

SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

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"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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LACKING IN THE ONE POINT

by Elder Merrel E. Kaley
"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" (Phil. 1:6).

Philippians 1:6 tells us very clearly (in spite of protestations in the Arminian camp) that what God starts, God finishes. God has provided a complete salvation, not a partial one. If indeed the reader's salvation is partial, that is that it can come apart on them or be sinned away. If, I say, you have some sort of supposed salvation that does not carry you from salvation to sanctification to glorification without halt or hesitation, then, my friend, you are lacking in the one point! My friend, your salvation comes from your mind only and is not of, or from, God! You are lacking the most important ingredient in heaven and earth, Christ Himself.

Romans 8:1, "THERE is (Continued on Page 3, Col. 3)

STUDIES IN ACTS

by Willard Willis

"Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me" (Acts 27:25).

We, today, as we sail the stormy seas of life, are also faced with our Euroclydons. We, how-



Willard Willis

ever, in the midst of great adversities, can say with Paul, "I believe God, that it shall be even as it was told me". God, in fact, has informed us that He will never leave nor forsake us—that His grace is sufficient for whatever problems that may lie before us. May we, then, "be of good cheer". May we believe with all our heart, soul, mind and strength that our Father will do "even as it was told me".

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BROTHERS AND SISTERS PRAY FOR US

OBSTACLES TO SOUL WINNING

by Charles H. Spurgeon

I have spoken to you, brethren, at different times, about soulwinning—that most royal employment. May you all become, in this sense, mighty hunters before the Lord, and bring many sinners to the Saviour! I want, at this time, to say a few words upon the obstacles that lie in our path as we seek to win souls for Christ.

They are very many, and I cannot attempt to make a complete catalogue of them; but the first, and one of the most difficult is, doubtless, the indifference and lethargy of sinners. All men are not alike indifferent; in fact, there are some persons who seem to have a sort of religious instinct, which influences them for good, long before they have any real love to spiritual things. But there are districts, especially rural districts, where indifference prevails; and the same state of things exists in various parts of London. It is not infidelity; the people do not care enough about

religion even to oppose it. They are not concerned as to what you preach, or where you preach, for they have no interest whatever in the matter. They have no



thought of God; they care nothing about Him, or His service, they only use His name in profanity. I have often noticed that any place where there is little business doing is bad for reli- (Continued on Page 6, Col. 2)

CHARISMANIA

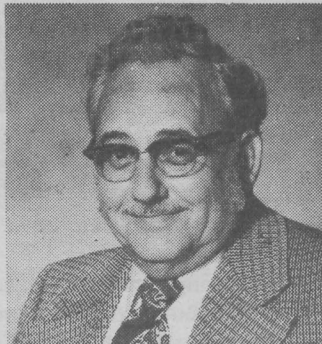
Television Networks he sees an endless variety of ministries of every race and gender proclaiming in no uncertain words that God is about to send the greatest revival this world has ever known. The viewer can see their vast auditoriums packed to the rafters with their followers. Many of these in the audience are standing, or jumping or are merely standing placidly with both arms stretched straight up into the air as if they were being held up.

INVITATIONS

by Martin E. Holmes

Scripture for this article will be found in Acts 8:26-39 and the verse that seems to stand out most in our mind is verse 31 where we read, "And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him."

We will get to our Scripture reading in just a moment. What I



Martin Holmes

want to do here is make a few opening and introductory remarks on our subject; "Invitations", as used at the close of an evangelistic appeal. In the Baptist Examiner Forum II of May 23, 1992, four men answered this question covering all facets of it in a very able fashion. Being the rebel I am, I agreed with one or two answers more than all four. But that doesn't mean the others were wrong in what they wrote.

My reasons for writing this article will be apparent in the article itself. But mainly it is because a very close friend of mine was speaking in a Bible Conference where, in five days, about (Continued on Page 10, Col. 1)

IMPROPER AND PROPER USAGE OF THE TONGUE

by Sam Wilson

James 3:8, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Psalms 39:1, "I said, I will take heed to my ways, that I sin not with my tongue: I will



keep my mouth with a bridle, while the wicked is before me."

Proverbs 18:21 "Death and life are in the power of the tongue..."

James 3:9, "Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God."

The last verse in our text teaches us that the tongue can be used for both good and evil. It teaches that there are proper and improper usages of the tongue. We want to notice in this article some of the proper and improper (Continued on Page 10, Col. 4)

STUDIES IN JOSHUA

by C.T. Everman

Chapters 20-22

"THE LORD also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you



by the hand of Moses; That the slaver that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood" (Josh. 20:1-3).

God had given the children of Israel a commandment regarding setting aside cities for refuge. These cities of refuge were for the protection of a person who had killed another person unintentionally, "And if a man lie

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

COMPROMISING DEMANDS OF UNIONISM AND THE ANSWER OF GOD'S PREACHER

Preached at Calvary's 1969 conference

"And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, As the LORD liveth, even what my God saith, that will I speak" (II Chron. 18:12,13).

Unionism is the uniting of the different so-called churches for

religious services or purposes. We see illustrations of it in the World Council of Churches, in union revival meetings, in the union of churches for Sunday night services during the summer, at Thanksgiving and Easter services and other occasions when these groups unite for religious services. Unionism is the most popular thing in religion today. Not to unionize, and especially to speak out against it, is a great sin in the eyes of the religious world, and it brings ridicule, reproach, and persecution upon one. Beloved friends, I insist that this

unionism demands compromise. To compromise is to hold back what one says he believes. Unionism is based upon, and necessitates compromise. There cannot be any unionism apart from compromise on the part of those who unionize. Unionism cannot exist without compromise. There is no use in saying, "I'll go anywhere and preach to any crowd, but I won't compromise." There are places where if you go, and preach to them you

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DEMANDS

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will compromise. You can't unionize without compromise, for compromise is the foundation upon which the house of unionism is built.

No non-essentials: Unionism demands compromise on vital and important doctrines. It is the constant claim of the unionizers that they only ask you to compromise on the non-essentials. There are two things wrong with this claim. The first is, there are no non-essentials. To label any portion of the precious Word of God a non-essential is an insult to God, and a slam on the character and wisdom of God. To label any precious truth of God's Word as non-essential is a betrayal of our forefathers. Our Baptist forefathers died by the multiplied thousands for truths that the religious world today says are non-essential. There have been Baptists in the days gone by who have laid down their lives in order to stand for the truths that this generation of skim-milk Baptists (?) has forsaken and compromised as non-essentials. They are necessary to a complete Bible. This precious Book, written in the wisdom of God, I dare not call non-essentials, what would I have left? Where would I go for food for my poor soul? These so-called non-essentials are necessary to a full and complete life of obedience to the Word of God. If the regenerating work of the Holy Spirit has wrought within my soul a desire to obey my heavenly Father, I will speak no more of non-essentials, but I will want to know and do all that

He would have me do.

I find in the Word of God that if you break the most non-essential thing in all the Book and teach other men to do so, that you will be least in the kingdom of God: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in



JOE WILSON

the kingdom of heaven..." (Matt. 5:19).

So these things are essential to the life of obedience. They are essential to the smile of God's face and to the favor and blessings of God. If we are more concerned about the favor of God and the smile of God than we are to please the world, we will speak no more of non-essentials.

The so-called non-essentials are necessary to receive a full reward. One day you and I, as children of God, will stand before the judgment seat of Christ. We will be rewarded or suffer loss on the basis of obedience to God's Word. There will be no element of essential or non-essential in that judgment--just that of obedience or disobedience.

I say to you further, the claim of the unionists that they want you to compromise things that are not important is not true. They want us to compromise things that mean more than life to us. Is baptism, that blessed ordinance that represents the glorious gospel of Jesus Christ by which we are saved, non-essential? Is the Lord's Supper, that precious ordinance that pictures the broken body and shed blood of our precious Saviour, non-essential? Being a member of the Lord's true church--a position high as the heavens above all earthly honors--is that non-essential? The glorious truths of God's sovereign, unconditional, effectual, and everlasting grace, are these non-essential? Beloved, these are some of the things they want us to give up through compromise. How shall we--how can we--give up these and other precious truths?

This compromise is based upon a weakness of belief. If you can compromise God's Word then it doesn't mean much to you. Those truths that you are willing to compromise are truths that you do not believe very strongly. Oh! when these truths grip you soul--when they are the food you eat and the water you drink--the rock upon which you stand--when these truths thrill and fill and rejoice your soul, you'll compromise no more. You would die before you gave them up.

Then, compromise pays well financially. If you preach the truth and stand for the whole Word of God without apology, you are not going to get wealthy in worldly things. God's preachers have, as a rule, been a poor and afflicted people with few of this world's goods. If you want to be a well paid preacher, you had better forget a lot of what you

have heard at this conference and go home and follow the crowd down the road of compromise.

Compromise pays in the matter of popularity. If you want your name in the paper and want the leaders of the city to attend your meetings, and you want to be popular with the world, you will have to compromise. Further, to compromise will put you in the majority. Who likes to stand alone? Who likes to be in the minority? Who would not rather stand with and be a part of the crowd? Well, that is one of the rewards that compromise holds before you.

The Answer Of God's Preacher: Now let us notice the answer of God's preachers. When there is dangled before the eyes of God's called preachers of the Word of God the sweet rewards of compromise, and when it is demanded that we give up and tone down, and weaken our stand what is our answer?

I pause to say that this is a question each preacher must face and decide for himself. I cannot decide it for you. I cannot force you to make the proper decision. You must face it yourselves. And you should settle it once and for all. What is your answer?

Micaiah said, "...As the LORD liveth, even what my God saith, that will I speak." What courage! What boldness! I would like to have witnessed that scene that day. Surely the angels shouted for joy at the brave and noble answer of God's preacher. To the mere eyes of nature, Micaiah stood alone that day; but I am sure that the angels of God were in attendance, cheering on this noble soldier of the Lord. Even though Jehoshaphat, who should have stood with God's preacher that day, was on the other side--still Micaiah said, "By God's grace and as God lives, and as the living God gives me power, I am going to preach what God says."

Beloved, this will be the answer of every God-called preacher who is true to his call.

The Honor Of Being A Preacher: What an honor to be a preacher! Brother, I am on the top rung. I can't go any higher. I am a Baptist preacher. You can't go any higher than that. This world has no honor to bestow that even compares faintly with the honor of being a preacher of God's Word. Yonder in the glory land, I expect to shout and praise God that He let me be a preacher of His glorious Word. Brethren, do you realize what God has given you? The angels in heaven would envy--if envy were not a sin--the privilege that a Baptist preacher has. I thank God that down here in this world, on the battlefield in the smoke and fire and trials of life--when other men were mere doctors, lawyers, businessmen, or even presidents and kings; that God let me be a preacher of the glorious gospel of the grace of God. Praise God! A man is not worthy of the name preacher if he answers any differently than did Micaiah. The man that won't say, "I am going to preach what God says," should be stripped of his title, taken from his office, and placed among the common laborers of mankind and cease to be called "preacher."

What God's Preacher Will Preach: There are some things which God's preacher who is true to his calling, will preach. He will preach what God says about how sinners are saved. He will preach that God does not save men by ritual, or religion, or

preach that God saves men by grace. It used to be that when you said "grace," everyone knew what you meant, but the religious world has so perverted the word until you have to add a string of adjectives now. So, God's preacher will preach that God saves men by free sovereign, unconditional, irresistible, and everlasting "grace." God's preacher will preach that the sinner is so depraved, vile, and filthy--that the sinner is dead in trespasses and sins--that the sinner can't come and won't come, but will die and go to hell unless God saves him by grace.

God's preacher will preach that out of the mass of totally depraved mankind, God in His sovereign mercy and grace, said, "I'll take this one and that one and the other one." He will preach that God, according to His sovereign will, elected from fallen mankind a number that no man can number, and predestinated them to be the objects of His saving grace.

God's preacher will preach that Jesus Christ, at the appointed time, climbed a hill outside the city of Jerusalem--laid Himself down upon an old rugged cross where all the armies of all time could not have put Him but where His everlasting love for the

elect of God put Him, and that there He shed His precious blood for the sins of the whole elect family of God. God's man will preach on many themes. He will endeavor to preach the whole of God's Word. But every now and then and that quite often--he will have to preach him a sermon on the precious blood of Christ that cleanseth from all sin.

God's preacher will preach that the Holy Spirit comes with an effective and an irresistible power and brings those chosen by the Father, and redeemed by the Son, to the experience of the saving grace of God. God's preacher will preach that it is not by the high powered persuasion of the preacher, or the decision of the sinner, but by the mighty and effective power of the Holy Spirit that men are brought to a saving knowledge of Jesus Christ.

God's preacher will then magnify the grace of God further by preaching that those chosen by the Father, redeemed by the Son, effectually called by the Holy Spirit are saved through time and eternity. He will preach that they are "once saved, always saved," and that they shall never perish.

God's preacher will preach what God says about the Lord's church.

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FROM THE EDITOR

MUSINGS OF AN OLD MAN. Forgive an old man for his musings about the past, and indulge him a little further if you will. Thank you.

ON REVIVALS. Well, it seems that we just don't have revivals any more. Oh, I know that we now and then have a series of meetings that we label "revival," but who among us really believes that they are real revivals? I surely don't have all the answers as to this, but indulge me a little in some reminiscing.

We used to have more revival meetings than most of us do now. When I started preaching, we always had at least two revival meetings a year. It seems to me that now most of us only have one each year. I know that there are a few who do more than this, but I speak of what seems to me to be the practice of most of us. I do not know how or why this has come about, but it has. Some of our churches have yearly conferences, and it may be that they feel that this takes the place of one revival - it does not do the same thing for a church that a revival used to do. There are many (a majority) that do not have yearly conferences, and they still have only one revival meeting a year; some don't even do this much.

We used to put more time and effort into revival meetings. We promoted them more, and we advertised them more. We used to start a good while before the meeting began, working towards the meeting. We would preach on revival some, even before the meeting began. Members would start arranging their schedules so that they could be sure and attend every meeting of the revival. Members would talk up the revival to friends, acquaintances, and neighbors; inviting and even urging them to attend some of the services. There used to be more desire for and emphasis upon revival.

