a saved person does not sin. Oh, we still have the old nature of the flesh and of sin. This nature sometimes gets the best of us. We do sometimes sin. We know by the teaching of Scripture, by observing others, and by our own experiences that there is not a person, in the earth who lives without sin - we know this.

I am saying that a saved person does not totally want to sin. I am saying that a saved person hates sin - even and especially his own sin - even when he does sin, he hates it (Rom.7:15-25). To the saved person, sin is that abominable thing which he hates. It is that which he desires to be totally and eternally free from - and praise God, some glad and glad-some day, he will be.

**The Saved Person Does Not Sin As The Unsaved Person Does**

I am saying that, though a saved person does not live without sin, he does not sin as the unsaved person does. He does not sin as much as does the unsaved person. He does not sin as continually as does the unsaved. He does not sin as totally as does the unsaved. The unsaved person wallows with total delight and abandon in the filth of sin. He loves it. He drinketh iniquity like water. He does not desire to be free from it. He can't wait to get back into it. He is like the pig wallowing in the mire. The saved person is not like this. He is like the sheep who falls into the mire, he gets out as quickly as he can. He does not love sin. He does not delight in sin. It grieves him greatly when he does sin - it is his chief grief of his life. He longs with great desire to be free from sin. Oh, beloved friend, though the saved person does sin, he does not sin like the unsaved person does. The saved person has had enough of sin, and desires to be as free from it as possible.

He fights against sin. He prays against sin. He has had all he wants thereof.

**Let Us Test Ourselves By This.**

My dear friend, let us test our profession of faith by our attitude towards sin. There is no surer test of the reality thereof than this. If you love sin, if you delight in sin, if you sin just like you did before your profession of salvation; you have not yet been truly saved. There are many tests of the reality of one's profession of salvation. Two that are very important are one's attitude toward sin and one's attitude toward righteousness and holiness. If you do not love righteousness and hate sin, you are not truly saved.

Yes, we who are saved have had enough of sin. We once loved and delighted in sin. Praise God, it's different now. There was for us "the time past" when we lived totally in sin. There is now for us "the rest of time" when we do not and will not delight in and love sin, we will not live totally in sin, and we desire with all of our hearts to live for, serve, and honor our blessed Lord.

We are to live "the rest of time to the will of God. There is the secret will of God, but we have nothing to do as to that. We can only know what that is as it unfolds in history. That is God's purpose relative to all things that will ever take place. That will be brought to pass by the sovereign power of God.

There is the revealed will of God. This, we can and should know. It is revealed in His precious and holy Word. The doing of God's revealed will is our responsibility. We are responsible for and will be accountable for our doing of the revealed will of God.

God has revealed to us that we should follow Christ in baptism and thus become a member of one of the Lord's true churches. We are to serve God faithfully in, as a member of, and through a true Baptist church. We are to be faithful in supporting this church by our presence, by our tithes and offerings, and by our prayers. God has placed His church here as that through, and in which, we are to show our love for Him.

God has revealed to us that we should live clean, holy, dedicated, separated lives for His honor and glory. We are to be yielded to and filled with the Holy Spirit. The Spirit will produce the fruit of the Spirit in and through our lives as we yield to Him. We are to read and study the precious Word of God. This is not an option; it is a command of God. We are to obey the Word of God in our daily lives. Torrey said that we are to study the Bible to learn how to live our daily life, and to live our lives that way.

God has revealed to us that we are to be a praying people. We are to pray earnestly and frequently. We are to spend much time in prayer. God delights to answer the prayers of His people - but how much time to we spend praying? God cannot answer a prayer that we do not pray - read that again and think upon it. How much better our lives would be, and how much more strength and success we would have in serving God if we would only pray more!

We are to be witnesses to the unsaved around us. We are to tell them the old and sweet story of Jesus Christ and His precious gospel. We are to seek earnestly, diligently, and frequently to win souls to Jesus Christ.

These are some of the things God has revealed to us that we should do. Well, we spent the time past in sin; we have had enough of sin; let us spend the rest of our time in doing the will of God. God bless you all.

## BIBLE

(Continued from Page 1)

their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the blood of the Lamb, can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance unto anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost" (Matt. 28:19).**

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

**"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).**

Please note that no infants or those who were unable to believe are mentioned.

**"... and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:36, 37).**

**"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47).**

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

**"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, ...And he took them the same hour of the night, and washed their stripes; and was baptized" (Acts 16:30, 33).**

**"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized" (Acts 18:8).**

Thus in every instance the early church interpreted Christ's command by baptizing only those who had believed in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize un-

believers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptism.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the capacity to believe had become theirs. That infants have not the capacity of believing in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him one verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for one verse that would give proof for this rite. Over 800 years have elapsed and the world is still waiting. If over thirty-two generations cannot find Biblical authority for this procedure then it is high time to call a halt and discard that which God condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

## II A Proper Mode

There are certain churches and individuals that are saying today: "There are three modes of baptism: immersion, affusion and sprinkling; either is as good as the other; the candidate may take his choice." Paul speaking words given him of God, says:

**"One Lord, one faith, and one baptism" -- (Eph. 4:5).**

Heathen peoples have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their one hope of eternal life. Christian peoples have turned from the one body which Jesus established, from the one faith which He gave to the body, and instituted three baptisms, instead of the one which He gave. If sprinkling is the proper mode, then immersion and affusion are wrong; but if immersion is right then affusing and sprinkling are wrong. One and only one can be right.

For many reasons, I believe

that immersion and only immersion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

## 1. The example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

**"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him" (Mark 1:9,10).**

**"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:13-16).**

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus going up out of the water means nothing, if immersion did not take place within the water.

## 2. The practice of the early church.

**"And the eunuch said, See, here is water; what doth hinder me to be bap-**

(Continued on Page 4, Col. 5)

## 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.

THE BAPTIST EXAMINER

JULY 18, 1992

PAGE THREE

# The Baptist Examiner Forum I

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

*Should the pastor have control of the pulpit as to who should preach there? How far should this go? What about revival speakers?*

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Brother John Lenegar preached an excellent message at the Calvary Baptist Church Bible Conference in Ashland, KY this past Memorial Day weekend. His subject was, "Who Should Run The Church?" One of his opening statements was, "the church should run the church." I agree with that statement completely, because that is absolutely correct.

Now, the local church has certain liberties. This means that the church may decide to give the pastor permission to make certain decisions for the church. The body may permit the pastor to choose the Sunday School teachers, select members for committees, choose speakers for special services, such as revivals, Bible conferences, etc. However, though the pastor is the chief officer in the church, all authority lies with the whole assembly. Here is how our church conducts these matters. I select the speakers that I want to invite as speakers for Bible conferences. If someone wishes me to consider someone not on my list, I will consider that one along with the rest, but what I do is by permission of the assembly. When selecting a speaker for a revival service, the church may take a more active part. I may suggest someone, but others may do the same. If there is more than one suggestion, a vote is cast for each one and of course, the majority rules. This may not be the best way, but it works for us. The church may not always follow my recommendation, but it is their revival; and I must trust that the church body can be led by the Holy Spirit as well as myself. On the other hand, if the church wishes to have someone whom the pastor is strictly against, for the sake of harmony, it would be best for everyone to compromise and consider a second choice.

My answer would be, that whatever method works best for the unity of the people is the way it should be done with the understanding that the whole body is the final authority. Thank you for your question.

**"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Timothy 4:2).**

It is my opinion that, in general, the pastor should be in control of who preaches in the pulpit that he occupies. The pastor generally knows the men he invites to preach in his pulpit. He generally knows their soundness, ability, and background; and therefore, would be able to choose a man better for the purpose which he has in mind when inviting someone to preach. A pastor is usually very careful in who comes into the pulpit of the church he pastors, for a variety of reasons.

Since it is the church, however, that rules in all matters; it is best if the church delegates to the pastor the right to choose who will fill the pulpit, or preach there for whatever occasion. The church may not be acquainted with as many men as is the pastor. The pastor is usually better able to choose a man to preach for whatever purpose because of his knowledge of them. The church can therefore benefit from the pastor's knowledge and experience with other preachers. The pastor, however, is still subject to the church and cannot override their wishes, or opinions as to who fills the pulpit. Certainly, the church could not permit a man owning to several heresies, or some individual surrounded by controversy to occupy the pulpit and present their heresy or controversial ideas to the assembly.

When revival speakers are considered, I believe that the entire church should make that choice after much prayer and discussion. Certainly, the pastor will have much input, suggestion and opinions; but the entire church, including the pastor, should make the final decision. A special speaker, especially when revival is hoped to spring forth, should be very carefully chosen and continually held up to the Lord in prayer.

Choosing someone to fill the pulpit is a very serious choice. The pastor should be delegated the authority to control the pulpit most of the time, but there are some times, as I have mentioned, when the entire assembly should make that decision. I believe that we are responsible for who is in the pulpit and what is said and the resulting consequences.

In the final analysis, the church is in total authority over all things in the church. I don't think any of us will dispute that.

I do believe that when a church calls a man as pastor, that she thereby gives him some position of authority as to the pulpit. The pastor has authority as to what he will preach. I am sure that no one would advocate the church, or some member of the church, telling the preacher what he is to preach. Certainly, the pastor does not have to submit an analysis of his sermon to the church beforehand in order to get permission to preach it. So, I think we will all agree that the pastor has authority as to his own preaching. Neither should the church seek to control the style or method of the pastor's preaching. Of course, he is not independent of the Lord's authority nor the Bible in this.

I would think that a church should have a large measure of confidence in her pastor. The pastor should have authority as to inviting another to preach for him on occasion. If the pastor is to be away at a conference or a revival, the church should trust him to get someone to preach in his absence. He should not have to call for a church vote on this matter. If a preacher brother should be visiting the pastor, or be in the area for some reason, the pastor should feel free to invite this one to preach if the pastor desires to do this. He should not have to ask for a church vote.

In having a Bible conference, I think the pastor should have the authority to arrange the program as to who will preach and when. He should not have to have a vote on whom to invite and when to use them - I don't think. Of course, the pastor likely should, if someone in the church desires to have such or such a preacher, consider doing so.

As to a revival, it might be wise for the pastor to, after thought and prayer, suggest a speaker for the revival; and have the church vote on this; also as to the time of the revival. I do not know that I would insist on this. I would say that the preacher should not insist on having a preacher that he knows the church disapproves of. Also, the church should not pressure the pastor into having a preacher that he strongly does not want to have.

It would seem that the church should have confidence in the judgment of the pastor as to these things. If not, why call him as

pastor? Usually, the pastor knows more preachers than do the members of the church. He usually knows more about more preachers as to whether or not they would be the man to preach on the occasion. Usually, the pastor knows more as to the spiritual needs of the church, and as to what man God might better use to meet those needs. Unless there is some very definite reason for not trusting the pastor's judgment as to the pulpit, he should pretty much be given a free rein there. If there is such, maybe the church-pastor relationship should be dissolved, or this should be considered - maybe.

