

## RIGHT ON COURSE WITH GOD

by Jack C. Whitt

As I write this article, my wife and I are, or will have returned from a vacation trip to Denver, Colorado, where we visited our daughter. I say it this way, because this article was first begun on the road as my wife drove. I would like to relate briefly to what I may now say is a trivial matter; traveling on unfamiliar



Jack C. Whitt

highways and making the wrong turns; then try to figure out the simple, logical way to get back on course. It never seems to work with me. Let me give you some good advice. If you are driving through Denver, Kansas City, or St. Louis, don't relax too much; keep watching the road signs and you probably won't make the same mistakes I did and thus keep going in the right direction. With this simple, per-

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## STUDIES IN ACTS

by Willard Willis

"Then were they all of good cheer, and they also took some meat" (Acts 27:36). The song states, "When you are smiling, the whole world smiles with you". The confidence



Willard Willis

which Paul had in his God and the resulting "good cheer" splashed over onto the others on board the ship. May we also, by our confidence in our God, say that we believe that it shall be even as God has told us in His Word. The result will be as it is stated in the following passage of Scripture.

"Let your light so shine before men, that they may

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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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## A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

by John R. Gilpin

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, to as well as sundry reasons for their ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, not one time has anyone given a "thus saith the Lord" whether pro or con on the subject. Various reasons which are the out growth of human

thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on either side of the subject, I have failed to see it in the papers. Since this subject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a



John R. Gilpin, Sr.

good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament church.

1. The Bible and women:

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the

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## SOME THINGS THE BIBLE TEACHES US ABOUT THE WRATH OF GOD AND HELL

by Aaron West

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; But

it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God" (Ecc. 8:11-13).

For us to better understand the wrath of God there are a few things that we should know about God so that we might see the seriousness of the matter before us.

First of all, let us know that

there are some things that God will not do. He will not deny Himself. God will not deny Himself of those things that are pleasing to Him. He will not deny Himself as being the God He is, as we will see in but a few moments of this message. He will not do anything that is contrary to His will or being. To do so would immediately show Him as a false and unpredictable God.

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## QUALIFICATIONS FOR SOUL WINNING - MANWARD

by Charles H. Spurgeon

You remember, brethren, that on the last occasion when I gave you a lecture on soul-winning, I spoke of the qualifications, Godward, that would fit a man to be a soul-winner; and I tried to describe to you the kind of a man that the Lord was most likely to use in the winning of souls. This afternoon, I propose to take as my subject the characteristics of a soul-winner, manward. I might almost mention the very same points that I enumerated



C.H. Spurgeon

before as being those which will best tell manward, for I do think that those qualities that commend

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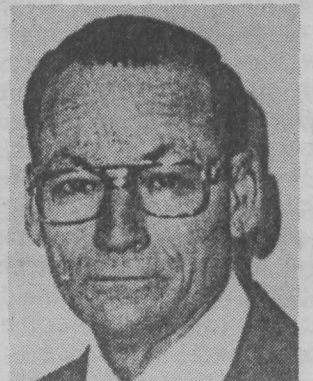
## SPECIAL BOOK REVIEW

by Jack L. Green

Fort Worth, Texas

The Other Side of Calvinism by Laurence M. Vance; Vance Publications, P.O. Box 11781; Pensacola, Florida 32524; 466 pages; \$16.95, paperback.

This is a book which purports to expose Calvinism as "The plague and scourge of the church." The author rides off as Saint George to slay the dragon but instead of a lance he charges with a toothpick. Mr. Vance is a teacher in Peter Ruckman's Pen-



Jack Green

sacola Bible Institute and is an admitted Arminian (pg. 104) and a semi-Pelagian in doctrine.

From a theological point of view it is difficult to find much in this book which could be commended. The author's index and bibliography reveals a wide resource of Calvinistic writings of which, in his reading, he seems never to have come to a knowledge of the truth or even the ability to correctly explain the meaning of the Scriptures he quotes. There is little or no correct exegesis of Scripture. He

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# The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## FAITH WITHOUT WORKS

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (Jms.2:14). (read verses 14-26).

The man who knows the difference, and the connection, between faith and works is a theologian indeed. Many heresies develop from a misunderstanding of one or the other of these, and especially the relationship between the two.