We used to have much more prayer for and during the revival. The best revival I ever had; the church met Saturday night before the revival began for prayer. Then someone was in the prayer room, not talking but praying, until Sunday night when the revival began. We also used to meet thirty minutes before time for revival and the men and women would go into prayer rooms and pray for the revival. We also had more praying during the revival service than we do now.

The revival service lasted longer than they do now. We did not rush through the service, get hurriedly to the preaching, give a two-verse invitation (or no invitation), and do our best to be out in an hour.

A PET PEEVE OF MINE. When I started preaching we always had two-week revivals. I was appalled at the first revival of less than two weeks. Then, we went to ten-day meetings. Then we went to one-week meetings - are there ever any longer than this now? Now we mostly have two, three, or at the most five-day meetings. We sometimes call these "mini revivals." It would be more honest to call them "non-revivals."

Call me old fashioned, and laugh at me if you will, but hear this: I do not remember a two-week revival when we did not have professions of faith in Christ. We always had baptismal services after the meeting. Now hear this: I very, very rarely hear of a profession of faith in these short meetings that we have today - do you? You might say to me that the length of the meeting has nothing to do with it; you may say God could give a revival in a two-day meeting as easily as in a two-week meeting. Well...? Is He doing it? I sometimes wonder if God is not saying, "You don't have time for me, so I won't have time for you."

Pretend that I did not write the following: I think that TV and women working has an awful lot to do with our short revival meetings: pretend you did not read that.

Well, don't be too hard on me. These are just some musings of an old man. It is up to you as to whether or not they make any sense.

DEMANDS

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He will not go along with the religious world and its threefold error about the church. 1. There is not much difference between churches. 2. One church is as good as another. 3. It doesn't matter which church you join. No! No! God's preacher will not go along with this vile, rotten, damnable heresy. God's preacher will preach that the most important single question the saved person will ever face is that of which church shall I join? God's preacher will teach that there is nothing in all the realm of Christian living as important as the church question, and that you can't even start down the road of faithful, loyal service to God until you get into one the Lord's true churches--a sound missionary Baptist church, if you please.

God's preacher will preach with a holy passion against the awful heresy of the universal invisible church. I hate Hardshellism with a passion. I hate Arminianism. With all my soul, I hate universal

churchism, and before God, I do not know which of these three heresies I hate the most. However, the more I study, and the more I observe the awful, damaging effects and influence of the universal invisible church heresy, I am almost persuaded that, of all the heresies of hell that have ever come upon the earth, surely one of, if not the most horrible, is the universal church theory. Nearly every false doctrine one can imagine is connected some way or other with, and supported by the universal church heresy. God's preacher is going to throw this heresy out the window.

God's preacher is going to preach that the church is a local, visible assembly of scripturally baptized believers, scripturally organized for a scriptural purpose. He will preach that the Lord's church is a Baptist church--a missionary Baptist church--and that it should be an independent, missionary Baptist church.

God's preacher will preach what God says about baptism. He will not go along with the crowd that says baptism is not important. The baptism that Jesus walked sixty miles to obtain, that our forefathers died for, that had its origin in heaven will be precious to God's preacher. God's preacher will preach that baptism is important, that it is the first step down the road of obedience to the Word of God. He will preach that scriptural baptism demands a scriptural mode--immersion; a scriptural subject--a believer in Jesus Christ; a scriptural purpose--to show forth the gospel; and a scriptural authority--one of the Lord's true churches... You might as well have the "no baptism" of the Salvation Army, or the sprinkling of the Methodists, or the "baptismal regeneration" of the Campbellites as to have any baptism that is not on the authority of one of the Lord's true churches.

God's preacher will preach the truth about the Lord's Supper. He will preach that it is set in the Lord's church and under the authority of the Lord's church. That the participants are the members of the one local church, and that the elements are unleavened bread and real wine. He will preach that this precious ordinance has no magical or saving power, but is a blessed remembrance of the Lord Jesus Christ, symbolizing His death for His people till His coming again.

God's preacher will preach the truth about the work of the church. He will preach that it is not the work of the church to stage civil demonstrations, amuse and entertain the world, but rather, God's preacher will preach that it is the one job of the church to carry out the Great Commission to preach the gospel, to baptize those who are saved, and to teach those who have been saved and baptized. God's preacher will not be interested in ice cream suppers, or hot dog suppers, or brunswick stews, or ball teams, or scout troops as a part of the church. Brethren, there are things that are all right in their place, but that place is not in the Lord's church as a part of the work of the church. The Lord's church is to shine the light of God's Word upon the darkness of this world.

God's preacher will preach the truth about the woman's place in the church. He will not go along with the idea that we are living in a new day, and now it is all right for women to do that which they

could not do in Bible days. God's preacher will preach that the women are to keep silent in the church, and that it is a scandalous thing, a disgraceful thing for a woman to speak in the church. God's preacher will preach that a woman should have a head covering on in the assembly, if he is true to the Word on this subject.

God's preacher will preach the truth about Xmas and Easter. He will not have the heathen tree and the fat man in the red suit around his house. He will preach that these two days, so idolized by the world, are twin babies with a heathen daddy and a Catholic mama, and that no sound Baptist will have anything to do with those heathen babies. Let the harlot daughters of Rome do as they please. Let them have their Santa Claus and the Xmas program, their sunrise services. They might as well have those things as the preaching services they have.

Brethren, I am not trying to straighten out other churches. I don't care if the Methodist goes to his false church regularly or not. I don't care if he tithes to his church or not. I don't care if the Methodists do not have but one service a week. They would be better off if they did not have any. A Methodist church can feed the belly a whole lot better than they can the soul anyhow. I don't care what other churches do, but let Baptists, who claim to be a different people, and who claim to believe the Word of God--let Baptists be true to the Bible. Shame on a Baptist preacher and a Baptist church and a Baptist church member who will have anything at all to do with the heathen idolatry of Xmas and Easter. How wicked!

God's preacher will preach the truth about prophecy. He will preach the rapture, the tribulation, the glorious millennial reign of Jesus Christ, and he will teach his people to live in the light of the blessed hope of the imminent return of the Lord Jesus Christ.

God's preacher will preach the truth about eternity. He will preach that there is a heaven of indescribable bliss for the elect family of God. He will preach that there is an eternal hell of unutterable woe, torment, and suffering for those who die without Jesus Christ. He will remind his hearers that they are eternal beings and that there is a heaven and a hell, and that's all there is--there ain't no more--and that each individual will be in one or the other through all eternity. How the preacher's heart will strain as he warns and urges men with respect to eternity.

I could go on and on telling what God's preacher will preach, but time fails me. God's preacher will be like Micahiah, and--no matter what the subject under discussion is--God's preacher will preach "...what my God saith, that will I speak". Now, beloved, a stand like this is not the stand of flesh and blood. It is not the mere power of the will of man. Only the grace of God can enable you and me, as God's preachers, to take this stand and stick to it. Oh, how we need to cry out to God, that in these awful days of compromise that God will give us grace, and make us to stand.

And it will pay us to take this stand. It will pay even though we do not get the rewards that come by compromise. It will pay in the joy of knowing that you

stand true for God. It will pay in the blessings of God in your soul and upon your life.

It will pay in bright, shining, and eternal rewards at the judgment seat of Christ. May God bless you dear preacher brethren and all His saints.

LACKING

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therefore now no condemnation to them which are in Christ Jesus... The Scripture here reveals that to the one who is saved, converted, born-again, there is no condemnation. Condemnation is judgment! Paul is herein teaching plainly that saved folk are no longer in danger of what we call the Great White Throne Judgment. Why? Because Jesus paid the sin debt of all believers back on Calvary's cross. Note: All sin was borne by Christ on the cross. All sin of all God's people for all time.

The Arminian, the Pentecostal, the Charismatic and the fool read the same Bible, yea, the same words that we do. But while they read the same words they evidently do not see the same words!

Bear with me as I point out two examples in Scripture: Romans 5:8-9, **"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."** Now I submit that the Arminian, and fellow-travelers above mentioned, read the same words but see them thus: Verse 9, "Much more then, being justified by His blood and our hanging in there, we shall be saved by our diligently living for Him and kept from His wrath (hell) by keeping our bodily vessel clean spiritually. Thus allowing Him to have the victory through us." I am saddened and angered by this. My own daughter is involved in such! They, and she, are lacking in the one point! They lack in trusting in Christ to do what He says He will do. This is a terrible sin against a truthful God who cannot lie.

Romans 8:30, **"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."** Praise God! How clear. Hallelujah! The One who predestinated and predetermined before the world was framed also called this preacher (through the gospel by regeneration) and even as He called me, He also justified me. I am justified by the place taking of Jesus Christ my Savior. When? On the cross! How? By the imputation of all my sin onto Jesus. He bore all my sin, not part of it! At that same time all of His righteousness was imputed to me. (See Romans 5:11,6:5,6:14,6:22 and 3:21,22). And most wonderful of all, those He justified them He also glorified. Note: This is past tense--in the mind of God it is an already accomplished task. God says in this single verse, Romans 8:30, that those He predetermined to save (the elect) He also did predetermine to justify, and these same folk He predetermined to glorify. Any and every child of God is at once saved, justified, sanctified,

and glorified so far as God is concerned! In time, one is saved, justified and sanctified, however he is not glorified until he is taken home either in the rapture or in death! Where, by the way, in the rapture both body and soul will be glorified. So herein our great God tells us very succinctly that the One who elects before the foundation of the world also carries through to glorification. How wonderful! What security!

Oh, Arminians, oh, Pentecostals, Oh, Charismatics, and yes, you Baptist Hardshells, can you not see that you put God's very honesty, promises and His Word in question when you deny these truths? Some of you Hardshells hang out at the other end of the spectrum. You deny the ability to even know one is saved! Thus the Hardshell denies the clear teaching of Scripture in I John chapter 5, with particular attention to verses 10-12, just as much as the Arminian! Strange bedfellows indeed! Read the Scriptures indicated, Hardshell, and note the number of times "know" appears and concerning what! But that's another sermon for another time.

The second verse is John's Gospel 1:12, **"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."** Now, beloved, I came out of the Protestant crowd, I considered myself a Calvinist, and know whereof I speak when I tell you the Arminians (includes all so far mentioned and four point Calvinists, plus liberal weak-kneed so-called Baptists) read the same Scripture but see it thusly: "But as many as accepted Him." Brethren, I have heard it preached, quoted and said this way so many times I have lost count. But I cannot remember a sermon wherein they quoted verse 13! I do not say they never use it as a part of the initial Scripture reading, but they dare not preach it along with the word accept, for the use of the term "accept" in the context does verily make the sense of these two verses into nonsense.

Beloved, the Protestant, Calvinist and Baptist four pointers (really Community Non-denominationalists) have made almost a fetish of using this word accept, or the misuse, I should say, instead of the proper term "receive." Folks, the word accept is not even a Baptist term so far as salvation is concerned. I have heard it read or quoted this way many times. Especially in so-called evangelistic meetings. Before I came into the knowledge of the sovereignty of God and eventually church truth, I too, used that wrong terminology. And it is wrong. There is a vast difference between accept and receive. Even as I am writing this article I have poured some coffee into my favorite blue mug. The mug received the coffee, it did not however accept it! Why? Because the cup is unable because of its nature as an inanimate object to do so. Just as that one who is dead in sins and trespasses can do nothing that is spiritual being spiritually dead! Prior to pouring the coffee, my wife went to the cupboard looking for the cup, it did not come looking for her due to its nature, and found it resting

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The Baptist Examiner Forum I

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

Explain James 1:26 and 3:8 as to "the tongue can no man tame" and "bridleth not his tongue."

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James 1:26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

James 3:8: "But the tongue can no man tame; it is an unruly evil, full of deadly poison."

I am not sure what the querist is asking. To me, these verses seem almost self explanatory. These verses are simply warning us about the dangerous weapon that our tongues can be.

This is something that we should know from experience and from observation. Let us look at these two verses of Scripture separately.

James 1:26: This verse warns us of the vanity of religion where there is no control over our tongues. There is the message that every true child of God should have some control over his tongue. There is the implication that a person who has no control of his tongue is not truly saved. I think this is a most accurate statement. I know that saved people will not control their tongues always, but they will strive to keep it in check to a large degree. I think that profanity is a good example of this. A person claiming to be saved who cannot bridle his tongue and avoid profanity is usually a hypocrite. I am not saying they will never utter a word of profanity, I am saying that it will not be a habit with them. Our tongue does nothing more than express the feelings of our heart. We surely need hearts that are right with and close to God. I also believe this applies to lying, gossiping, backbiting, and talebearing. May God help us to bridle our tongues. If we do not, it will have a negative influence on our Christian testimony.

James 3:8: We know from experience that the tongue is indeed unruly, evil, and full of poison. We have all been hurt by, and have hurt other people by improper usage of our tongue. The meaning here is that no man of himself can tame the tongue. Man can tame animals according to verse 7, but his own tongue he cannot tame. We must have the help of God in this. We need de-

pendence on Him to help us control this evil. May God help us to see what a terribly wicked member of our body the tongue is, and may we depend upon Him for controlling this evil member. May God bless you all.

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"I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Psalm 39:1)

We are told in James 3:8 that no man (no human being) can tame the tongue. The word here means "subdue". We are told preceding this verse that we can tame animals, but not this little member which is full of poison and is a restless evil. It is fickle, inconsistent, unstable, restless, and unreliable. Like a wild, restless, vicious animal, it paces back and forth in its cage waiting for an opportunity to lash out with poison, a vicious attack, an expression of hate, or death dealing gossip. No man can tame, or subdue the tongue, but it can be bridled, or curbed as we are told in James 1:26.

James 1:26 is speaking of the fact that a person who thinks he is religious in state and outward action, is not so unless he, or she has a bridle or curbing restraint on their tongue. The inner life brought about by God and the Word (both living and written) has a restraining effect on the tongue. The word bridle means to "guide and to hold in check". The outward religious life is useless unless it is accompanied by a bridled, inner life influence Christian principled, restraining of the tongue. True Christian influence brings about discretion in speech.

That bridle should curb grumbling, complaining, foolish talk, vulgarity, cursing, lying, and gossip. Although the tongue cannot be tamed nor subdued, it can be controlled by God as we yield our members as instruments of righteousness unto God. Please note Romans 6:13.