The pastor is the angel (messenger) of God to the church. It would seem likely that he should be somewhat in charge of the others who are used in the pulpit.

I come back to say that the total and complete authority over everything in the church is in the hands of the church. Might I suggest it this way; let the church always keep the reins in her hand, but let her, as long and as much as possible, give the pastor a free rein.

Let the pastor have authority over the pulpit. Then if he uses someone that the church does not want back, let the church exercise her authority as to this. Let the pastor have total authority as to his own preaching. Then if he should preach something the church does not believe, let her exercise her authority and forbid such in the future.

Let not the pastor seek to be a dictator and lord it over the church. Let not the church seek to unduly and improperly rule the pastor. Let there be mutual respect and love between church and pastor.

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The Apostle Paul told the elders (pastors) of the church at Ephesus, **"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"** (Acts 20:28). In Ephesians 4:11, 16 we are told that pastors, along with others, who are given certain gifts are placed in the church **"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."**

The members of a church are commanded, **"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you"** (Heb. 13:17).

From these passages we can clearly see the position the pastor is to take as well as the church in the assembly. It is to be noted that while the pastor is placed in the church as the overseer, it is the church which called him and can also dismiss him from this

position. It is the responsibility of the church to see that no false teaching comes from its pulpit either from the pastor or any other speaker.

While it is usually the custom for the church to permit the pastor to select those who preach in the church, it should be with the approval of the church. The pastor must remember that while he is the overseer of the church, he is not the dictator, but is ever subject to the church. The church should ever remember that the pastor is the leader of the church in spiritual matters and must have the confidence in him to know that what he does is for the good of the church.

As long as the pastor and church are in agreement in doctrine and practice I see no problem as to who is to preach in the church. If there is a problem it is more than just who preaches in the church. When that problem is solved this one will be resolved.

## BIBLE

(Continued from Page 3)

tized? And Philip said, **If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8:36-39).**

In this passage we are told that both Philip and the eunuch went down into the water; there Philip baptized the eunuch; then they came up out of the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some sixty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

**3. The method of John the Baptist.**

**"And John also was baptizing in Aenon near to Salim, because there was much water there"** (John 3:23).

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

**4. The picture which baptism presents.**

Baptism is to picture a burial and resurrection.

**"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"** (Rom. 6:4).

Neither pouring nor sprinkling will present this picture. Immer-

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## Subscriptions

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JULY 18, 1992  
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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 believer have a family altar service at home? How should it be conducted? Give some details. I almost asked, do you?*

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It would be a good thing for a believer to have a family altar service. There is no better way to bring a family together than around the Word of God. I know that there are many that make this a practice in their daily activities, but there are also many that would be like Paul when he said: "For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19). It is good to do it, but we do not do it. The reason that it is not done, in many cases, is that we just do not plan the time into our schedules. Other activities take precedence. If we were to all make a commitment to set aside a special time for this type of service, how should it be conducted?

A service of this type should be conducted at a specific time every day, or at least on a regular basis at a set time so the entire family will be able to attend. My suggestion would be at the conclusion of the evening meal when all the family can be together. I realize that with all the activities available today it is hard for all members of the family to be home at one time. The effort, as well as the results from such an activity, would be a blessing.

After the setting of a regular time, the service should be begun with a prayer followed by the reading of the Scriptures. The plan could be to read and discuss a certain portion of Scripture each time the service is held with the objective to cover the entire Bible in a certain amount of time. The time of discussion could be used to answer questions about the portion of the Word that has been read. It is not the length of time that is spent, the important thing is that the family is together and centered upon the Word of God. It is also important that all the family members be participants in this service.

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killing, a place of a sacrifice. Some preachers invite people to come to the altar to get saved. An altar is not a place of a birth but rather a place of a death. Sometimes, we need to look up words to see their meaning.

Instead of altar, or family altar, we should use family devotion. The word devotion in the religious sense means to worship. Every family that believes in God, trusts in Jesus, should get together at home every day and have devotions, read a portion of the Word of God and discuss it at some length, this could strengthen family ties and cause one to grow in grace. Years ago, I used to get my family together and read Scripture and we would discuss it afterwards. However, after the children grew older we got away from it. At this time I must confess, we do not have family devotions. I do believe if all our church members would do this, we would have a stronger church. Young Timothy was taught by his grandmother Lois and I suppose his mother also was taught by her also.

I believe the reason we have so much unrest among our young people is because of either unsaved parents or unconcerned parents. Most of these parents, after their children get hurt, killed, or get in jail, ask, where did I go wrong? Our government is asking, what has happened to our young people? Little do they realize that they have taken the Bible out of School, and humanism has taken the place of religion and morals are ignored, and whatever one thinks is right for him/her do it; it's your life, live it as you see fit.

Beloved, we do need family teaching, church teaching and good old time preaching; this will change the life style of our young people. We need a change in the White House and get people up there with some morals and Christian principals.

We don't have our children long; so let us get them in church, keep them in church as long as we can. Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

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thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Paul rejoiced in the faith that Timothy had received from his grandmother and mother. I can't help but believe they taught him at home. I believe God will honor those families that honor Him. But it seems life has become so complex that families today spend very little time together. Unless it is sitting around the boob tube gazing at some worldly fantasy. I wish all families of believers would spend some time together praying, reading God's Word, thanking God for the blessings He bestows upon them. I also realize this is one of the most difficult things to accomplish. Satan will fight you tooth and nail! Those of you that have attempted family altar or family devotions will attest to this. I'm a pastor and a preacher and I have started family devotions several times down through the years, and we begin with much enthusiasm getting together every evening, only to eventually taper off to nothing after a few short weeks. I would encourage everyone to set aside time as a family to pray, read the Word, and bless the Lord at home.

Perhaps if you start with just one evening a week for a half hour or so faithfully, and show Satan you are going to stay with it, you'll succeed. I know it can be done. I know God will be pleased with your faithfulness.

P.S. If any of our readers have been successful in this for some time please, I would appreciate hearing from you.

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Webster's dictionary gives the meaning of the word "altar" as a raised platform, or table, or a place where one is lead to marry. In the Bible it is a place where sacrifices are made. In either case, we learn that an altar is a special place. I take it then, to have a family altar; is to come to a certain place and at a certain time. I am led to believe then that, if a believer is to have a family altar, it should be at a special place and at a special time. It should be upon a regular basis rather than haphazard. Daniel prayed three times a day when he learned of the decree being signed concerning him and the Hebrew children. His praying was regular and it seems to be at the same time

each day.

Our praying needs to be on a regular basis. The reading of God's Word needs to be on a regular basis. We need to pray much and we need to read God's Word much.

If we have an altar service, it should be conducted by the head of the home, who should be the man. If there are children, they should be gathered around and taught to listen. The Bible should be read, followed by prayer. Such a prayer should show recognition of God as Lord. A prayer of thanks for the blessings of life and of salvation. If there are lost persons in the home, prayer should be made for these continually.

If praying is done on a regular basis in the home and done by the father, who is the head of the home, this will teach the young people and the children respect for their parents. And also, this will lead them to have reverence to God.

Having prayer and Bible reading in the home, especially where there are children, will be following the instructions taught in the Bible, to bring the children up in the nurture and admonition of the Lord.

Whether this should be called a family altar service or not, I am not sure. I had rather call it a time of prayer and reading of God's Word. I like to think of it as a time of family devotion.

## BIBLE

(Continued from Page 4)

sion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose you remove your wife's picture from your desk, and place there the picture of another woman. Will you wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

Greek lexicons. More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism -- to plunge repeatedly, to immerse, submerge. An immersion in water;" while Liddell and Scott give, "Baptism -- to dip in or under water."

Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbon (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians,

received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopalian Church of England) says, "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed in water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

**7. The practice of Greek Christians today.**

The Greek language has undergone changes, but "baptizo" is still translated "immersed." Missionaries of all denominations in Greece today are compelled to immerse both adults and infants.

From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it?

### III A Proper Purpose

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It cannot be too strongly argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

2. It symbolized the death of our old life to sin; the burial therein; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence the formula:

"Baptizing them into the name of the Father and the Son and of the Holy Spirit" (Matt. 28:19).

Our baptism then declares our faith in the Triune God.

(Continued on Page 7, Col. 4)

## STUDIES IN DANIEL

by John R. Gilpin

It is well to notice in this study of the book of Daniel the time element that appears in these various chapters. For example, as a basis for understanding this message, it is well to notice the first verse of Daniel 10 in comparison with the first verse of the first chapter of Ezra. We read in Daniel 10:1: "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision."

We know from this that the vision of Daniel 10 came to Daniel in the third year of the reign of King Cyrus of Persia. Now drop back to Ezra 1:1: "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing..."

Now in Ezra 1:1, God laid it on the heart of Cyrus, the king of Persia, to make a decree whereby the Jews in Babylonian captivity were given permission to return to the land of Palestine to rebuild the city of Jerusalem and the walls round about the city.

Now let's see the connection between these two passages of Scripture.

As you might gather from the reading, Daniel didn't return with the captives from Babylon unto Jerusalem. Probably there was a reason for that. Daniel was an old man. He was ninety years of age at this time. He wasn't a dashing young man as we find him when we first read of him as being in the king's college studying to become a part of the king's braintrust of Babylon. Now Daniel is an old man ninety years of age. You don't expect a man ninety years of age to be "pulling stakes" and going miles and miles away to start a new life. Therefore, I think it can be easily understood as to why it was that Daniel remained in the land of Babylon when Cyrus gave permission for the Jews to return to Palestine to rebuild the city of Jerusalem and the walls thereof.

Though Daniel remained in the country of Babylon, he was none the less interested in what went on, on the part of those who did return to the country of the Jews. Two years had elapsed since they migrated from Babylon. Two years had passed since this crowd of Jews left Babylon to go back to Palestine. Daniel has been getting news. He has been getting information. He has been informed from time to time as to what has been taking place, and he knows conditions as they exist, both in Babylon and in Palestine. He knows so far as the Jews in Babylon are concerned, that they are living lives of ease. The fact of the matter is, the majority of the Jews stayed in

Babylon, even though Cyrus gave them permission to return to Palestine. There was a reason for it. They were enjoying life; they were enjoying prosperity in a foreign country. They just didn't want to go back to the homeland. They were perfectly at ease in captivity in Babylon.

On the other hand, Daniel knew that those Jews who had left Babylon and had gone back to Palestine were certainly compromising their position of separation. He knew that those Jews had not sustained, and had not maintained, the proper position of separation from those heathen people round about.