Zane Hodges is a hater of Lordship Salvation. In fact, he is one of the worst of the anti-lordship salvation heretics. - he may well be the leader of the pack.

Zane Hodges tells us in one of his books that the dead faith of James 2 is really saving faith. I could hardly believe my eyes when I read this. It was not just a slip of the pen; he elaborated on and emphasized this. In his vehement antagonism to Lordship Salvation, he has likely gone further than he would otherwise have gone. He even says that the fornicators, idolaters, abusers of themselves with mankind, thieves, drunkards, extortioners, etc. in I Corinthians 6:9-10 are really saved people; they will enter the kingdom but not inherit it (whatever on earth that can mean).

But would you believe it? A sensible man, one of high repute in scholarship in the religious world; that he would say that dead faith in James 2 is really saving faith. He says that it had to be living before it became dead; therefore it is saving. I suppose that dead sinners had to be living before they became dead; therefore dead sinners are saved. I wonder if, in all the history of Bible commenting from the days of the New Testament until Zane Hodges - I wonder if any other heretic ever imagined that dead faith is saving faith. I know that

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## FAITH

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I never read or heard of such until Zane Hodges. Well, let us be done with the foolishness of this man.

There has been a long controversy between men concerning the teaching of James and Paul as to faith and works. Men have foolishly imagined that there is irreconcilable conflict between the teaching of James and of Paul on this matter. Luther sort of sums up the matter when he writes, "James has aimed to refute those who relied on faith without works, and is too weak for his task in mind, understanding, and words; mutilates the Scriptures, and thus contradicts Paul and all Scriptures, seeking to accomplish by enforcing the law what the apostles successfully effect by love. Therefore I will not place his epistle in my Bible among the proper leading books...Many have toiled to reconcile Paul with James...but to no purpose, for they are contrary, 'faith justifies', 'faith does not justify'. I will pledge my life that no one can reconcile these propositions; and if he succeeds he may call me a fool." Luther certainly misses the truth here. He misunderstands James and Paul, or he would never make such a statement.

Know this: all controversy of this nature comes from misunderstanding both James and Paul on the subject of faith and works. Both James and Paul were inspired of God. What each wrote is the very Word of God. There absolutely cannot be any conflict between them. There can be no

contradictions in either of them. Both being inspired of God must and do agree on all that which they wrote. They both taught, so far as salvation is concerned, the necessity of a living faith which produces living works. They both taught that we are justified by faith. They both taught that true faith produces good works. The teaching of James 2:14-26 is very greatly needed today. The anti-lordship salvation men are teaching that one can believe in Jesus,



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live any way he desires, even worse than before this believing; still he is saved with an eternal salvation. Men are teaching that one can be saved by faith (?), never have any good works at all, not have a changed life at all; but still go to heaven when he dies. Multitudes are being deceived into thinking they are sure for heaven while they have never had a changed life, have never done a good work, and never even repented of sins. We desperately need the teaching of James 2:14-26 today. Let us look at it awhile. I speak to you about "Faith Without Works."

1. Faith without works can not save. My text again. What it is saying is that faith without works cannot save a man. It does this in the literary form of a rhetorical question. Such a question makes an affirmative statement by emphasis in the form of a question. James is not asking if that kind of faith can save a man. He is saying most positively and most strongly that it can not. Even as weak a man on works as Scofield sees this (see his marginal note). Notice that the verse says that this man "says" he has faith, it does not say that he really has such. This verse teaches us that a man may have the strongest faith possible, but if he does not have works; that faith will not save him.

2. Faith without works does not profit. Read verses 15-16. This faith without works does not profit the person who has it, and certainly does not profit the brother or sister referred to here.

3. Faith without works is dead, verses 17, 20, 26. The fact that faith without works is a dead faith is stated in each of these three verses. Three times in this short Scripture does the Holy Ghost tell us this. Surely this is for emphasis. Dead faith is produced by a dead sinner, and of course it cannot save. There are two dead things that cannot save. Dead works cannot save. Dead faith cannot save. These cannot save because they are produced by dead sinners. Saving faith is produced in the heart by the regenerating work of the Holy Spirit. How can Holy Spirit produced faith be dead faith?