An unbridled tongue will always speak ill, backbite, and hurt as it can, and all within its reach and path. Man is helpless to subdue, or tame it; but God, His Word, and their fruits in the inner man can curb its evil. Christian grace can often bridle Christian disgrace by its influ-

ence on the untamable tongue. May we be aware of our speech and the constant watch that must be set upon the curbing of the tongue which only God can perform.

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I believe that the answer to this question can be summed up in what the Lord Jesus said to the Jews of His day; that from the abundance of the heart the mouth speaketh. James 1:26 and 3:8 are in harmony with the practical theme of the book of James and that is, "Faith without works is dead, being alone..." A true believer must be a doer of the work. (James 1:25). To say that you are saved and have not the fruit of the spirit is contrary to the whole principle of the new birth. "Therefore, if any man be in Christ he is a new creature: old things are passed away, behold all things are become new." (II Corinthians 5:17).

The tongue will manifest either the works of the flesh or the fruit of the Spirit. How can a person blaspheme God with his lips and have the Spirit living in his heart? How shall we, that are dead to sin, live any longer therein? A man who thinks otherwise deceives himself. I believe that these two verses in James are in perfect harmony with one another.

In verse 26 James points out that the person who goes through the motions of religion (religion in the sense being the good deeds of worship and service unto God, and expressing kindness towards one's brother) and brings reproach upon God and the Lord's church, is nothing more than a hypocrite. He, having a form of godliness but denying the power thereof, deceives himself if he thinks that he can please God by such deeds. This is contrasted by the apostle's comment in verse 25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The perfect law of liberty is the law of Christ. It is the law of holiness and kindness. It is the law of the regenerated heart.

This man's tongue reflects that good and holy nature of God in him. It is the tongue of kindness, instead of a tongue of bit-

terness and cursings. He is blessed or rewarded for his deeds of kindness toward man and his service toward God.

Only God can tame that small, unruly member of man's physical body which is so often used for evil rather than good. Man cannot tame or control the evil tendencies of the heart. Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Only the all knowing, all wise God can do such, for He says in verse 10, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing." Again, Jesus tells us in Matthew 15:18, "But those things which proceed out of the mouth come forth from the heart; and they defile the man." Thank you for your question.

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"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

We need to note three things about the man in this verse. First he "seems" to be religious or he "thinks himself" to be religious. Second, he "bridleth" not his tongue. Third, he "deceiveth" his own heart. The word "religion" is a broad term that means "belief in the supernatural and the expression of that belief." The term can be applied to any system of worship, Christian or otherwise.

James is here describing a man who seems to be "religious". To all outward appearance he is what he claims. He goes to church, he gives to the church, he listens to the Word of God. In fact, he thinks of himself as a very religious person. There is one thing that gives this man away. This man does not bridle his tongue. He has an evil tongue that puts forth vile language. He uses dirty, filthy talk that betrays him. While slandering and backbiting others; he prides himself as being very religious. His tongue shows what is inside the man's heart, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). All his religion is only a show, all on the outside, nothing in the heart. His talk shows him for what he really is, a deceived man. He "deceiveth his own heart." This man thinks of himself as being saved, yet James said, "this man's religion is vain."

"But the tongue can no man tame: it is an unruly evil, full of deadly poison" (James 3:8).

First, we need to note that this verse does not say that the tongue can not be tamed, but "no man" can tame it. The fact that no man can tame the tongue explains why the man's religion in 1:26 is revealed to be vain by his tongue. It is very true that "no man" can tame the tongue, but there is One who can. The One who is

able to save the drunkard, the thief, the murderer, the vilest of sinners, is the One Who can also tame the tongue.

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in its usual position, upside down. First she converted the cup because it was unable to do so and because its former position of being unconverted it was filled with something-darkness. When it was converted it stood ready to do its job, also it was now filled with light. She now filled it with a warm and refreshing liquid. It now was a delight to its owner. But, all was accomplished by the powerful-outside force of the human who went after it, converted it, filled it, and used it. This is receiving! Oh, beloved, can you not see the allegory here? Indeed I realize that no allegory, example, or even parable can come close to the power and majesty of God, but Jesus used parables to shed light on spiritual truths. Always remember, the one accepting or rejecting something or someone has and is the ultimate power. We do not accept Jesus, nay rather, He accepts us!

God chose His people back in eternity. He marked them out, named them and made out a plan for them, a plan that would redeem every one of them. Oh, how foolish! How very, very foolish is the Arminian who worships a puny God who cannot save His own unless He is allowed to do so by puny clay. Oh, what a sorry savior who cannot open a door. Poor Jesus, poor Jesus, is the silly cry of the Pentecostal. Oh, try Jesus, give poor God a chance, cries the Charismatic pulpiteer. Let's sell Him. Tell the masses about the four spiritual laws. Remember to nod your head in the affirmative as you literally get them to sign on the dotted line says super gospel salesman Bill Bright of Para-Church Campus Crusades. Couch your questions in such a way as to get yes answers, after all the Holy Spirit needs our trashy, tricky, business maneuvers. God needs our help. He has done all He can do. Now it is all up to us. Shame, oh, shame! Ye who have circumvented the grace of God, be sure, be very sure you will give answer to the Majesty on high.

These folk lack in the one point of not rightly dividing the Word of God. They lack in the one point of misusing many Scriptures to gain converts (whose?) or just thru simple ignorance (as I was). See Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Now, dear ones, if ever a text was taken out of context to arrive at a pretext it is this one! In all honesty I can say that until I got into a true New Testament Baptist church, I had never been in a church that did not misuse this verse. I have seen men with Doctor before their name, men who had been to great colleges and on to great seminaries; I have heard the lowly to the esteemed wrongly use Revelation 3:20. Gentlemen, you who thus use

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The Baptist Examiner Forum II

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

Why did Jesus preach the law to the rich young ruler?

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Jesus always answered questions with convicting answers which would put the inquirer on the spot. This man came to Him and kneeled down showing some reverence but did not recognize Him as Lord. He did not approach Him in order to get saved, get converted, or born again, rather he wanted to live for ever. He had, or it would seem that he had all this world's goods that he needed, so he wanted to live forever to enjoy it.

He wanted to know what he could do to inherit eternal life. He had life now, but wanted to live forever. He believed that he must do something, or pay for this special blessing. He came believing that good works would save him from death and corruption so Jesus put him on the spot so to speak; "why callest thou me good?" You are approaching me as a man with a gift that you desire, as man I am not good; only God is good. If I'm not good you are not good." If He was not good He could not do a good work that would be accepted by God the Father.

Perhaps Jesus was thinking of Isaiah 64:6 which says, "But we are all as an unclean thing and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away." With this in mind Jesus preached the law to him to show that he had already lied to Him, for no man had ever, or could ever keep the law and be perfect but Jesus Himself. Reading Matthew's and Luke's account we find that this man had accumulated great wealth while he had poor neighbors around him. He had not loved his neighbor as himself as stated in Matthew 19:19. Again in James 2:8-10, "If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The commandments must be kept outwardly, inwardly, and spiritually. This man had not done this; therefore, he had lied to the Lord Jesus. Jesus preached the law to him to show him that he could do nothing to inherit eternal life! Then he put him to the test. He told him to sell whatsoever he had and give it to the poor and take up his cross and

follow Him. This caused, him to be very sad, for he was very rich and would not part with his worldly possessions to gain heavenly possessions.

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For by the law are ye saved through works and that of yourselves, not of God lest He should receive the glory. Some may believe this is why Christ preached the law to the young ruler; to save his soul. Some would like you to believe that only by the works of the law is man justified in the sight of God. But Christ did preach the law to save the soul of the rich young ruler; not that he must keep the law to have eternal life, but that he must trust and follow Him. As the Word says in Ephesians 2:8,9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." And Galatians 3:11, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Christ preached the law to the rich ruler to show him his inability to keep it. He said he had observed it from his youth. But his rejection of Christ's requirements for him to be complete proved he had not kept the law. Unlike Moses, who forsook the pleasures of sin for a season to suffer reproach with the children of God, this rich young ruler did not have respect unto the recompense of the reward. He had no experience of the saving faith that Moses and all other saints of God enjoy. Christ preached the law to save the soul of the rich young ruler; to humble him and bring conviction of sin; to work godly sorrow.

Galatians 3:24-26, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

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The law is good and right and

holy. There is a right use of the law and a wrong use of the law. Even so, the law does not bring salvation. The law, under the old economy, did not bring salvation. "Is the law then against the promises of God? God forbid for if there had been a law given which could have given life, verily righteousness should have been by the law" (Galatians 3:21).

The law was our schoolmaster. A schoolmaster tells us what to do but does not do it for us. The law brings us to a knowledge of sin. We learn by the law how far short we have come. We did not know what a great distance we were from Christ until the law came. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:9). The meaning or sense of this is, that Paul learned of the depths of sin. He learned how depraved we sinners are. He learned that he could not reach a state of perfection by or through the law. We are to learn this. No man can gain salvation by striving to live by the law. Besides that, a person cannot live up to the perfect standard of the law. If we cannot live by this perfect standard, then we must look in some other direction. But, just because we cannot live a perfect life is no reason that we should not strive to. It is as wrong to disobey the law as it ever was.

Christ preached the law to the rich young ruler to show him the error of his way. Christ pointed out to the young ruler the fact that he had not lived according to the law as he had thought. The young ruler had riches. He trusted in his riches. He learned that he must forsake all that he had and turn to Christ.

By the law is the knowledge of sin. The law slays us, but Christ makes alive. By the law through Christ we mortify the deeds of the flesh. But Christ is our life, not the law.

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As a prelude to this answer, may I suggest that the three following portions of Scripture be read and compared: Matthew 19:16-28, Mark 10:17-45, and Luke 18:18-34. In these Scriptures, five points are made relative to the question in each of the three parts. First, what must be done to inherit eternal life. Secondly, we read the command to keep and know the commandments. The third point shows that not all of the ten commandments are referenced, Matthew

mentions seven, Mark six, and Luke quotes five. The first three are not mentioned in either of the three parts. The fourth point shows that all the commandments had been kept for a period of time, in particular, from his youth. And though all had been kept, he is told that one thing was lacking. And fifthly he is told that to be perfect he is to sell all and follow Christ. He must give up all that he had relative to earthly goods.

Jesus preached the commandments to the ruler to show that salvation is not obtained by the keeping of the law. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). The purpose of the commandments was to instruct or teach as to our manner of life. They are the rules by which we guide our lives and the principles by which we are to live. There is only one way for a person to obtain salvation, and that is through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The words "any other" refers to the way of salvation not being in works, law, family, baptism, church membership, etc.

This ruler knew that he did not possess eternal life. This is why he asked what he must do to inherit it because he knew that there was something lacking in his life. He asked in Matthew 19:20: "what lack I yet?" The word lack there means a deficiency or a short coming. In other meanings it means to be destitute, in need or wanting. So, he realized that something was lacking in his life. In Luke 18:22, Jesus told him; "yet lackest thou one thing." The word "lackest" means to be left behind. The thing that he lacked was to be a follower of Jesus Christ. This is what Jesus told him to do. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). By being obedient to Jesus and following him, his treasure would not be earthly, but heavenly.

When the rich ruler was told that the keeping of the commandments was not the way to eternal life, but the forsaking of all earthly possessions and following Jesus was; he was grieved and sorrowful for he had great possessions. We are not told the final outcome of the rich ruler's meeting with Jesus. There are those that feel he was never saved and went out into eternity lost, having trusted in the commandments. Although we are not told the final outcome of this particular encounter, it is my belief that at a later time, the rich ruler submitted to the sovereignty of Jesus Christ and became obedient to His command to "follow me." I base this on the statement made in verse twenty one: "Then Jesus beholding him loved him." The word "loved" in the

Greek is "Agapao" and is the strongest word used in the New Testament and usually refers to the love of God for his chosen people.

LACKING

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Scripture, must I assume that these institutions have taught you to lie? How to mislead? Or are you or they ignorant fools, easily fooled or all of the above? The Communists say: "The end justifies the means." Are we as they? You may say, "wherein is your charge?" Herein is my charge: For the thirty years that I have been saved I have heard Revelation 3:20 used as an evangelistic tool that is preached thus: "Behold I stand at the door and knock" (what door?), why, the door to your heart, unsaved friend. Jesus is knocking and wants to come in, but He cannot. Pray, tell why, preacher friend? Because Jesus says that if any man hear my voice he must open the door as Jesus cannot and will not violate your freewill. We have all seen the picture of Jesus (the awesome and creative majesty of the universe) standing at the door which the learned artist paints as having no handle on the outside, only on the inside (my, the muddled, murky, maverick, mind of sinful and egotistical mankind). You see how it is? You must open the door. In fact, Satan has cast a vote for you, God has cast a vote for you, and you, lost friend, must cast the tie-breaker, the deciding vote. How can you do that? Why, by opening the door. You must do that which Christ could not do. But those who teach such lack in the one point, none of it is true.

Even the simplest of preachers can contextually discern that the chapter is dealing with churches and verse 20 with a church in particular. The churches are real local churches with typical overtones. The context begins with verse 14 where the pastor of the Laodicean church is being addressed. Note: A church in the New Testament is always a called out assembly of baptized believers who have covenanted together in the faith and fellowship of the gospel. So then, it is apparent Christ is addressing that local church and its pastor concerning the lukewarm condition among its members. A church is made up of already saved people. Therefore, in context, this verse has to do with Christ addressing those who are already His. He desires warm and loving fellowship again with them and the opening of the door is the door of fellowship based on His Lordship. Jesus is not now, nor ever has, stood at the door of anyone's heart, saved or unsaved, and begged or asked to be let in. In point of fact, there is not even an allegory of such in the Bible. However, in Acts 16:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were

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ACTS

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Those who are prone to doubt God's care of us should stop and take a long look by faith to Calvary and ponder the following passage of Scripture while looking.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Romans 8:32).

We are informed by Hebrews 11:6 that **"without faith it is impossible to please him"**. Believing **"that it shall be even as it was told me"**, then, is the only way to please God. Action, of course, follows our believing. The action in Paul's case was that he was of **"good cheer"**. May we be of **"good cheer"** too.