If you will read in Ezra and Nehemiah the story of the rebuilding of the city and the rebuilding of the walls of the city, you will find that though they opposed the enemies who wished to build with them, that little by little there was an infiltration of the enemy to the extent that the Jews failed to maintain a proper position of separation from these enemies who lived about the city of Palestine.

Now Daniel knew all this. He knew the condition of the Jews in Palestine. He knew the condition of the Jews in Babylon, and because he knew all this, he declared a season of mourning. Because of the spiritual condition of his own people, so the second verse of this tenth chapter tells us, he put on a season of mourning for three full weeks time. In other words, beloved, Daniel was grieved. It brought sadness to his heart to look round about him, and see his people living lives of carelessness and indifference in Babylon, enjoying the prosperity of that country. It brought grief and sadness to him to hear how those who had gone back to Palestine had failed to maintain a position of separation. It grieved him when he saw his own nation, his own people, were failing and falling so far short of being pleasing to God. Accordingly, as he thought upon these things, he set his face toward God and grieved because of the conditions, for three full weeks of time.

I. What Daniel did when he was grieved:

"I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes and looked..." (Dan. 10:3-5).

You will notice from these three verses that when Daniel sorrowed for three full weeks because of the spiritual condition of his nation, that Daniel's sadness and Daniel's sorrow brought Daniel to God in prayer.

Let me tell you, beloved, sadness has one of two effects upon people. It either brings you closer to the Lord, or it drives you farther from Him. I have a conviction that if a man is one of God Almighty's elect, sadness, sorrow, difficulty, problems and troubles of various kinds will draw that man closer to the Lord Jesus Christ. If he is not one of God's elect, those problems and sorrows that came into his life will have the reverse effect, and will drive him farther from the Lord.

Now in the case of Daniel, we find that Daniel was drawn closer to the Lord. Happy is that man who has the same experience as Daniel. Happy is that individual who is a child of God, and who allows his troubles to pull him like a magnet unto God. There are some promises for that individual.

Maybe I speak to someone who is troubled, who has a burden, who has a sorrow. Maybe, as the song says, "a sorrow which to men's eyes are hidden." If I speak to such an individual, here are some promises for you: "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8-9).

Now notice Daniel. Sorrowing, sad, perplexed, troubled, he takes the matter to God in prayer, and for three weeks Daniel mourns over spiritual conditions and communes with God. As a result, the Word of God tells us that Daniel received a vision from the Lord - a vision of none other than the Lord Jesus Christ Himself.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Dan. 10:5-6).

If you will study these two verses carefully, you can see that they refer to none other than the Lord Jesus Christ Himself. He is the same one that John saw in Revelation 1:12-16, for we read: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength."

We know that Revelation 1 is a prophecy, or a description, of the Lord Jesus Christ, and it is the same individual described back here in the tenth chapter of the book of Daniel. So, beloved, as Daniel prayed and mourned and grieved over spiritual conditions, he was favored with a vision of the Lord Jesus Christ.

II. Daniel's faith has grown:

In the first chapter of the book of Daniel the question arose as to

what kind of food that Daniel was going to eat. It was wrong for a Jew to eat pork. It was wrong for him as a Nazarite to drink wine. Daniel put his foot down in opposition to either, and said to the one who had charge of the eunuchs, and those who were in the king's college. "It is wrong for us to do this." When this keeper said, "You will endanger my head, for if I don't insist upon you following the king's instructions, he will cut my head off when he sees you are not getting along as well as the balance of the students." Daniel says, "Let's put it to a test for ten days' time." The Word of God tells us that at the end of that ten days, Daniel looked better and was wiser and smarter than anybody else in the college. That is the first test of faith in the life of Daniel.

In the second chapter, notice how his faith grows. The decree went forth from the king that since the wise men couldn't tell him the meaning of that dream that he had had -- a dream of an image with a head of gold, arms and chest of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay -- since none of his wise men could tell him the dream that he had had, or the meaning of that dream, he commanded that they be killed at once. Daniel said, "Give me time to talk the matter over with God," and he and his three companions, Shadrach, Meshach, and Abednego, went on their faces before God, and God told him what the king had dreamed, and gave him the interpretation of that dream. You can see how his faith was growing.

Then look at him in the sixth chapter of the book of Daniel. Why, beloved, he stands in the presence of a heathen king, who, the night before, had put him down in a lion's den. He stands in the presence of that heathen king, hale and hardy the next morning, having walked around amidst the lions the night before. As he stands there, he says to the king, "My God sent His angels to shut the mouth of the lions." As a boy, one day he said to the keeper, "Let's put it to a test for ten days." Now his faith grows until God, responding to the faith of Daniel, gives him an angel to walk with him in the lion's den and shut the mouths of those lions.

Notice the visions that come in Daniel 7, 8, 9, and how in these chapters there is more than a vision-- there is a revelation of the Lord Jesus Christ Himself.

I tell you, my brother, you can see from this experience of Daniel how that the Lord honors a man whose faith is fixed in Him. Here is a man who starts out his life as a boy by saying, "Let's put it to a test and depend on God." Step by step, little by little, Daniel depended upon God, and God responded to Daniel's faith, until finally God gives Daniel a vision of the Lord Jesus Christ Himself.

I want to tell you, beloved, that if you want to see the Lord Jesus Christ - if you want to have fellowship with Him, begin with the little things, take God at His Word, just do what God says and walk with God and see if little by little God doesn't respond to your faith and little by little, your faith doesn't grow like Daniel's.

III. What effect this vision had upon Daniel:

The Word of God says that

when Daniel saw the Lord Jesus Christ, he passed out, face down, and fell upon the ground and lay there until an angel touched him on the shoulder and lifted him up until he was crouching upon his hands and knees. Then the angel said, "Stand up; I have a message for you." Notice that Daniel collapsed when he saw the Lord.

I think of that group of individuals who today boast of their goodness and how close they are living to the Lord - how the Lord has made revelation after revelation to them - how the Lord has revealed Himself unto them. They boast of it. Listen, beloved, the nearer men came to God in the Bible, the more they realized their sinfulness and the more they abhorred themselves. Look at Daniel. Look at Isaiah. When Isaiah saw that great vision of God, he said: "...Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isa. 6:5).

In the book of Revelation, when John saw the Lord Jesus Christ, we read that John fell at His feet as dead, and Jesus laid His right hand upon him and said: "...Fear not; I am the first and last" (Rev. 1:17).

Listen, beloved, in the Bible the nearer men came to God, the more they realized their sinfulness and the more they abhorred themselves because of their sinfulness. If a man says how good he is -- how near he is living to the Lord - how much the Lord is revealing Himself to him, and how he is walking hand in hand with the Lord Jesus Christ, you just mark it down, his profession doesn't tell us how near he is to the Lord, but rather, it just proves how far removed from God he actually is, in the light of the experience of men of the Bible. I tell you, I take with a grain of salt the statement of any Holy Roller when he tells me that he has seen the Lord and how the Lord walked right along beside him for so many miles. I tell you, beloved, it just didn't happen that way in God's Word.

As Daniel was lifted partially up and then told to stand up, an angel appeared to him and said, "Daniel, there has been a delay in an answer to prayer. You prayed, but your prayer's answer has been delayed." God's Word tells us: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days..." (Dan. 10:12-13).

Daniel was told by this angel of God that his prayer had been heard, and not only had his prayer been heard, but that he started twenty-one days ago with an answer but the devil had withstood him and kept back the answer.

Listen, beloved, how long has it been since you made a firm, earnest appeal to God in behalf of some matter and yet you haven't gotten an answer? You felt definitely in your soul that God heard you when you prayed, and yet there came not the answer as you expected. The answer that you

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## DANIEL

(Continued from Page 6)

looked forward to has been delayed. I ask you, hasn't that been your experience sometime or other in life?

That was Daniel's experience. Twenty-one days before the angel picked him up off the ground and told him the story, Daniel had prayed, interceded, agonized before God. God gave the answer. The angel started with the message, but was delayed in the delivery of it.

The Bible tells us that the angels of God are servants to the heirs of salvation. You and I, as saved people, have some servants. We have servants that are the angels of God, and they minister to the heirs of salvation. As a saved person, you have angelic ministration at your beck and command, but here is one who started with a message and the devil withstood him. The devil kept him back with the delivery of the message and delayed the answer to Daniel's prayer for twenty-one days.

That would tell me tonight that you and I have an ancient enemy to contend with, and contend against, namely, the devil. I grant you, beloved, this is an old fashioned theology when you talk about a devil, for most people don't believe in him; but I believe that there is a personal devil in this world and I am satisfied, from the Word of God, that that personal devil has multitudes of demons, who are fallen angels, who are associated with him. I want to read you from God's Book: **"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment"** (II Peter 2:4).

When the devil, as an angel of God, sinned and was kicked out of heaven, a number of the angels of God sinned with him, and they likewise were cast out from heaven to become demons under the leadership of Satan.

Let me read to you again that you might see this truth. Listen: **"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick"** (Matt. 8:16).

Listen, beloved, there are people today who are possessed with devils. Every unsaved person who has not been freed from the bondage of Satan is possessed with devils. Listen again: **"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation"** (Matt. 12:43-45).

What does it say to us? Sometimes a man reforms and puts the demon out of his life. Maybe it is the demon of drink, or the demon of vice, or the demon of

gambling. He will put that demon out of his life and will reform. He will put him out of his life, but Jesus doesn't come in.

Beloved, that is what happens when a man joins a church and doesn't trust Jesus as his Saviour - he puts the devil out, but Jesus Christ doesn't come in, and after awhile that demon comes back. He looks into that man's life, and sees his old house where he used to live, empty and swept and garnished - all cleaned up, but nothing on the inside - cleaned up but no tenant there. The Word of God says that he takes seven other spirits, more wicked than himself, and they enter in, and the last state of that individual is worse than the first.

Brother, listen, every time an unsaved man joins the church, he puts the devil out of his life but doesn't put Jesus Christ into his life. Later on, he is seven times harder to reach than he was in the first place. That is because he has seen more demons on the inside of him. That is why I try to make it clear that we don't want people to join the church unless they know that they are saved. That is why it is that I emphasize the fact that we want regenerated church members. That is why I emphasize the fact that for the good of the individual, don't make a false profession but be sure you are trusting the Lord Jesus Christ as your Saviour. Otherwise, when you put the devil out, without Jesus coming in, later on you will be seven times harder to reach than you were the first time.

I tell you, beloved, the devil has plenty of demons at his beck and call. Look at Daniel. He prays; there is an answer, but there is a delay. Why? Because of the devil. Because of the demon that held back the answer to prayer.