4. Faith without works cannot be shown to others. Read v.18. The word "show" is an important word. It is so important for Christians to show to others that they are truly saved. We are to

let our light so shine before men that they might see our good works and glorify our Father who is in heaven. Men cannot see our faith. Faith is hidden deep in the soul of the born again believer. But men can see our works. When our living faith produces living works in our lives, then men can see our faith by our works. This is one of the purposes of God in our salvation. Someone has said that we are justified before God by faith, but justified before men by works. One will never be used of God in giving a testimony to others if others cannot see good works in that one's life. A man is saved; the next day he goes to some of his friends and tells them that he is saved. Well, they have heard that before, many times about many people. They will just wait and see. That man lives a Christian life before them. He does many good works. His life is different from what it was before. Now, they begin to believe that he really is a saved person. Did they see his faith? No. They saw his works which were produced by saving faith.

5. Faith without works is like the faith that devils have, v.19. The demons have a kind of faith; it says so here. I do not suppose that even Zane Hodges would say that the demons have saving faith. Why not, Mr. Hodges? If the dead faith of v.14 is, as you say, a saving faith; why is not the faith of the devils a saving faith? The devils have faith without repentance. They have faith without love. They have faith without works. Their faith does not save them. They believe, and even tremble in fear; but they are not saved. Men tell us that one can have faith without works, faith without repentance, faith without a changed life; and still have saving faith. I want one of these men (Hodges, Hyles, Hutson, The Grace Evangelical Society News, Cocoris, or others) to tell me how a man can have a faith that does no more to him or for him than the faith of devils does for them; and still be a saved man. The dead faith of demons does not save; neither will the dead faith of men.

6. Faith without works is not the faith that Abraham had, verses 21-24 (please read all the verses given in this article). Abraham's faith produced many good and wonderful works in his life. Faith caused him to leave his home and go to a place God told him of. Faith caused him to serve God many years in the land of Canaan. Faith moved him to offer his own son, Isaac, upon an altar unto the Lord. I have often said that this is the greatest example of obedient faith, by man, in the Bible. Abraham would have never performed that mighty work except for his faith in God. Abraham was a man of faith. Abraham was a man of works. He has been called the "father of the faithful." He might also be called the "father of the workers." Mighty faith and mighty works were joined inseparably in the life of Abraham.

Notice in verse 22 that Abraham's faith came before his works. His faith matured and grew by its exercise in the performing of works. Faith without works will never cause one to be the friend of God, as was Abraham.

7. Faith without works is not the kind of faith that Rahab had, verse 25. What a wonderful example of the saving grace of God is that of Rahab the harlot. Ra-

hab believed God. She believed that God would give the land of Canaan to the Israelites. Her faith was not without works. Had her faith been without works, it would not have been saving faith; she would have died with the others in the city of Jericho. Her faith moved her to good works. She hid the spies. She sent them out another way. She was used of God in sparing their lives. She was willing to risk her own life in order to do these good works. Oh, if she had, had only the dead faith (which Hodges says is saving faith) she would have perished with others in Jericho. Her works were a glorious testimony to her faith and brought many rewards in this life and in eternity.

Let me drop back a moment to the matter of Abraham. Faith without works is not imputed to one for righteousness, verse 23.

One who has no faith produced works is not clothed upon with the perfect garment of the imputed righteousness of Jesus Christ.

8. Faith without works is not the saving faith that Paul taught. Let me be very clear on this point. Men have imagined conflict between Paul and James on this subject; there is none. James taught that a man is not justified by a faith that does not produce good works. Paul taught that a man is justified by a faith that produces good works. Note that these two sentences state the same truth; one negatively, and the other positively. I suggest that you read those two sentences over a few times; they clarify this subject.

Let us see what Paul taught. Luther said that there was irrec-

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## FROM THE EDITOR

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa.126:6).

This verse is not about gardening; it is about winning souls. It is not about gardening because: 1. It has a guarantee of success, and we (?) gardeners know that we do not have this guarantee. 2. It speaks of weeping, and this has nothing to do with gardening. I might sit down and weep because Katie wants me to help in the garden, but my weeping has nothing at all to do with gardening.

**WHY DON'T WE WIN MORE SOULS?** I do not here enter into the subjects of sovereignty, predestination, and election except to say that we should not use these to excuse our failure to win souls. I do not enter into the question of the times in which we live except to say we should not use this as an excuse for not winning souls. I am not saying that these things could not be properly discussed relative to my subject; just that I am not entering into them here. I desire to take a more practical approach at this time.