"Howbeit we must be cast upon a certain island" (Acts 27:26).

God given faith does not always result in immediate deliverance. True faith, however, is patient and willing to wait upon the Lord. Daniel was not delivered from the lion's den, but he was delivered through the problem. The three Hebrew children were not delivered from the fiery furnace, but they were delivered through it. Paul, in like manner, was to be wrecked at sea, but he would be delivered to an island. We are to understand that our God desires a tried people. He therefore does not always grant an immediate deliverance.

"But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country" (Acts 27:27).

Fourteen nights in a hurricane the size of the Euroclydon would try the strength and patience of any man. The **"fourteenth night"**, in fact was as bad as the other thirteen, since they were **"driven up and down in Adria"**, that is, the Adriatic Sea. This particular sea, which is now called the Adriatic Gulf, is situated between Italy and Dalmatia.

Our text informs us that they were **"driven up and down in Adria"**. Little did the master of the ship know that the ship was under complete control. God, in fact, by way of the wind, was standing at the helm. The ship was moving on God's course toward an island where He had predetermined that it should meet its fate.

It was **"about midnight"** when the people on the shores of the Adriatic were asleep in their beds, that the **"shipmen deemed that they drew near some country"**.

"And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms" (Acts 27:28).

The shipmen, when **"sounding"**, used a line with a lead weight on the end of it. They, when making their first measurement of the depth of the water, found it to be **"twenty fathoms"**, or one hundred and twenty feet (a fathom is six feet). They, after traveling a little further, measured the depth again

and found it to be **"fifteen fathoms"**, or ninety feet.

"Then fearing lest we should have fallen upon the rocks, they cast four anchors out of the stern, and wished for the day" (Acts 27:29).

They, when looking back, were reminded of a hair-raising experience which had lasted for fourteen nights. It therefore is quite obvious as to why they **"wished for the day"**. They would have had no problem if they had listened to Paul and remained at Fair Havens. They, however, because of their action, had climbed up into a tree with a wild cat and they were desperate in their attempt to find a way out. They, therefore, **"wished for the day"** while wishing that they might be able to get off that ship that had been bucking them like a bronco at a rodeo. Some may have said, as we are prone to say, **"you will never get me on that ship again"**.

"And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship" (Acts 27:30).

The shipmen saw a possible chance of leaving the passengers and saving themselves by way of the small boat that was attached to the ship. They wanted the passengers to believe that they were going to use the boat as a means to **"cast anchors out of the foreship"**, that is, make the fore part of the ship secure. The apostle Paul, however, saw through their scheme and made it known to Julius—the centurion, and the soldiers.

"Paul said to the centurion and to the soldiers, except these abide in the"

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OBSTACLES

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gious effort. Among the negroes of Jamaica, whenever they had not much work, there was little prosperity in the churches. I could indicate districts, not far from here, where business is slack; and there you will find that there is very little good being done. All along the valley of the Thames, there are places where a man might preach his heart out, and kill himself; but there is little or nothing of good being accomplished in those regions, just as there is no active business life there.

Now, whenever you meet with indifference, as you may do, my dear brother, in the place where you go to preach,—indifference affecting your own people, and even your own deacons seeming to be tinged with it,—what are you to do? Well, your only hope of overcoming it is, to be doubly in earnest yourself. Keep your own zeal all alive, let it be even vehement, burning, blazing, all-consuming. Stir the people up somehow; and if all your earnestness seems to be in vain, still blaze and burn; and if that has no effect upon your hearers, go elsewhere as the Lord may direct you. This indifference or lethargy, that possesses the minds of some men, is very likely to have an evil influence upon our preaching; but we must strive and struggle against it, and try to wake both ourselves and our hearers up. I would far rather

have a man an earnest, intense opposer of the gospel than have him careless and indifferent. You cannot do much with a man if he will not speak about religion, or will not come to hear what you have to say concerning the things of God. You might as well have him a downright infidel, like a very leviathan covered with scales of blasphemy, as to have him a mere earthworm wriggling away out of reach.

Another very great obstacle to soulwinning is unbelief. You know that it is written of the Lord Jesus when in His own country that **"...he did not many mighty works there because of their unbelief."** This evil exists in all unregenerate hearts, but in some men it takes a very pronounced form. They do think about religion, but they do not believe in the truth of God which we preach to them. Their opinion is to them more weighty, more worthy of belief, than God's inspired declarations; they will not accept anything that is revealed in the Scriptures. These people are very hard to influence; but I would warn you not to fight them with their own weapons, I do not believe that infidels ever are won by argument or, if so, it very seldom happens. The argument that convinces men of the reality of religion is that which they gather from the holiness and earnestness of those who profess to be Christ's followers. As a rule, they barricade their minds against the assaults of reason; and if we give our pulpits over to arguing with them, we shall often be doing more harm than good. In all probability, only a very small portion of our audience will understand what we are talking about, and while we are trying to do them good, most likely we shall be teaching infidelity to others who do not know anything about such things, and the first knowledge they ever have of certain heresies will have come to them from our lips. Possibly our refutation of the error may not have been perfect, and many a young mind may have been tainted with unbelief through listening to our attempted exposure of it. I believe that you will rout unbelief by your faith rather than by your reason; by your belief, and your acting up to your conviction of the truth, you will do more good than by any argument, however strong it may be. There is a friend who sits to hear me generally every Sabbath. "What do you think?" he said to me, one day, "you are my only link with better things; but you are an awful man in my estimation, for you have not the slightest sympathy with me." I replied, "No, I have not; or, rather, I have not the least sympathy with your unbelief." "That makes me cling to you, for I fear that I shall always remain as I am; but when I see your calm faith, and perceive how God blesses you in exercising it, and know what you accomplish through the power of

that faith, I say to myself, 'Jack, you are a fool.'" I said to him, "You are quite right in that verdict; and the sooner you come to my way of thinking, the better, for nobody can be a bigger fool than the man who does not believe in God." One of these days I expect to see him converted; there is a continual battle between us, but I never answer one of his arguments. I said to him once, "If you believe that I am a liar, you are free to think so if you like;

but I testify what I do know, and state what I have seen, and tasted, and handled, and felt, and you ought to believe my testimony, for I have no possible object to serve in deceiving you." That man would have beaten me long ago if I had fired at him with the paper pellets of reason. So, I advise you to fight unbelief with belief, falsehood with the truth, and never to cut and pare down the gospel to try to make it fit in with the follies and fancies of men.

A third obstacle in the way of winning souls is that fatal delay which men so often make. I do not know whether this evil is not on the whole more widespread and mischievous than the indifference and lethargy and unbelief of which I have spoken. Many a man says to us what Felix said to Paul, **"...Go thy way for this time; when I have a convenient season, I will call for thee."** Such an individual gets into the border country, he seems to be within a few steps of Emmanuel's land, and yet he parries our home-thrusts, and puts us off by saying, "Yes, I will think the matter over, it shall not be long before I decide." There is nothing like pressing men for a speedy decision, and getting them to settle at once this all-important question. Never mind if they do find fault with your teaching; it is always right to preach what God says, and His word is, **"...behold, now is the accepted time; behold, now is the day of salvation."**

This leads me to mention another obstacle to soulwinning, which is the same thing in another form, viz., carnal security. Many men fancy that they are quite safe; they have not really tested the foundation on which they are building, to see that it is sound and firm, but they suppose that all is well. If they are not good Christians, they can at least say that they are rather better than some who are Christians, or who call themselves by that name; and if there is anything lacking in them, they can at any time put on the finishing touch, and make themselves fit for God's presence. Thus they have no fear; or, if they do fear at all, they do not live in constant dread of that eternal destruction from the presence of the Lord, and from the glory of His power, which will certainly be their portion unless they repent, and believe in the Lord Jesus Christ. Against these people we ought to thunder day and night. Let us plainly proclaim to them that the unbelieving sinner is condemned already, and that he is certain to perish everlastingly if he does not trust in Christ. We ought so to preach as to make every sinner tremble in his seat; and if he will not come to the Saviour, he ought at least to have a hard time of it while he steps away from Him. I am afraid that we sometimes preach smooth things, too soothing and agreeable, and that we do not set before men their real danger as we should. If we shun in this respect to declare all the counsel of God, part at least of the responsibility of their ruin will lie at our door.

Another obstacle to soulwinning is despair. The pendulum swings first one way and then the other; and the man who yesterday had no fear, today has no hope. There are thousands who have heard the gospel, and yet live in a kind of despair of the power being ever exerted upon them.

Perhaps they have been brought up among people who taught them that the work of salvation was something of God altogether apart from the sinner; and so they say that, if they are to be saved, they will be saved. You know that this teaching contains a great truth, and yet, if it is left by itself, without qualification, it is a horrible falsehood. It is fatalism, not predestination, that makes men talk as if there is nothing whatever for them to do, or that there is nothing that they can do. There is no likelihood of anyone being saved while he gives you this as his only hope, "If salvation is for me, it will come to me in due time." You may meet with people who talk thus; and when you have said all you can, they will remain as if they were cased in steel, with no sense of responsibility, because there is no hope-awakened in their spirit. Oh, if they would but hope that they might receive mercy by asking for it, and so be led to cast their guilty souls on Christ, what a blessing it would be! Let us preach full and free salvation to all who trust in Jesus, so that we may, if possible, reach these people. If the carnally secure should be tempted to presume, some who are quietly despairing may pluck up heart, and hope, and may venture to come to Christ.

No doubt a great obstacle to soulwinning is the love of sin. **"...sin lieth at the door..."** There are many men who never get saved because of some secret lust; it may be that they are living in fornication. I remember well the case of a man, of whom I thought that he would certainly come to Christ. He was fully aware of the power of the gospel, and seemed to be impressed under the preaching of the Word; but I found out that he had become entangled with a woman who was not his wife, and that he was still living in sin while professing to be seeking the Saviour. When I heard that, I could easily understand how it was that he could not obtain peace, whatever tenderness of heart he may have felt. There was this woman always holding him in the bondage of sin.

There are some men who are guilty of dishonest transactions in business; you will not see them saved all the while they continue to act so. If they will not give up that trickery, they cannot be saved. There are others who are drinking to excess. People who drink, you know, are often very easily affected under our preaching; they have a watery eye, their drinking has made them soft-headed, and there is a maudlin kind of sensitiveness in them; but as long as a man clings to "the cup of devils" he will not be likely to come to Christ. With others it is some secret sin, or some hidden lust that is the great difficulty. One says that he cannot help flying into a passion, another declares that he cannot give up getting drunk, while another laments that he cannot find peace, whereas the root of the mischief is that there is a harlot who stands in his way. In all these cases, we have only to keep on preaching the truth, and God will help us to aim the arrow at the joint in the sinner's harness.

Another obstacle is put in our way by men's self-righteousness. They have not committed any of these sins I have mentioned, they have kept all the commandments (Continued on Page 8, Col. 1)

LACKING

(Continued from Page 5)

spoken by Paul." While the words indicate the heart of Lydia was opened, there is no mention, here or elsewhere, of the allegorical symbol "heart" (meaning the seat of emotions) as having a door. But the true office work of the Holy Spirit, here addressed as God (which He surely is) is not One who waits on man to open his heart, but rather, that God, the Holy Spirit, opened her heart. Quite a big difference—exactly opposite the position of the Arminian. You see, they are lacking in the one point, i.e., honesty and ethics in dealing with God's Word to others.

God is always the first cause when it comes to salvation. Always the seeker. Romans 3:11, "There is none that understandeth, there is none that seeketh after God". Here Scripture expressly says that man never seeks God. Why? Romans 3:23, "For all have sinned, and come short of the glory of God." Man always falls short! Again Scripture says: "And you hath he quickened, who were dead in trespasses and sins" (Eph.2:1; see also Col. 2:13). It should be self-evident, that that which is dead cannot seek anything. Man cannot seek spiritual things because he is spiritually dead.

This death came about in the garden when mankind in Adam fell. All of mankind are born spiritually dead. The flesh does have a freewill, but that freewill is subject to his fallen nature. So, he will never seek God on his own. He will always choose against God at every opportunity. So you see, natural, fleshly, fallen and spiritually dead man is lacking in the one point, his inability and unwillingness apart from a supernatural, life-giving act upon the part of God to understand spiritual things.

I hope the reader of this article will note the difference, the vast difference, between not only this article, but most articles written by Landmark Sovereign Grace Missionary Baptist men and those written by the Arminian persuasion. Which writings give all the glory to God? I would challenge you to see the emphasis on the mighty God, the wondrous Son, the awesome Holy Spirit, the God that can do, not the one who tries to. On the other hand see that which we are contending against, i.e. the placing of emphasis on man and the absurd contention that puny man can virtually immobilize the magnificent, marvelous, omniscient, omnipotent, omnipresent, immutable and wondrous God of the universe. It is and always will be, God helping me, the position of this pastor that our great God cannot be successfully resisted. Especially by that which we walk upon and one day will return unto, dust. Genesis 2:7, "And 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." See again Romans 9:16, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." See verses 19 and 20: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art

thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Also verse 21a, "Hath not the potter power over the clay?...". Indeed! Our Scripture plainly and clearly teaches that man is merely clay (however, clay made by the Master's hand at His good pleasure). It is God's breath breathed into the clay that gives it life and the ability to think and reason. The clay lives and becomes a living soul quite apart from anything of its own doing. This living soul was placed in the garden by God. Much as my dear wife recently placed coffee in my cup.