Beloved, you and I can learn from this passage of Scripture. We are thinking just now in terms of a revival meeting. I do want you to pray for your pastor. I do want you to pray for me physically and spiritually. I do want you to pray for me mentally. I do want you to pray for me, beloved, that God will give me the mental acumen, the physical strength, and the spiritual grace to give you every night the message that you ought to have. I do want you to pray for the membership of our church, that God will bless every member thereof. I do want you to pray for the lost people of this community - but remember this, the Word of God reveals from this chapter that sometimes our adversary, the devil, hinders the answer of prayer.

IV. The devil is a powerful personality.

I would to God that you could see him, not with horns, and hooves, not with cloven feet and with a tail dragging the ground, not with a pitchfork in his hand, for that isn't the devil. I wish you could see him as God reveals him within His Word. Listen: **"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"** (II Cor. 11:13-15).

This would tell us that the devil is an angel of light. He will come to you and make you think black is white. Yes, the devil is an angel of light. He can deceive you; he can pull the wool over your eyes completely; he can deceive you; he is an angel of light. How many times he deceives you and me! Oh how many times he lies to us concerning our best friends! How many times he deceives us concerning the plan and the program of God's work! I tell you, beloved, he is an angel of light, and you and I need to be on our guard. We need to beware.

This same Scripture tells us that he is not only an angel of light, but he has his preachers, for it refers to the ministers of Satan. **"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"** (II Cor. 11:15).

Listen, beloved, not every man who stands before a congregation on Sunday is God's man. I have said repeatedly that God never called a man to preach contrary to the Bible. I never did believe that God would write a Bible, teaching salvation by grace, and then in turn would call a man to preach salvation by works, salvation by the city's water works. I'll never believe that God would write a Bible to teach salvation by grace and then call some individual who would preach a mixture of grace and works, and deny the grace of God thereby.

Listen, beloved, the devil has his preachers here in this world. Not every man who stands before a congregation on God's day is God's man. The devil has far more preachers in this world than God.

The devil has his churches too. Not every building that is even outwardly dedicated to the Lord is a church of the Lord Jesus Christ. We don't have to get out of the Bible to find that the devil has his churches. **"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee"** (Rev. 3:9).

Some people think I am harsh. Some people think that your pastor is unduly hard when he says that not everything that calls itself a church is a church, but some of them are synagogues of Satan. That is exactly what God says. The devil has his churches, the devil has his preachers, and the devil has his demons. Brother, sister he is a powerful personality, with his army of demons, with his multitude of churches, and with his numerous preachers. He is a powerful personality that you and I have to face everyday.

That is all the more reason why you ought to read your Bible every day. That is all the more reason why you ought to get close to God everyday. You are no match for the devil in yourself. He has had six thousand years' experience before you and I got here. We are no match for him in ourselves.

Listen to me, beloved, the devil with his demons, his preachers, and his churches convinces me that I ought to read the Bible, that I ought to pray, and that I ought to stay mighty close to my God and my Christ every

day.

Do I speak to somebody today who is lost? If so, don't let the devil continue to deceive you. He has the wool pulled over your eyes, proverbially speaking. He has you blinded. The Word of God tells us that the god of this world has blinded the eyes of those that believe not. Listen: **"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"** (II Cor. 4:4).

If you are not a believer today, it is because the devil has blinded you and you can't see the truth of God's Word. He has you deceived, sinner friend. You think you are all right. **"There is a way which seemeth right unto a man, but the end thereof are the ways of death"** (Prov. 14:12).

There are people today who think they are all right, and yet if they were to die right now, they would go to a devil's hell. Brother, sister, I am speaking frankly to that individual who is lost.

Oh, might it please God today to help you to see that if we are going to get victory over the devil, we are going to have to get it from God. God is the one that gives the victory. Might it please the Lord today to give you victory over the devil, that He might save your soul. May God bless you!

## BIBLE

(Continued from Page 5)

4. Baptism symbolizes our putting on of Christ.

**"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ"** (Gal. 3:26, 27).

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the symbolism as of the Old Testament -- that of Baptism.

**"(not the putting away of the filth of the flesh, but the answer of a good conscience toward God)"** (I Peter 3:21).

Thus baptism symbolizes the inner workings of grace in the heart.

IV A Proper Administrator

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must have thought it made a great difference or else He would never have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone

has the authority to administer this ordinance it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not up on any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? To you or to the church?" That ended the conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

B.H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart, I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit the Y.M.C.A., the B.T.U., the Christian Endeavor, the Epworth League and similar

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## Subscriptions

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## SOVEREIGN GRACE VIEW AND ARMINIAN VIEW OF SALVATION

by the Editor

I received a very kind-spirited letter from one I would call a brother, relative to canceling his subscription to the Baptist Examiner. Of course we have complied with his request. I would not want to be unkind or offensive to this brother. However, a statement in his letter gives me reason to write the following.

I quote from this letter, "Our church holds neither the Calvinistic nor the Arminian view of salvation." I do not use the term "Calvinistic" except now and then with reference to what others write. I will replace that term in this short article with that of "sovereign grace."

Immediately upon reading the above quote, my mind asked, "What other view of salvation is there?" I would kindly ask my brother what he does believe as to salvation. I respectfully suggest that there is no third alternative. I suggest that one absolutely must be Arminian or Sovereign Grace as to the matter of salvation.

Well, I suppose we all know by now what the five points are, but I state them again. The doctrines of sovereign grace are: 1. Total Depravity. 2. Unconditional Election. 3. Limited Atonement. 4. Irresistible (or efficacious, maybe a better word) grace. 5. The Perseverance of the Saints. In contrast, the five points of Arminianism are: 1. Depravity that does not involve a total inability as to salvation. Some speak of total depravity, but couple it with a sort of grace that gives man ability to decide if he will receive or reject an offered salvation. 2. Election conditioned on what God foresees as to whether or not the person will receive or reject the offered salvation. 3. An atonement that is made for all men, but is not effective unless man is willing to receive it. 4. Resistable grace; the Holy Spirit tries to save everyone, but it is up to man whether or not he will be saved. 5. Falling from grace and thus losing one's salvation.

Within these two distinctive positions are some variations. Some sovereign gracers believe that Jesus Christ died for all men. Why they do this, or how they fit this in with their other sovereign grace beliefs is beyond me; but I would not thereby deny that they are sovereign gracers.

Some who hold the position of Arminianism described above do not hold the fifth point set forth. Many who hold the other four points of Arminianism do hold to the eternal security of the saved. I suspect that, since my brother is a Baptist in name that he does hold to eternal security.

However, as holding to an unlimited atonement (while one holds the other four points of sovereign grace) does not take one out of the sovereign grace camp; so, holding to eternal security (while one holds the other four points of Arminianism) does not take one out of the Arminian camp.

Well then, what is the decisive factor as to whether or not one is a sovereign grace or an Arminian

as to salvation? It is this: The sovereign gracer teaches that the final decisive factor as to whether or not one is saved is the will and work of God, while the Arminian teaches that the final decisive factor as to whether or not one is saved is the will and/or work of man. I do not see how anyone can dispute or even question this way of putting this matter.

Sovereign gracers teach that God, of His own will, uninfluenced by any condition, foresees or otherwise in man, chooses some from among fallen mankind and ordains them to eternal salvation. They also teach that the Holy Spirit irresistibly and efficaciously, using the gospel, causes the elect to repent of sin and receive Jesus Christ as Lord and Saviour.

Arminians teach that God loves everyone, Christ died for everyone, the Holy Spirit tries to save everyone; and a man being saved is the result of his willingness to let God save him. The Arminian teaches that God does the same, so far as salvation is concerned, for every man; and that the difference is up to man. Sovereign Gracers teach that God, by His choice and power makes the difference as to a man being saved.

Understand that some who hold the Arminian position as to how men are initially saved also hold that when man is once saved he is saved for ever. Most who call themselves Missionary Baptists now hold this view. Therefore, my brother, being a Baptist (?) doubtless holds to eternal security. But, it is surely most likely that he holds to the other points of Arminianism as I have stated them herein.

Sovereign gracers say that salvation is totally and altogether of the Lord; He chooses, redeems, and calls savingly according to His own sovereign will. Arminians teach that God does the same for all men, in an all-out effort by the Trinity to save them, but that it is up to man whether or not he will be saved.

Now, my question is; where is there any room for a third position? I cannot see the slightest possibility of an alternative position on salvation. I suggest that my brother has not really thought this matter through. I suggest that, because he believes eternal security, he consider that he is "neither Calvinistic nor Arminian." I suggest that he totally agrees with the Arminian as to how one is initially saved; differing with them only as to eternal security. I could not by any means call this a third option as to the view of salvation.

I wish all who call themselves Baptists, but who do hold to the Arminian way of initial salvation would realize what camp they are really in - they are Arminians, plain and simple. Because he held eternal security, my Bible school theology teacher used to call himself a "modified Calvinist." I told him that holding one point out of four sounded to me more like a "mutilated Calvinist," certainly more mutilated than modified. These Arminians who call themselves Missionary Baptists ought to start a third denomination. True Missionary Baptists are sovereign gracers. True Free Will Baptists are totally Arminian, believing in

falling from grace. Therefore, these so called Missionary Baptists who agree with the Free Will Baptists on four points, and with the true Missionary Baptists on one point, should start their own denomination, calling it whatever they desire. They most assuredly are not in agreement with true Missionary Baptists as to what they have been historically (order our book on The Historical Faith of Baptists on the Sovereignty of God).

I have learned that the word "Arminian" has a peculiar and offensive odor about it, and that many who believe in the Arminian view of salvation, do not want to share in that. Most who call themselves Missionary Baptists and believe in the Arminian way of salvation are embarrassed and ashamed to let it be known what they really are. So they call themselves Missionary Baptists while they do not believe what true Missionary Baptists believe. They do not believe the doctrines of sovereign grace. They are ashamed of the word "Arminian." So they invent a mystical and mysterious third view as to salvation. It is strange that they do not give a name to this so called third view. I would ask my brother and those like him, if your church is neither sovereign grace (Calvinistic) or Arminian; what on earth is it? Please tell me this.

If you believe that the final decisive factor in a man's salvation is the will and work of God, you are a sovereign gracer. If you believe that God does the same for every man, and that the decisive factor as to whether or not one is saved is the choice and/or work of man; you are an Arminian. Call yourselves what you will; Arminian is what you are. There is no third option. One might say, "I don't have to call myself Sovereign Gracer or Arminian." That is right, you don't have to call yourself either; but not calling yourself either does not change the fact of what you are. Refusing to call yourself an Arminian does not change the fact that, that is what you are.

One is either a sovereign gracer or an Arminian as to his view of salvation. There is not third option. If you are going to play the game, you might as well wear the name.