I am most certain that my text relates to God's program for winning souls. I am convinced that it tells us of the success of this program in soul winning. Therefore, I believe we can, by looking at this Scripture negatively, answer my question: Why don't we win more souls? I could answer that question by just saying: We don't care and we don't try, but I will enter into it more fully than that. Still, it would not hurt us to just read that over a few times; we don't care and we don't try.

We do not win more souls because we do not actively engage individually in soul winning efforts. The text says "he." We usually leave all our soul winning efforts up to a collective effort of the church in our public services. Very few of us make sincere and frequent efforts personally and individually to win souls to Christ - preachers or church members - very few of us.

We do not win souls because we do not go after them. My text speaks of going forth. Oh, we have a building, we have services in that building, we (sometimes, but not often enough) invite sinners to attend our services. We may even pray that God will save sinners in our church services. That is all well and good - but it is not doing the job, is it? We are not told to invite sinners to church (though there is nothing wrong therewith); we are told to go where the sinners are. If you want to catch fish, you don't stay home and fish in the bathtub; you go where the fish are. We don't win many souls because we don't go where they are, give them the gospel, and seek to win them then and there.

We don't win many souls because we don't give sinners the precious seed of the Word of God. We are not Hardshell heretics. We know that sinners are born again through the Spirit using the gospel of Jesus Christ. We know that the Spirit does not give them the gospel. We must give them the gospel which the Spirit might be pleased to use in their salvation. If we give them the gospel, they might not be saved; but if we do not give them the gospel (or somebody do it) they will not and cannot be saved. Many believers do not know how to show a lost person, using Scripture, how to be saved. It is not our opinions or our emotions; it is the precious seed of God's Word that the Spirit uses in saving souls.

We do not win many souls because we are not burdened, heavily burdened, about their lost and undone condition. We do not greatly care whether or not they are saved. We live very comfortably with people all around us on the way to hell. We rarely lose any sleep, we never miss a meal, we do not miss out on anything we want to do, we seldom shed a tear over the unsaved around us. My text speaks of weeping as we go forth with the gospel. Where is our interest in and concern about the lost around us? Do we really care whether or not people go to hell? Do we care if our children or other loved ones go to hell? Do we care if our friends go to hell? Well then, why are we not burdened over this? Why do we not weep over the unsaved around us?

My text gives God's plan for winning souls. Does it not also give us the reasons why we do not win many souls? I tell you again that we do not win many souls because we don't care and we don't try. When we have spent some time really caring, weeping with a burdened heart, weeping much; and when we have spent much time in really going forth and trying to win souls - when we have done these things for some time; it will be time enough to try to find some other reason why we don't win many souls. But, praise God, when we have done these things for some time, we may not need to seek a reason as to why we do not win many souls - it may be, it most likely will be, that we will be winning many souls. Yours for souls.



## MEDITATIONS

by M. F. Engle

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlasting ignorance. That principle is contempt prior to examination.

If nobody is ever offended at your preaching, shut up your Bible and quit. You are in the wrong business.

He that puts the Bible in the crucible of human reason and twists it to say what his reason thinks it ought to say has no business in a Christian pulpit.

A universe without decrees would be irrational and as appalling as an express train driving on in the darkness without headlight or engineer.

If all created things should sink into the abyss of nothingness, such a disaster would affect the existence of the Supreme Spirit as little as the quenching of the glowworm's spark would affect the sun in the heavens.

Regeneration and faith are simultaneous—the adoption of this theory will save us perplexities that will otherwise annoy. For instance, those insisting on the precedence of regeneration will be not a little perplexed when asked if there can be a regenerated unbeliever; and those taking the opposite view will be equally perplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in his almsry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and to bear up the pillars thereof, to light the lamps of heaven, and to rule the waves of the ever moving ocean, but when God ascends His throne, then His creatures gnash their teeth; when we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God on the throne that we love to teach. It is God on His throne whom we trust.

Election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam and raises them up to hope and heaven.

To be born is an everlasting calamity, unless we are born again.

God brings the floods of both wickedness and righteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs us everything we have.

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

God is both architect and builder of the house made of living stones.

God sets the gospel table and also gives appetite for the bread of life.