It has been my great pleasure and happiness to have been led of God through one of His great preachers into church truth some eleven years ago. I have learned from true New Testament men and women what it is to glorify God! I know as I write these things that those in the Arminian camp and Protestant ranks, those in Catholicism, and, yes, some in the Hardshell Baptist ranks, will cry out in protest at the aforementioned charges. Yet I have read reams of their literature and listened to hundreds of their cassette tapes and been in hundreds of their meetings, and their churches and even pastored one of them. Yes, I heard the mighty sounding words that seemed like they were praising Him. Yes, you fooled me sometimes. But while you spoke of the sovereignty of God, you preached the ability of man. While you spoke of the God omnipotent, your alter calls were addressed to a Sovereign (?) who could be and often was resisted. While you spoke of the elect and quoted that there were those who were chosen before the foundation of the world, in the same breath, you warned the sinner that this might be his last chance, as if the preacher, instead of God the Holy Spirit, could somehow persuade them. While you spoke of the sovereignty of God, you then negated it by the teaching of a freewill that could choose or resist Him that runs the universe, who raises up or pulls down kings and governments at His will and of His own pleasure. You may ask, do not you Baptist preachers know that men have freewill? Yes, of course we do! But we realize as earlier pointed out, that freewill is the enemy of the sinner, not his friend. This is one point in which you are lacking. It is incumbent upon you to understand that freewill always reflects the fallen nature of man. The freewill touted so often is that which is carnal and sold under sin. Therefore you most certainly err, lacking in the one point of not realizing freewill is under the complete bondage of our fallen nature, without the ability or desire to come to God. We Baptists, by the grace of God, and the wonderful teaching of the Holy Spirit, have come to grips with these facts. Facts that spoil the ego and give God His proper glory! As the prophet of old, Ezekiel (37:1-15), we preach as it were to dry bones (listen up, Hardshells). We cock our ears as God asks the question in verse 3, "...Son of man can these bones live?" What a type of a Baptist preacher as he responds: "O, Lord GOD, thou knowest." Yes, there are times that we just don't know, but we know He does! Yet He tells Ezekiel to preach to them. Oh my, my, Mr. Hardshell, what

will you do with this teaching? Notice verse 5: "Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live." Read the rest of these verses and note how God commands Ezekiel to preach, and what to preach. And God put the muscle on, and God put the flesh on, and God put the breath in, and God placed the Holy Spirit in, and God opened the graves, and God caused them to come into their land, and God caused them to know that He was their Lord, and God caused them to know that He was the author and performer of their salvation. Oh, hosanna to our King! Note verse 14, no praying through here! See verse 10, how this Old Testament prophet, a type of a New Testament Baptist preacher responded, "So I prophesied as he commanded me, and the breath (always a type of the Holy Spirit) came into them, and they lived, and stood up upon their feet, an exceeding great army." Please note: They were not asked by the prophet to accept anyone, to do anything, no decision was prompted upon them, nor did they plead for or ask for the Holy Spirit to come into them. Just as in Acts 2:2-4, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." While in the upper room the 120 did not ask, beg or plead for any of the above either. Just so, He, the Holy Spirit, like their life and salvation, was given and they received Him quite apart from anything or any act of their doing because of their total inability.

Beloved, the only way we, or the Hardshells, are going to see a great army of saved folk is when we, like Ezekiel of old, obey the great commission of Christ and go ye! Preaching to dry bones, not knowing how it's done, but trusting God to accomplish it. Or shall we admit we are lacking in the one last point, the gumption or will to do it! Lastly, I feel that God is speaking to some dear Arminian friends, and others, concerning these truths. My friends, many, including the editor of this paper (T.B.E.) were in the Charismatic camp and have now come, not only into the truth concerning God's sovereignty, but into church truth as well. Oh, how it would bless my heart and thousands of others to hear that even one person out there had come into the truth even as this writer did some eleven years ago. Preachers, let us, I pray, as Ezekiel, be able to say: "So I prophesied as he commanded me..."

May our God give us all understanding, is my sincere prayer.

ACTS

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ship, ye cannot be saved" (Acts 27:31).

Paul's contention was that no one on the ship, except the sailors, knew how to navigate the ship. They were God's means in getting the ship to a point where

all could be saved. They, of course, were a part of God's means in saving the passengers. This is why God made Paul aware of their scheme. It is true, as Paul said, that "Except these abide in the ship, ye cannot be saved". It is also true that it was not possible that God's means (sailors) could have left the ship. We are to understand that God can operate without human means, but He did not choose to do so in the case which is before us.

The same line of reasoning as noted above can be applied to the regeneration of the lost. Let me cite the following passage of Scripture and then explain how God uses His Word as a means in the regeneration of the lost—the lost who have already been predestinated to be saved. (Romans 8:29,30).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:23).

The Greek for this passage of Scripture, reads:

"Having been regenerated not out of corruptible seed sown, but out of an incorruptible seed sown, by means of the living and remaining word of God".

There are two Greek words for the English word "seed". One of these words is "sporus" and the other is "sperma". The difference between the two is that the word "sporus" refers to the act of sowing while the word "sperma" refers to the seed itself.

Peter, in I Peter 1:23, when saying, "not of corruptible seed, but by incorruptible", uses the Greek word "sporus", and therefore refers to the seed sown rather than the seed (sperma) itself. This fact makes it very evident that those to whom Peter refers, were born again as the result of the seed (sporus) that was sown. One can see that it doesn't make any difference whether or not we take the "Word" to be Christ the living Word, or the spoken Word. The fact remains that regeneration was and is the result of the seed being sown and the Spirit using it as a means in quickening. One will find that the Greek word for "Word" in I Peter 1:23 and in John 6:63 is "remate" (word He spoke) rather than "logos" (the essence of God). The knot is tied more tightly by an examination of I Peter 1:25, where the Greek rendering of this Scripture is as follows:

"But the word (rema) of the Lord remains unto the age and this is the word (rema rather than logos) preached as good news to you."

It becomes obvious that if the "word" in the above refers to Christ, then He is only to remain to the end of the age.

"Then the soldiers cut off the ropes of the boat, and let her fall off" (Acts 27:32).

The sailors, since they were being used as God's means in saving the people on the ship, were compelled to remain on the ship. There was no way under the sun that they could have done otherwise, since God's plans cannot be changed. The soldiers, in cutting loose the boat, were required to turn from all human devices and fall back on the plan which God had revealed to Paul. One can be sure that they acted with great reservation, but Paul,

as he observed the entire incident, had no reservations regarding that which was being done.

"And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing." (Acts 27:33).

We are to observe that God's ways are not our ways. God's way, in fact, was to "cut off the ropes of the boat", "take meat" and then sit back and wait for Him to perform a miracle. All of this occurred, as our text states, "while the day was coming on", or before there was enough natural light to see the coastline and evaluate their situation. Paul could not see the coastline, but he, by faith, could see God's hand in the night of crisis and he was convinced that all was well. He, therefore, based upon his God given faith, "besought them all to take meat", or relax and eat some food. The food would provide nourishment to see them through the day that lay before them.

"Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you." (Acts 27:34).

Paul, due to the situation they were in, had a captive audience. They, in fact, were all compelled to look to Paul's God for deliverance. This is because they, as we say, "were between the rock and the hard place". They were destined to either sink or swim with Paul's God. Paul admonished them to eat and prepare for health rather than to prepare for death, or burial at sea. They, after all, were going to need health, since their escape from death was to be so great that not even a "hair" was to "fall from the head of any" of them. Let us not forget that we are serving the same God that Paul served and let us remember that He is the same today as He was then.

"And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat" (Acts 27:35).

The subject of this chapter would fit very well into the eleventh chapter of Hebrews where we are informed of those who overcame great obstacles by way of God given faith. It, in fact, could be said that Paul, by faith, overcame the Euroclydon and was a means in the deliverance of all who were on the ship with him.

Paul led the way in that he "took bread, and gave thanks to God". Paul, then, expressed his faith by his works. They, in other words, saw his good works and should have glorified Paul's God who was in heaven.

Paul, in giving thanks, informed all on the ship that God and only God was their refuge. He, by giving thanks, directed their attention away from himself to the God whom he served and to whom he belonged. He made sure that God received all the glory for that which was about to occur. May we go and do likewise.

OBSTACLES

(Continued from Page 6)

from their youth up; what lack they yet? There is no room for Christ in a full heart; and when a man is clothed from head to foot with his own righteousness, he has no need of the righteousness of Christ; at least, he is not conscious of his need, and if the gospel does not convince him of it, Moses must come with the law, and show him what his true state is. That is the real difficulty in many, many cases; the man does not come to Christ because he is not conscious that he is lost, he does not ask to be lifted up because he does not know that he is a fallen creature, he does not feel that he has any need of divine mercy or forgiveness, and therefore he does not seek it.

Once more, there are some with whom all we say has no effect because of their utter worldliness. This worldliness takes two shapes; in the poor, it is the result of grinding poverty. When a man has scarcely enough bread to eat, and hardly knows how to get clothes to put on, when at home he hears the cries of his little children, and looks into the face of his over-worked wife, we must preach very wonderfully if we are to secure his attention, and make him think about the world to come. "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" are questions that press very heavily upon the poor. To a hungry man, Christ is very lovely when He has a loaf of bread in His hand. Our Lord so appeared when He was breaking the bread and fish for the multitude, for even He did not disdain to feed the hungry; and when we can relieve the wants of the destitute, we may be doing a necessary thing to them, and placing them where they may be capable of listening with profit to the gospel of Christ. The other kind of worldliness comes of having too much of this world, or at least of making too much of this world. The gentleman must be fashionable, his daughters must be dressed in the best style, his sons must learn to dance, and so on. This sort of worldliness has been the great curse of our nonconformist churches.

Then there is another kind of man who is from morning to night grinding away at the shop; his one business seems to be to put up the shutters, and take them down again; he will rise early, and sit up late, and eat the bread of carefulness, so as to make money. What can we do for these covetous persons? How can we ever hope to touch the hearts of these men whose one aim is to be rich, the people who scrape up the halfpennies and farthings? Economy is good, but there is an economy that becomes parsimony, and that parsimony becomes the habit of these miserly folk. Some will even go to chapel because it is the proper and respectable thing, and they hope to gain customers by going. Judas remained unconverted even in the company of the Lord Jesus Christ, and we have some people still among us in whose ears the thirty pieces of silver chink so loudly that the sound of the

gospel cannot be heard by them.

I may mention one more obstacle to soulwinning, that is, the obstacle there is with some men through their habits, and resorts, and company. How can we expect a workingman to go home, and sit all the evening in the one room that he has to live in, and sleep in? Perhaps there are two or three children crying, and linen drying, and all sorts of things to produce discomfort. The man comes in, and his wife is scolding, his children are crying, and the linen is drying; what would you do if you were in his place? Suppose you were not Christian men, would you not go somewhere or other? You cannot walk the streets, and you know that there is a cozy room at the public house, with its flashing gaslight, or there is the gin palace at the corner, where everything is bright and cheerful, and where there are plenty of jolly companions. Well, now, you cannot hope to be the means of saving men while they go to such places, and while they meet with the company that is found there. All the good that they receive from the hymns they heard on the Sabbath is driven away as they listen to the comic songs in the drink shop, and all remembrance of the services of the sanctuary is obliterated by the very questionable tales that are told in the bar parlour. Hence the great mercy of having a place where workingmen can come and sit in safety, or of having a Blue Ribbon meeting, a gathering where it may not be all singing, nor all preaching, nor all praying, but where there is something of all these things. Here the man is enabled to get out of the former habits which seemed to hold him fast, and by-and-by he does not go to the public house at all, but he has two rooms, or perhaps a little cottage, so that his wife can dry the linen in the backyard, and now he finds that the baby does not cry so much as he used to do, probably because his mother has more to give him; and everything gets better and brighter now that the man has forsaken his former resorts. I think a Christian minister is quite justified in using all right and lawful means to wean the people from their evil associations, and it may be well sometimes to do that which seems to be extraordinary if thereby we can by any means win men to the Lord Jesus Christ. That must be our one aim in all that we do; and whatever obstacles may be in our pathway, we must seek the aid of the Holy Spirit that they may be removed, and that thus souls may be saved, and God may be glorified.

JOSHUA

(Continued from Page 1)

not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee." (Ex 21:13). In Numbers 35 the directions for the cities of refuge are given, "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares." (Num. 35:11).

God made a clear distinction between premeditated murder and unintentional killing. God decreed even before He gave the law to

Moses that, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6). That decree has never been repealed. The exception to this decree was involuntary manslaughter. The one who killed his fellow man unintentionally could flee to a city of refuge for safety from the avenger of blood. There were to be six cities designated as cities of refuge, three on each side of Jordan. On the west side was Kedesh in Galilee, Shechem in mount Ephraim, and Kirjagarbe in Hebron in Judah (Josh. 20:7). The cities on the east side of Jordan were Bezer in the tribe of Reuben, Ramoth in Gilead of the tribe of Gad, and Golan in Basham of the tribe of Manasseh (Josh. 20:8). "These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation" (Josh. 20:9).

The city of refuge is a type of the Lord Jesus Christ Who is our refuge, "GOD is our refuge and strength, a very present help in trouble" (Psa. 46:1). The Apostle Paul wrote, "There is no condemnation for those who are in Christ Jesus" (Rom. 8:1). And in Hebrews we read that those, "who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, --" (Heb 6:18,19). Just as there was safety for those who have fled to Christ for refuge.

"THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle." (Josh. 21:1,2).

"THEN--", after the land had been divided among the tribes, after the cities of refuge had been designated; now it was time for the cities for the Levites to be allotted to them. The Levites were given no inheritance in the land. They were the priestly tribe and they were to be scattered among the other tribes so as to minister to them. Now they ask that this be done according to the commandment given by the Lord to Moses. We need to note that every thing that was done in the possession of the land had been determined before hand by the Lord. Where each tribe was to live, where each city of refuge was to be located, in what city each family of the Levites were to dwell, "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. These cities were every one with their suburbs round about them: thus were all these cities." (Josh. 21:41,42).

Now that all had been done which God had before commanded Moses that it be done, this chapter ends with these words: "And

the LORD gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he swore unto their fathers, and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass." (Josh. 21:43-45).

Every thing had come to pass exactly as God had promised. In all these events we see the unchanging faithfulness of the Lord. God had promised to give the land of Canaan to Abraham's seed for a possession, "Unto thy seed will I give this land" (Gen. 12:7), and He had done so. He promised to make Abraham's seed to be great in number, "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth; then shall thy seed also be numbered." (Gen. 13:16), and they "multiplied and grew" (Ex. 1:12). There were seventy in the family of Jacob that were living in Egypt at the first. When they departed from Egypt there were "...about six hundred thousand on foot that were men, beside children." (Ex. 12:37). He had promised that He would keep them in all places, "And, behold, I am with thee, and will keep thee in all places whither thou goest..." (Gen. 28:15), and this He did in Egypt, at the Red Sea, in the wilderness, and crossing Jordan. God had promised Abraham that his seed, after serving a people for four hundred years, "But in the fourth generation they shall come hither again" (Gen. 15:16). A study of Exodus 15-28 reveals that this came to pass. The Lord promised Joshua, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5). He promised to them, "when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety" (Deut. 12:10) "...the Lord gave them rest" (Josh. 21:44).