## BIBLE

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organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist church for heresy. Luther was excommunicated from the Catholic church. Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR

## EVER AND FOREVER!

"But," says the objector, "Are you sure the Baptist churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of Hades shall not prevail against it" (Mt. 16:18). I would at once leave the Baptist church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again, says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1,000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve. When Paul came by and explaining to them the error of their baptism, without a murmur or complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism; and thus the perpetuity of the Baptist churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance. I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulse-

less upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky, and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the whitecaps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world. "The dead shall be raised," but wherein does the water give hope of a resurrection?" you ask. Listen to Paul:

**"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have planted together in the likeness of his death, we shall be also in the likeness of his resurrection"** (Rom. 6:4, 5).

Will you hear Peter?

**"...when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ"** (Peter 3:20,21).

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

## TEMPTATION

(Continued from Page 1)

priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Now I don't know about you, but I, so far have not been tempted with power to turn stone to bread. Nor to rule the kingdoms of this world, nor have I ever had occasion to believe that I could cast myself from some high place, and be born on the wings of angels to safety.

So these temptations which we just read of are not the type of temptations which Hebrews 4:15 speaks of. Oh no! but rather, these are even more tempting than anything we have ever been tempted with.

Some people believe that Jesus, because He was God, could not really be tempted. After all,

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## TEMPTATION

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He had all the power to do with as He would. He owned all the world already, having created it by the word of his mouth. His angels surely would bear Him up at His command. But Psalm 91:11 doesn't say as Satan implies, that He could act foolishly and be safe. Psalm 91:11 says, "For he shall give his angels charge over thee, to keep thee in all thy ways." Verse 12 says, "They shall bear thee up in their hands, lest thou dash thy foot against a stone."

You see, Satan and Satan's workers are not without the knowledge of the Scriptures. Oh, for sure, for sure the workers of darkness are more subtle than any of us. They shall tempt you with all kinds of beliefs, they use Scripture very fluently to prove their point.

Our Lord Jesus was tempted not only with these temptations but with the same temptations we know. Just think of Jesus preaching to the thousands, the tens of thousands, there upon the mountain in Matthew 5,6,7. The temptation must have been, oh so great, to gather all these to Himself. To have every one of them to be His disciples to walk after Him, to look upon Him as their God, which indeed He was. And what's more He could have had them crawling on their knees to Him. But He didn't.

He preached to them the Word of God, came off that mountain without even one stanza of "Just as I Am" or "Amazing Grace." He walked off of the pulpit to cleanse a leper, to heal the servant of a centurion. Heal them of their physical ailments, but no mention is made of Him adding to His number.

Oh yes, the temptation would have been so great. I doubt there's a preacher alive today, or ever was that would have passed up a chance such as that. We see these "great evangelists" of these days on their crusades; and if one would but watch they would see the trickery, the deception that is used to draw converts to their side. Deception is of the devil and trickery is a tragedy when it comes to the souls of men.

I think of Christ Jesus, as He was ministered to, Himself, by the women of the Word of God. Matthew 27:55,56 says, "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children."

The devil's crowd has made much sport and profit out of twisting the Scripture to make Christ Jesus a sinful man. You hear me beloved, the temptations may have been there, I am sure they were, for "He was in all points like as we tempted, yet without sin."

Turn with me to Luke 10:25-37. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how answerest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But as certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Now this lawyer tempted Jesus. How? What was the temptation? The temptation was to have Jesus misrepresent the law. This lawyer, this scribe from the law, the law was his life, his work of passion. His thoughts were to have Jesus tell him what he could do to gain eternal life. By what work he could do, you see the deception? You see the trickery? If he could get Jesus to cross the law then he could expose Him as a fake, as a false teacher.

Jesus was tempted many times this way. Mark 10, the young ruler says to him, "...what must I do that I may inherit eternal life?" Today we ask, "what must I do?" There is nothing that you can do. It's all been done. God created you all, God chose whom He would for eternal life, God paid the price owed for that salvation. God quickens those whom He chose, when He wills, as He wills. God has done it all.

Yes, I say what the Word of God says, God has done it all. Yes even to the temptations of Christ Jesus. If you will read with an open mind and a heart that believes in God as the Supreme Sovereign that He is, you'll see in verse 12 of our text that it was God that drove Jesus into the wilderness to be tempted.

Matthew 4:1 says, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." God did not do the tempting, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, Neither temptest he any man" James 1:13.

Satan tempts, the natural man which is ever with us tempts us, tempts us with lust, whether it

be lust for riches, for fame or people. Those temptations are ever before us, even as it was with Christ Jesus. Praise God for that Spirit that guides us. Not only into the times of temptation, but out of those temptations. There is a way out. I Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The way out of temptation is the Word of God.

## HOW TO

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that is, how can we induce our people to become soul-winners?

You are aspiring, each of you, in due time, to become pastors of churches, unless the Lord should call you to be evangelists, or missionaries to the heathen. Well, you commence at first as single sowers of the good seed of the kingdom, and you go forth scattering from your own basket your own handfuls. You desire, however, to become spiritual farmers, and to have a certain acreage which you will not sow entirely yourself, but you will have servants who will aid you in the work. Then, to one you will say, "Go," and he will go forth with; or, "Come," and he will come at once; and you will seek to lead them into the art and mystery of seed-sowing, so that, after a while, you may have large numbers of persons round about you doing this good work, and thus a far greater acreage may be brought into cultivation for the great Husbandman. There are some of us who have, by God's grace, been so richly blessed that we have all around us a large number of persons who have been spiritually quickened through our instrumentality, people who have been aroused under our ministry, who have been instructed and strengthened by us, and who are all doing good service for God.

Let me warn you not to look for all this at the first, for it is the work of time. Do not expect to get, in the first year of your pastorate, that result which is the reward of twenty years' continuous toil in one place. Young men sometimes make a very great mistake in the way they talk to those who never saw them until about six weeks ago. They cannot speak with the authority of one who has been as a father among his people, having been with them for twenty or thirty years; or if they do, it becomes a sort of foolish affectation of their part, and it is equally foolish to expect the people be all trained by a godly minister for a quarter of a century. It is true that you may go to a church where somebody else has faithfully laboured for many years, and long sown the good seed, and you may find your sphere of labour in a most blessed and prosperous state, and happy will you be if you can thus jump into a good man's shoes, and follow the path he has been treading. It is always a good sign when the horses do not know that they have a new driver; and you, my brother, inexperienced as you are, will be a very happy man if that should be your lot; but the probability is that you will go to a place that has

been allowed to run almost to ruin, possibly to one that has been altogether neglected.

Perhaps you will try to get the principal deacon to imitate your earnestness; you are at a white heat, and when you find him as cold as steel, you will be like a piece of hot iron dipped into a pail of water. He may tell you that he recollects others who were at first just as hot as you are, but they soon cooled down, and he will not be surprised if you do the same. He is a very good man, but then he is old, and you are young, and we cannot put young heads on old shoulders even if we were to attempt to do it. Perhaps next you will resolve to try some of the young people; possibly you can get on better with them; but they do not understand you, they are backward and retiring, and they soon fly off at a tangent. You must not be surprised if this is your experience. Very likely you will have almost everything to do in connection with the work; at all events, expect that it may be so, and then you will not be disappointed if it so turns out. It may be otherwise, but you will be wise if you go into the ministry expecting not to find any very great assistance from the people in the work of soul-winning. Anticipate that you will have to do it yourself, and to do it alone; and begin doing it alone, sow the seed, tramp up and down the field, always looking to the Lord of the harvest to bless your labour, and also looking forward to the time when through your efforts, under the divine blessing, instead of a plot of land that is apparently covered with nettles, or full of stones, or weeds, or thorns, or partly trodden down, you shall have a well-tilled farm in which you may sow the seed to the best advantage, and on which you shall have a little army of fellow-labourers to aid you in the service. Yet all that is the work of time.

I should certainly say to you, do not expect all this at least for some months after you settle down to work. Revivals, if they are genuine, do not always come the moment we whistle for them. Try and whistle for the wind, and see if it will come. The great rain was given in answer to Elijah's prayers; but not even then the first time he prayed, and we must pray again, and again, and again, and at last the cloud will appear, and the showers will be given, and you shall find that you have the church after your own ideal, but it will not come to you all at once. I do not think Mr. John Angell James, of Birmingham, saw much fruit to his ministry for many years. As far as I remember, Carr's Lann Chapel was not the place of any great notoriety before he preached there; but he kept on steadily preaching the gospel, and at last he drew around him a company of godly people who helped to make him the greatest power for good that Birmingham had at that time. Try to do just the same, and do not expect to see all at once what he and other faithful ministers have only been able to accomplish in many years.

In order to secure this end of gathering around you a band of Christians who will themselves be soul-winners, I should recommend you not to go to work according to any set rule, for what would be right at one time might not be wise at another, and that which would be best for one place would not be so good else-

where. Sometimes, the very best plan would be to call all the members of the church together, tell them what you would like to see, and plead earnestly with them that each one should become for God a soul-winner. Say to them, "I do not want to be your pastor simply that I may preach to you; but I long to see souls saved, and to see those who are saved seeking to win other for the Lord Jesus Christ. You know how the Pentecostal blessing was given; when the whole church met, with one accord in one place, and continued in prayer and supplication, the Holy Spirit was poured out, and thousands were converted. Cannot we get together in like manner, and all of us cry mightily to God for a blessing?" That might succeed in arousing them. Calling them together, and earnestly pleading with them about the matter, pointing out what you wish them specially to do, and to ask of God, may be like setting a light to dry fuel; but, on the other hand, nothing may come of it because of their lack of sympathy in the work of soul-saving. They may say, "It is a very nice meeting, and our pastor expects a good deal of us, and we all wish he may get it," and there it will end as far as they are concerned.

Then, if that should not succeed, God may lead you to begin with one or two. There is usually some "choice young man" in each congregation; and as you notice deeper spirituality in him than in the rest of the members, you might say to him, "Will you come down to my house on such-and-such an evening that we may have a little prayer together?" You can gradually increase the number to two or three, godly young men if possible, or you may begin with some gracious matron, who perhaps lives nearer to God than any of the men, and whose prayers would help you more than theirs. Having secured their sympathy, you might say to them, "Now we will try if we cannot influence the whole church; we will begin with our fellow-members before we go to the outsiders. Let us try and be ourselves always at the prayer-meetings, to set an example to the rest, and let us also arrange to have gatherings for prayer in our own houses, and seek to get our brethren and sisters to them. You, good sister, can get half-a-dozen sisters together into your house for a little meeting; and you, brother, can say to a few friends, Could we not meet together to pray for our pastor?" Sometimes, the most effectual way to burn a house is to do it by pouring petroleum down the middle of it, and setting fire to it, as the ladies and gentlemen (!) did in Paris in the days of the Commune; and, sometimes, the shortest method is to light it at the four corners. I have never tried either plan; but that is what I think. I like to burn churches rather than houses, because they do not burn down, they burn up, and keep on burning when the fire is of the right sort. When a bush is nothing but a bush, it is soon consumed when it is set on fire; but when it is a bush that burns on and is not consumed, we may know that God is there. So is it with a church that is flaming with holy zeal. Your work, brethren, is to set your

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## CALVARY BAPTIST CHURCH 1992 BIBLE CONFERENCE

"...as the days of heaven upon the earth" (Dt.11:21). Truly, our Bible conference was like this, at least somewhat so.

