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## THE ONENESS OF PERFECTION

By Waldo Whiddon

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me,



Waldo Whiddon

and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast

(Continued on Page 3, Col. 4)

## STUDIES IN ACTS

by Willard Willis

"And then the south wind blew softly, supposing that they had obtained their purpose, loosing



Willard Willis

thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called

(Continued on Page 5, Col. 4)

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Christ's actions are our patterns

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

by C.H. Spurgeon

I suppose that, in most places, there is a prayer-meeting on Monday night. (Editor's note: Not now, Brother Spurgeon, not anywhere I know of). If you want your people as well as yourself to be soul-winners, try and keep up the prayer meetings all you can. Do not be like certain ministers in the suburbs of London, who say that they cannot get the people out to a prayer-meeting and a lecture, too, so they have one week-night meeting for prayer, at which they give a short address. One lazy man said, the other day, that the week-night address was almost as bad as delivering a sermon, so he has a prayer-meeting and a lecture combined in one, and it is neither a prayer-meeting nor a lecture, it is nei-

ther fish, flesh, fowl, nor good red herring; and soon he will give it up because he says it is no good, and I am sure the people



C.H. Spurgeon

think so, too. And after that, why should he not give up one of the Sunday services? The same reasoning might apply to that as to the week-night meeting. I saw, in an American paper today, the following paragraph: "The well-known fact is again going the rounds that, in Mr. Spurgeon's church in London, the regular hearers absent themselves one Sunday evening every three months, and the house is given up to strangers. English 'boasting is excluded' in this matter. Our American Christianity is of so noble a type that hosts of our people give up their pews to strangers every Sunday night in the year." I hope it will not be so with your people, brethren, either with respect

(Continued on Page 10, Col. 3)

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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## OBSTACLES TO COMING TO CHRIST

by A.W. Pink

No man can come to me. (John 6:44)

A. The natural man is unable to "come to Christ." Let us quote John 6:44: "No man can come to me, except the Father which hath sent me draw him." The reason why this is such a "hard saying," even unto thousands who profess to be Christians, is that they utterly fail to realize the terrible havoc which the Fall has wrought; and, it is greatly to be feared, because they are themselves strangers to "the plague" of their own hearts (I Kings 8:28). Surely if the Spirit had ever awakened them from the sleep of spiritual death,

and given them to see something of the dreadful state they are in by nature, and they had been brought to feel that the carnal mind in



A.W. Pink

them was "enmity against God" (Rom. 8:7), then they would no longer cavil against this solemn word of Christ's. But the spiritually dead can neither see nor feel spiritually.

Wherein lies the total inability of the natural man? It is not in the lack of the necessary faculties. This needs to be plainly insisted upon, otherwise fallen man would cease to be a responsible creature. Fearful as were the effects of the Fall, they deprived man of none of the faculties with which God originally endowed him. True it is that the coming of sin took away from man all power to use those faculties

(Continued on Page 11, Col. 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## WHAT LANDMARKISM MEANS TO ME

"Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Please do not misunderstand me in this message. I believe that the church is very important; but I do not place salvation in the church; and I do not believe that the church is more important than salvation.

Three things: 1. The most important thing in the world is to be saved. Let us always hold this, make it clear, and emphasize it. 2. The second most important thing in the world is to be a member of a true church. 3. The third most important thing in the world is to be the right kind of member of that church. Oh, my

brothers and sisters, do not let anything become more important to you than these three things.

Church truth is very important. Believing and practicing church truth will have an effect upon your Christian life and service in many wonderful ways. There is no portion of Bible truth about which there is more confusion than that of church truth. Most Christians know next to nothing about what the Bible teaches on the church. Most Christians, if they ran into a church in the middle of the road, would get out and say, "What is it?" Most Christians do not know enough about church truth to intelligently discuss the matter. They

will make the most wild and absurd statements about such: "I don't think the church is important," "I think all churches are right," or some other equally dumb and absurd statement.

You can probably get into more trouble over believing and preaching what the Bible teaches about the church than any other Bible teaching. I have received more ridicule, opposition, and even persecution over what I have preached about the church than all other subjects put together. We likely lose more prospective members because of what we be-

(Continued on Page 2, Col. 1)

(USPS 042-340)

## WILL WE EVER HAVE PEACE ON EARTH?

by Ray Waugh, Sr.

Introduction

Text: Revelation 20:1-4

The question has been posed: "Will We Ever Have Peace On The Earth?" We shall examine this question from several per-



Ray Waugh, Sr.

spectives. First, we shall look at the past of the earth and the universe and determine what their condition has been. Second, we shall give some consideration as to what we find with regard to peace in the earth and the universe at the present time. Third, we shall peruse some of the Word of God with respect to what God tells us about what will be happening in the future. This latter detail will relate to the conclu-

(Continued on Page 6, Col. 2)

## STUDIES IN JOSHUA

By C.T. Everman

Chapters 15-19

In these chapters we have the account of how the promised land was divided up among the nine-



C.T. Everman

and one half tribes who were to occupy the west side of the Jordan river. As these chapters deal mainly with the boundaries of each tribe we will look at only a few high points in these.

As we saw in chapter 14 the tribe of Judah was to receive the first portion and Caleb being of that tribe was given the mountain which had been promised him and which he greatly desired to possess, "And unto Caleb the son of Jephunneh he gave a part among the children

(Continued on Page 9, Col. 1)

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## WHAT

(Continued from Page 1)

lieve and teach about the church than over any other truth we preach. I have known sovereign gracers who would go to a holy roller church before they would come to my church - and it was because of what I preached about the church. Church truth is ridiculed and hated truth. I suggest that one understand this potential trouble and be ready to pay the price if he plans to preach the truth about the church.

What does the word "landmark" mean? It was used in the Bible to refer to that which marked out boundaries of property and identified that property and its owner. It is still used pretty much in this way. It is used of other things that identify, mark out, or set influential precedents. We have heard of a "landmark decision" which was supposed to mark out the way of future decisions.

"Landmark" is a coined word as it is applied to a church. It is not used in the Bible in this way. There are Biblical marks which identify true churches as distinguished from false churches, and men sometimes use "landmark" in this way. Of course, men will differ as to what these identifying "landmarks" are. Since, so far as churches are concerned, this is a coined word; I suppose anyone who wants to do so can call himself and his church "Landmark." Or maybe a church can really be a true Baptist Church and not all themselves "landmark."

There are those who call themselves "Landmark Baptists" that I certainly do not recognize as

such. I would not even think of recognizing the church pastored by John Rawlings in Cincinnati as a Landmark Baptist church, though it wears that name. I would not consider a man to be a Landmark Baptist who taught that a church does not have to be started by another church, but that a few baptized believers can just make themselves into a church by "saying so." Still, since this is a coined word, I suppose a man can call himself "landmark" if he desires to. Anyway, this sermon is about what



Joe Wilson

"Landmarkism" means to me. Let me get into this subject now.

"Landmarkism" means to me that the church is local and visible. I consider this concept to be wrapped up in the word "landmark." I abhor, loathe, abominate, and detest the doctrine of a Universal Invisible Church. I find it hard to find words sufficient to describe my antipathy to this doctrine. Oh, I know it is the most popular "church doctrine" among professing Christians. I know that many would live and die by this doctrine; but I also know that there is not a word anywhere in the Bible to substantiate this teaching. I know that this contradicts everything (I said, everything) that the Bible does teach about the church. Oh, it sounds so pretty. It is so sweet, loving, and kind. It gets every saved person into the "big church." It is not mean, cruel, hard, and narrow like that awful Baptist teaching about the only church being local visible churches. Well, it may look sweet, pretty, and kind; but it is a wicked heresy full of hurt and poison.

I have often said that the Universal Invisible Church is like cotton candy. It looks good; but get a big mouthful, bite down on it, and you have - nothing. The Universal Invisible Church is exactly that - nothing; except that it is worse than that. I consider this false theory to be the breeding ground of all sorts of heresy. I consider this false teaching to be the mother, or at least the sister, of nearly every heresy among professed Christians. Most heresies find shelter, encouragement, and comfort under this theory. I told one who wrote me, that he would never understand church truth until he gave up his belief in a universal invisible church. Praise God, he did give it up, and did come to be a believer in and a preacher of church truth. I have seen the same in others.

The Holy Spirit chose the Greek word "ecclesia," and inspired its usage as referring to the church. This word means "assembly." Inherent in the very meaning of this word are the ideas; local, visible, and organized for a purpose. That which does not have these necessary ingredients is not, and cannot be an "ecclesia." We Baptists say that

the word inspired by the Holy Spirit to refer to baptism means "immersion." We say that sprinkling and pouring are not modes of baptism. We say that one tampers with the meaning of the word inspired by the Holy Spirit if he does not immerse. My friend, sprinkling and pouring, and calling that baptism, is tampering with the very inspiration of the Word of God. I say the same thing about taking the word "ecclesia," inspired by the Spirit to refer to the Lord's church, and using that to refer to a so-called universal invisible church. If we are at liberty to take the words inspired by the Holy Spirit, empty them of proper meaning use them in a way they were never meant to be used, even use them in a way that means that which is contrary to the true meaning of the word - if we can do this, then where is inspiration? Of what use is inspiration? Understand this: in order to believe in and teach a universal invisible church, one must contradict the meaning of the word the Holy Spirit inspired to be used in reference to the church. The few, very few, Scriptures the universal invisible church men use to support their theory can be easily interpreted in a way consistent with the meaning of the word - and should be so interpreted.

Everything (I said, everything) that the Bible teaches about the church goes to prove that it is local and visible. 1. It assembles. 2. It has officers. 3. It is to receive, exclude, and restore members. 4. It observes the ordinances. 5. It receives the tithes and offerings of its members. 6. Women are to keep silent in its meetings. 7. Women are to wear a head covering in its meetings. 8. Men are not to have their heads covered in its meetings. 10. It sends out missionaries. 11. It carries out the Great Commission. Now, read those things over and tell me which of them can be done by a universal invisible church. Do this, and it will be easy to see the falsity, even the absurdity of the universal church theory.

This universal invisible church: where does it assemble? when does it observe the ordinances? who are its officers? when does it receive, where, and what does it do with the tithes and offerings? what is the condition of the member who is excluded from it? I could go on and on showing the absurdity of this false teaching. If there were a universal invisible church, it would be the most useless thing on the face of the earth; it could not do even one thing that the Lord tells His church to do.

Landmarkism means to me the wonderful and precious doctrines of the sovereign and saving grace of God, the beautiful T U L I P. Oh, these doctrines mean much to my soul. It blesses me to just meditate upon them. I can not, I do not, I will not recognize an Arminian church as being a true church of Jesus Christ. I will not recognize a church as a true church that denies the precious doctrines of grace, preaches against them, hates them, and seeks to destroy them. It is past time that sovereign grace churches quit playing "footsy-wootsy," "palsy-walsy" with sovereign grace-hating Arminians - I don't care if they do call themselves Baptists.

Landmarkism means to me some things about Jesus Christ and His church. It means that Jesus started His church. This

means that He started it during His earthly ministry. These things mean that any church that was started by anyone other than Jesus Christ (any man; Luther, Calvin, Wesley, Campbell, etc.) or any church started since the

earthly ministry of Jesus Christ - none such can be true churches.

Jesus promised perpetuity to the church He started. Now, of necessity, He promised perpetuity (Continued on Page 3, Col. 1)

## FROM THE EDITOR

**THE MUSINGS OF AN OLD MAN.** Why this change? I am an old man and do not like change. I like to find my medicine where it was yesterday, the day before, and the week before. When I return home at night, I like to find the furniture where it was when I left that morning, and where it was last week, last month, and last year. I am not fond of change. Let me mention a change that puzzles me.

For many years after I began to preach, when a church had a revival, the visiting preacher gave an invitation after finishing his sermon. It was a long time before I saw it done any differently. Now, most of the time when I attend a revival; the visiting preacher finishes his sermon, sits down, turns the service over to the pastor; and if there is an invitation given, the pastor gives it. This does not happen when I hold a revival, and it does not happen when we have a revival; but it does seem to be the way now nearly everywhere I attend a revival. Of course, I do not attend a large number of revivals; so this may not be nearly as predominant as it seem to me. I would appreciate comments as to this.

I have been wondering about this. Why is this? It seems to me that the visiting preacher is the one who has been pouring his heart out to the people. He is the one who has presented to them truths that he hopes will affect their lives. He is the one who is, at the moment at least, under the anointing of the Holy Ghost in speaking to men. It would seem to me that he is the one who would have the most intense earnestness at the moment in urging the hearer to make the proper response to the message God has given him and enabled him to preach. It seems to me that the visiting preacher is the one who should give the invitation at the close of the message he has preached.

Why this change? Who is responsible for this change? Is it that the visiting preacher does not feel that an invitation should be given? Is it that he does not feel the intensity of soul with which to press the claims of the message he has delivered? Why does he just sit down and turn the invitation, if there is to be one, over to the pastor?

Is it the pastor who has made this change? Does he prefer to give the invitation himself, if one is to be given? Does he feel better qualified to give the invitation? Does he have a stronger intensity of soul as to the pressing of the claims of the message that another has delivered? Does he feel that the visiting preacher should leave it up to him, the pastor, as to whether or not an invitation should be given; and if so, what and how to give it?

Is it the church who has made this change? Does the church have any real interest in the matter of who should give the invitation? Does the church desire that the visiting preacher not give the invitation, and that this be left up to the pastor? I doubt this.

How does this come about? Does the visiting preacher just take it on himself to sit down and turn the matter of invitation over to the pastor? Does the pastor instruct the visiting preacher to do this? Has it just become a custom in most places to do it this way, and does it take place this way just because this is how the visiting preacher and pastor have seen others do it? I just wonder how this comes about in each individual service or in a series of services. Is there any conversation or instruction between the two preachers as to this, or does it just turn out this way? I just wonder.