The Holy Spirit fills the Father's house by compelling them to come in. This is not external compulsion which would destroy human free agency, but is an in-

ward work of grace which produces a willingness and desire to come in.

The way to have strong faith is to have a great and mighty God. No one's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men. If my God is weak; then my faith, of necessity, will be accordingly weak; I cannot have much faith in God if I believe He is being defeated on most battlefields. I cannot have much faith in God if I believe He is trying and failing. If I believe His will is being thwarted by the will of men, if I believe He is doing the best He can to accomplish the most good He can, and to save as many as He can; but if, like Job, I believe that, "...what his soul desireth, even that he doeth," then, with Paul I can say, "He is able to do exceeding abundantly above all we ask or think according to the power that worketh in us."

Faith is a provision for men who are so fallen that they cannot lift the axe of justice; so corrupt that they cannot change their own nature; so averse to God that they cannot come to Him; so blind that they cannot see Him; so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them unto resurrection.

Of old, God complained to an apostate Israel, "...thou thoughtest that I was altogether such an one as thyself..." Such must now be His indictment against an apostate Christendom. Men imagine the Most High to be moved by sentiment, rather than actuated by principle. They suppose His omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's free will and reduce him to a machine.

They lower the all efficacious atonement, which has actually redeemed everyone for whom it was made, to a mere remedy which sin-sick souls make use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom forms gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose if checkmated, possesses no title to deity and so far as being a fit object of worship, deserves naught but contempt.

We ask the question, how shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more; and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is more powerful than the resurrection: A resurrection that must fail unless death gives its consent.

Great is our Lord and of great power; His understanding is infinite. God not only knows whatsoever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as is His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Were it in anywise possible for something to occur, apart from either the agency or permission of God; then that something would be independent of Him, and He would at once cease to be supreme.

Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

God moves in mysterious way, His wonders to perform,

He plants his footsteps in the sea, And rides upon the storm;

Blind unbelief is sure to err, And scan His work in vain;

God is His own interpreter, And He will make it plain.

## FAITH

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concilable conflict between James and Paul. I insist that, not only did Luther misunderstand James; he misunderstood Paul as well. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal.5:6). What kind of faith does Paul say avails unto salvation? Working faith. Note three words in the latter part of this verse: "faith", "worketh", and "love." A faith that does not produce love is not saving faith. A faith that does not produce a love that works is not saving faith.

Let me say this again: James taught that a man is not justified

by a faith that does not produce good works; Paul taught that a man is justified by a faith that produces good works. Pray tell me, wherein is there any conflict between James and Paul on this subject? Antinomians, anti-lordship salvation men, men who turn the grace of God into lasciviousness, men who pervert the grace of God - these men misunderstand and misrepresent Paul's teaching on salvation by grace through faith. Let me put this all together. Men are saved by grace through a faith which produces a love which produces good works. Any other kind of faith will not save.

We are living in a time when men desire to be called Christian, but do not desire to live and work like a Christian. Men want to talk long and loudly about grace, while they disgrace true grace by the way they live. Salvation by grace is a wonderful, blessed, glorious doctrine of the Word of God. However, when it is divorced from good works, it becomes a hideous caricature of Biblical truth. God has married saving faith and good works. He will never allow them to be divorced. Woe to the man who seeks to separate what God has joined together. One is not saved by dead works which are not produced from living faith. Neither is one saved by dead faith which does not produce good works.

Dear reader, which do you have? Do you have a dead faith that has done nothing as to the way you live? Do you have a living faith in Jesus Christ that causes you to love Him and to live for His glory and to work for Him? Be sure of your answer. Your eternal soul is at stake. May God bless you all.

## ACTS

(Continued from Page 1)

see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

"And we were in all in the ship two hundred threescore and sixteen souls" (Acts 27:37).

Humanly speaking, the possibility of some one being hurt among the two hundred and seventy six people, was great. There was even a greater possibility that some one would lose some hair. They, in fact, in a fully controlled landing, that is, fully controlled by the ship's pilot, would have lost some hair when departing the ship. Those involved in the wreck of the Titanic lost their lives, and those involved in other ship wrecks have usually lost their lives or been severely wounded. The fact that those on board the ship which is before us, did not lose a hair of their heads, declares the greatness of our God. May we, by faith, believe that He is able and willing to take care of us.