This is May 29th. Our Bible Conference has been over for a little over four days. I start working on the next Bible conference even before a present one ends. I start working in earnest about the middle of January when I send out the invitations. While I am waiting to hear from the preachers concerning the invitation, I pray, work, and plan as to the subjects for the conference. When I hear from the proper number of preachers, I begin fitting the subjects and preachers together. Then I arrange the program. There is much else to do as the time of the conference approaches. I usually have a period of calm expectation, then I reach the "jitters" stage, then the conference is here; and almost before one realizes it, the conference is over.

So much time. So much work. So much money. Was it really worth it? It cost me many hours of extra work. It cost Katie many hours of work. It cost our church hundreds and hundreds of dollars. It cost many of our members much work. It cost time and money for those who attended. I am sure that the total cost runs into several thousand dollars.

Was it really worth it? I think I could safely leave it to a majority vote of all who attended as to whether or not it was worth it. I am sure that an overwhelming majority (say 90% or more) would say that it was well worth it. We truly had a great conference. I have heard many say this, and say that it was a great blessing to them. I suppose that, when the latest conference is good, one is tempted to think it was the best ever. I suppose that there will be many different opinions as to the best conference ever, but I am sure that those who attended this conference will, most of them, say that it was very good.

They came from the east and west. They came from the north and south. From as far north as Michigan and as far south as Florida. They came from as far west as Texas and as far east as Maryland. They came from seventeen states. Yankees and Southerners fellowshiped together around the precious truths of the Word of God.

Some pastors came alone. Others brought the family. Some brought many members of their church with them. The West Griffin Baptist church of Griffin, Ga. had fifteen people here. The Grace Baptist Church of Gladwin, Mich. had ten here. The church at Goshen, Ind. had nine here. It would be good if pastors would seek to encourage their members to attend a Bible conference now and then; Bible conferences are such blessings. It is an encouragement to members of small churches (nearly all of our kind are such) to be in a Bible conference, to see many gathered together who believe the things they believe, and to hear other

men preach the same truths their pastor preaches. Pastor, you could help your church by encouraging your members to attend the next Calvary Baptist Church Bible Conference.

One of the best things about a Bible conference is the fellowship with those of like precious faith. It is so good to see one more time those we have learned to love in the Lord. It is also very good to meet new ones who believe the same things we do. Some of these and such times are the only times I get to see them. Oh, I do greatly rejoice in the fellowship of these conferences.

The Unity Baptist Church again allowed us to use their gymnasium for the feeding of our conference. They do not charge us for this. We do pay the janitor a small fee. We are thankful to this church for this great and needed kindness to us. Our ladies provided cold cuts, etc. for the Saturday evening meal. Kentucky Fried Chicken catered our two noon meals. We had food, drink, and fellowship at the parsonage after our closing service.

Everything went smoothly and graciously at the conference. There were no jars, mishaps, or controversies to amount to anything. There was a wonderful spirit of Christian love throughout the conference. I praise the Lord for this. I would never want (not allow it so far as possible) a conference to be turned into a theological battle field. I always try to promote such a spirit during our conference.

We registered 223 at this year's conference. This was good. We had very good attendance. We had several to leave after the noon meal on Sunday, but still we had good attendance for the two final sessions. In fact, I felt that the attendance at these sessions was better than in the past. In the invitations to preachers this year, I insisted that the preachers be present for the whole conference unless it was cleared with me beforehand. I am sure that many will criticize this. However, I will say that we had far better preacher attendance for the whole conference by doing this. Many think that I go too far in my attitude towards preachers coming, preaching, and leaving. Maybe I do, but it does bother me to see so many preachers who come to conferences late, and leave early. I leave all such to the host church, her pastor, and the involved preachers. Anyway, we had better preacher attendance for the whole conference than usual.

I do not know that we had a "best" sermon. If we did, I do not know which one it was. I do know that we did not have a "bad" sermon. We had very, very good preaching this year, as we usually do. I assign subjects for the conference, and of course nearly all of the subjects and sermons will be such that all present (or nearly all) will be in agreement therewith.

Jim Walters brought a fine message in which he dealt strongly with the sin of abortion, and gave a good exposition as to the kind of home a child should be raised in. He did make one blunder (to some) when he told us that it was the woman's job to make the bed. Some disagreed with him on this. I have no problem at my home over this matter. I do such a poor job of making beds that Katie never asks me to do this.

Brother Troy Sheppard brought a fine message on "Regeneration" in which he made a very strong

point on the Holy Spirit using the gospel therein. He was, I hear, criticized on one point, which surprised me.

Sam Wilson's message likely drew more criticism than any other - and that was not much. Sam preached on "The Folly Of Sovereign Gracers Teaching A General Love Of God For All Men." There are many who do hold to all of the sovereign grace doctrines, yet still hold that, in some sense, God loves all men. Sam did a great job exposing the absurdity and folly of such a position. Still, there was some controversy over this matter - very gracious, very subdued and calm, and very little. Our conferences generate very little opposition, and there is much precious fellowship among those who do differ on a few things.

Rhoda Smith did her usual fine job at the piano. I have learned to expect this, and have never been disappointed. She has also blessed our last two conferences with her singing talent. Sue Johnson from Griffin, Ga. played for one session. Debra Shuman did an excellent job at the organ. We appreciate this so very much. We are not Hardshells or Campbellites as to music in the church service. Eldon Joslin and Brandon Caudill blessed us with a brass duet, and Eldon played his trumpet several times during the congregational singing.

Brother Joslin did an excellent job of leading the singing during the conference. I appreciate his work at this very much. He is totally cooperative with me and my wishes concerning this important part of a conference - and I may be too demanding as to this. Eldon and I have a great fellowship.

I will not name all who blessed our conference with special singing. There were many. I fear that I might overlook someone unintentionally. Anyway, we thank you all for this. I will say that I am considering overhauling the singing part for our next conference. I feel that it very well might help us to have more congregational singing - I feel this rather strongly at present. I do not know how we can increase this as much as I at present desire without cutting down on our special singing. I do not want to do this by increasing the length of the sessions. I would appreciate any comments, criticisms, or suggestions any might have as to this matter. I used to say, "Let the singers sing, and let the preachers preach." But then I started singing some myself. And that saying did not go over too well anyway. I did have one conference (I think) where I did not have a special song. Well, comments welcome as to this point.

I thank Calvary Baptist Church for authorizing, paying for, and hosting this conference. Of course, we could not have a conference at all without this. I praise the Lord for all of our kind of churches who have conferences. They do a great service for our kind of people and for the glory of God. It takes time, work, prayer, and money for a church to have a conference. Calvary Baptist Church conferences have meant a great deal to a large number of churches, Christians, and preachers. May she ever be able and willing to have such.

I thank the preachers who preached for this conference. They are a noble band of God's men. They worked hard, prayed hard, took time (most spent money) to bless us at this conference. May

God richly reward each one of them. I praise God for them. We could not have a conference at all without men who are willing to give of themselves in preaching for such.

Might I make a suggestion to churches. It is hard for a preacher to pay his travelling expenses to a conference. It is hard for a preacher to pay his lodging expenses at a conference (many do even though the host church offers to provide such). Might I suggest that a church pay traveling expenses for their pastor to a few conferences each year. Companies pay expenses for their executives to attend conferences that they think will be a help thereto. Conferences will be a help to your pastor - a great help - and what helps him will rebound in blessings to the church. Help your pastor attend some conferences each year.

Might I make another suggestion? Conferences are very expensive to the church that hosts them. Maybe other churches could help in this. It would help if a church would pay the lodging expense for their pastor at a conference. A church could pay for one man or family easier than the host church could pay for several. Of course, when a church has enough members who can and will provide lodging in their homes for preachers and their families, this problem can be settled; but usually the host church has to pay for some of this, and often preachers pay for some such. If churches who do not have conferences would try to help those who do a little financially, it could ease a heavy burden on churches having conferences. There are some few who do this, and we always appreciate such.

I want to thank all who attended our conference. We really could not have a conference without those who attend. Each individual is an important part of a conference. I thank you, one and all. You blessed my heart and our conference by being here.

I thank everyone who helped in any way in the different jobs that are part of a conference. I thank the members of Calvary Baptist Church who did many different tasks relative to this great conference. I thank any visitors who helped therein. May the Lord reward all those who played a part - large or small - in making our conference the success that it was.

What can I say about Katie? How could I ever have a conference without her? She is not totally recovered from her total replacement knee surgery (both knees) of last November. She did not let that hinder her. I thought she did too much. I really did not see any letdown in what she did this year from previous years. I marvel at her being so willing to do so much. I praise the Lord that she was able to do all that she did. Very few people know how much a pastor's wife does toward having a conference, or how important her part is. I praise the Lord for Katie. She is a great help to me in my service for the Lord, and she never shines brighter in her helping me than she does at conference time. Thank you, Katie, and God bless you.

I could go on and on. I could fill several issues of this paper saying all I would like to say about this conference. It is something like 45 weeks until our next conference, God willing. Might I urge you to start making

plans to be with us for this great event. If we don't meet "in the air" before then, let us meet in Ashland, Ky. at Calvary Baptist Church's Bible Conference Memorial Day week-end of 1993.

A special event of this year's Bible Conference was a baptismal service. We baptized Sister Elizabeth Riner, daughter of Richard and Sue Riner, into our church. This little Sister gave a good testimony to her parents and to me of her experience of salvation. We praise God for this. Oh, that our baptistery might see much more use this year than it has for some time. Pray for this young girl that God's blessings will be on her.

Another event of this year's conference was a preaching service in Central Park here in Ashland. Several of our conference visitors attended this service. Brother Joslin played his trumpet, and Brothers Whitt and Proctor played their guitars. We all sang some songs. Sam Wilson brought a fine sermon on "Eternity." I was disappointed in that very few people in the park seemed to be listening to the service. Many years ago I preached to large crowds in open air meetings. Many preachers of the past preached to vast crowds and had many saved in open air meetings. I don't know if we will ever see much in this way again or not - oh, what dark and terrible days are these in which we live. The people from the conference who attended this park service said they enjoyed it. I don't know if we will do this again or not. If we do, I plan to work harder at promoting it. God bless you all.