Personally, I do not approve of this practice. When I observe this, I sort of feel like we have changed gears, or changed horses in the stream. I always sort of feel a jar in my mental consciousness when this happens. I am listening to one man deliver a message from his soul, seeming to hope that the message will affect his hearers, seeming to strongly desire that the hearers will respond to this message - then, all of a sudden, I am listening to another man, pressing the claims of that message upon the hearers, or maybe just closing the service. I always feel sort of a disconcerting jar when this happens.

But who am I? I certainly do not feel I have the right, nor do I have the desire to tell other pastors and preachers how to conduct their services. I rightly, and gladly leave all these things to the Lord and those directly involved therein - I am just musing and wondering.

For my part, I will do what I willingly leave to others as to how they do it. I will expect the visiting preacher in a revival in the church I pastor to give his own invitation. If he does not give one, one will not be given. I might suggest that he give one; most likely I will leave it up to him. Probably, if he does not give one for a couple of nights, I will suggest that he do so. If he brings the subject up beforehand, I will suggest that he give an invitation. I always desire that the visiting preacher give an invitation; I do not know for sure if I would insist on this or not - I have never faced that.

If I am holding a revival in another church, I just automatically give the invitation myself. I do not even think of sitting down and turning that matter over to the pastor. I feel sure that at times, few times, I have just turned the service over to the pastor as I did not feel a special need or burden to give an invitation. Likely, this is not good. If the pastor told me that he did not want me to give the invitation, but wanted to give it himself; I don't know what I would do; I guess I would have to give in to his authority as pastor of the church. If he told me this when he invited me for the meeting - that he planned to do it this way every service, likely I would decline the invitation. If he told me he did not believe in invitations at the close of the service, and did not want me to give any; I don't know what I would do. If I decided to go for the meeting, I would respect his wishes.

I am not telling others what to do. I am just musing and wondering about this change that seems to me to be becoming the almost universal custom in revivals I attend. Does any of my brethren wonder about this? Have you noticed this? Is it pretty much the standard way today, or is it just the churches I have visited in revival? What are the opinions of my brothers and sisters as to this, especially my preacher brethren?



## WHAT

(Continued from Page 2)

to the same kind of churches that He started. The churches we have in the world that are different in kind from the one He started - these are not the fulfillment of His promise of perpetuity. Let us say for arguments sake that Jesus started a Baptist church (and He surely did, but we are using this now for argument and agreement), that He promised that church perpetuity; well then, a Methodist church cannot be the fulfillment of that promise, can it?

Jesus has fulfilled the promise of perpetuity that He made to the church He started. He has done this by that much ridiculed and hated teaching of link chain succession. After all, what way of perpetuity is there other than link chain succession. How is the human race perpetuated? By link chain succession from Adam. How is an apple perpetuated? By link chain succession from one of the first apple trees God made. Brother, you just cannot have perpetuity without or apart from link chain succession. What does this mean as to the professed churches - true or false - upon the earth today? It tells us that there is (and will be until He comes again) one or more true churches in the world today - it guarantees this. It tells us that there has been such since Jesus started the first one. It tells us that there was a true church here when Luther, Calvin, Wesley, and others started their false, man-made churches. It tells us that there was no need of these men starting churches, for our Lord already had churches here. It tells us that these men did not believe the promise of Christ to perpetuate His church - had they believed this promise, surely they would have found and joined such a church instead of starting their own. It tells us that all the

churches on earth started by men are false churches.

Landmarkism means to me that I am a member of a church which has descended by link chain succession from the church that Jesus started during His earthly ministry. Praise God for this. I am not a member of a man-made church.

Landmarkism means to me that there are true churches and there are false churches. It means to me that I am a member of a true church. Oh, I was once a member of a false, man-made, church. The Holy Spirit taught me truth and brought me out of that false church. The Holy Ghost taught me and led me to a true Landmark Baptist church. Unless you have had this experience, you just cannot know how much this means to me.

Landmarkism means to me that I am a member of a church which is the pillar and ground of the truth. Jesus Christ gave the truth, and the authority to teach it, to His church. He gave the Holy Spirit to His church to keep it true to this truth. I am in a church that teaches the truth. Oh, how much truth have I learned through and by being a member of a true church of Jesus Christ. I have lost many friends as I have learned many truths. It seems like each truth learned has cost me some friends. Be that as it may, I would not trade any truth I have learned for all the friends I have lost. Friendship means much to me. I would go a long way to get a new friend. I would go even further to keep him. But truth is more important than friendship, and I would give up any number of friends in order to learn, believe, and stand for truth.

You will say that other churches have truth. Yes, they have some truth - truth they got from Baptist churches. They also have some error - most of which they got from the Roman Catholic so-called church. And a garbage can has some food in it. Food that might keep one barely

alive, food that came from some good cook's table. I could go to the garbage can, dig through much smelly garbage, and maybe find enough to eat to keep me alive. But I would rather go to Katie's kitchen, and eat the good food she has prepared. Yes, you can go to other churches, you can get some truth there; but you will have to wade through a ton of stinky heresy to find a pound (maybe) of good nourishing food. Why not leave the garbage can churches of men and sit at the table of one of the Lord's true Landmark Sovereign Grace Missionary Baptist churches?

Landmarkism means to me that I am in a church - the only church - that can observe the ordinances. The ordinances were not given to Christians as individuals. The ordinances were not given to false, man-made churches. The ordinances were given to true Baptist churches and to them only. Oh, those precious ordinances; how much they mean to me! I delight in the baptismal service. I am blessed by the Lord's Supper. Landmarkism means that I am in a church that can truly and properly (and the only ones that can) observe those ordinances.

Landmarkism means to me - church authority. It means that I am in a church that has authority from the Lord to carry out His Great Commission in the world today. I am not working on my own. I am not a free-lancer. I am not working for man or men. I am working for the Lord, and working under His authority. This means much to me as I endeavor to serve my blessed Lord. I am under an authority that God gives and respects. Other men and other churches should also respect the authority of a true church of Jesus Christ. Disregard the authority of other churches if you will; it may not cost you much; but disrespect and disregard the authority of a true Landmark Baptist church at your peril. God will deal with such as do this.

Landmarkism means to me the possibility of being in the Bride of Jesus Christ. This means so much to the informed child of God. The devil has done all in his power to confuse Bride truth. He does not want saved people to be concerned about being the kind of Christian who will be in the Bride of Christ. The devil teaches that all of the saved will be in the Bride. Not so, beloved, not so. Only clean, faithful members of true churches will be in the Bride of Christ. Don't let the devil deceive you as to this and thus cheat you out of even the possibility of being in the Bride. Being in the Bride will mean much, very much to those who will receive this wonderful reward. It will involve many things, in the millennium and in eternity. It will prove eminently worthwhile. Landmarkism means to me the possibility of being in the Bride.

Well, what does all this mean to me. It means that I am going to find me a Landmark Baptist church. I am not going to be satisfied to be a member of just anything that calls itself a church. I am going to study the Bible, I am going to search; I am going to pray; I am going to find a Landmark Baptist Church. Friend, there are not too many of such around. You might have to search awhile. You might have to travel a ways; but the treasure will be worth the search and effort. If you find out that you are not in a Landmark Baptist church, get out of what you are

in, and start searching for one.

I am going to be a member of a Landmark Baptist church, I am not going to be a member of a man-made organization that calls itself a church. I am going to find me a Landmark church, and when I find it I am going to join it.

When I find this church and become a member of this church (I praise God that this has been true of me for some years now), I am going to try my best to be a good member of that church. I am going to ask God to help me to do this. I am going to learn all I can in that church (there are things you can't learn anywhere else). I am going to work hard for the Lord in and through that church.

These are some of the things that Landmarkism means to me. You might say that Landmarkism means much to me. Yes, it does. I hope that it will mean more and more to me as the days go by.

Once more, salvation is the most important matter; and as wonderful as Landmarkism is, salvation is not in a Landmark Baptist church. Salvation is only in Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved. After you are saved, find you a Landmark Baptist church, join it, and be the best member thereof that you can. God bless you all.

## ONENESS

(Continued from Page 1)

**loved them, as thou hast loved me.** (John 17:20-23). Looking at this prayer of our Lord, we cannot but stand in awe at what is being prayed. We, as diverse, contrary and roughedged individuals, making up the body of Christ, are to have a oneness with one another comparable with the oneness of the Trinity!

The thought that God is one with Himself in perfect harmony we somehow grasp, and appreciate, but that we should be, and shall be one with Him and one with each other, seems to have fallen from sight. This is evidenced in that all too often we see very little of this oneness among those who profess a like precious faith. We see brethren holding back from brethren. Each is wrapped up in his own interests and peculiarities, so much so as to be completely unmindful of stumbling over others, rather than to build up and support one another in Christ, and proclaim the precious gospel. Where is the bearing of one another's burdens, and the upholding of one another's interests which is more important than our own? Where is the patience of the strong and mature for the weaker; the forbearing of one another; the avoiding senseless controversies, and more? Where is the love that covers a multitude of sins? Where is our oneness? Who is to become perfectly one, to be even as the oneness of the Triune God? Beloved, may we search our hearts as we ponder this. Do we have this oneness? Let us think it over.

FIRST: Oneness is clearly taught in the Word. It may be said at the outset that oneness is not a levelling of a personality and individuality.

It is not the setting of a norm for mental ability and spiritual maturity and stuffing everyone into it. There are notable differ-

ences in us all. The Apostle Paul tells us about the personal differences we each have one from another. We find in I Corinthians, chapter twelve, a complete analysis of the breakdown of our differences. Not all the brethren have the same knowledge, or wisdom, or talents, or gifts, or honors, or even the same degree of faith. Some are hands, some are feet, some are eyes or ears, etc. There are weaker brethren, and there are stronger brethren, but all are of the one body in Christ. Even though this body is full of diversity, it has an intense sense of oneness, because in Christ it is one. **"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."** (Phil. 2:2). **"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."** (Rom. 12:16). Beloved, the Bible is saying here; "Have the same care one for another." This makes for the perfect body, Paul says. **"That there should be no schism in the body; but that the members should have the same care one for another."** (I Cor. 12:25). Be as it were of one heart and mouth, and voice, that ye may with one mind, glorify God. **"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."** (Rom. 15:6).

SECOND: Forebearing one another in love. What is the oneness that we are to have perfectly developed within us, who are the body of Christ? For one thing it is a forebearing of one another in love. **"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."** (Coloss. 3:13-15). This is an enduring with one another; a putting up with one another, a mutual receiving, mutual tolerance, and mutual forgiveness standing forth in all our relationships. It is a bending over backwards with a patient love in the very face of that which is an irritation. Remember how our Lord taught that we should still show love for our avowed enemy. **"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."** (Matt. 5:39-42). We cannot do any better than this. Remember the Lord of Glory told this story Himself. It is an evidence of our oneness

(Continued on Page 4, Col. 5)

## BIBLICAL DOGS AND SWINE

by Paul Jackson

**"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you"** (Matthew 7:6).

Twenty five years ago on September 3, 1966, I took my first and only wife. I also took with my wife a small dog. A few weeks after we were married, my wife prepared hamburgers and french fries for dinner. After dinner, I passed my wife in the kitchen and noticed a dish with a piece of steak on it. I inquired, and learned that it was for the dog. "For the dog?!" I responded. "You feed me hamburger and give steak to the dog," I declared. After a good laugh the dog still got the piece of steak.

This little episode is an example of the same thing taught by Christ in the above Bible text. **"Give not that which is holy unto the dogs!"** Dogs will eat scraps. Dogs should be fed scraps. Good food should not be wasted on dogs. It is the same with hogs. Hogs like slop. Why would one buy good and expensive food and feed to hogs? Dogs and hogs in the text mean more than literal dogs and

hogs. Dogs in the Bible are used to denote apostates or false teachers. Hogs in the Bible are used to denote those who wallow in their own sin. Apostates are those who know what is truth, yet they deliberately turn back to heresy and untruth. Those who try to live as they should for awhile, who look as though they are righteous, but in the end return to their sin are likened to hogs. Peter gives us an enlightened view. He says, **"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire"** (II Peter 2:21-22).

Jesus says of those who do such that good Biblical teaching should not be wasted on them. They will not accept it and will eventually turn on the preacher of truth and destroy him if possible. These Biblical "dogs" and "hogs" will love the truth and the truth preacher one day and the next will hate it all. I have seen this so many times. I have had people try to get me to go and talk to such folks and show them the truth. It is a waste of time.



# The Baptist Examiner Forum I

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

*Should church business be carried out according to parliamentary procedure? Should the pastor, as moderator, be deprived of his right as a church member to vote? What would you suggest as to the proper way of conducting church business?*

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business meeting. Though the Lord's business is certainly more important than any other business and should be conducted with utmost reverence and order. However, reverence and order can also be simple. A church should be careful not to put more emphasis on formality than on the Lord's business. Thank you for your question.

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II Corinthians 2:6: "Sufficient to such a man is this punishment, which was inflicted of many"

I believe a proper understanding of this verse is that this punishment was inflicted by the "many," or the majority. It is my opinion that church business should be run on a majority vote basis. Let me deal with these questions one at a time.

First, let me say that I am not an authority on church government. I am not trying to tell other churches how they should conduct their business. I believe in the main, that is up to that individual church. I do believe very strongly though that every member should have a vote. If they do not, then you do not have church government; you have group government.

Should church business be carried out according to parliamentary procedure? I do not know a lot about parliamentary procedure, but I know enough to have the opinion that the church should not be run in that fashion. I do not necessarily believe that a church should have to have a first and second before something can be voted on. Explain to me Scripturally why it should. Every member of the church should have the opportunity to bring something up at a business meeting. They should have the opportunity to have it voted upon. No, I do not believe the church should be ruled by parliamentary procedure.