"And when they had eaten enough, they lighted the ship, and cast out the wheat into the seas" (Acts 27:38).

It did not matter whether or not they "lighted the ship" as far as God's promise to save all the lives was concerned. The fact that they did "lighten" the ship shows that the master of the ship was not fully convinced that Paul's God would save them. There are many today who claim to believe that the blood of Jesus Christ cleanses from all sin. They, however, as was true of the mas-

ter of the ship, think that it is wise to do what they can too, in order to assure their safe entrance into heaven. They are not fully convinced that the Lord Jesus paid their entire sin debt.

Humanly speaking, it was wise for the master of the ship to lighten his ship, since a lighter vessel would travel farther up on the shore and therefore would draw on less water if damaged. However, "cleaning up our act", or by throwing overboard certain sins, will not enable us to land farther up on the shores of heaven. We, of course, should "clean up our act", but such should be done to honor the one who has already saved us by His marvelous grace and not by our works. It is as stated in the following passage of Scripture:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded; it it were possible, to thrust in the ship" (Acts 27:39).

The day that they had wished for had finally arrived. The four anchors were still holding the ship in her position as their eager eyes scanned the shoreline for a place to dock. They, as they peered through the fading darkness, observed a "creek", or what is known in the Greek as a bay. They observed that the bay had a "shore", or a level area that was suitable for landing a ship. The shore, in other words, was not a high bluff of rocks. They were not fully convinced that the ship could be landed in such a location, but "they were minded, if it were possible, to thrust in the ship".

"And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore" (Acts 27:40).

We now can understand why Paul had said, "Except these abide in the ship, ye cannot be saved". All the action, in fact, as stated in the text which is before us, required the hands of experience and God, in His plan, chose to use that experience. The experienced hands "loosed the rudder-bands. The rudder is that by which the ship was steered. It is that part of the helm which consists of a piece of timber, broad at the bottom, which enters the water and is attached by hinges to the stern-posts on which it turns. The "rudder-bands" were cords, or that which fastened the rudders to the side of the ship during a storm. The bands enabled the rudders to be held up out of the water during a storm.

The "mainsail" which they hoisted, is also known as the "fore-sail". The use of the "mainsail" required experience, since it was a means of steering in a desired direction and a means of obtaining the speed needed to go as far upon the shore as possible.

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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 4:1-2 as to "lust," "fight," "war," "kill". Are these Christian people? If not, explain the matter of prayer here.*

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Please read James 4:1,2.

I believe that James is continuing here to address Christian people. He speaks to those who are double-minded in that they are worldly-minded and have set their affections on worldly things. The entire chapter address worldliness and its consequences. An adulterous friendship with the world brings disastrous results.

James asks literally in verse one: why do you have conflict and quarrels (wars and fightings), or strifes among yourselves? Then he answers the question with the fact that these outward manifestations of pleasure seeking (lust) spring from the inside; the hedonite inner desire. Today we would say these inner sensual lusts are the "Playboy philosophy" which makes pleasure the chief end of mankind's drive for fulfillment. These desires are of the flesh and in total conflict with the new nature. The Spirit says through John, "Love not the world, neither the things that are in the world" (1 John 2:15). Conflict comes out of inner sensual desire and trying to fulfill that desire. Thus, there arises war (conflict) and fightings (quarrels).

In verse two James tells us that these believers set their minds on illicit desires (lust different Greek word than in verse 1) and consequently kill, covet, and battle for what they cannot obtain of themselves. Kill is a strong, sharp word as James means it to be. The word, however, is I believe, hyperbolic (exaggerated) and metaphoric as it is so used in 1 John 3:15. These people were seeking self-satisfaction in preference to God's will and His work. It is to be remembered by all of us that failure and frustration continually harass the self-centered life. All believers should turn to the giver of every good and perfect gift instead of attempting to satisfy their inner wants by their own selfish efforts. The source of conflict deep in covetous human hearts must be given to God in submission. Hence later in the chapter comes the admonition to draw nigh unto God and to submit self to God. This is the only control for the flesh and the mortify-

ing of its inner lusts mentioned in this chapter of James. May all of God's people be aware of the power of the flesh and its inner desires, and submit them and self to God that the world and its power have no hold upon them.