## HOW TO

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church on fire somehow. You may do it by speaking to the whole of the members, or you may do it by speaking to the few choice spirits, but you must do it somehow. Have a secret society for this sacred purpose, turn yourselves into a band of celestial Fenians whose aim it is to set the whole church on fire. If you do so, the devil will not like it, and you will cause him such disquiet that he will seek the utter break up of the union, and that is just what we want; we do not desire anything but war to the knife between the church and the world and all its habits and customs. But again I say, all this will take time. I have seen some fellows run so fast at first that they have soon become like broken-winded horses, and truly that is a pitiable sight; so take time, brethren, and do not look for everything you desire to be secured all at once.

## SONG

(Continued from Page 1)

to do with the living relationship between them in this age. The Song of Solomon describes that relationship in poetic form. Song of Solomon 2:1, the Bridegroom called himself the Rose of Sharon. The rose is the chief flower of beauty and fragrance. The rose is the standard of beauty for all other flowers. Many flowers have a certain attraction because of their exotic appearance. Because of their unusual appearance they are able to draw attention to themselves. But the rose has a common beauty and is the same all over the world. Common as it is, its beauty and fragrance cannot be matched by any other flower. "A rose by any other

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## SONG

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name is still a rose..." You can crush it under foot, yet its lovely odor will be the more profound. To the child of God who has been espoused to Christ through baptism into a Scriptural church, Christ is the Rose of Sharon. He is the heavenly Rose with all the glory of heavenly places. We are made to sit in heavenly places with Him. Ephesians 2:6, He is the Lily of the valley, or low places. He is the Rose of the garden, but the lily in low places. His beauty and holiness stand out among the wild herbs and flowers. In Him we find comfort and security, for He is with us in the world. He is our Lily in low places. **"Thy rod and thy staff, they comfort me."** He is holy, humble and undefiled, the cleft of the rock, our ever present help in time of trouble. To Him we are lovely. We are His and He is ours (v. 16). He says, **"As the lily among thorns, so is my love among the daughters."** His love was expressed even before creation as He chose us for Himself. Then as we were lovingly brought to the fold by His tender hand, we were led by the Spirit to receive Scriptural baptism as a token of our espousal or engagement to Him. The Lord's Supper is a symbol of the loving relationship between Christ and His church. In the supper we symbolically partake of His body and blood to show our literal participation in His suffering for us. He purchased His church, His bride, with His own blood. He nourishes us and cherishes us and cares for our every need. One day through divine working, He shall present us to Himself as a glorious bride, not having spot or blemish.

As we partake of the unleavened bread and wine we publicly identify ourselves as His personal possession. As He has only one bride, so only members of His true churches may partake of this token symbol of His divine engagement to us.

## WORD

(Continued from Page 1)

don't care to think at all. Here, too, this is game-play (double-speak) with words. I told one professing Christian about John the Baptist leaping in the womb, and read him the text as evidence; but he was unconvinced, saying "that was a very special circumstance." I simply said that I didn't feel he would accept any Scriptural evidence if he didn't accept that one. He could simply play word games with anything I offered him. There are closely associated terms used to support this cause. They are "pro-choice" and "right to control her own body."

If Timothy 4:3-4 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

No doubt, many of the readers have noticed how our newsmen bandy the terms fundamentalists and conservatives around. This is

no great trick; Islam and Communism have been mentally placed (in their thinking) as legitimate, for a convenience, then those holding firmly to the basic tenets can be termed as either conservative or fundamental as suits their purpose. By rights, these people are radical leftists, from a fundamental Christian standpoint; but the men in our contemporary media have become very adept at word games. Can I use a word game, too? Can I call this an imputation of blame? Can I call it malicious stigmatization? I think it is both. It is clever word play to make the honest appear phony and ridiculous.

It might be noticed just how well this applies to our cited passage, for it is a conservative and fundamental view of Scripture that must somehow be discredited for the sake of our current crop of ultra-radical liberals. An imputing of disliked terms from something unpopular to a targeted view has the effect of applying that unpopularity to the target, in this instance; and this is all for the sake of discrediting sound fundamental doctrine.

I think it was in the '60s that I would occasionally hear some of the words of one of the popular songs. I didn't pay a great deal of attention so I'm not certain that I even heard it right, but I think it went "Oh, the games that people play now--." I may not recall correctly. I don't know what it was about. It may have been poking fun at the "establishment." I don't know. People were, in fact, playing all kinds of games, even then; but the word-game-playing is just now coming into its own. I think that time that Paul was warning Timothy of, in the cited passage has now come upon us, for this is all because people can no longer abide sound doctrine. They have gone after fables, such as evolution.

Some readers might be thinking that we can be happy that this is all outside of Christianity. Perhaps, but if this is true, I fear Christianity has also been misidentified; because much of this occurs within what has commonly been termed as the (generic) Christian church. We hear people rationalize reasons for boating or fishing when they could attend church, but this is only the beginning; because many have gone after unsound doctrine for the sake of pleasure or greed. Why, pray tell, do so many professing believers persist in support of evangelists who are known (beyond any doubt) to have engaged in illicit sex, or even committed fraud? I must wonder if they're getting some kind of satisfaction from their belief, and even to the extent that they're willing to overlook principle. Friends, that is simply not sound doctrine! I once visited a church of another denomination and was surprised at the manner of service. I would have thought I was in a night club, had there been any alcoholic beverages. I wondered if they attended that church because they wanted to imagine they were drunk, but didn't wish to buy the liquor, for one reason or another. I ask myself if this is the doctrine of some of the believers who will follow after such evangelists. I hear terms such as "dancing in the spirit" and wonder where such terminology is coming from. Sometimes, the Bible is not even used out of context; it is simply not brought into the matter. We can begin with word games, then

invent words, for after we have become careless with words, most people will not even notice a lack of any-basis-whatever.

Many readers should remember Anita Bryant, and how we heard newsmen speak of her and how so many comedians would joke about her alleged bias. We would have thought she was trying to outlaw all homosexuals. She was not, and she even stated (publicly) that she never thought a great deal about them one way or another. What she wanted to do was (only) to allow the Christian institutions the freedom to refrain from any employment of them. This was a little more than common word-play for this went to the extent of putting words into her mouth. This extreme was necessary, because there was really nothing (in her true position) for them to ridicule. This has now become a common practice of our liberals both in and out of the media.

A more current case of this was found during the Clarence Thomas "hearings." There was really nothing uncovered during normal hearings, so some invalid "evidence" was leaked to the press so as to stimulate, and justify, a movement for an extension of the hearings. This was an unconfirmed charge and should have been immediately ignored by this "august" body of "lawyers turned Senators;" for the charge had never been pushed in the past and the accuser had even been on good terms since the incident had supposedly occurred. It was used, however, for the purpose of appeasing the radicals. These men know the difference between valid and invalid evidence, for they have legal back grounds, but they chose to bring in hear-say to see if it would fly.

More recently, Magic Johnson has come forward to champion another miswording of falsehood. He is talking of promiscuity, but calling it "safe-sex." Some of our leaders know better, and a few of them have enough intestinal fortitude (Dan Quayle, for instance) to say so. He made it a point to deny homosexuality, but even if true, adultery is nothing to brag about either. For those who may not have noticed, he feels this is perfectly normal and does not even suggest it should be avoided. He believes he can tell others how to avoid his fate. The result will likely be to instill a false sense of security into many who will then (using his preventive measures) over-indulge and acquire the dread disease they might otherwise have avoided, had they only had enough fear and good sense not to listen to this noted athlete in the first place. Friends, being a basketball player does not make one an expert, nor should it make him an idol.

Friends, there's nothing safe or honest about calling a lie truth, nor in calling truth a lie. Illicit sex can never be safe. If it does not cause disease, it will be a disaster, such as divorce. If one were to seemingly escape through his entire life on earth, there is always the final judgment of God. No! I'm not saying that abstinence-from-immorality is the "means" to escape judgment. I'm saying, however, that one who continually indulges in this type of thing can hardly be among the elect, for grace does work. The true believers simply do not wish to engage in such a style of life, nor do they love and practice a lie. This is stated in Revelation 22: 14-15, yet we have a generation that is witnessing the ulti-

mate love of deceit, and it is my understanding that the Biblical concept of a lie is deceit. Remember Genesis chapter 3? Satan told Eve she wouldn't "surely" die. We could argue that Satan did not lie, and claim that it was only a mortal death that God imposed upon man, while man is still immortal. This is why it is deceit, however! It was word-play. Word-play is clever and tricky, but it appears that God is not amused with it.

How much of this do we hear in contemporary Baptist churches? I hear a few terms that I think may be confusing. I'm not certain how much of this is due to carelessness, how much to ignorance, and how much to actual intention. I hear terms misapplied. I hear about decisions and acceptance, without any consideration as to what these terms denote, and I hear that usage out of context. I hear preaching that is a mix between sovereign grace and Arminianism. I hear an emphasis on "making a decision" for Christ, when it will obviously be understood this refers to a free-will decision. I hear this done in Baptist churches, where the difference should be known. Baptists are supposed to know better than this. Baptists are supposed to be well aware that any decision for Christ is a witness and testimony of prior salvation, and this concept should be verbally stated. We have become so indoctrinated with the word games of neo-evangelicals that we tend to forget our heritage and our position. We do not have to accept Christ. Christ does it all; He does more than merely accept us, however, He chooses and converts us. We are becoming so confused by word games that we fail to understand basic terms.

## JOSHUA

(Continued from Page 1)

maineth yet very much land to be possessed," is that which Joshua defeated kings and captured cities all over the land of Canaan, yet there were pockets of the land that were not taken over by the Israelites. The land had been given to Israel hundreds of years before, but Israel must take possession of it. While they had defeated the enemy in the main, yet there was much land to be possessed.

By faithfully following God's Word, Joshua had taken the land as a whole. This was done through what seemed impossible odds. This was done because he trusted in God. Someone has said, "When the situation is hopeless... That is the time for faith!" Actually, there is no such thing as a hopeless situation for one who trusts in God. But the fact is most of us turn to God only when we think the situation hopeless. As long as we can find something in our circumstances on which to pin our hope we trust that possibility rather than God. Until we have used up all our options -- so no shred of hope is in our circumstances... Then -- as a last resort -- we may turn to God. Someone put it this way: As long as we can think up possible answers - we depend upon human ingenuity - or lack - or coincidence- etc. Then, when alternatives are exhausted and there is nowhere else to turn we give God a chance. How much better to trust God no matter what! (Richard Halverson,

Perspective, Sept. 28, 1977). Joshua trusted God and "took the whole land."