Should the pastor or moderator be deprived his vote? To this I answer, certainly not. In almost all cases, the pastor is the moderator. How can we possibly exclude the person who is the leader of the church from a vote. I believe the pastor not only can, but that he should vote on all matters of business.

Lastly, What is the proper way to conduct church business? I do not know that there is a proper way. I think a system that allows anyone who is a member to bring

a matter before the church; a system that allows every member to vote on that matter; and then the majority rules, is a proper way to conduct church business. I think it should be decent and in order according to Scripture. The above things are necessary in my opinion for proper conducting of church business. May God bless you all.

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"The New Testament knows but one form of church government, and that is the simple congregational form. It is evident that all the New Testament churches were independent, local, self-governing bodies, from the action of which there was no appeal. These churches were small democracies complete in themselves. They were vested with executive powers, but not with legislative powers." (W.D. Nowlin, fundamentals of the Faith, p. 116).

A study of the New Testament will clearly show that the above statement is true. While the Scriptural form of church government is congregational, we are not told as to the procedure to be used. Whatever the procedure used, it must be such that, "...all things be done decently and in order" (I Cor. 14:40). While the parliamentary procedure will produce this and this has been the procedure used in most of the churches of which I am acquainted, although they do not rigidly observe the parliamentary rules, I see no reason why a church could not use another procedure if the majority of church so desired. In some of our churches where the membership is very low it may be hard or even impossible to conduct a business meeting under the parliamentary procedure. Instead of calling for a motion and second on a matter it might be better to ask for a vote of the church. The result would be the same either way. As each church is a local, self-governing body, each church must decide on the procedure she is to use. Any procedure that can be used in a congregational form of government can be used if the church so desires.

While the pastor, by virtue of his office, is moderator of all business meetings, if he so desires he can step aside and another man can be chosen to take the chair. Under the parliamentary procedure the moderator does not usually vote except in case of a tie, when he can cast a vote. If the vote is by ballot the moderator can vote.

In answer as to the question, "What would you suggest as to the proper way of conducting church business?" I would suggest that the procedure used be one that the church has agreed upon that fills its needs. I agree with Edward T. Hiscox who wrote, "The business meeting of a church should be conducted as much as possible in the spirit of devotion, and under a sense of the propriety and sanctity which attaches to all interests of the kingdom of Christ." (The Standard Manual for Baptist Churches, p. 41).

## ONENESS

(Continued from Page 3)

with our brethren when we turn the other cheek, let go the cloak, and walk that extra mile.

THIRD: Conviction by the Holy Spirit. Our natural desire is to turn same for same; to be bitter, and to revile those who hurt us. We feel embittered and injured, but He, the Holy Spirit through the Word convicts us. He brings us to repentance, thereby He reshapes us, if you please. We would be bitter and angry, but instead, with humility we love and bless these brethren. We would raise up complaints against them, but instead we pray for their forgiveness, cleansing, and perfecting. "Bless them which persecute you: bless, and curse not" (Rom. 12:14). The Scripture is always there if we would take heed to its teaching. "Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12:17). Beloved, this then, is a picture of oneness. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death..." (I John 5:16). We thereby learn in practice to turn the other cheek and go the second mile. The outworkings of oneness being forged within. We cannot do this of ourselves, we would constantly clash and grate upon our brethren, and they upon us. But, as God purges, breaks, and molds us anew, we are polished instead of irritated. Has not God promised that all things work together for good in Romans 8:28? The answer is yes, yes, and amen.

FOURTH. Our concern for others. A further evidence of the need for this oneness should be found in our care for our brethren in Christ, the bearing of one another's burdens. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). We also show a oneness when we comply with Romans 12:15, "Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Romans 12:15-16). If we practice the teachings of the Bible we will find ourselves adhering to this state of oneness that is prescribed by our Saviour, and when we do, we will have reached that state of oneness of perfection that the Lord commanded.

Why are we to be so involved? Don't we have enough burdens of our own? Our involvement is the fulfilling of the law of Christ. Beloved, it is the loving of one another. It is growth in oneness. It makes us walk in the only way that is pleasing to the Lord. We are not to be separate from one another. We are one in Christ. We cannot be each to his own. Why? Because we have been made one body! Listen, dear saint of God, do you feel this sense of oneness with the brethren, and with the Lord? There may be some reader of this article out there who desires to be at one with the Lord, first, then

(Continued on Page 5, Col. 4)



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Can one be a believer and not be a disciple of Jesus Christ?

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Is there such thing as one being a believer in name only? Those who say that they are believers, but in heart they know that they are not? Are such people disciples of Christ? Are such people followers of Christ? I think not.

But I suppose the question is, can one who is a real believer, not be a disciple? A disciple means, one who follows Christ; one who adheres to Christ and His teaching.

Let us take notice of a verse of Scripture in John 6:66, "From that time many of his disciples went back, and walked no more with him." I do not believe that these people who went back were disciples in the truest sense. They were disciples in that they followed Christ for the loaves and fishes. I would not doubt for a moment that many of these people who went back had been baptized, but had not followed Christ in baptism with a true heart. They went back, that is, they went back to whatever they had been doing. When Christ preached to them the effectual call, as is given in the preceding verses, they understood then that Christ knew who they were and that they were not following with the heart. It is said that they walked no more with Him. If they had been true believers, they sooner or later would have repented and returned to Christ.

I suppose the question is: can a believer, that is one who is elected of God not be a follower of Christ? How can one who is saved never follow Christ? One who is a child of God, will sometime, at least part time and to some extent, follow Christ. They may follow Christ afar off, but will at least follow.

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Luke 6:46, "And why call ye me, Lord, Lord, and do not the things which I say?"

Can a believer not be a disciple? Not for long, if they are true believers. Because a disciple is a learner, adhering to the teachings

of his master. Christ said "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you!" True faith brings repentance which is the working of regeneration, the new birth. A new creature. Old desires and interests become secondary. In the new man there is a desire to please the One who called him out of darkness into light. There is a desire as newborn babes for the sincere milk of the Word.

A devil can be a believer. James 2:19, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." But I don't think any are disciples. Therefore a person can be a believer and not a disciple, but not a true believer, not one that believes to the saving of his soul.

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A believer is a person that God the Holy Spirit has convicted and made alive to the fact that he/she is lost and in need of salvation. The Holy Spirit reveals this to them through the Word, the gospel account of the atonement made by our Kinsman-Redeemer the Lord Jesus Christ on the cross of Calvary. They see that there is only one way of salvation and that is through Jesus Christ. John 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." One may have heard the gospel preached many times and really never heard the gospel in reality because the natural man cannot understand spiritual things. However, when the Holy Spirit conveys the gospel to the heart of man he hears, he believes, he repents, he follows. Philippians 1:6 says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

What this is saying is, God does not start a work that He does not finish. This doctrine that is being taught today, that the Holy Spirit deals with some who turn Him away and will never be saved, is false. They go back to Genesis chapter six where God said, My spirit will not always strive with man. Beloved, this

does not apply to the New Testament generation, but rather to those ungodly people of Noah's day. In our day, once the Holy Spirit begins a work he will finish it, complete it.

Can one be a believer and not be a disciple of Jesus Christ? The word disciple means one who follows Christ. It also means a learner, a pupil. Jesus said in John 10:27, "My sheep hear my voice, and I know them, and they follow me." From this, I want to say that one cannot be a believer without being a disciple. But I remember another teaching that is found in I Corinthians 3:14-15 which says, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This speaks of a man's work-or-rewards being burned but the man still saved. Even he was a follower in some way, but perhaps he did his works through a media whereby our Lord received no glory. He was a disciple and a believer, but not faithful. So to the question, I would have to answer yes.

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I do not believe that one can be a believer and not be a disciple of Jesus Christ. By definition, the two terms support each other. Believer comes from the Greek word PISTEUO and means to believe, to be persuaded of, to place confidence in, to trust, to rely upon. A believer is one that had believed in Jesus Christ and is trusting Him to provide guidance for his life. Also, the believer is persuaded that Jesus is able to do all that He has promised, and because of those promises, there is a confidence that is placed in Him.

Disciple comes from the Greek word MATHETES and means one who learns and follows the teachings of another. A disciple is one that has learned of (believed in) Jesus Christ and is following the precepts taught in the Word of God. The disciple must be one that has believed in and upon Jesus Christ before he has the ability to follow Him.

An example of this is found in John 8:31-32. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the

truth, and the truth shall make you free." The Jews had believed on Jesus because of His words to them. He then gives them the condition for a believer to be a disciple. That condition is the continuance in the Word. The word continue means to remain, believe, remain in my Word, be a disciple, follow Christ. Doing this makes a believer a disciple indeed. The Word which is believed and received, and known, and followed then makes one truly free.

## ONENESS

(Continued from Page 4)

with the brethren. Talk to someone among your friends that is able to show you the way. Christ will unite you with Himself, and the brethren today. Trust Him for directions. Amen.

## ACTS

(Continued from Page 1)

Euroclydon" (Acts 27:13-14). The soft blowing of the south wind made it appear that Paul had given them bad information. They, however, soon learned that God's Word is always true even if the weather conditions or world conditions speak to the contrary. The ship master, the ship owner, the centurion and the balance of those on the ship, except Paul, no doubt, took great delight in the soft south wind. They, in fact, as our text states, thought that they "...had obtained their purpose..." Their purpose was that of raising their anchor and then sailing "...close by Crete" while moving toward the harbor at Phenice.

"But not long after there arose against it a tempestuous wind, called Euroclydon" (Acts 27:14).

Multitudes today are enjoying the soft blowing of the south wind while not being aware that Euroclydon will soon be upon them. They, in other words, have built their house upon the sand and will soon learn that sand is a very poor basis for that which lies ahead of them.

The wind to which the ship was subjected was "tempestuous", that is, turbulent, violent, or very strong. The ship, in fact, was whirled around and around with hurricane force winds which were blowing from different directions. These kinds of winds which occur in the Mediterranean, are now called "Levanders". The name "Euroclydon" is probably derived from two Greek words which refer to the wind and the waves so that the name Euroclydon has to do with the effect the wind has on the waves.

"And when the ship was caught, and could not bear up into the wind, we let her drive" (Acts 27:15).

A helm is used to control a ship just as a steering wheel is used to control an automobile. There, of course, are numerous other things that limit our ability to control an automobile or a ship.

The "master of the ship" on which Paul was being transported to Rome, found very quickly that he was not the master of the Euroclydon. It, in fact, was his

master. This is because the Almighty God was in the Euroclydon. God had commanded the storm to go and perform a particular work for Him. The Euroclydon, as the result of God's command, "caught" the ship and carried it in an opposite direction from that which the master of the ship had planned. The result was that the master pilot of the ship was required to "let her drive", or go with the wind. We, in our own lives, on numerous occasions, have been required to "let her drive". We, in other words, have been faced with events over which we had no control. The death of a loved one is a good example. "And running under a certain island which is called Claudia, we had much work to come by the boat" (Acts 27:16).

Luke informs us that the ship, after they "let her drive", ran under a "certain island which is called Claudia". The island acted as a barrier to the strong winds, but it did not prevent some damage to the "boat." That is, the small boat that was attached to the ship (the importance of saving the small boat is well known by all seamen).

"Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven" (Acts 27:17).

The crew, after taking the smaller vessel up into the ship, used "helps" so as to try and make it seaworthy. The "helps" they used were those of cables, ropes, chains and stays. It is also said that they undergirded the ship. I'm informed that the ancients passed cables or strong ropes around a vessel so as to keep the planks from springing. This action is now termed "frapping".

Lord Anson, when taking his voyage around the world, was required to frap his ship. Lord Anson, when speaking of a Spanish man-of-war in a storm, said: "They were obliged to throw overboard all their upper deck guns, and take six turns of the cable round the ship to prevent her opening."

Those in our text were concerned that the ship might "fall into the quicksands". The record shows that there were two distinct beds of quicksands on the coast of Africa. These were called the greater and the lesser. These beds of sand, due to the winds, were constantly changing so that no one knew exactly where they were. The beds of sand, in other words, could not be charted. This uncertainty caused the sailors to "strake sail", that is, lower down the mast or actually cut it and take it down. They probably did the latter. This action, of course, was taken so as to keep the ship from suffering from the full effect of the wind. The result was, as our text states, that they "were driven", or controlled by the wind and the waves rather than by their helm.

"And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling

(Continued on Page 6, Col. 1)



## ACTS

(Continued from Page 5)

of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved them was taken away" (Acts 27: 18-20).

The master of the ship was now competing with the Master of the storm. The control of the ship had been entirely removed from the ship's master to the extent that the ship was driven in whatever direction the wind blew. God, by way of the storm, had also turned off the sun and stars so that the ship's master had no idea where he was. They, however, who were on the ship, did what they could by reducing the weight by which the ship was laden. They, however, due to having lost all control of the ship, decided that they would all soon be buried at sea. Thoughts of loved ones back home, no doubt, began to flood their thinking. The fear of dying, no doubt, made their faces appear very grim. It was at this point that Paul stepped forward and said:

**"But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss" (Acts 27:21).**

It is likely that Paul, during the storm, exercised his God given faith as he did on other occasions and therefore had very little fear of the storm. We, of course, know that his God given faith enabled him to see beyond the storm, but I'm also saying that his much faith enabled him to have little fear. He, after all, had already been promised that he would see Rome and we can be sure that he laid his head on this promise during the dark nights when the forceful and howling winds blew. Paul's faith in his God enabled him to see that which the others could not see. This, after all, according to the following passage of Scripture, is what faith is.

**"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).**

Perhaps some of you are in the midst of a storm at this very moment. I suggest to you also lay your head on God's promises and wait until the storm is past. Our God, after all, has also promised us that He will not leave nor forsake us.