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James 4:1-2: "From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

Let me answer the second question first. Yes, I definitely believe these verses speak of Christian people. The context will certainly bear this out. James' reference to prayer makes it necessary that these verses refer to saved people. Here is another evidence of just how far into sin saved people can go. Depravity is found even in the best of God's children. That answer clears up the issue of prayer. The matter of prayer has to do with the fact that these saved people were allowing their fleshly desires to overrule their spiritual, and therefore their prayer, life was not what it should have been.

Let me first deal with the "wars" mentioned here. Some believe it has reference to wars the Jews there had with Romans. Some believe that the reference is to wars within the church or a group of saved people. I agree with the latter. There is the thought that the terms "war" and "fight" have reference not to physical fightings, but to court actions against one another.

We know this would be wrong, as Paul teaches against this in Corinthians. The fleshly desire to have things that others had led to terrible sins. We see here an example of the sin of coveting. Coveting and lust amount to the same thing. We often let our desires get the best of us. When we do this, the results are always detrimental to our spiritual welfare.

Let me talk a little bit about the word "kill." There are some writers who try to change this word to envy. I can find no reason for changing this word. The question is, does this verse have reference to a literal killing of one another? I personally believe that it does

and it doesn't. I believe that some of the fightings and wars had resulted in the taking of a life. We never know where our sins will end. They often will take us further than we think, and then we will wonder how we got there. I also believe that there could be a reference to hatred and to having an attitude of killing someone. This is a sad result of lust.

In conclusion, let us draw a moral from this story. The moral is: keep control of your lusts; be spiritual, not fleshly. Have a good and proper prayer life. Realize how far sin can take you. Dedicate yourself to serving God. May God bless you all.

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I am afraid that our dear brother and Apostle James would not last very long in most modern churches. I have heard people say that they like to hear a preacher "tell it like it is." Well, this one told it like it was and like it still is. James' preaching does not fit in, however, with the "self esteem gospel" that many so-called Baptist preachers are preaching these days. He just would not make a very good "Christian psychologist" or "electronic evangelist." I just felt like mentioning that before I offer my explanation of the text in question.

The first thing that you should do is read the whole chapter. Regretfully, I must admit that our beloved apostle is writing to and about saved people. It is a strong rebuke, (using the word strong is like calling huge, big) against possibly several Jewish congregations or to Jews of the dispersion--the same to whom Peter wrote his first epistle. Nevertheless, we can be quite sure that it is addressed to saved Jews.

The accusation here being leveled against them is spiritual adultery. To follow after the cares and pleasures of a world of which we have no place or citizenship is infidelity against the one to whom we are espoused, the Lord Jesus Christ.

When people become unfaithful and cheat on God, it always generates strife and disharmony in the church. The words "wars", "lusts", "kill", and "fight" are descriptive of what develops when pride, selfishness, self-indulgence, and envy are allowed to dominate the thought and attitudes of backslidden church members.

If you are wondering how

churches could possibly get into such a spiritual condition, just take your eyes off of Christ for two seconds; and you will experience the same thing. Read Revelation two and three.

May we all follow after the instructions of Paul in Colossians 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Thank you for your question.

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"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:1, 2).

The book of James was written to "My brethren" (1:2; 2:1; 3:1), James was writing to the Christian Jews which were "scattered abroad" (1:1). James goes from the "fruit of righteousness is sown in peace" (3:18) to the subject of wars and fightings among the brethren (4:1). The word "you" lets us know to whom he is talking. It would seem that the saints in the churches back there, as well as the saints of our day, had their times of bitter strife. The Apostle Paul wrote of "Envyings, and strife, and divisions" (I Cor. 3:3). He again said, "For I fear -- lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (II Cor. 12:20). Can any one deny that this is true among the members of churches today?

James gives us the cause of all this strife. After asking the question, "From whence come wars and fightings among you?", he gives the answer by asking another question, "Come they not hence, even of your lusts that war in your members?" Lusts are the cause of all strife and fightings. What are lusts? They are "evil desires," a desire to have something that is not ours, that we have no right to have. Was it not lust which caused David to commit adultery and murder? You may say, "but I would never murder anyone," but remember it is said, "Whosoever hateth his brother is a murderer" (I John 3:15). Christ said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23).