"There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass". Remember, we serve the same God that Joshua served and He has made the promise to all those who are His, "...I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5,6).

Chapter 22

"THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded

you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan." (Josh. 22:1-4).

You will recall that the tribe of Reuben and the tribe of Gad and

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DR. JAMES C. DOBSON

Well-known as the expert on, and protector of, the American family (albeit self-proclaimed), James Dobson's theology goes virtually unchallenged by those accountable to God for the spiritual welfare of the people of God. Notwithstanding Dobson's frequent theological disclaimers, he does have a theology -- "he teaches a doctrine of man which is both psychological and theological... man (according to Dobson) is central and God serves to help people overcome inferiority and develop self-esteem and self-acceptance (Prophets of PsychoHeresy II, p. 142). He also holds a clear theological position on creation -- Dobson is a theistic evolutionist! He has endorsed and heavily promoted Hugh Ross's book, Fingerprint of God, which is a polemic for a progressive creationism/theistic evolution, and thereby, is a denial of orthodox Christianity's literal factual historical interpretation of the first eleven chapters of the Book of Genesis. Dobson has also given Ross a frequent forum (the Focus on the Family radio program) to espouse this heresy. For example, on Focus's April 17-18, 1991 programs, Dobson boasted that Focus on the Family helped give Ross's "Reasons to Believe" ministry the initial publicity boost it needed to get started. Dobson also said that he agrees "in an unqualified way" that the Earth is 3.5 to 4 billion years old. He also did not quarrel with Ross's claim that physical death existed long before Adam, and that God was fully responsible for this order of things! In response to a critical letter from Bible-Science Newsletter, Dobson said that he takes the first eleven chapters of Genesis to be poetry, not factual history, and thereby, is fully justified in making a figurative rather than a literal interpretation of them! Dr. Henry M. Morris of the Institute of Creation Research comments on those who would simultaneously profess Christianity and evolutionism (5/11/92 Days of Praise): "One can understand why atheists believe in evolution and an almost infinitely old universe, for they really have no other alternative. One who believes in a personal God, on the other hand, only dishonors God if he believes such humanistic speculations rather than God's Word (Mk. 10:6) -- The BDM Letter - copied from the Baptist Challenge

JOSHUA

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the half tribe of Manasseh had requested Moses that they might have their inheritance on the other side of Jordan which was the area of land that had been occupied by Sihon and Og, whose armies under God, they had completely destroyed (Num. 21:35). This request displeased Moses as he thought their request displayed cowardice and lack of faith. It would mean that the army of Israel would be reduced in number. Moses asked them, "...Shall your brethren go to war, and shall ye sit here?" (Num. 32:6). Upon their promise that they would leave their cattle and their families on the east side of Jordan and the men of war would go over with the other tribes and stay with them until the Lord had given them the land, Moses agreed to give them the land.

"THEN Joshua called--", after the Lord had given them all the land and they were dwelling in it, the war being over, Joshua called the two and one-half tribes before him and commended them for the service which they had performed for their brethren. For about seven years they had left their flocks and their families on the other side of Jordan and had fought the enemies with their brethren as they had promised Moses and also Joshua. Now they were free to return and settle in their own land.

Before sending them away, Joshua gave them a warning. "But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul." (Josh. 22:5).

Even though their commitment to help their brethren to gain possession of the promised land was ended, even though they would be separated from the place of worship, they were reminded by Joshua, "But take heed to do the command and the law...to love the LORD your God...to walk in all his ways...to keep his commandments...to cleave unto him...to serve him with all your heart and all your soul". I might add that what God demands of His children today is no less than that He demanded of Israel. If the children were to continue to enjoy the blessing of God they must heed His commands. Is it any different for us today?

"So Joshua blessed them, and sent them away: and they went unto their tents. Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them." (Josh. 22:6,7).

These men must have been very glad to be dismissed from the army and permitted to return to their families from whom they had been gone so long (seven years), yet it must have been an emotional time as they departed from those who had fought side

by side with them in battle, thinking no doubt, that they may never see one another again.

As these weary but happy soldiers headed for home they took with them "much riches...very much cattle, with silver, and with gold, and with brass, and with iron, and with much raiment" (V.8). Joshua told them to share this wealth with those who had remained behind to take care of things at home. Many who stayed on the east side of Jordan, no doubt, would rather have gone to war; but someone must remain behind to care for the cattle, raise the crops and provide for the women and the children. These were to share in the spoils gained from the war (V.8). Here is a very important truth, those who must remain at home and labor for the Lord while supporting others will share in the honors and rewards.

So bidding farewell to the children of Israel these two and half tribes departed from Shiloh "...one to go unto the country of Gilead, to the land of their possession,---. And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to" (Josh. 22:9,10).

Seven years before, upon crossing Jordan, Joshua had the children of Israel take stones from Jordan and build a memorial of those stones at Gilgal. This was to be a memorial for future generations. They had followed the command of the Lord in doing this, "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye to these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever" (Josh. 4:6,7).

As these two and one half tribes returned to Jordan they decided to build a memorial to their re-crossing Jordan and why their inheritance was not in Canaan but on the other side of Jordan. There was a world of difference between the two memorials. The first was there because God had instructed them to place it there. The second one was built because of human reasoning. The reasoning and intention of the two and one half tribes may have been good, but it was not of God. The Lord had told them to build the first memorial, but not this one.

This altar was "a great altar to see to", that is to look upon. It was large and high so that it could be seen so as to attract attention. Is that not the way we humans do things? When we accomplish something great do we not make a great celebration and do something to remind us of what was done? A prime example of this is Nebuchadnezzar and his great image which was built to be worshipped. Even while he spoke with pride of that which he had accomplished, divine judgment was pronounced against him (Dan. 4:30,31).

"And when the children of Israel heard of it, the whole congregation of the

children of Israel gathered themselves together at Shiloh, to go up to war against them" (Josh. 22:12).

The news of the building of the altar at Jordan greatly disturbed the children of Israel. They came together at Shiloh where the tabernacle had been set up and were ready to declare war against the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh. But before going to battle they did what God had commanded them to do in such situations "Then shalt thou enquire, and shall make search, and ask diligently: and behold, if it be truth, and the thing certain, that such abomination is wrought among you: Thou shalt surely smite the inhabitants of that city" (Deu. 13:18). Following this command, they sent a delegation of ten princes of the tribes of Israel, led by Phinehas the son of Eleazar the priest to investigate the matter (verses 12,13,14). In the remainder of chapter 22:15-34 we have the account of this investigation and the results of it. The two and one half tribes were asked why they had built the altar, did they not know that by doing so they were rebelling against God? Had they forgotten what happened at Peor where God's wrath was poured out against Israel for their idolatry and rebellion (Num. 25)? They were told by their rebellion against God would bring His wrath upon the "whole congregation of Israel" (V.18).

They were told that, "Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God." (V.19). Again, they were reminded of the wrath of God which was visited upon all Israel by the sin of Achan (V.20).

In reply, the two and one half tribes explained their reason for building the altar. It was not "...in rebellion, or in transgression against the LORD" (V. 22). They explained that it was not to offer burnt offerings nor meat offerings nor peace offerings upon, but they had done it for fear that, "...In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? For the LORD hath made Jordan a border between us and you, ---so shall your children make our children cease from fearing the LORD." (Josh. 22:24,25). The explanation given by these two and one half tribes convinced the delegation led by Phinehas that the building of the altar was not rebellion against God. They returned to the camp of the children of Israel and gave their report, "And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle,---" (V.33).

"And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness be-

tween us that the LORD is God." (Josh. 22:34).

How long the altar stood we do not know, but we do know that its witness to God was later forgotten by future generations of these tribes for we are told, "And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria---, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Hara, and to the river Gozan, unto this day" (I Chro. 5:25,26).

CHARISMANIA

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to the vast majority of Baptist folk. Who are, or maybe more correctly, what are these people? Do these people have a closer walk and do they enjoy a new access into God's presence as they un-ashamedly testify?

This rapidly growing religious-movement goes by different names. The most widely accepted and known name given to these people is that of "Charismatic". They call themselves "move-of-God" churches. Anyone with just a minimum working knowledge of the Greek language knows that the Greek word "charis" has varied meanings in translation into English. One of these meanings is the word "gift(s)". Thence these people would rightfully be called "gift-seekers." In truth these charismatics are nothing but the old Pentecostals who have moved to the right side of the tracks. Fifty years it was only the poor, the impoverished, and mainly un-educated who made up the ranks of Pentecostalism. As is commonly known, this Pentecostal movement began officially in 1900 with the Rev. Charles Parham and his Bible students. Then it rapidly spread to California to the famous Azusa Street "revival." From there it spread world-wide. This "Pentecostal movement" was founded upon the experience of what the New Testament calls the "Gift-of-tongues" (which correctly translated should be languages.) Yes, this one particular experience is the cohesive element which binds all those of this "Pentecostal" faith. As noted above, this movement was confined mainly to the impoverished and (for clarity sake alone) lower class of religious minded people of every race. However, in the mid-to-late fifties this phenomena began to be manifest among certain higher echelon of society. The leader of this newer Pentecostalism was Demos Shakarian and the Full-Gospel-Businessmen. As of this year of 1991, this Neo-Pentecostalism (as it is known in some circles) embraces doctors, lawyers, bank presidents, etc. The only difference between the Neo-Pentecostals (Charismatics) and the old main line Pentecostals lies in the fact that where once these seekers of some (so-called) new revelations from God met in small, dingy, sparsely furnished buildings of worship they now have multimillion dollar cathedrals. Where once these gift-seekers were looked down upon and were actu-

ally ostracized by main-stream Christendom, now they are highly accepted and are extolled as examples of spirituality.

As one who was once (briefly) associated with an organization within this Charismatic movement, I say without fear of contradiction that these so-called gift-seekers have been lead astray and that very much of what they proclaim to be the full-gospel is absent from the pages of the Holy Bible which I read and daily study. If one wants to study any subject, he must trace it back to its roots. When we trace the roots of the Charismatic movement, we end up at the tap-root of Wesleyism with all of its Arminian, free-will heresies. If the root of this movement is unsound; based upon man's decisions and works, of necessity the whole system down to the current group of religionists must be even more un-sound. Just as the whole of the Arminian Wesleyism movement is based upon the ego of mortal man, so is this movement. In this whole religious system man is the real center of the universe; man controls his own destiny; Man in this new presumptuous charismatic movement can even order God to heal, to exorcise demons. These Charismatics have taken Wesley and his presumptions way beyond anything he could envision. Much of their positive-confession is so far out of the proverbial ballpark that I would not waste the readers time expounding on it. Suffice it to say it all boils down to the age old heresy, "mind over matter" and is not too very far from the methods of Mary Baker Eddy's crowd of false prophets. If one watches these Charismatics very long he will see that in many of their (so-called) fellowships women have the rule and are actually the pastors. This is in direct opposition to the plain teaching from God. II Tim. 2:12, "For I do not permit a woman to teach, or to assume authority over a man." Of course they try to explain away this and every plain Word of Scripture which shows their system of belief for what it actually is. Much could be written, and thankfully there are several good books exposing the errors of Charismania, and the extra-scriptural teachings of these people. The mis-use and abuse of the "Gifts of the Spirit" which these dear people claim to seek and actually possess has been covered well, as said previously, in several books. To any true Bible-student however, the errors of the Charismatics should be readily apparent from just the plain declarations of Holy Writ themselves without having to revert to any book written by man.

I just want to deal very briefly in conclusion with one of these Charismatics' favorite topics: the end-time, "move-of-God" revival, which these people state dogmatically is soon to burst upon the world and is to be the greatest revival the planet has ever experienced. I have heard them say out of their own mouths that when this "revival" breaks loose, multitudes will be swept into the kingdom, miraculous healings will ensue as these charismatic evangelists go from place to place. These deluded

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people have also said that during this great revival many dead people will actually be raised from the dead and signs, miracles and wonders unprecedented since the book of Acts will occur. These bold, presumptuous claims sound very good to the natural, thrill-seeking individuals who are easily duped by the flamboyant preachers of this religion. It is not surprising that this particular brand of religion has enjoyed such growth over the past twenty years. Yet, and here lies the blatant heresy of this particular teaching of these charismatics, the Holy Bible teaches just exactly the opposite concerning the state of religion in the "last-days"...II Tim. 2:3 "Let no man deceive you by any means: for that day shall not come, except there come falling away ("the apostasy"... Weymouth) first."... The "last days" church of Laodicea is pictured as being in a lukewarm condition prior to Jesus return. Oh, sure, it breaks the heart of every true Christian to see the Church of God in the condition it is in, but beloved, it has to be as the Lord decreed it to be. These poor, deluded Charismatics are in for a very sad disappointment. I fear, when they see that many of these "gift-seekers" will, on that last and final day be in the category of people who stand before the Lord and say..."We have cast out demons in your name, we have even lead many to salvation in your name:" they will then hear the most dreadful words ever spoken "depart from me...I never knew you."

Let us pray that many of these Charismatics will find the true light of the gospel of grace. Let us, in genuine Christian love aid in any way possible to lead these out of their darkness into the glorious liberty of the Son of God. Let us not be too judgmental of these people, but let us realize that even in this false religion there are no doubt precious elect sheep of God who are truly seeking after righteousness, yet in all the wrong place. Let us lend a hand and lead these sheep into the light of the sovereign grace of God. We must never fail to remember it is only of the Lord's mercies that all of us are not entangled in the false religions that so permeate this country today. It is only God's grace that we even understand the truths we have come to love and cherish.