It was when all hope had vanished that **"...Paul stood forth in the midst of them..."** All had been defeated except Paul. He, in spite of the storm, was more than a conqueror through Him that loved us (Romans 8:37). They had no one to turn to while the storm exercised complete control over them. They, therefore, must have enjoyed a tremendous sense of relief when Paul made the following statement:

**"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship" (Acts 27:22).**

The storm, to all except Paul,

had no design to it. Paul, however, knew that his God had full control of the storm. He had seen his God use an earthquake as a key to open prison doors, and he was fully persuaded that his God would prevail again. God, in fact, had informed Paul that His plan was to destroy the ship but to preserve the life of all who were on board the ship.

**"For there stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:23).**

The stars, sun and moon had not been seen for days and nights, yet Paul, through his God given faith, said: **"be of good cheer."** Paul was of good cheer, otherwise he would have been a hypocrite when asking them to be of good cheer. Paul was of **"good cheer"** because of his intimate relationship with his God. He, in fact, when referring to God, said, **"Whose I am"**. He, in other words, was a son of God and a **"joint heir"** with God's Son, Jesus Christ. Paul, even though he walked through the valley of the shadow of death, could say with cheer when referring to his God, **"whose I am, and whom I serve"**. Those on board the ship, no doubt, would have laughed at Paul if he had made this statement to them on a clear day, or when the south wind was blowing softly. Paul's statement to those on board the ship was confirmed a short time later. It was necessary therefore that his statement of faith be made so that they could observe the fulfillment of it.

**"Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee (Acts 27:24).**

We are not informed as to how much cheer Paul's statement brought to those who were on the ship. Perhaps it raised them from a state of no hope to a state with some hope. They, after all, being unregenerate sinners, could not have exercised faith in God. They, however, were not of **"good cheer"** because of that which he had heard from God. They, however, were not of **"good cheer"** until they were informed by their senses that they were near to a possible safe shore. (V.36).

Those on board the ship were safe because of a promise which God had made to Paul. A promise that he would **"be brought before Caesar"**. We can be certain that many wicked people down through time, have been preserved because of their association with men and women of God. They are receiving a break here by their association with God's people, but such will witness against them in the day of judgment.

## WILL WE

(Continued from Page 1)

sion of "The Church Age," "The Tribulation," and "The Millennial Reign of Christ."

**What of The Past**

First, we inquire, has there ever been a time in the history of the earth when there was peace upon the earth? If I am reading the Scriptures correctly, sometime in the distant past when God was in the process of creating the earth and the universe, all that He did was good. Consequently, at that time, peace reigned supremely

throughout the created universe and throughout the created earth. We can believe, too, that peace was reigning in heaven.

We need to recall, however, that prior to or before the **"creation of the heaven and the earth"** (Gen. 1:1), God had created some beings that we know as angels or angelic beings. For how many endless ages or eons all was peace and harmony in the created universe, in the created earth, and in heaven, we have no way of knowing at this time. According to John 3:2, in that hour when we shall be like him' (and) we shall see him as he is." However, details such as this doubtless will be shared with us by our Savior.

We observe that the angelic host was created before the creation of the universe and before the creation of the earth. We can know that "The anointed Cherub," Lucifer, was already in existence during the time when God was creating the heavens and the earth. We do not find all of the specifics of this detail in the Scriptures, but we can know that it was at sometime during the creation process—certainly before "The Garden of Eden" and before the creation of Adam—that "The anointed Cherub" manifested his rebellious nature. It was then that this angelic being whom we know as Lucifer became the adversary of God. We can know that God cast Lucifer out of heaven to the universe and to the earth that He was in the process of creating. We can believe, then, that it was at the time Lucifer was cast out of heaven that both sin and death entered the earth and chaos entered the universe. At that point in time, the peace and the harmony of the universe and the earth was ended, and chaos and death began to reign.

This rebellion of which I speak is detailed in a measure in a couple of crucial passages of Scripture. First, God dramatizes for us something of the character and the original heavenly condition of Lucifer in the words, **"...Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering...the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:12-15).**

Second, God shows us the nature of Lucifer's sin, his fall, and the ultimate issue of his rebellion or his disobedience. We find these words in, **"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt**

**be brought down to hell, to the sides of the pit"** (Isa. 14:12-15). God explains for us the condition of the earth and the condition of the universe prior to Lucifer's rebellion with the words, **"The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us"** (Isa. 14:7-8).

God, then, goes on to explain the result of Lucifer's rebellion, **"...Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners (Isa. 14:16-17)?** God explains further concerning Lucifer, **"Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned"** (Isa. 14:20). Especially in Isaiah 14:11, I believe that God is telling us that Lucifer shall have a very special end. We shall speak to this before long as we reference "the bottomless pit."

Until Lucifer rebelled, the heaven of angelic beings, the created heavens and the created earth apparently were places of peace and of harmony. When the rebellious Cherub, Lucifer, was cast out together with his disobedient and rebellious angelic hosts, then chaos came to both the created universe and to the created earth. Sin and death and chaos then became tragic realities. It was then that time began together with the sentence of death which came upon all of God's earthly creation up to that point. It was then, also, I believe that the chaos of beginning and ending reigned even among the stars of the heavens and the created universe.

This truth is dramatized for us in, **"the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"** (Gen.2:7). Secondly, and immediately thereafter, we read that **"the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil"** (Gen. 2:8-9).

We need to realize that these creations that took place in Eden or Paradise on the sixth day of creation differ from that creation of growing things on the third day and the creation of creatures on the fifth day of creation. This sixth day of creation involved a very special place for a very special man who was to be "in the image of God." In that very special place this very special man would experience heavenly peace and harmony and even the very presence of God. Eden or Paradise really was "A truly heavenly place," if you will, in the midst of a universe in the throes of chaos and in the midst of an earth where death reigned.

If I am understanding the Scriptures, this Garden that was "eastward in Eden" was a paradise of peace and harmony in the

midst of the chaos of the universe and in the midst of reigning sin and death in the earth. There were two trees present in that paradise that could have effected wondrously the unending future of an all-wise and an all-powerful Adam who had been made in the image of God. God required only one thing of Adam; namely, obedience. It was essential, however that Adam's obedience should have been wholly voluntary because he had been made in the image of God. Very simply, being "in the image of God," Adam had both sovereign will, and he had sovereign power within the context of the earthly paradise or the Garden of Eden in which he dwelled. This ability to sovereignly choose good or to sovereignly choose evil that Adam had in the timeless realm of Paradise where he dwelled was the experience of sinless Adam that we sinful mortals can never know in time. Rather, we are the progeny of a sinful Adam. Resultantly, we are born corrupt, and we cannot choose on our own to do good!

**What of the Present**

Secondly, we give some consideration to the present condition of our world. Perhaps our understanding will be a bit more realistic and comprehensible or comprehensible if we will think at the same time of "The First Adam"; and "The Last Adam." On the one hand, we need to realize that in the day of his creation, the first Adam had never known sin. When the first Adam faced his tempter in that early hour of human history in paradise or the Garden of Eden; however, he succumbed to Satan's wily temptation. Adam sinned! On the other hand, the Last Adam, the Virgin Born Son of God, who, **"...began to be about thirty years of age..."** (Luke 3:23), met with Satan on the Mount of Temptation, and He likewise never had known sin. The Scriptures are very clear, however, that the Last Adam **"...was in all points tempted like as we are, yet without sin"** (Heb.4:15).

On the one hand, the first Adam was placed in a paradise of peace, but he willfully chose the chaos, the sinfulness, and the death of Lucifer's rebelliousness. The result was that Adam had to forsake the peace and the harmony of his provided paradise. He, then, entered into a world of sinfulness and death and into a universe of chaos. When Adam did this, he became separated from God. Adam lost his ability to will the good, and he lost his control over the growing things and the creatures. In the process, Adam committed all of his fleshly progeny to an earthly life of corruption and separation from God.

On the other hand, the last Adam entered into a universe of chaos and a world of sin and death by way of the Virgin's womb, but he rejected the sinful appeals of Lucifer or Satan. This truth is dramatized for us in Luke 4:1-13. Elsewhere, Jesus Himself explains, **"I can of mine own self of nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me"** (John 5:30). The first Adam by his own free and willful choice decided to disobey God, and thereby caused

(Continued on Page 8, Col. 1)



# THE SIN DEBT

Luke 7:36-50

By: C.D. Cole

"And when they had nothing to pay, he frankly forgave them both," (Luke 7:42). "By so much was Jesus made a surety of a better testament" (Hebrews 7:22)

My dear friend, how much do you owe? How many times have you promised to pay and have failed to keep your word? How long do you think your creditor will leave you alone? Don't you think he has been rather lenient with you? Remember pay day has to come some time or other. And the debt is piling up with interest.

Most of us are in debt in a material sense, and there are various attitudes towards debts. Some show great concern about their financial obligations and are doing their best to pay and some ignore their debts and figure the more they owe the more they own, and better off they are. Others, with good intentions, make obligations when there is no prospect of their ever being able to pay. Some have property mortgaged to pay what they owe, so there will be no loss to the creditor in the event they are never able to pay.

Material debts are a great source of annoyance and trouble. If we ignore them, our creditors do not. I am not posing as an economist, but my advice to everybody is to make no debts without collateral to cover in case you cannot pay them. The installment plan of buying has been abused, but the credit of the country has been safeguarded through this kind of buying by virtue of the fact that the title to the article bought remains with the seller until the last payment is made.

But it is not my purpose to preach about economics. I want to speak about a debt that is far more serious than debts I have been talking about. I refer to the sin debt—our moral obligation to God. Sin is set forth in the Scriptures under a variety of metaphors or figures. It is likened to loathsome diseases such as cancer and leprosy and consumption. It is represented by death and a corpse. And it is represented as a debt or moral obligation. Every man of us is or has been involved in debt to God because we have not met our moral obligations to Him as creator and ruler. A debt is an obligation that has not been met, whether a money or a moral obligation. When I go into a store and buy an article and pay cash, I leave that store without any money obligation as regards that purchase. But if I secure credit and have it charged, I leave there with an obligation and am in debt to that store.

Now there are moral obligations due to God from all His moral creatures. They are obligated to do all that He commands in His law. They are obligated to love Him supremely and their neighbor as themselves. Failure to do this involves us in debt, and since all have sinned, all are involved in the sin debt.

Our Savior gave us some lessons about the sin debt in the form of a parable. He told of a certain creditor who had two debtors, one of them owed him five hundred pence and the other fifty, and when they had nothing to pay he frankly forgave them both. He told the story in defense

of a woman who had lavished great affection upon Him. She washed His feet with her tears and wiped them with the hairs of her head and then kissed and anointed them with ointment. The explanation of her action was that she realized she had been forgiven a big sin debt, and therefore loved Him much. She did not love in order to get the sin bill canceled, but she loved much because it had been canceled. It is God's love to us that cancels the sin debt and not our love to Him that cancels it. I want to speak of two absolute necessities concerning our sin debt to God.

There Must Be Recognition of the Sin Debt.

1. **Some people ignore their sin bill before God.** They do not like to be reminded of their obligations to God. They do not like to be told that there must be settlement with God for the sins they have committed. They shut their eyes and close their ears to every warning. It is not very safe to ignore a debt to your fellowman. If nothing worse happens, the collector will hound your steps, and you will be continually embarrassed. But it is extremely dangerous to ignore your sin debt to God. He has a collector that will finally get you. And His sheriff will put you in the prison of hell and keep you there until all the debt is paid. And since this can never be done, you will have to stay in burning hell forever. I know it is not popular to preach about a burning hell, but my Lord and Savior, the greatest preacher of all time, preached a burning hell, and I am not ashamed to be found in His company. He talked about the damnation of hell and of the fire that cannot be quenched. And just as sure as we ignore the sin debt, that sure are we to be cast into the lake of fire.

2. **Other people deny their sin debt to God.** They talk as if they are all they ought to be in His sight. They seem willing to face Him on their own record. Like the Pharisees of old, they thank God that they are not like other men. And like Cain they bring the fruit of their own labors to him and have no peace but are blind in their hope. And he who denies his sin debt makes God a liar, for it is written: "If we say that we have not sinned, we make Him a liar and His word is not in us," (1 John 2:10). To deny the sin debt is to make another debt, and add sin to sin. The sin debt is a fact that every one of us has to face eventually. You may try to forget it, but you cannot always do so. The wise thing to do is to recognize it and be concerned about it and see what disposition can be made of it without having to suffer for it throughout all eternity.

Some Disposition Must Be Made Of The Sin Debt.

God is just and our obligations to Him must be met or we must be punished. The sin bill must be paid.

1. **The sinner himself cannot dispose of it.** No sinner can liquidate his own sin bill.

He cannot dispose of it by paying it off. Moral obligations can only be paid in the coin of righteousness or a sinless life, and all men are unrighteous. There is none that doeth good and sinneth not. There is none righteous, not one. The sinner cannot liquidate his sin debt in this world nor in the world to come.

He who suffers in hell will never be able to pay off this debt by suffering. His claim that he has suffered enough will always fall on deaf ears, and there will be no eye to pity. The sinner in hell will never get a receipt from Justice showing that he is out of debt to God. He will never find a canceled check as evidence that his moral obligations have been discharged by himself. The parable says when they had nothing to pay, he frankly forgave them both.