In chapter 12 we have a complete list of the kings who were defeated by Joshua and his army. The land of Canaan is divided into two parts by the Jordan river. Verses 1-6 records the account of the victories won on the east side of Jordan while under the leadership of Moses. This land was given for a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh (v. 6). Of all the kings listed in chapter 13 there were 31 who were defeated and destroyed by Israel under Moses and Joshua. The victories of Joshua - **"This is the victory that overcometh the world, even our faith"** (I John 5:4).

Chapter 13

**"NOW Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed"** (Josh 13:1).

Joshua was now an old man. He had come a long way. The road had been a rough and rocky one. He left Egypt with Moses as a young man. In the wilderness, under Moses, he had faithfully followed his leadership. As Moses' leader of the Israelite army he defeated the kings of the east side of Jordan. As God's replacement for Moses he faithfully followed the commands of the Lord. From the brief accounts given of the war in Canaan it may seem as lasting only a short time, but we have the record, **"Joshua made war a long time with all those kings"** (Josh. 11:18). As Joshua died at the age of 110 years he must have been around 100 years old at this time. There was a difference between his physical condition from that of Moses. When Moses died he was 120 years old yet **"his eye was not dim, nor his natural force abated"** (Deut. 34:7). Joshua, the man of war that he was, had encountered many rough battles and this had caused his body to become **"stricken."** But God was not yet through with him. Although there was much of the land to be possessed, God told him **"All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh"** (Josh. 13:6, 7).

It was now time to divide the land. At long last it had come time for each tribe to learn in what part of the land they were to live, build houses, plant crops and live in peace. Joshua the soldier was to act as administrator in the allotting of the land to the tribes. This assignment was part of the commission which God had given Joshua. He was not only to conquer the land on the west side of Jordan but he was also to divide the land among the

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## CAN YOU IMAGINE THIS?

Paul teaching any kind of safe sex other than no sex outside of marriage?

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:2).

## JOSHUA

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nine and one half tribes, the two and one-half tribes already received their allotment on the east side of Jordan.

This allotment was to take place at this time even though all the enemy had not been driven out; the Lord told Joshua that He would take care of that, "them will I drive out before the children of Israel." In Verses 8 through 33 God reminds Joshua that the land on the east side of Jordan had already been given to the tribe of Reuben, the tribe of Gad and half of the tribe of Manasseh. It is spelled out what section of the land each tribe was to receive. In verse 15 and again in verse 33 it is stated that the tribe of Levi was not to receive an inheritance, "the LORD God of Israel was their inheritance, as he said unto them" (v. 33).

### Chapter 14

"AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them." (Josh. 14:1, 2) This was to be done as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribes.

The distribution of the land was to be done by lot. The Lord had instructed Moses that each tribe was to receive land in proportion to the number in the tribe, and the location of each tribe was to be done by lot (Num. 26:54-56). Jewish tradition tells us that the name of the tribe and the boundary lines were drawn from two urns at the same time, thereby locating the location for each tribe. This was not by blind chance that each tribe received its land, but was entirely under control of God. Each tribe must accept that which God had bestowed. Is it not the same for each of us? Has God not given us the things of this life which has pleased Him? We, as children of God, know that our station in life is not by chance or luck, but is exactly what God has chosen for us.

In verses 3-5 it was explained how the two and one half tribes had already been taken care of by Moses. The children of Joseph being two tribes, Manasseh and Ephraim, were given inheritances, but the Levites were given no part except cities to dwell in (vs. 4).

"As the LORD commanded Moses, so the children of Israel did, and they divided the land. Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of

God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the hearts of the people melt: but I wholly followed the LORD my God. And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou has wholly followed the LORD my God" (Josh. 14:5-9).

The time for the casting of the lots had come. The tribe of Judah was to receive the first allotment. But here steps up an old man by the name of Caleb. Next to Joshua he is the oldest man in all of all Israel. He speaks to Joshua his old friend and fellow spy and reminds him what took place forty-five years before, how, upon their return from spying out the land, and bringing back a report that they could take the land (Num. 13:30). But ten of the other spies "made the hearts of the people to melt." Because Caleb "wholly followed the LORD". Moses made him a promise that his inheritance would be the land upon which his feet had trodden. Having reviewed these events, he then said, "And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in" (Josh. 14:10,11).

I can imagine that as Caleb saw the other Israelites die one by one in the wilderness, he thought of the promise which God had made to him that one day he would go back into Canaan and possess the section of land that he had so longed for. He had the promise from God that he would live to see that day. So for forty five years he ever kept that promise in mind. In spite of the fact that he was now 85 years old his physical strength was just as strong as when he was 40. Not only was his physical strength as strong, his faith in the promises of his God was just as strong. He told Joshua that he was now ready to claim what he had been promised by God, that he was able to go in and drive out the enemy, "Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I

shall be able to drive them out" (Josh. 14:12).

He did not want any of the land which had already been conquered, he did not want the level land. He did not ask for a quiet peaceful place where he could spend the remainder of his life in peace and quiet. No! he said, "--give me this mountain." He wanted that mountain where the Anakims, the race of giants, lived in "cities great and walled up." Remember the ten spies had said that the people in that land were giants and their cities had walls to the heavens. Their report was that the land could not be taken. Caleb, with Joshua backing him up said they, with the help of the Lord could take it. In the 45 years that followed, Caleb's faith never failed, "if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said." Caleb was ready to go to battle for that mountain. I believe that he wanted to show Israel that God would be true to His promise which He made to him 45 years before.

"And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance" (Josh. 14:13).

Joshua remembered! How could he forget? He gave Caleb that mountain for which he asked. He blessed Caleb and gave him the land which he asked. He blessed Caleb and gave him the land which had been promised. Gene A. Getz in "When the Job Seems Too Big," said that Joshua's response was something like this: "Caleb, it's yours, You deserve it. I'm sorry I forgot! It is because of you that I mustered enough courage to take a stand against hostility and disobedience. It was because of you that I spoke out against their rebellion and unbelief. You helped me become the man that I am -- a man that God could trust to lead Israel in place of Moses. I drew strength from you, Caleb, and you have been faithful to me. You've supported me, helped me, encouraged me. You never showed jealousy or resentment because you were not chosen to lead Israel - even though you were a stronger man than I, both physically and emotionally. I am sorry I didn't remember God's promise myself. I'm glad you reminded me! It's yours! Take the mountain God promised you."

"Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. And the name of Hebron before was Kirjatharba; which Arba was man among the Anakims. And the land had rest from war" (Josh. 14:14, 15). To me, Caleb was one of the most remarkable men of the Bible. He stood up in opposition to the other spies and faced the wrath of the people by doing so. He stood by his convictions. For the next 45 years we hear very little of Caleb, yet he is there waiting patiently for the promise of God to be fulfilled. When that time comes he steps forward and states he is now ready to claim that promise. What was his secret? "Thou hast wholly followed the LORD my God." What better thing could be said of anyone than this?

To be continued.

## ALL

(Continued from Page 1)

sponsibility.

Paul told Timothy the Scripture was good for reproof and correction. The attitudes of men have destroyed reproof and correction. Solomon said: "Reprove not a scorner, lest he hate thee, rebuke a wise man, and he will love thee" (Proverbs 9:8). God's called men cannot use God's Word as He intended because men refuse reproof and correction.

Paul told Timothy the Scripture was good for instruction in righteousness. Who in this day has a desire to be righteous? Who in this day wants instruction in righteousness?

Men want to live as their conscience dictates and they do not want the interference of God's Word. As a result, they are not receiving all that is coming.

Thirty minutes before I sat down to write this article, I was talking to a man who was concerned because the church to which he belonged had gone from an average attendance of 200 down to an average of about 60. I inquired further as to why he thought the attendance had fallen and his reply to me was: "I don't believe the people are getting what they need and are going somewhere else to find it." Ironically, he did not know he touched on a thought I have had for some time. Are people getting what they need to live a dedicated and consecrated spiritual life?

The man to whom I was talking blamed it on the pastor. He told how shallow his preaching was and how he did not teach the Bible, but dwelt on trying to entertain rather than admonish in spiritual things. How true this is in some instances. God sent good and perfect gifts to the earth, but until someone realizes what they are, they will never receive all that is coming. This opens the door to the second area that men are not receiving all that is coming.

2. THE PURPOSE OF THE CHURCH. One good and perfect gift sent by God was the church. God has ordained, since He created man and made him spiritual, that He would always have a place of worship for that spiritual man. In the Old Testament, it was the Tabernacle and the Temple, and in the New Testament it was the church. Everything a child of God receives or has ever received has been through these institutions. Paul said: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Ephesians 3:21). If an Old Testament saint glorified Jehovah, it had to be through the tabernacle or the temple. If a New Testament saint wishes to glorify the Lord, he must do it through the Lord's church - that is why He left it here! You cannot glorify God watching some evangelist on television. God did not ordain it that way. Paul said: "There is one body (local

He who deletes the Doctrines of Grace from his preaching and teaching can by no stretch of the imagination say that he proclaims the WHOLE COUNSEL OF GOD'S WORD-- to exclude it is to take the heart out or proper theology.

--A.C. Smith

church), and one Spirit (Holy), even as ye are called in one hope (He will return) of your calling; One Lord (Christ), one faith (God-given), one baptism (water), one God and Father of all (who are saved), who is above all, and through all, and in you (saved) all" (Ephesians 4:4-6). How philosophers today have made a mockery of these passages! I hear of two bodies, one local and one universal (catholic). I hear of two baptisms! One water and one spiritual. Paul must have not understood all he should. God forbid!

The purpose of the New Testament Church is the same as the tabernacle and the temple in the Old Testament. It is the place that Christ instituted for His people to worship Him in spirit and in truth. When the church is used for that purpose, the Lord's people receive all that is coming. It is when the church is used for worldly purposes that God's children are deprived of these glorious blessings purposed in Himself before the world began. Paul told the church at Ephesus: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Ephesians 1:9-11).

The positive view is: God's children in the right state (saved) and in the right place (where God's Word is taught) will receive all that is coming. The negative view: God's children in the right state and in the wrong place will not receive all that is coming; therefore, will be lacking when the time of the Anti-Christ arrives upon the earth. Those who are not taught what, and when to separate themselves from the world apostasy will follow the Deceiver of mankind.

If one is truly saved, and especially in this day, one of the most important desires in his life should be to prepare himself for the last days when there will be rampant deception in the religious realm. The purpose of the Lord's church is to fill those desires.

One of the most convenient and easiest methods is for the church to flow with the appetites of the world, but this path leads to destruction and those masters (teachers) who are responsible for this flow will receive the greater punishment.

Jesus said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

When a church believes and stands for the truths which are clearly taught in the Book, they are considered closed (narrow) minded because they will not accept the teachings of the populace.