INVITATIONS

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twenty "Missionary Evangelists" spoke. They are called Missionary Evangelist, as I understand it, because they are supported by various churches and are free to go to churches that many times couldn't even afford their expenses, let alone give them a love offering. They travel, as I understand it, all over the United States and several foreign countries. Now I personally heard ten of these Missionary Evangelists in this baptist church where my friend was one of the

ten I listened to. I tried to listen very carefully without a critical spirit. Of the ten I heard, I believe three had a working knowledge of God's sovereignty and maybe two understood the doctrine of a true local church. All ten I heard had one thing in common. They all gave the same type of an invitation at the close of their message, "please all bow your heads, close your eyes and all who want to be remembered in my prayer raise your hand." After his prayer, all who raised their hands were invited to come to the altar for whatever their need might be.

Now brethren, Calvary's cross was the altar, our Lord Jesus Christ was the sacrifice and His blood cleanses from all sin. There are no man-made altars today, made of wood or any other materials. All of these "altar calls" had one thing in common, nothing happened. Now let us go to our Scripture given in the heading of this article, Acts 8:26-39.

Now, as far as I can find in the King James translation of God's eternal Word, Philip is the only man referred to as an evangelist. In Acts 21:8 we read, "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." In this verse where it refers to Philip as one of the seven, we must go back to Acts 6:5 where we find Philip, along with Stephen and five other men, full of faith and of the Holy Spirit and were the first ordained deacons in the church at Jerusalem.

So, if you will allow me, I will use Philip as my Scriptural example of how a Missionary Evangelist should conduct himself, his meetings, etc. I say all of this because I call myself a pastor-evangelist and therefore I want to make a thorough study of Philip, his preaching and all of his conduct in his meeting.

In Acts 8:5-25 we find Philip in the midst of a great evangelistic meeting in Samaria where God was doing a mighty work through Philip, for folks were being saved as he preached to them, and many wonderful things of God were happening.

In Acts 8:26-28 God does something very strange with Philip. Now remember, Acts 6:5 tells us Philip is a man full of faith and of the Holy Spirit. In the heat of this great evangelistic meeting in Samaria, God's messenger pulls Philip out of that great meeting and sends him to Gaza which is a desert where as far as Philip knew, there would be very few folk who would care to hear about the Lord Jesus Christ and the cross of Calvary.

In Acts 8:27 God identifies to Philip the one person in this desert that God wants to hear the Word of God from a Spirit filled believer. As far as the Scriptures are concerned, Philip went without a doubt or a question as to the wisdom of this command from God's messenger.

Here in Gaza he met a man of color. He was a eunuch, a man of great authority, the treasurer of Ethiopia. His authority was of Candace the queen of Ethiopia. Let's go astray here for a moment to give a historical background of this eunuch. This is not the Ethiopia as we know it today. This is an ancient country of southern Egypt and northern

Ethiopia and it's folks were Nubians. Candace, pronounced (Kandace) was not the queen's name; but her title, as "Pharaoh" was the title of the king of Egypt. Candace's son, the king was, in his mind, god; therefore, he couldn't be bothered with the financial affairs of his kingdom so his mother, the queen, Candace, was given this power and authority.

This Ethiopian eunuch had been to Jerusalem at one of the feasts of the Jews and was returning home. This eunuch had been to Jerusalem to worship the Jewish God, but he was coming home with his heart just as empty and just as hungry for knowledge of the true God as it was when he left for Jerusalem. Isn't it strange that, under the guidance of our sovereign God, he was reading the one passage in the Jewish Bible, the Old Testament, the one book, the one chapter, Isaiah 53, that speaks so plainly of our suffering Saviour, and in his heart of hearts he was crying out to understand what he was reading.

In Acts 8:29,30 the Holy Spirit tells Philip to run up to his chariot, hold on to it, run along beside it, and ask him if he understands what he is reading. Can you picture in your wildest imaginations, one of our modern evangelists in their hand tailored suits running alongside a stranger's car, hanging on to it and yelling and asking them if they know the suffering Saviour of Isaiah 53?

Now to Acts 8:31 that seems to cry out to us from the very heart of God. Read this verse closely. Philip isn't giving the invitation; the eunuch is. There are three thoughts I would like to point out in this verse to demonstrate to myself and to you all that our Sovereign God prepares the sinner's heart to receive the truth; the gospel of their salvation. All three of these thoughts are expressed, not by Philip, but by the eunuch.

I. This great man willingly confessed his utter ignorance of what this portion of Scripture is speaking of concerning salvation and the suffering Saviour. Look at I Corinthians 2:14-"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". If I cause pain to some of my Primitive friends here, I am sorry, but no man can come to a saving knowledge of Jesus Christ until the Holy Spirit does that quickening of regenerating work in his or her heart so they can understand what the Word of God says about the gospel of our Salvation. Ephesians 2:8 tells us that faith is the gift of God. Brethren, you start separating these things into time periods, and you are asking for troublous times in your life.

II. Notice in Acts 8:31 the word "desired". This is the Greek word "parakaleho" which means to plead for someone to come and help you to understand what God's Word is saying. Brethren, when the Holy Spirit is doing His quickening, regenerating, repentance work in the heart of the unsaved sinner, that unsaved sinner's heart pleads for help to understand what the Scriptures have to say about the suffering Saviour and His work done for

them at Calvary. Again I say, brethren, you cannot separate the regenerating work of the Holy Spirit from what the Scriptures say about the conversion or salvation of the unsaved sinner without causing problems, and sometimes damage that can never be repaired.

III. This eunuch pleads with Philip to sit beside him and explain to him this work of the suffering Saviour on behalf of His people. Philip didn't give an invitation; he asked a Holy Spirit instructed question and the eunuch gave Philip an invitation. In Acts 16:30 the Philippian jailor cries out, "what must I do to be saved?" Paul and Silas answer in Acts 16:31 "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." But in Acts 16:32, we find they explained to him from the Scriptures what it means to believe. Then he believed and was baptized.

Notice in Acts 8:32-35 the eunuch never believed and was saved until Philip, using Isaiah 53, preached unto him the Lord Jesus Christ, the death, burial and resurrection, the gospel of our salvation. Remember James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures or creation."

Notice in Acts 8:37 it is the eunuch who invites Philip to now tell him if he can now receive Scriptural baptism. Notice the only baptism Philip will administer is believer's baptism. Also notice that in Acts 8:39 the Holy Spirit never relieves Philip of his commission to the eunuch until, through the work of the Holy Spirit and a saving knowledge of the Scripture as explained to him by Philip, the once unhappy heavy-hearted eunuch is now happy and rejoicing in the joy of his salvation based on what God's Word says, and headed for home. But, who gave the invitation? What is missing in our evangelistic efforts of today? Why isn't the Holy Spirit blessing us as he did Philip? God bless you all.

IMPROPER

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uses of the tongue. I am sure you know that by tongue, I have reference to our speech, or to the actions of the tongue and not the member itself.

Let me start with just a few comments about the tongue. With the exception of our heart, which is the root of all our sin, we probably sin more with our tongue than any other member of our body. The old adage, "Sticks and stones may break my bones, but words will never harm me" is a lie. We know it is a lie from experience. We know that our own tongue and the tongue of others have brought about a great deal of hurt. I know that I could relate many experiences where the words of someone have hurt me, and also where words have hurt others. I think about some things I have said to my children and get angry at myself for not having better control of my tongue. The tongue has destroyed homes, churches, and lives. May God use this article to make us more aware of the dangers of our tongue. May we read it and be more apt to use our tongues in a proper way, rather than an improper way.

First, let us notice some improper usages of the tongue. Let us examine some ways in which using our tongue is wrong and sinful.

1. Gossip, talebearing, and backbiting are improper usages of the tongue. There are too many verses of Scripture against these sins for anyone to deny the evil of them. I would urge you to get your concordance and look up all the verses that deal with this. You will be put under immediate condemnation. The Bible has much to say about this. Let me define gossip: Gossip, conversation dealing personally with the affairs of others. One who habitually talks about others and their affairs. This definition fits a lot of us. It fits too many Landmark, Sovereign Grace, Missionary Baptists. We might try to defend our talk sometimes by saying that we are speaking the truth. That is totally irrelevant. The intent of gossip is to make someone else look bad. It has as its root, pride. The old saying is true, "If we cannot find something nice to say, then we should say nothing." It is to our disgrace that we are so quick to tell about something bad, but slow to brag on others. The only thing gossip is good for is unneeded information. May God shut our mouths. Churches have been destroyed over gossip. Lives, homes, and friendships have been ruined by gossip. It is not a proper usage of the tongue to gossip, talebear, or backbite. May God spare us this sin.

2. Cursing is improper usage of the tongue. How I hate a filthy mouth! Most of us know people who can't seem to speak a sentence without it being full of profanities. I think about how our God's name is taken in vain constantly. Surely God will not hold those guiltless who do this. I am amazed at words people speak and do not recognize them as profanity. The Bible says our communication should be yea and nay. We should avoid slang. This can only hurt our testimony. If I am around a person for the first time, I can usually tell if he is a Christian or not by listening to his language. If I hear profanity, I began to doubt his Christianity. If I am around a person very long; and he does not curse, I think this person might be a Christian. You might say that is a poor way to judge. Maybe it is, but that is the way I feel.

3. Lying is an improper usage of the tongue. There are some things that every human being can be. One of those things is honest. To be known as a liar is an awful thing. The term "Christian" and the term "honest" should go hand in hand. I have been amazed in the last few years at the tremendous amount of dishonesty among us, men and women who tell deliberate lies. We should strive to always speak the truth. It does not take many lies to destroy any reputation you might have for honesty. Let us always speak the truth. To lie is a terrible sin.

4. Hatred is improper usage of the tongue. The Bible says, "Be ye kind one to another." To have a hateful tongue will do great damage to your testimony. To be known as a grump or grouch will hurt your testimony. We need to make a practice of speaking kind words. We need to avoid hateful words and attitudes. A kind word, tur-

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IMPROPER

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neth away wrath. Being tired is not a proper reason for hatefulness. Not feeling good is not a proper reason for hatefulness. Let us avoid hateful words, for they are an improper usage of the tongue.

5. Speaking in tongues is improper usage. No matter how holy and righteous the Pentecostals might appear, when they speak in tongues and say it is of God, it is sin. Tongues have ceased. Paul tells us in I Corinthians 13, that where there be tongues, they shall cease; and they have. The Bible is complete and there is no longer a need for tongues. Those who speak in tongues are serving God in the energy of the flesh and not the Spirit.

6. False professions are improper usage of the tongue. This is the same as lying. Be sure you are saved. You might deceive those here on this earth, but I promise you that you will not deceive God. This lie will do you no possible good.

7. Preaching and teaching heresy is improper usage of the tongue. I do not care how sincere a person might be, when he speaks heresy, it is a sin. Don't come to me with the lame excuse that God has not revealed truth to them. Truth is revealed in God's Word. The reason they do not believe and teach the truth is that they rebel against the Word of God. They allow their pre-conceived ideas and their sentiment to over-rule God's Word and truth. When we try to teach or preach something from God's Word we should be sure it is the truth. If not, then it is sin.

8. Remaining silent when we should speak is improper usage of the tongue. There are times when we know we should say something and we remain silent. There are times when we have an opportunity to witness and we don't. There are times we know we should rebuke someone and we don't. There are times we know we should encourage and we don't. Beloved, if we know to do good and do it not, it is sin unto us. Let us speak when we know we should.

9. A failure to say "yes" when we should and "no" when we should is improper usage of the tongue. We should say "yes" to right and "no" to wrong. We should be able to avoid the pressures of our peers. We should be able to avoid the pressures of this world. We should say "yes" to others when they need our help. Let us use our tongues properly in knowing when to say "yes" and "no".

10. Improper arguing is improper usage of the tongue. I do not have reference here to arguing Scripture. I believe God's Word is worth arguing about. I have reference to the senseless arguing that often goes on between families and friends. We sometimes argue over the most foolish things. Words are said that hurt. When words are spoken, they can never be taken back. Let us learn to get along. Let us know that improper arguing can harm our testimony. We need to also be sure we argue the Scriptures in the proper way and attitude.

Let us now move on to the subject of, "Proper usage of our tongue." Let us notice some things which we should use our tongues for.

1. First, preaching is proper usage of the tongue. I cannot leave this out. God in his mercy and grace called me to be a preacher. I must preach; necessity is laid upon me. The man who says he is called to preach and can remain silent has not been God-called. As a preacher, I need to get my message from my God. I need to preach in the proper spirit. I need to have the proper motives in my ministry. Pray for me that God will grant me this. Yes, beloved friend, preaching is proper usage of the tongue. Certainly then, people should be faithful going to hear God's preachers.

2. Secondly, witnessing is proper usage of our tongues. To witness to lost souls is the obligation of every saved person. It is the particular obligation of every member of a true church of Christ. Every member is just as obligated as the pastor. How we need to use our tongues to witness to the lost! How we need to warn them to flee from the wrath to come! We need to tell them about their sins and about death and about hell. We use our tongues to tell many stories. We need to use our tongues to tell the story of Jesus and His marvelous, saving grace. May God give us a burden for the lost. May we use our tongues for the kindest words we might ever speak to mankind. These are the words of eternal life. For our failure in this area, we deserve to have our tongues ripped out. We deserve to never be allowed to speak again. We should also use our tongues to witness to the saved about the truths of God's Word. I believe that when it comes to serving God, truth is of the utmost importance. There is no substitute for it. Effort and sincerity will not do, God must be worshipped in truth. We should have an earnest desire to see our loved ones come to the truth. Proper usage of our tongue is to expound to them truth. If they get angry, so be it. If we lose friends, so be it. If our home is torn asunder, so be it. I believe truth is that important. Let us use our tongues to declare the truths of God's Word.

3. Thirdly, the singing of hymns is proper usage of our tongues (Eph. 5:19). Too often the songs we sing are not hymns. Our lips should be used to sing praises unto our God. To sing the songs of the world can at the very best, reflect poorly on our testimony. I believe it is a sin for members not to sing during the church service. I believe we should make a joyful and a loud noise unto the Lord. Not to do this is an improper usage of the tongue. We should sing hymns in public. This will at least cause people to think we are Christians. It will open the door to opportunities to witness to the lost. Use your tongue to lift up your voice in songs of praise to God.