The sinner cannot dispose of his sin debt by pleading bankruptcy. The sinner is a moral bankrupt—he has nothing to pay, and he ought to acknowledge it; but pleading poverty never has or can pay a debt. Realization of inability to pay does not discharge an obligation, but such a feeling may lead to the discovery of a way to get paid. My dear reader, have you ever seen that your own resources have not and cannot meet God's demands for a righteous life? Have you ever learned that you cannot buy a mansion in the skies? Have you ever realized that you are absolutely bankrupt before God? Men may differ as to the amount they owe—their sin debt will differ—all have not committed the same kind nor the same number of sins. Some have many more sins to account for than others, which will necessitate degrees of punishment; but they do not differ as to the fact that they have to pay. In the parable one man owed 500 pence and the other 50, but there was no difference in their ability to pay, for it is said of both, they had nothing to pay. Stay with me through this message and it will show you how the sin debt is settled honorably and to the satisfaction of justice without the sinner having to pay one farthing. And to the man who has nothing to pay this is his only hope—the hope of getting his sin debt settled without any resources of his own.

The sin debt cannot be disposed of by pleading time limit. In some states a debt cannot be collected by law after it has run a certain number of years. But the sin debt never gets too old for God to collect. The sin you committed as soon as you reached moral consciousness will have to be suffered for in hell unless it is paid. You may have forgotten sins committed years ago, but God has not forgotten them.

2. **The sin debt can only be liquidated by a surety.** If the sin bill must be paid and the sinner cannot pay it, then somebody else must pay it for him, if he is to be saved. Let me illustrate: I go to the bank to borrow \$100 and as I have no credit at the bank, a friend goes my security—he signs the note with me. He is my surety. In signing my note he is saying to the bank that if I do not pay it off, he will. In the eyes of the law he is as responsible for the payment of that note as he would be if there were no name but his to it. A surety is one who makes himself responsible for the debts of another—for debts that he himself did not make—another made them, the surety pays them, and the one who made them goes free. The only possible way of salvation, consistent with justice, is through a surety. If there is not somebody to pay our sin debt, then we are absolutely doomed to eternal despair.

3. **The Lord Jesus Christ**

**is the surety who pays the sin debt.** He is called the surety of a better covenant, even the covenant of grace. He voluntarily assumed responsibility for our failure before God. He is the Savior of sinners by virtue of His suretyship engagements. Let us notice some things about the covenant of grace under which Christ performed the work of a surety.

Under the covenant of grace the Surety suffered what the sinner had brought upon himself. Solomon utters a well-known truth when he says: "He that is surety for a stranger shall smart; and he that hateth suretyship is sure," (Proverbs 11:15). Again he says, "Take his garment that is surety for a stranger," (Proverbs 20:16). Suretyship is costly. It will bankrupt the richest man if he keeps it up. Good men have impoverished themselves by going security for the debts of others. This reminds us of how Christ impoverished himself in performing the work of suretyship for us. He who was rich for our sakes became poor that we through his poverty might become rich. We were in debt to God with nothing to pay, and Jesus Christ, the Surety of the better covenant, paid it all.

"Jesus paid it all;  
All to Him I owe,  
Sin had left a crimson stain;  
He washed it white as snow."

There is forgiveness with God, but this forgiveness is based upon the work of Christ as the Surety of the covenant of grace. In Ephesians 1:7 we read of Christ, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There is no forgiveness with God except through His Son, At Antioch in Pisidia, Paul preached Jesus Christ, saying, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins," (Acts 13:38). There is no forgiveness under the law. The law says, pay that thou owest. The law says, do and live, sin and die. There is no forgiveness except through faith in the Lord Jesus Christ. The unbeliever might beg God till doomsday for forgiveness, but if he refused to trust Christ, in whom we have forgiveness, he would die in his sins. To forgive means to remit the penalty fixed by the law and to let off from punishment. We escape punishment because the Lord Jesus Christ paid our sin debt.

Years ago in St. Petersburg, Russia, a father's heart was well nigh broken because of the waywardness of his son, who was addicted to the habit of gambling and accompanying vices. At last the old father conceived the idea that what the boy needed was better surroundings, and so he set out to secure them. This was a mistake, for that was not what the boy needed. The father secured his son's appointment in the army, but he went from bad to worse, until he had reached the end of his rope. Completely discouraged, the boy sat at a table casting up his accounts, and when the overwhelming sum was known, in great desperation, he wrote at the bottom of the column these words: "Who is to pay all this?"

According to the story, the Emperor of Russia, going

through the barracks to inspect the soldiers, passed this young man, who, with his head in his arms had fallen asleep. The Emperor, glancing at the figures before him on the table, read the question, and then, bending over, wrote one word—"Nicholas." And the story goes that the young man went free. I do not know whether this story is true or not, but I do know that if you enumerate all of your sins from the earliest recollection to the present moment, and beneath the sum of them all write this question, "Who is to pay all this?", there will be one name written in answer to it,

"Sweetest name on mortal tongue.

Sweetest note in seraph song,  
Sweetest carol ever sung,  
Jesus, Blessed Jesus."

Pray tell me, who else is able to pay? and No man can redeem his brother. Glorious truth it is that Jesus Christ the Son of God undertook the office as Surety, for the pleasure of the Lord shall prosper in his hands.

The human sin bill is an enormous thing! The national debts of almost all nations are growing by leaps and bounds. The prospect of balancing the budget in a world in revolt against God is not very bright in any nation. Material debts everywhere are like huge mountains threatened with a slide that will engulf and drown the world in a sea of economic disaster. All nations and nearly all individuals are in the red, and many of them hopelessly so. But these debts are but parables of the sin bill due God. Nations may default in their financial obligations to Uncle Sam and get by with it; but the sin-debt to God must be paid, or fearful will be the result.

Under the covenant of grace with Christ as Surety, salvation is certain and eternal. Christ disposed of the sin debt for His people by paying it off. And he paid it in full. He asked for no reduction of the debt. The price demanded by Justice was paid in full. Listen to the voice of Justice speaking through the lips of Zechariah: "Awake, O sword against my shepherd, and against the man that is my fellow. saith the LORD of Hosts," (Zechariah 13:7). The sword of justice never gets a satisfying draught until it is drunk with the blood of the man that is God's fellow. Well then, says this man, Lo, I come; let Justice take a full draught of my blood; well, awake, O sword; let the blood of this Man, My Fellow, be shed. What say you now, O Sword of Justice? Are you pleased? Are you satisfied with blood? Yes, I have got my fill of blood; this is My Beloved Son, in whom I am well pleased, I am pleased and satisfied to the full with His obedience unto death; I have got all the satisfaction I wanted from my Fellow and my Shepherd, and I have no more to demand of Him or His sheep either. This is the meaning of the death of the sinless Son of God. He was acting in behalf of sinners. He had no sin bill of His own to pay. He was liquidating the moral obligations of His people. He had the coin of a righteous life that met all the demands of the law of God, and blood that could redeem from the

(Continued on Page 8, Col. 1)



## SIN

(Continued from Page 7)

curse of the law. He is our Redeemer and His blood is all we need to make us right with God. May some sinner learn how precious is His blood as he follows us in the praise of Christ's precious blood.

"Thy blood avails for me, O Lord,

Thy blood alone;

No works of mine can rest afford,

Thy blood alone.

"To make my conscience free from guilt,

I need Thy blood on Calvary spilt;

On this alone my life is built,

Thy blood alone.

"Thy blood alone atones for sin, thy blood alone.

This price was paid my soul to sin, Thy blood alone.

"Thy blood avails my sin to meet,

And makes me with Thyself complete,

And life and trial with joy to greet,

Thy blood alone.

## WILL WE

(Continued from Page 6)

corruption to reign in the lives of all of his progeny.

The last Adam, even Jesus, by His own free choice, thankfully decided to resist Lucifer's or Satan's appeals. Consequently, because of His sinlessness, this Jesus, the last Adam, could bear "...our sins in his own body on the tree..." (I Peter 2:24). By His own sacrifice on Calvary, He was able to provide redemption for all who believe, even the definitive means of reconciliation between God and men. This became the means of a new relationship between God and man. God then was able to provide peace for the hearts of the redeemed. This peace in the hearts of believers, however, did not alter in any way the chaos of the universe or the sin and death in the earth that had been begun at the time Lucifer was cast out of heaven.

What are we saying, really? Very simply, we can know that sinfulness and death entered into the earth for all of the created creatures of earth, and that chaos entered into the universe as a result of Lucifer being cast out of heaven. It was, however, as a result of Adam's disobedience that sin, corruption, and death have entered upon all of mankind. Adam experienced the thorns and the briars after he left paradise and entered into the universe of chaos and an earth wherein death reigned. We can know, also that death will continue to reign until "Christ...hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:23, 25-26). As long as Adam dwelled in the Garden of Eden, or paradise, he had no part in the chaos of the universe or the corruption and the death which already was upon God's creation as a result of Lucifer being cast out of heaven.

After Adam had sinned, he could no longer will the good or will to do the good. Rather, he

was in the condition of which the Apostle Paul speaks in, "For that which I do I allow not; for what I would, that do I not: but what I hate, that do I" (Rom 7:15). The sinning and the sinful Adam could no longer will to do the good. Adam had become hopeless and helpless, a corrupt and dying mortal.

While Adam was in the garden of Eden or in the earthly paradise, he apparently had a personal relationship and a continuing or an unending personal fellowship with his God. Perhaps we may say without any fear of Scriptural contradiction that both Adam and Eve had lives that were endless as long as they dwelled in paradise or "The Garden Eastward in Eden." Who is there who can deny that Adam and Eve may have fellowshiped with God in that perfect Eden, that Paradise of peace, in the midst of a world of sin and death and in the midst of a universe of chaos one thousand years, ten thousand years, one hundred thousand years, a thousand thousand years, or maybe even one thousand million or billion years, as we today count time?

Remarkably, however, after Adam had sinned, he did not seek any further fellowship with God, and he apparently had no further personal relationship with God. Adam, the man who had been made in the image of God attempted to hide himself. After sinning, instead of having God as his personal companion there in Eden or Paradise, Adam had guilt as his daily companion. It was then that time began for Adam and for Eve. As God had promised, death now was on their agenda. It really is no marvel, then, that God would later dramatize the nature of this agenda with a particular word for all who would follow. God did this as He identified the great men of yore, and then announced, "And he died" (Gen. 5:5, 8, 11, 14, 17, 20, 27, 31)! In a much later day, the apostle identifies the nature of this condition of Adam's guiltiness, as he explains the nature of humanity's guiltiness, "There is none that understandeth, there is none that seeketh after God...there is none that doeth good, no, not one" (Rom.3:11-12).

Lest Adam should have eaten of the tree of life and lived for ever in his corrupted condition, God drove Adam and Eve from The Garden of Eden (see Genesis 3:22-24). We may be assured, however, that men will not find this Eden south of Denver, as the tabloids are saying, or anywhere else on the earth. We may say that God, in His glory, would not be walking in an earth that had been invaded by sin... I do believe, however, that this Paradise will be available to the redeemed in the millennium.

If Adam were to experience peace of mind again and renewed fellowship with God after God had driven him from Paradise or the Garden of Eden, then, he had to turn to the means of redemption that God had provided. I believe that Adam did that when he accepted the covering that God provided after God had sacrificed animals in order to provide "the coats of skins." The Word is "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Gen. 3:21). Though Adam could no longer will the

good, we can believe that both he and Eve accepted the covering that God had provided for them which was in type a picture of their coming Messiah, their Savior! Resultantly, they were redeemed from their sin and made to be fit for heaven by the righteousness of their coming Messiah, even the one whom we know as Christ Jesus.

This means of redemption that God provided and that Adam and Eve accepted could bring them peace of mind. The redemption that Adam and Eve experienced, however, could not put an end to the chaos in the universe or bring to an end the corruption of sin and death that had been in the world since Lucifer was cast out of heaven. We need to realize, too, that this means of redemption was to be something very special. This means of salvation, as we read, was to be effected by the Lamb of God who, in type, or in the mind of God was "...slain from the foundation of the world" (Rev. 13:8) not from everlasting! There was, however, and that thankfully, redemption for Adam and for all of his progeny who will believe and thereby accept God's provided covering for their sin.

We need to realize that Lucifer or Satan who is now the adversary is today "...the god of this world..." (II Cor. 4:4). For this reason, Jesus, the Last Adam declared unequivocally, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Mt. 10:34). As long as men live in the midst of an earth that is presently under a measure of control by Lucifer--the devil or Satan--there can be no peace. Whether men are saved or lost, they live daily lives that must show forth their natural sinfulness just as the life of the apostle who had to cry "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24).

What of the Future

Thirdly and finally, then, we ask, will there come a time when this world again will experience peace? I believe that we can answer this question very positively. If I am understanding the Scriptures correctly, there is coming a time when God will bring a temporary peace to the earth. He explains His program and His agenda with these words, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled..." (Rev. 20:1-3). Very simply, when Lucifer or Satan is in the bottomless pit, there will be peace upon the earth. "The sword" will be sheathed as Isaiah indicates in 2:4.

Though there will continue to be sin in the hearts of the people and death for some who enter into this "thousand year" period in their natural bodies, there will be peace upon the earth. God explains that during this time, Jesus, as "KING OF KINGS, AND LORD OF LORDS"

will "...smite the nations: and he shall rule them with a rod of iron..." (Rev. 19:16,15). In that hour, Lucifer who took peace from the created earth and the created universe will be in chains in the bottomless pit. In that distant day in the past, God had promised Lucifer, "Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:15). The hour when this prophecy will be fulfilled is that hour of which God speaks in Revelation 20:1-4.

Before this takes place, however, some things will happen. First, God Himself will bring the Church Age to an end. God explains, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

Thankfully, we can know that all of the saints of the past whose bodies are yet in the earth shall be a part of this "catching-away," along with the living in Christ "...we shall all be changed, In a moment, in the twinkling of an eye, at the last trump..." (I Cor. 15:51-52). Following this reunion of the Old Testament saints with their bodies and the reunion of the New Testament saints with their bodies "in the air" with Jesus, there will be a time of great tribulation upon the earth. This future event is detailed in the book of Revelation 4:2 through Revelation 18:24. In these passages, there is a recounting of a time of trouble such as our world has never seen, and such as will never be seen again in this world. If we are understanding the Scriptures correctly, this time of trouble will follow immediately after "the catching-away!"

God identifies this time of great trouble with these words, "...there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book" (Dan. 12:1). Jesus referenced this time as, "...the abomination of desolation...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Mt. 24:15,21).

Conclusion

At the conclusion of this time of trouble which is to be known as "The Great Tribulation," this mighty Son of God will descend from heaven, "And the armies (all of those saints of all of the ages who then will be in their new bodies) which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron..." (Rev. 19:14-15). As we have noted earlier, one of the mighty angels of this Returning King of Kings and Lord of Lords will "laid hold on the dragon, that old serpent, which is the

Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit..." (Rev.20:2-3).

Then for this "thousand years" that really may be a thousand thousand years or a thousand million years if we can apply the thinking of the chief apostle of our resurrected Savior to this declaration, there will be peace in the earth and in the universe. We read with much thankfulness and with thanksgiving these wonderful words, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8).

Thankfully, too, there are the words in Isaiah 55:8-9. These should help us to have some insight into the words of Peter. We hear them carefully, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher

(Continued on Page 9, Col. 1)

## APPRECIATED LETTERS

Dear Sir:

Please renew my subscription to The Baptist Examiner. Enclosed you will find a check for \$.... Use it to renew my subscription for one year, the balance to be used as postage. My wife and I enjoy every issue of the paper, and receive a great blessing from reading God's truths published therein. I desire your prayers, as I have been taking chemotherapy and radiation treatments for more than two years now, for multiple myeloma (cancer of the bone). Therefore, I can assure you there is spiritual joy amid pain and suffering. Keep up your good work, and may God bless you all.

In His love,  
Faris G. Perkins,  
Tuscaloosa, AL

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Dear Brother Wilson:

Enclosed is my check for \$... towards the support of TBE. I am so thankful that Brother Gilpin gave me a "lifetime" subscription and that you kept the paper coming to me and now once again, next to the Bible, it is placed on my list of the Christian material I read. And this is the way I believe the Lord wants it to be. Once again, I look forward to receiving it. I enjoyed the article on "My Five Pastors" and your thought provoking editorial "What Does Love Require of Me?" Love in Christ,

Mary Billings, Whiting, NJ  
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Dear Brother Wilson:

I want to thank you for The Baptist Examiner and thank God for both you and it. Oh how it blesses my soul! I get an extra blessing each time I read them. It helps me study the Word. I love it all, so I want to help keep it going. A friend,

Maggie Sevy, Vincent, OH  
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Dear Pastor Wilson:

Thank you for the sermon in the May 9th issue of TBE, "Be Filled With The Spirit." I never fully understood what it meant but now I understand it better. All the sermons are very good. Brother Cummings and Brother Beard's sermons were a blessing.

Mr. & Mrs. John Wolfe,  
Williamsport, PA



## WILL WE

(Continued from Page 8)

then your ways, and my thoughts than your thoughts." Yes, for all of this wonderful time while Lucifer is bound in chains in the bottomless pit, there will be wonderful peace upon the earth. The answer to our question, "Will we ever have peace on earth?" then, is a resounding YES!

There will be peace throughout "the thousand years"! Or maybe there will be peace throughout "a thousand million years" or perhaps even "a thousand billion years," and maybe even more, remembering that our God is eternal, and that time for our God does not relate in even the remotest detail with the thinking of those of us who are caught-up in time.

(Editor's note: I do not accept the "gap theory." I believe that time began with creation, and not with Adam's sin. I do not believe that there was chaos, sin, and death on earth until after Adam's sin. I believe that the Millennium will be a literal thousand years.)

## JOSHUA

(Continued from Page 1)

of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak" (Josh. 15:13,14).

The section of land which Caleb wanted was in giant country. These were the giants which the ten spies had seen that brought terror to their hearts, but old Caleb had the faith which believed that "if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said." (Josh. 14:12). God was with him therefore he drove them out. With the help of his brother's son, Othniel, and his future son-in-law the giants were driven from the land (Vs. 16-19).

The first 12 verses of chapter 15 give us the entire boundary of the land allotted to Judah. Verses 21-61 give us a list of over 100 cities which Judah inherited and would seem to have occupied. But the chapter ends upon a sad note, it is said; "As for the Jebusities the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusi-

ties dwell with the children of Judah at Jerusalem unto this day" (Josh. 15:63). Some one has asked the question, "Was it that the men of Judah could not because they would not? Was the failure due to a lack of strength or a lack of faith?" The men of Judah were not like Caleb who said, "...If so be the LORD will be with me, then I shall be able to drive them out, as the LORD said" (Josh. 14:12).

Chapter 16, 17

In these chapters the portions of the land that fell to the children of Joseph, are recorded. As you may recall, Joseph's two sons, Ephraim and Manasseh, were each counted as a tribe. As the tribe of Levi was not given an inheritance the total number of tribes who inherited the land was still only 12. By looking at a map we can see that the portion of land allotted to the children of Joseph extended from the Jordan river to the Great Sea with Manasseh receiving the larger portion. Instead of destroying the inhabitants as God had commanded they let them stay in the land making them pay tribute. This later caused much trouble as God had warned them.

Not only was the land divided up according to the tribe but also according to family. It was the sons who received the inheritance; but there was one man, Zelophehad, who had no son, only daughters. These daughters came asking for the inheritance that was due to their father as God had commanded Moses to give them. This request was granted.

It is said of the tribe of the children of Ephraim, "And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute" (Josh. 16:10). Also it is said, "Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out" (Josh. 17:12,13). God had commanded them to "Utterly destroy them". Why did they not? Was the enemy too strong for them? If the children of Joseph were strong enough to force them to pay tribute could they not have driven them out? It would seem that they desired financial gain as being more important than obeying the command of the Lord. For their disobedience they paid dear. It

was not long until they followed the ways of the Canaanites with whom they dwelt, becoming idolaters themselves. Also later the tables were turned; the Canaanites became strong, and they became the masters and the Israelites the servants. Is that not true today when Christians compromise with sin and the world?

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?" (Josh. 17:14)

The children of Joseph were a double tribe consisting of the descendants of both Ephraim and Manasseh. I believe their claim to be a great people was not only in number but being descendants of Joseph who was made overseer of Egypt. On the basis of their honored position they complained that they should receive more land than was allotted them.

"And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee" (Josh. 17:15).

Joshua told them that if they didn't like what they got to go up and take possession. If they were as great as they claimed they could take the land of the Perizzites and of the giants. There was plenty of land for them, they only had to take possession of it. In other words Joshua was telling them to stop complaining and go to work. There was land for them, but they must fight for it.

"And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel" (Josh. 17:16).

We might note by looking at the map that the two tribes of Joseph had been allotted more land than any of the other tribes. Remember, one half of the tribe of Manasseh had been given a very large part of the land on the west side of Jordan in addition to that given to the other half on the east side. In spite of the fact they had received the largest part of Canaan they were not satisfied. Their complaint was that, "all the Canaanites that dwell in the land of the valley have chariots of iron". They seemed to have forgotten that when that great army of the kings from the north came against Israel with their chariots and horses that "...the LORD delivered them into the hand of Israel..." (Josh. 11:8). Instead of going forth into battle with faith that God would be with them as He had promised they came to Joshua complaining that they were unable to take the land allotted them.

"And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: But the mountain shall be thine: for thou shalt drive out the Canaanites, though they be strong" (Josh. 17:17, 18).

Joshua's reply to their com-

plaint was that there was plenty of land on the mountain which they could take and clear of trees for farming. He told them they drive out the Canaanites though could they have chariots and be strong. The reason they could do this was they were a "great people, and hast great power." I believe that what Joshua meant here was they were great in that they were God's chosen people and they had "great power" because the power of God was with them, and the chariots and strength of the Canaanites could in no way compare with their great God and His power. With God leading what did they have to fear? With God leading in our lives what do we have to fear?

Chapters 18-19

"AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Josh. 18:1).

Here we have a break in the record of the allotment of the land to the tribes to tell of the movement of the tabernacle to Shiloh. Whether this move was directed by God or not we are not told. After crossing Jordan the tabernacle was set up at Gilgal where the whole congregation set up headquarters or a base for all their battles, returning there from time to time. It would seem that they may have moved it from Gilgal to a more central location at Shiloh at the command of the Lord to do so, and it remained there until the time of David when it was moved to Jerusalem.

"And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel. How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? (Josh. 18:2,3).

In verse 1 we are told, "And the land was subdued before them." The land had been conquered, the war was over. Yet there were seven tribes which had not received their inheritance. This tells us they had not gone in to possess it. It had been given them, but it seems they were content to hang around the camp at Shiloh. Is it any wonder that Joshua exclaimed, "How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?" One translation puts it "What? Still hanging back, when the land promised by the Lord God of your fathers waits for you to occupy it? The land was there for them, yet they were not moving to take possession. "Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for

you here before the LORD out God" (Josh. 18:4-6).

Joshua, the man of action that he was, got the tribes to moving by sending out the 21 men, 3 from each tribe, which had been chosen by the people, to go through the land and make a survey of it dividing it into seven parts. Josephus, the Jewish historian wrote that these men were experts in geometry, and it is probable that they had from Mt. Carmel north to Tyre and Sidon (19:24-31). Naphtali received the sixth allotment which lay next to Ashur on the east (19:32-39). The Galilean ministry of Christ took place in this region. The tribe of Dan (19:40-48) received the seventh allotment. This area was surrounded by Ephraim and Benjamin on the north and east, and by Judah on the south.

From this account we can see that God provided for the needs of each of the tribes. In some places a part of the inheritance was still occupied by the Canaanites, yet the Israelites were to possess it by faith, trusting God to give them power to drive them out. The land was given them by God. It was up to them to take possession of it.

The story is told of a British man, who was sole heir to \$12 million, was living on Chicago's skid row. While the man had access to great wealth he was living in extreme poverty. The children of Israel faced the same danger, and so do we unless we take possession of the spiritual blessings which God has provided for His people.

"When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: According to the word of the LORD they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt therein" (Josh. 19:49,50).

The land had been divided among the tribes according to lots cast. God, in His sovereign will, placed each tribe as it pleased Him. After all had been allotted, Joshua asked for his share in the land. Joshua's choice revealed somewhat of his character as a man. He did not ask for the best part of the land which would have been his right as the leader of the people. No! he did not ask for a good piece of land but he asked for Timnath-serah a city in the rugged, infertile, mountainous part of the land of his own tribe. It was about one of the worst places Joshua could have chosen. But it was here that Joshua, now an old man, wanted to retire from battle and make it his home the rest of his days, "...And he built (built up) the city, and dwelt therein".

"These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country" (Josh. 19:51).

To be continued

THE BAPTIST EXAMINER  
AUG. 1, 1992  
PAGE NINE

MADELINE, MADELINE,  
MADELINE MURRAY

How long, How long till God judges thee?  
You pay no allegiance to God in the country,  
How dark, how dark will hell be for thee?  
The children in school, they don't have to pray,  
But who'll be to blame, on the great judgment day?  
You try to ban joy and God on the waves.  
But what will you do when He still opens graves?  
The rapture will come, the trumpet will sound,  
But will Madeline Murray remain on the ground?  
Tribulation will come, when Christians are taken,  
Will she have wished then, she had opened the Book?  
Madeline, Madeline, Madeline Murray,  
My heart, my heart really goes out for thee  
Repent, repent, fall down on your knees,  
That God may abound and give thine heart ease.

Sherry Baldwin



## HOW GRACE SAVES

by C. D. Cole

**Introduction:** Practically all professing Christians profess to believe in salvation by grace. There are hardly any who will deny out and out that salvation is by grace. The Bible gives such emphasis to salvation by grace that few will boldly deny it. Literature of all Christian groups abound in the word grace; practically as much in Roman Catholic literature about grace as in Baptist literature. But many think and speak of grace in such a way as to frustrate grace. The grace that some speak about is not grace at all. It is so mixed with human merit and works that it is no more grace. Galatians 2:21, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

There are some things of earth that no human pen or tongue can do justice to: storms, rainbows, cataracts, icebergs, dewdrops, snowflakes, sunsets. because God made them, man cannot describe them. So grace is something in God that no human tongue can do justice to. No man can speak of it as he ought. But by grace we can keep from frustrating grace.

And none but children of grace can or will honour grace, in thought, word, and deed. It was only after Saul was saved by grace that he said, "By the grace of God I am what I am." Paul gave grace credit for his conversion. He did not think he had made himself to differ from others. A great change had taken place in his opinions, affections, and ambitions; and he attributes this change to the grace of God. Paul once believed in salvation by works and profited in the Jews religion, but it pleased God to call him by His grace and reveal His Son in him. He once knew Christ after the flesh--he had a carnal or fleshly opinion of him and hated him and boasted that he would have nothing to do with him; but after grace wrought in his heart, he delighted to say, "For me to live is Christ."

**What Is Grace?**

It is the unmerited favor of God. Anything merited or deserved is not of grace. The man who thinks he deserves salvation does not believe in grace. He may talk about grace, but grace does not mean to him what it does to a poor, self-confessed sinner whose only hope is in Christ.

**How Does Grace Save?**

Some principles from which to reason:

1. Salvation by grace excludes boasting. Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

2. Salvation by grace gives all glory and credit to God. The Father is to have all praise and credit for providing the Saviour; the Son to have all praise for purchasing salvation; and the Holy Spirit to have all the praise for promoting salvation.

3. Salvation by grace does not

give license to sin. Grace does not justify a life of sin.