4. Fourthly, honesty is proper usage of the tongue. Honesty is indeed the best policy. It is the best policy in all circumstances. If it costs you money, friendship, or even your life; honesty is still the best policy. We should all desire to be known as people who are true to their word. Let honesty be our policy. This is proper usage of the tongue.

5. Words of encouragement are proper usages of the tongue. Too often we belittle and criticize. Too often we are glad when adversity comes to others. We are glad when someone fails. This

should not be. We should use our tongues to encourage each other. We should be like cheerleaders for one another. Do not be negative when others make efforts that fail. We should encourage them to keep up the fight. We should encourage them in that God is on their side. This is especially true of young converts. Encourage them. To live the life of Saint is hard. We need to speak encouraging words to one another.

6. Words of kindness are proper. We need to practice this; not in a hypocritical way, but with honest feelings of kindness towards one another. I can tell when someone is being kind because they feel like they have to. We should be a kind people who speak kind words. There should not be a day pass by that we do not have kind words for someone. In Proverbs 31, a virtuous woman is described as having a kind tongue. **"Be ye kind one to another."** This would rid us of many of our problems. We would get along so much better. Kind words are proper.

7. Words of comfort are proper. **"Comfort ye one another with these words."** We need to try and use our tongues to give comfort to others. There are many times when saved people need comforting, times of death, sickness, troubles, and trials. Let us comfort them with God's Word. Let them know that someone else is on their side.

8. Prayer is proper. Oh, how our tongues ought to be used for prayer. God forgive us for neglecting this great privilege. We are so neglectful in this area. We need to pray often. We need to pray in the right spirit. We need to always be in an attitude of prayer. May God help us to be a praying people. Lift up your voices in prayer and thanksgiving unto God. To pray is proper, right and helpful for God's people.

9. To use our tongues for rebuking is proper. I will be the first to admit that this is very difficult. We do not like to rebuke those we love. We do not want to hurt their feelings. We do not want to lose their friendship. We do not want them angry with us. Regardless of all these excuses, we should still use our tongues to rebuke wrong. We need to pray that God will give us the courage to do this. We need to rebuke sin, to tell the drunk that he is wrong. We need to rebuke heresy. I dare not leave this point without mentioning the fact that this rebuke should be in the proper spirit. We should not rebuke with any other attitude than a desire to help those we are rebuking.

10. Fellowshiping is proper usage of the tongue. How we need more fellowship with one another. There are not many of us; we need each other. We need to be able to talk with each other about the things of God. Don't be the last person at church and the first to leave. Go early and stay late. Spend time talking with the people of God. I know people who are always talking about the church needing to get together more. They talk about the need of more fellowship. Oftentimes these are the people who are the last to arrive at church and the first to leave. Let us spend time at church fellowshiping about the things of God. Too often we talk about everything but spiritual things. The early church continued steadfastly in the Apostle's doctrine, fellowship,

and breaking of bread. Let us use our tongues to do the same.

11. Knowing when to say "yes" and "no" are often times proper usage of the tongue. The thing is to know by Bible reading, prayer, and a proper relationship with the Spirit when we should say "yes" and when we should say "no". There are times when we should probably just remain silent. Knowing what to say when, is proper usage of the tongue.

In conclusion let us note the following things. First, we must all admit to the importance of our tongue and how we use it. The Bible has much to say about it. We cannot be the kind of Christian we should be without properly using our tongue. We have noticed in this article some improper usages of the tongue. I am sure that we must admit that we are guilty of many of these from time to time. May God forgive us this. May He use this article to make us more aware our words. May we constantly be on guard as to improper usages. May we avoid the things that would harm our testimony.

We have also noticed some proper usages of the tongue. We are now without excuse. We know to do good. If we make improper usages of our tongue, then it is surely sin unto us. Our tongue can be such an instrument of good for the glory of God. It can make or break our testimony. It can be used to bring lost souls to Christ. It can be used to bring truth to the heretic. It can be used to give comfort and encouragement to our brethren. It can be used to communicate with God. It can be used to sing praises unto His precious name. It can be used to bring Glory to God. These are proper usages of the tongue. May we as servants of God make proper usages of the tongue He has given us. May God bless you all.

SBC DOES (DID) TEACH SOVEREIGN SELECTION

by Paul Jackson

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand..." (Romans 9:11).

Though sovereign selection or election of God is a truth taught throughout God's Word, it is vehemently denied by modern religion.

What is sovereign selection? Sovereign selection is the unconditional choosing before the foundation of the world by God of those who would ultimately be His eternal children. This truth irritates those who want to have control of their own salvation. Sovereign selection does away with any but God having control over salvation. The Scripture is so clear concerning this great truth. Apostle Paul told the Ephesians, **"According as he (God) hath chosen (elected, selected) us (saved) in him (Christ) before the foundation of the world, that we (saved) should be holy and without blame before him (God) in love"** (Ephesians 1:4).

Now, if the above words are so clearly written in very understandable English, and if any rational and slightly intelligent person can read and comprehend

the words, why do modern "Baptists" who are intelligent enough to be called "Doctor" or teach in a "Baptist" college go to such lengths to try and deny these truths? Some may say, "Do they?" Believe me, they do. I have seen it and have had the modern infidels try to prove to those I have taught that Southern Baptists don't believe in sovereign selection. Well, I have proof that before the day of modern infidels, the Southern Baptist Convention taught and upheld this great truth.

Let me quote from a book by W. Curtis Vaughan titled "The Letter To The Ephesians", published by Convention Press, Nashville, Tennessee. Concerning the terminology "hath chosen" from Ephesians 1:4, Brother Vaughan says, "The word translated 'hath chosen' literally means 'to choose out' or 'select' for oneself." He says, "In the present passage (Ephesians 1:4), the word relates specifically to the salvation of sinners. It is the key word for what is commonly known as the doctrine of election."

"This doctrine", he says, "magnifies the sovereignty of God, the helplessness of man to save himself." He further says, "In a broad sense, election may be defined as an act of choice whereby God Selects an individual or group out of a larger company for a purpose or destiny which he appoints." (Page 12).

This book, "The Letter To The Ephesians", was published in 1963 to be used as a church study course. Well, what has happened since 1963? Why do church members come from a "Baptist" college with a denial of this truth (denied by college leadership) so vehemently that they will go to means to "run off their pastor", when their (college leadership) predecessors sent this truth to the churches? Do you know why? These modern infidels have no sense as to what God's Word teaches, and for that matter, don't care.

QUOTES FROM THE BLUE BACK SPELLING BOOK

"The love of whiskey has brought many a strong fellow to a disgraceful death."

"To exist signifies to be, or to have life. The soul is immortal; it will never cease to exist."

"Exhort one another to the practice of virtue."

"Examine the Scriptures daily and carefully, and set an example of good works."

"The Bible, that is, the Old and the New Testament, contains the Holy Scriptures."

"Whatever is wrong is a deviation from right, or from the just laws of God or man."

"How happy men would be if they would always love what is right and hate what is wrong."

This book was (before a perversion of Separation of Church and state was brought about by the ACLU, Humanists and others) a school textbook.

MY IMPRESSIONS

I like the Bible conference because I think having a lot of preachers preaching good messages is fun.

Rebecca Ruth Riner,
Morehead, KY

The Calvary Baptist Bible Conference provided a means for me to join hands with believers from all over America--believers whose chief goal in life is to glorify their Lord. I was impressed with their dedication to the truth as set forth in God's Word. I found the preaching, singing, hospitality and love for each other to be great.

Willard Willis, Monroe, OH

Praise God for a good time at Calvary Baptist Conference. It was good to see old friends and meet new ones and to be in one mind and accord. We heard great preaching and singing.

Bobby Blount, Griffin, GA

This conference has truly been a blessing to my family as much as to me and my wife. God bless each and everyone.

Calvin & Bertha Futch,
West Union, OH

The conference this year was a great blessing to us. We heard many things that was an inspiration to us. We look forward to coming back next year. The special singing was very good. May the Lord bless the Calvary Baptist Church and her pastor.

Aaron, Vanessa, Hannah &
Lydia West, Peru, IN

I liked the conference because it was great and all of the preachers were great too. The park was very interesting and good too. All in all it was a great conference.

Amanda Wilson, Gladwin, MI



Raymond Waugh preaches to us about when there will be peace on earth.



Elder Medford Caudill brings us a fine message.

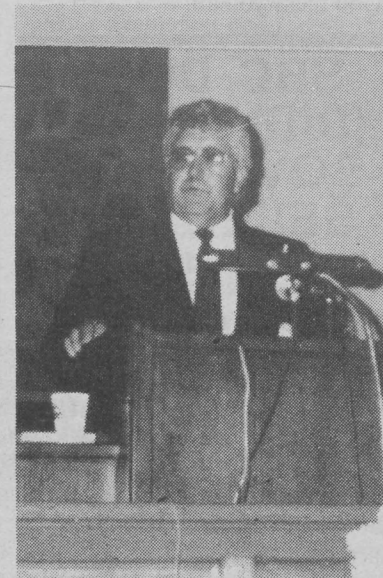
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Ruthie Pruitt, daughter of John Pruitt, pastor of the West Griffin Baptist church, plays for a special.



The West Griffin Baptist church delegation sings for our conference. It was such a blessing to have this many from one church at our conference. Other churches and other pastors take note.



Paul Jackson, a newcomer to our conference (he will be invited back) preaches for us.

FINAL WORDS OF FAMOUS MEN

Famous men have lived and impressed the world with their achievement in various realms of life. Famous men have also died, and by their final words, with life ebbing away and the shades of death approaching, have expressed the impact eternal realities had made upon their souls. Some conveyed perplexing thoughts of doubt, despair and doom. Others proclaimed with unmistakable clarity their serenity of soul in

faith, hope and love.

George Washington--First President of the United States. He composed his limbs, closed his eyes, and folding his arms upon his bosom expired, saying, "Father of Mercies, take me to Thyself." What hope!

C. H. Spurgeon--Preacher. nearing the end of life, he said, "Tranquil and happy, though very weak. My theology is very simple. I can express it in few words and they are enough to die by." After a pause, he slowly said, "Jesus died for me." What simplicity!

Michael Faraday--Chemical Scientist. When on his death-bed he was asked, "What are your speculations now?" "Speculations?" exclaimed Faraday, "I have none! No speculations now. I KNOW whom I have believed. My soul rests on certainties." What assurance!

Charles Dickens--Author. "I commit my soul to the mercy of God through our Lord Jesus Christ, and I exhort my dear children to humbly try to guide themselves by the teaching of the New Testament" What composure!

Richard Baxter--Author. "I have pain, for there is no arguing against one's senses. But I have peace; I have peace." What peace!

Albert the Good--Prince Consort of Queen Victoria. He constantly repeated "Rock of Ages" upon his deathbed. "For," said he, "If in this hour I had only my worldly honors and dignities to depend on, I should be

poor indeed." What peace!

Aristotle--A Great Philosopher. In the case of death he proclaimed, "I was born in sin. I have lived unhappily. I die in doubt. Cause of causes pity me." What doubt!

Rudolph Valentino--Movie Actor. His last words were: "Doctor, do you know the greatest thing I am looking forward to?" "What is it?" asked the doctor. "It is the fishing review next month," said he and lapsed into unconsciousness from which he never recovered. What emptiness!

Jay Gould--Millionaire. When dying he is reported to have said, "I suppose I am the most miserable man on earth." What misery!

Beaconsfield--Politician. "Youth is a mistake, manhood a struggle, old age a regret." What regret!

Thomas Paine--Author and Philosopher. "I would give worlds, if I had them, that the 'Age of Reason' had never been published." In answer to Dr. Manley's question, "Do you then believe in the divinity of Jesus Christ?" Paine's reply and last utterance was, "I have no wish to believe on that subject." What rebellion!

Voltaire--Infidel of the most pronounced type. Alternately praying and blaspheming, this wretched man died crying, "O Christ! O Jesus Christ!" What blasphemy!

Those who died in peace had found in the Lord Jesus Christ a personal Saviour for their souls. "Jesus died for me," Spurgeon said. This the confession of one who had received the divinely ap-

pointed Sacrifice of Calvary's cross as the Substitute for him to pay the penalty his sins demanded. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The work of Christ makes us safe; the Word of Christ makes us sure! "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13).

Those who died in misery did so because of their unbelief. Their riches, achievements and fame left them stranded on the sands of hopelessness as the waters of death drew nigh. They had refused the Son of God, and therefore had no Saviour. They would not believe the revelation of the Holy Scriptures, and therefore had no "rock" foundation of stability and certainty. Alas! it must be said of such as the Lord Jesus said to the unbelieving in His day, "If ye believe not that I am he, ye shall die in your sins." "I have no wish to believe on that subject," cried Paine, and indeed his own desire to have nothing to do with Christ in the day of grace was the sealing of his doom in an eternal hell!

Dear reader, face the issues involved, and right now, if never before: Turn and believe this very hour, Trust in the Saviour's love and power; Then shall your final answer be, "Saved!" through a long eternity.

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ARE THESE PEOPLE BAPTISTS? ARE THEY EVEN SAVED? SOUTHERN BAPTISTS OK GAY UNION

RALEIGH, N.C. -- A Southern Baptist church, defying its parent church, has voted in favor of blessing a gay union.

"We're taking a stand toward a responsible expression of sexuality," said the Rev. M. Mahan Siler Jr. "It's a stand of support toward persons who want to commit to a long-term monogamous relationship."

Nearly two-thirds of the congregation at Pullen Memorial Baptist Church agreed to permit a service blessing the union of two homosexual men. No date for the service was set.

Asked whether the policy violates the Bible, Siler said: "I know of no reference in the Scripture either way to a committed monogamous caring relationship between homosexual persons. The examples speak

against promiscuous, exploitive sexual activity, which is regarded as sinful whether it is homosexual or heterosexual."

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Romans 1:27, 28).

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CAN YOU IMAGINE THIS?

That there are two tablets which, taken with a large portion of water, can cure the ills of this world?

"...and he wrote upon the two tables the words of the covenant, the ten commandments" (Ex. 34: 28).

"...whosoever will, let him take of the water of life freely" (Rev.22:17).

Oh, if men would but take the two tablets of God's holy law, with a large portion of gospel water, how different they would be!