**How Does Grace Save?**

Negatively:

1. Not by enabling the sinner to perfectly keep the law. Here I am, a sinner by practice and a child of wrath by nature, with a carnal mind that is not subject to the law of God, neither can be. Now if the Holy Spirit should reach down into my heart and mind and pull out that old sinful nature and cause me to live above sin, that would be grace indeed, for I would not deserve such a blessing; but that is not the way grace saves.

Why? Because that would not satisfy the justice of God for my sins of the past; because that would rob Christ of any part of my salvation--grace saves us through faith in Christ; because the Holy Spirit would then be the Saviour rather than Christ.

2. Not by overlooking my sins. If God should overlook my sins--indulge me in sinning and not punish me for them, that would be grace, for that would be something I would not deserve. That would be putting a premium on sin, but that is not the way grace saves.

Why? Because that would be at the expense of justice. Think of a court or judge who would say, "I am going to overlook crime; nobody will be punished in my court." That would be grace, but it would not be justice.

There would be no need of Christ. If God lets people off because they cry and beg not to be punished, then it would be useless for Christ to have died.

Because such a plan would cause the sinner to love grace and at the same time despise God's law and defy His justice.

3. Not by giving us ordinances or ceremonies to observe. Ordinances are for those already saved; not sacramental and procurative, but symbolic and declarative.

**Positively:**

There are two things grace does in saving sinners:

1. Grace puts our sins on Christ and punishes Him for them. God must punish sin, for He must be just. But if He punishes His Son for what I have done; surely that is grace. Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." I Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

2. This upholds the justice of God. God is so just that when He found the guilt of our sins upon His own dear Son, He did not spare one bit of punishment that our sins deserve.

3. Grace saves by making Christ and His atoning death precious to our hearts. The death of Christ does no man any good who lives and dies without ever trusting it. He that believeth not shall be damned. On the cross Christ purchased our salvation, but the Holy Spirit applies

salvation. I was not saved the day Christ died on Calvary, for I had no existence then. I was saved the day I trusted what Christ did on Calvary. Now it was grace working in me that caused me to understand and appropriate what Christ did on the cross. It was grace in God that caused Him to convict me of sin and show me my desperate need of salvation. It was grace in God that caused Him to show me what I could not save myself by my own works. It was in grace that God showed me that redemption was through the death of Christ. Grace makes us sick of self and fond of Christ.

## HOW TO

(Continued from Page 1)

to the Sabbath services or the prayer-meetings.

If I were you, I would make that prayer-meeting a special feature of my ministry; let it be such a prayer-meeting that there is not the like of it within seven thousand miles. Do not go walking into the prayer-meeting, as so many do, to say anything or nothing that may occur to you at the moment; but do your best to make the meeting interesting to all who are there; and do not hesitate to tell good Mr. Snooks that, God helping you, he shall not pray for five-and-twenty minutes. Earnestly entreat him to cut it short, and if he does not, then stop him. If a man came into my house intending to cut my wife's throat, I would reason with him as to the wrong of it, and then I would effectually prevent him from doing her any harm: and I love the church almost as much as I love my dear wife. So, if a man will pray long, he may pray long somewhere else, but not at the meeting over which I am presiding. Tell him to finish it up at home if he cannot pray in public for a reasonable length of time. If the people seem dull and heavy, get them to sing Moody and Sankey hymns; and then, when they can sing them all by heart, do not have any more "Moody and Sankey" for a time, but go back to your own hymn book.

Keep up the prayer meeting, whatever else flags; it is the great business evening of the week, the best service between Sabbaths; be you sure to make it so. If you find that your people cannot come in the evening, try and have a prayer meeting when they can come. You might get a good meeting in the country at half-past four in the morning. Why not? You would get more people at five o'clock in the morning than you would at five o'clock at the other end of the day. I believe that a prayer-meeting at six o'clock in the morning among agricultural people would attract many; they would drop in, and just have a few words of prayer, and be glad of the opportunity. Or you might have it at twelve o'clock at night; you would find some people out then whom you could not get at any other time. Try one o'clock, or two o'clock, or three o'clock, or any hour of the day or night, so as somehow or other to get the people out to pray; and if they cannot be induced to come to the meetings, go to their house, and say, "I am going to have a prayer meeting in your parlor." "Oh, dear! my wife will be in a state." "Oh, no! tell her not to trouble, for we can go into the coach house, or garden,

or anywhere, but we must have a prayer meeting here." If they will not come to the prayer meeting, we must go to them; suppose that fifty of us go trudging down the street, and hold a meeting in the open air; well, there might be many worse things than that. Remember how the women fought the liquor sellers in America when they prayed them out of the traffic. If we cannot stir the people without doing extraordinary things, in the name of all that is good and great let us do extraordinary things, but somehow we must keep up the prayer meetings, for they are at the very secret source of power with God and with men.

We must always set an earnest example ourselves. A slow-coach minister will not have a lively, zealous church, I am sure. A man who is indifferent, or who does his work as if he took it as easily as he could ought not to expect to have a people around him who are in earnest about the salvation of souls. I know that you, brethren, desire to have about you a band of Christians who long for the salvation of their friends and neighbours, a set of people who will always be expecting that God will bless the preaching of your sermons, who will watch the countenances of your hearers to see if they are getting impressed, and who will be sorely distressed if there are no conversions, and greatly troubled if souls are not saved. Perhaps they would not complain to you if that were the case, but they would cry to God on your behalf. Possibly, they would also speak to you about the matter. I remember one of my deacons saying to me, as we were going down to the communion, one Sabbath evening, when we had only fourteen to receive into the church, "Governor, this won't pay." We had been accustomed to have forty or fifty every month, and the good man was not satisfied with a smaller number. I agreed with him that we must have more than that in the future if it was possible. I suppose some brethren would have felt annoyed to have had anything like that remark made to them; but I was delighted with what my good deacon said; for it was just what I myself felt.

Then, next, we want around us Christians who are willing to do all they can to help in the work of winning souls. There are numbers of people who cannot be reached by the pastor. You must try to get some Christian workers who will "button-hole" people, you know what I mean. It is pretty close work when you hold a friend by a lock of his hair, or by his coat-button. Absalom did not find it easy to get away when he was caught in the oak by the hair of his head. So, try to get at close quarters with sinners; talk gently to them till you have whispered them into the kingdom of heaven, till you have told into their ears the blessed story that will bring peace and joy to their heart. We want in the church of Christ a band of well-trained sharpshooters, who will pick the people out individually, and be always on the watch for all who come into the place, not annoying them, but making sure that they do not go away without having had a personal warning, a personal invitation, and a personal exhortation to come to Christ. We want to train all our people for this service, so as to make Salvation armies out of them. Every man, woman or

child who is in our churches should be set to work for the Lord. Then they will not relish the fine sermons that the Americans seem to delight in so much; but they will say, "Pooh! Flummery! we don't want that kind of thing." What do people who are at work in the harvest field want with thunder and lightning? They want just to rest awhile under a tree, to wipe the sweat from their foreheads, to refresh themselves after their toil, and then to get to work again. Our preaching ought to be like the address of a commander-in-chief to his army. "There are the enemy; do not let me know where they are tomorrow." Something short, something sweet, something that stirs and impresses them, is what our people need.

We are sure to get the blessing we are seeking when the whole atmosphere in which we are living is favorable to soul-winning. I remember one of our friends saying to me one evening, "There will be sure to be a blessing tonight, there is such a lot of dew about." May you often know what it is to preach where there is plenty of dew! The Irishman said that it was no use to irrigate while the sun was shining, for he had noticed that, whenever it rained, there were clouds about, so that the sun was hidden. There was a great deal of sense in that observation, more than appears at first sight, as there usually is in Hibernian statements. The show benefits the plants because everything is suitable for the rain to come down, the shaded sky, the humidity of the atmosphere, the general feeling of everything is damp all around; but if you were to pour the same quantity of water down while the sun was shining brightly, the leaves would probably be turned yellow, and in the heat they would shrivel and die. Any gardener would tell you that he is always careful to water the flowers in the evening when the sun is off them. This is the reason why irrigation, however well it is done, is not so beneficial as the rain; there must be a favorable influence in the whole atmosphere if the plants and flowers are to derive benefit from the moistening. It is just so in spiritual things. I have often noticed that, when God blesses my ministry to an unusual extent, the people in general are in a praying mood. It is a grand thing to preach in an atmosphere full of the dew of the Spirit. I know what it is to preach with it; and, alas! I know what it is to preach without it. Then is it like Gilboa, when there was no dew nor rain. You may preach, and you may hope that God will bless your message; but it is no use. I hope it will not be so with you, brethren. Perhaps your lot will be cast where some dear brother has long been toiling, and praying, and labouring for the Lord, and you will find all the people just ready for the blessing.

I often feel, when I go out to preach, that there is no credit due to me, for everything is in my favour. There sit the good folk, with their mouths open, waiting for the blessing; almost everybody there is expecting me to say something good, and because they are all looking for it, it does them good, and when I am gone they keep on praying for the blessing, and they get it. When a man is put on a horse that runs away with him, he must ride; that is just how it has frequently

(Continued on Page 11, Col. 1)



## HOW TO

(Continued from Page 10)

been with me, the blessing has been given because all the surroundings were favorable. You may often trace the happy results, not only to the preacher's discourse, but to all the circumstances connected with its delivery. It was so with Peter's sermon that brought three thousand souls to Christ on the day of Pentecost; there never was a better sermon preached, it was a plain, personal message likely to convince people of the sin of their treatment of the Saviour in putting Him to death; but I do not attribute the conversions to the apostle's words alone, for there were clouds about, the whole atmosphere was damp; as my friend said to me, there was "plenty of dew about." Had not the disciples been long continuing in prayer and supplication for the descent of the Spirit, and had not the Holy Ghost descended upon every one of them as well as upon Peter? In the fulness of time, the Pentecostal blessing was poured out most copiously. Whenever a church gets into the same state as that of the apostles and disciples at that memorable period, the whole heavenly electricity is concentrated at that particular spot. Yet you remember that even Christ Himself could not do many mighty works in some places because of the people's unbelief, and I am sure that all His servants who are thoroughly in earnest at all times hampered in the same way. Some of our brethren who are here have, I fear, a worldly, Christless people; still, I am not sure that they ought to run away from them; I think that, if possible, they should stop, and try to make them more Christlike.

It is true that I have had the other sort of experience, as well as the joyous one I have been describing. I remember preaching one night in a place where they had not had a minister for some time. When I reached the chapel, I did not have any kind of welcome; the authorities were to receive pecuniary benefit if nothing else from my visit, but they did not welcome me at all; they said, in fact, that there had been a majority at the church meeting in favour of inviting me, but the deacons did not approve of it because they did not think I was "sound." There were some brethren and sisters from other churches there; they seemed pleased and profited, but the people who belonged to the place did not get a blessing; they had not expected one, so of course they did not receive it. When the service was over I went into the vestry, and there stood the two deacons, one on each side of the mantelpiece. I said to them, "Are you the deacons?" "Yes," they answered. "The church does not prosper, does it?" I said. "Did I know anything against them?" they asked. "No," I said, "but I did not know anything in their favour." I thought that, if I could not get at them in the mass, I would try what I could do with one or two. I was glad to know that my sermon or my remarks afterwards led to an improvement, and there is one of our brethren there, and doing well to this day. One of the deacons was so irritated by what I said that he left the place, but the other deacon was irritated the right way, so that he remained there, and laboured and prayed until better

days came. It is hard when you are rowing against wind and tide, but it is worse even than that if you have a horse on the bank pulling a rope, and dragging your boat the other way. Well, never mind, brethren, if that is your case, but work away all the harder, and pull the horse into the water. Still, remember that when once a favorable atmosphere is created, then the difficulty is to maintain it. You notice that I said, "When the atmosphere is created," and that expression reminds us how little we can do, or rather that we can do nothing without God, for it is He who has to do with atmospheres. He alone can create them and maintain them; therefore, our eyes must be continually lifted up to Him, whence cometh all our help.

It may happen that some of you do preach very earnestly and well, and sermons that are likely to be blessed, and yet you do not see sinners saved. Well, do not leave off preaching; but say to yourself, "I must try to gather around me a number of people who will all be praying with me and for me, and who will talk to their friends about the things of God, and who will so live and labour that the Lord will give a blessed shower of grace because all the surroundings are suitable thereto, and help to make the blessing come. I have heard ministers say that when they have preached in the Tabernacle, there has been something in the congregation that has had a wonderfully powerful effect upon them. I think it is because we have good prayer meetings, because there is an earnest spirit of prayer among the people, and because so many of them are on the watch for souls. There is one brother especially who is always looking after any hearers who have been impressed; I call him my hunting dog, and he is ever ready to pick up the birds I have shot and bring them to me. I have known him to waylay them one after another that he might bring them to Jesus; and I rejoice that I have other friends of this kind. When our brethren, Fullerton and Smith, had been conducting some special services for a very eminent preacher who is in the habit of using rather long words, he said that the evangelists had the faculty for "the precipitation of decision." He meant that the Lord blessed them in bringing men to decision for Christ. It is a grand thing when a man has the faculty for the precipitation of decision; but it is an equally grand thing when he has a number of people around him who say to each hearer after every service, "Well, friend, did you enjoy that discourse? Was there something in it for you? Are you saved? Do you know the way to salvation?"

Always have your own Bible ready, and turn to the passages you want to quote to the inquirers. I often noticed that friend of mine, of whom I spoke just now, and he seemed to me to open his Bible at most appropriate passages, he appeared to have them all ready and handy, so that he would be sure to hit on the right texts. You know the sort of texts I mean, just those that a seeking soul wants: **"For the Son of man is come to seek and to save that which was lost."** **"He that believeth on the Son hath everlasting life..."** **"...the blood of Jesus Christ his Son cleanseth us from all**

**sin."** **"...him that cometh to me I will in no wise cast out."** **"...whosoever shall call on the name of the Lord shall be saved."** Well, this brother has a number of such passages printed in bold type, and fastened inside his Bible, so that he can refer to the right one in a moment, and many troubled souls has he thus led to the Saviour. You will not be unwise if you adopt some such method as he has found so exceedingly helpful.

Now lastly, brethren, do not be afraid when you go to a place, and find it in a very bad condition. It is a fine thing for a young man to begin with a real downright bad prospect, for, with the right kind of work, there must come an improvement some time or other. If the chapel is all but empty when you go to it, it cannot well be in a much worse state than that; and the probability is that you will be the means of bringing some into the church; and so making matters better. If there is any place where I would choose to labour, it would be just on the borders of the infernal lake, for I really believe that it would bring more glory to God to work among those who are accounted the worst of sinners. If your ministry is blessed to such people as these, they will be likely to cling to you through your whole life; but the very worst sort of people are those who have long been professing Christians, but who are destitute of grace, having a name to live, and yet being dead. Alas! there are people like that among our deacons, and among our church members, and we cannot get them out; and, as long as they remain they exert a most baneful influence. It is dreadful to have dead members where every single part of the body should be instinct with divine life; yet in many cases it is so, and we are powerless to cure the evil. We must let the tares grow until the harvest; but the best thing to do, when you cannot root up the tares, is to water the wheat, for there is nothing that will keep back the tares like good strong wheat. I have known ungodly men who have had the place made so hot for them that they have been glad to clear right out of the church. They have said, "The preaching is too strong for us, and these people are too puritanical and too strict to suit us." What a blessing it is when that is the case! We did not wish to drive them away by preaching the truth; but as they went of their own accord, we certainly do not want them back, and we will leave them where they are praying the Lord, in the greatness of His grace, to turn them from the error of their ways, and to bring them to Himself, and then we shall be glad to have them back with us to live and labour for the Lord.

## OBSTACLES

(Continued from Page 1)

right, that is to employ them for the glory of the Maker. Nevertheless, fallen man possesses identically the same threefold nature, of spirit and soul and body, as he did before the Fall. No part of man's being was annihilated, though each part was defiled and corrupted by sin. True, man died spiritually, but death is not extinction of being: spiritual death is alienation from God (Eph. 4:18): the spiritually dead

is very much alive and active in the service of Satan.

No, the inability of fallen man to "come to Christ" lies in no physical or mental defect. He has the same feet to take him unto a place where the gospel is preached as he has to walk to a tavern. He has the same eyes with which to read the Holy Scriptures as he has to read the world's newspapers. He has the same lips and voice for calling upon God as he now uses in idle talk or foolish song. So, too, he has the same mental faculties for pondering the things of God and the concerns of eternity as he now uses so diligently in connection with his business. It is because of this that man is "without excuse." It is the misuse of the faculties with which the creator has endowed him that increases man's guilt. Let every servant of God see to it that these things are constantly pressed upon his unsaved hearers.

B. Man's inability lies in his corrupt nature. We have to search deeper in order to find the seat of man's spiritual impotency. Through Adam's fall, and through our own sin, our nature has become so debased and depraved that it is impossible for any man to "come to Christ," to "love Him and serve Him," to esteem Him more highly than all the world put together and submit to His rule, until the Spirit of God renews him and implants a new nature. A bitter fountain cannot send forth sweet waters, nor an evil tree produce good fruit. Let us try to make this still clearer by an illustration. It is the nature of a vulture to feed upon carrion; true, it has the same bodily members to feed upon the wholesome grain the hens do, but it lacks the disposition and relish for it. It is the nature of sow to wallow in the mire; true, it has the same legs as the sheep to conduct it to the meadow, but it lacks the desire for the green pastures. So it is with unregenerate man. He has the same physical and mental faculties as the regenerate have for the things and service of God, but he has no love for them.

**"Adam... begat a son in his own likeness, after his image"** (Gen. 5:3). What an awful contrast is found here with that which we read two verses before: **"God created man, in the likeness of God made him."** In the interval, Adam has fallen, and a fallen parent could beget only a fallen child, transmitting unto him his own depravity. **"Who can bring a clean thing out of an unclean?"** (Job 14:4) Therefore do we find the sweet singer of Israel declaring, **"Behold, I was shapen in iniquity; and in sin did my mother conceive me"** (Ps. 51:5). Though, later, grace made him the man after God's own heart, yet by nature David (as we) was a mass of iniquity and sin. How early does this corruption of nature appear in children. **"Even a child is known by his doings"** (Prov. 20:11) The evil basis of its heart is soon manifested: pride, self-will, vanity, lying, aversions to good, are the bitter fruits which quickly appear on the tender but vitiated twig.

C. Man's inability lies in the complete darkness of his understanding. This leading faculty of the soul has been despoiled of its primitive glory, and covered with confusion. Both mind and conscience are defiled: **"There is**

**none that understandeth"** (Rom. 3:11). Solemnly did the apostle remind the saints, **"Ye were sometimes darkness"** (Eph. 5:8), not merely "in darkness" but "darkness" itself. "Sin has closed the windows of the soul, darkness is over all the region: it is the land of darkness and shadow of death, where the light is as darkness. The prince of darkness reigns here, and nothing but the works of darkness are framed there. We are born spiritually blind, and cannot be restored without a miracle of grace. This is thy case whoever thou art, that art not born again" (Thos. Boston, 1680). **"They are wise to do evil, but to do good they have no knowledge"** (Jer. 4:22).

**"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"** (Rom. 8:7). There is in the unregenerate an opposition to spiritual things and an aversion against them. God has made a revelation of His will unto sinners touching the way of salvation, yet they will not walk therein. They hear that Christ alone is able to save, yet they refuse to part with those things that hinder their coming to Him. They hear that it is sin which slays the soul, and yet they cherish it in their bosoms. They heed not the threatenings of God. Men believe that fire will burn them, and are at great pains to avoid it; yet they show by their actions that they regard the everlasting burnings as a mere scarecrow. The divine commandments are "holy, just and good," but men hate them, and observe them only so far as their respectability among men is promoted.

D. His inability lies in the complete corruption of his affections. "Man as he is, before he receives the grace of God, loves anything and everything above spiritual things. If you want proof of this, look around you. There needs no monument to the depravity of the human affections. Cast your eyes everywhere: there is not a street, nor a house, nay, nor a heart, which doth not bear upon it sad evidence of this dreadful truth. Why is it that men are not found on the "Sabbath" day universally flocking to the house of God? Why are we not more constantly found reading our Bibles? How is it that prayer is a duty almost universally neglected? Why is Christ Jesus so little loved? Why are even His professed followers so cold in their affections to Him? Whence arise these things? Assuredly, dear brethren, we can trace them to no other source than this, the corruption and vitiation of the affections. We love that which we ought to hate, and we hate that which we ought to love. It is but human nature, fallen human nature, that man should love this present life better than the life to come. It is but this effect of the Fall, that man should love sin better than righteousness, and the way of the world better than the ways of God." (C.H. Spurgeon, sermon on John 6:44).

The affections of the unrenewed man are wholly depraved and distempered. **"The heart is deceitful above all things, and desperately wicked"** (Jer. 17:9). Solemnly did the

(Continued on Page 12, Col. 2)

THE BAPTIST EXAMINER  
AUG. 1, 1892  
PAGE ELEVEN



## MY IMPRESSIONS

I really enjoyed the Bible conference. The message by Jim Walters was great. I enjoyed the message by Troy Sheppard. He sure turned out to be an outstanding preacher. **Editor's Note:** Bertha is Troy's aunt, but Troy is a good preacher.

Bertha Futch, West Union, OH  
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I feel the weekend was a great blessing to me. I do have to say I enjoyed the topics last year just a little better, but they are all important. Even though we will all be gone one day, we need to know how to live as a Christian on earth. This was our fourth year and I can't think of better mentors for my child than the elders of the Lord. I really enjoyed Andy Proctor's sermon because this is one area I feel most Christians are lacking. I feel so blessed to be able to see my grandparents and other relatives. If not for the Lord I would see them one less time a year. What a joy was the singing.

Lisa Riley, Bethel Baptist Church, Crescent Springs, KY  
\*\*\*\*\*

Thank you for a great time of rejoicing and preaching in God's Holy Word. We have deeply enjoyed the sweet fellowship with our brothers and sisters in Christ. We will continue remembering the church and the paper in our prayers. Since we are members of West Griffin Baptist Church there is no need to compare conferences because you know my answer will be truthful but prejudiced. I must say it was a Spirit filled conference and the unity was terrific. Glory be to God and much thanks to the entire Calvary Baptist Church,

Chuck & Teresa Godly, Griffin, GA  
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The best way to spend the Memorial Day weekend is to be at Calvary Baptist Church Bible Conference. The fellowship, singing, and preaching was great. Oh, how this time helps me in this present life and ministry.

W. P. Furlong, Burnside, KY



Our own Richard Reiner sings for us.

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AUG. 1, 1992  
PAGE TWELVE



A conference first: a service in Central Park in Ashland.



A favorite part of any conference, fellowship and food.



Elder James Crace preaches to us on "The Golden Rule."



Elder Howard Sheppard preaches about John the Baptist.

## OBSTACLES

(Continued from Page 11)

Lord Jesus affirm that the affections of fallen man are a mother of abomination: "For from within (not from the devil), out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21-22). The natural man's affections are wretchedly misplaced; he is a spiritual monster. His heart is where his feet should be, fixed on the earth; his heels are lifted up against heaven, which his heart should be set on (Acts 9:5). His face is toward hell, his back toward heaven; and therefore God calls to him to turn. He joys in what he ought to mourn for, and mourns for what he should rejoice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor

(Prov 2:13-15) (from Boston's Fourfold State).

E. His inability lies in the total perversity of his will. "Oh," said the Arminian, "men may be saved if they will." We reply, "My dear sir, we all believe that; but it is just the if they will that is the difficulty. We assert that no man will come to Christ unless he be drawn; nay, we do not assert it, but Christ Himself declares it: 'Ye will not come to me that ye might have life' (John 5D:40); and as long as that 'ye will not come' stands on record in the Holy Scripture, we shall not be brought to believe in any doctrine of the freedom of the human will. It is strange how people, when talking about free will, talk of things which they do not at all understand. 'Now, says one, 'I believe man can be saved if they will,' My dear sir that is not the question at all. The question is, are men ever found naturally willing to submit to the humbling terms of the gospel of Christ? We declare, upon Scriptural authority, that the

human will is so desperately set in mischief, so depraved, and so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy spirit, no human being will ever be constrained toward Christ" (C.H. Spurgeon).

"NOW here is a threefold cord against heaven and holiness, not as easily to be broken; a blind man, a perverse will, and disorderly, distempered affections. The mind, swelled with self-conceit, says the man should not stoop; the will, opposite to the will of God, says he will not; and the corrupt affections arising against the Lord, in defense of the corrupt will, says he shall not. Thus the poor creature stands out against God and goodness, until a day of power come, in which he is made a new creature" (T. Boston). Perhaps some readers are inclined to say, "Such teaching as this is calculated to discourage sinners and drive them to despair." Our answer is, first, that it is according to God's Word! Second, oh, that it may please Him to use this truth to drive some to despair of all help from themselves. Third, it makes manifest the absolute necessity of the Holy Spirit's working with such depraved and spiritually helpless creatures, if they are ever to come savingly to Christ. And until this is clearly perceived His aid will never be really sought in earnest!

## BOOK REVIEWS

We have a book in our book store. It is "Great Women of the Bible" by Clarence E. Macartney. This man may be at his best in preaching on Bible characters. I consider preaching on Bible characters to be an important matter in one's ministry. One can make doctrines and practical lessons have more meaning in this way. These sermons are Biblical and show good character insight. I recommend the book. It is a paper back of 150 pages. An added feature is some questions for study at the end of each sermon. It sells for \$9.99. Order from our book store where the profit goes into our book ministry.

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In our book store we have "When God's Children Suffer" by Horatius Bonar. The name of the author should be enough to highly recommend this book. This book will be very helpful to the suffering child of God as well as to those who have loved ones who suffer. It sets forth some of the reasons and purposes of God's allowing this suffering. It also gives practical suggestions as to how to deal with this suffering. This is a paper back of nearly 150 pages and sells for \$8.99. Order from our book store.

## ANNOUNCEMENT

### • NOTICE TO ALL LANDMARK SOVEREIGN GRACE BAPTIST CHURCHES •

The Landmark Sovereign Grace Baptist Church of Loyalton, California is in desperate need of funds to pay off our mortgage and begin our building program. Some few churches have said they would like to help us, however we have not as yet heard from them.

We have acquired a piece of land with a building on it for the great price of \$8,000.00. I personally put down \$2,000.00

of my own money as a down payment, and the church is paying it off at \$50.00 a month, however I can no longer afford to have this money out, and because high up in the Sierra Nevada mountains where the season is rarely longer than three months for building, we must begin now. We need these matters paid off. Please help if you can. But if so it must be quickly. Pastor Merrel Kaley, P.O. Box #485, Loyalton, CA 96118 (916) 993-4227.

## TO THE DOUBTER

You say it's all of grace  
But yet it's up to man,  
To gain in heaven a place  
As if everybody can.

The Bible is God's Word  
And it to man relates,  
No one can call him Lord  
While still in carnal state.

But by the Holy Ghost  
Can He be recognized,  
As saviour of the hosts  
Whom He has justified.

Not all who sayeth, "Lord"  
Shall be given a new heart,  
But to those the Father draws  
Will He His grace impart.

I'm glad my God is sovereign,  
His gifts and calling sure,  
My Jesus is no failure;  
Every Word of God is pure.

I pray someday He'll show you  
The things which are revealed;  
They belong to us and ours  
They are no longer sealed.

Charlene Redding