What do we get from all this lusting which causes fightings and wars? Verse 2 tells us, "Ye lust, and have not, ye kill, and

desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." Note the words "have not... cannot obtain... have not." This tells us the natural heart of man is never satisfied. The desire for power, for pleasure, for wealth, for whatever we lust never brings contentment. The flesh is never satisfied.

James gives us the answer to why we "have not" what we desire. Two reasons are given. First, we fail to pray, "ye ask not." We fail to go to the Lord for that which we desire. Paul wrote, "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). The second reason given for discontent that brings strife is given in verse 3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." When we do pray it is for selfish reasons to fulfill our own lusts, that we might use the things for which we ask for our own pleasure, not for the glory of God.

## ACTS

(Continued from Page 3)

"And falling into a place where the two seas met, they ran the ship aground; and the forepart struck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves" (Acts 27:41).

We are to again understand why Paul said, "Except these abide in the ship; ye cannot be saved". God's plan, in fact, was that the front of the ship be well grounded on to the shore so that the violent waves would have less of an effect on those who could not swim. The ship, as our text states, did not reach the intended shore, but ran "aground" where the two seas met. This area was probably a sand-bar which extended out from the main-land and was washed on both sides by the waves. I understand that the Greek for "two seas" is a place of a double sea, or one sea doubled. A sand-bar washed from both sides would constitute a double sea.

The fact that the "hinder part" of the ship was broken was God's way of providing floating material for whoever was in need of the same. Each of the two hundred and seventy six people was given the necessary means to reach shore. Some, of course, were able to swim.

"And the soldiers counsel was to kill the prisoners, lest any of them should swim out and escape" (Acts 27:42).

The soldiers, if they failed to deliver the prisoners to Rome, would have had to suffer the consequences as specified by the Roman government. They, therefore, after talking the matter over, decided that the prisoners should be killed. There, however, was no way that their counsel could have been heeded, since God had already determined that

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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

*Must one desire to be saved from his sins (not just hell) and to have a change in his life style in order to be saved?*

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I do not believe that there is salvation for one who fears the burning fires of hell, and makes a profession of faith in order to escape it. In his/her profession, they feel that this is an insurance policy of salvation. The Bible, the Word of God, tells us that we are sinners and need to be saved in order to have eternal life. Romans 3:23 says, "For all have sinned, and come short of the glory of God." Romans 6:23 says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Sin must be forgiven, God hates sin and will not accept us as we are. We are filthy in His sight; we must be cleansed from our sins. Paul said in Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission." The Old song says, "What can wash away my sins, nothing but the blood of Jesus," Jesus told Nicodemus in John 3:7 "Marvel not that I said unto thee, Ye must be born again." When the Philippian jailor asked, "what must I do to be saved," Acts 16:31 says, "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This jailor, due to the mighty work of God, shaking that old jail house and shaking the shackles loose from Paul and Silas, was under conviction. He knew that he had sinned in taking God's preachers and beating them with stripes and casting them into prison. I also believe that he had heard these men preach the gospel, and that the gospel they presented to him when he asked what he could do to be saved brought him to see his sin and caused him to fall in love with Jesus, the God-man. This caused him to love God's people because he washed, their wounds and fed them, rejoicing and believing in God with all his heart. This man did not turn to God to miss the flames of hell, but rather he turned to God because he had been quickened by the Holy Spirit and became a new creature in Christ Jesus. This caused a change in his lifestyle, he was now a God-fearing man. The Bible tells us that the fear of God is the beginning of wisdom. A man who fears the flames of hell and makes a profession of faith in order to escape it will not have a new heart and will not follow God's rules of discipleship and will fall like Judas.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31). The only requirement given in the Bible for salvation is that one must believe on the Lord Jesus Christ. There is nothing else that can be done because He is the only one that can save. "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 word "must" translates or carries the meaning, "It is necessary". If one is to be saved it is necessary that one believe on Jesus because there is no other name or way given to obtain salvation. The words "none other" mean exactly that; there is no other way available for salvation. "None other" excludes works, law, family, baptism, church membership, and any thing else that man can dream up. At last count, there were approximately 200 ways to be saved. The desire to be saved does not originate from within man. Man does not desire any knowledge of God's ways. "Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways" (Job 21:14). The desire to be saved is the result of an external force working inwardly in conjunction with the hearing of the gospel. The external force is the Holy Spirit of God that takes the Word of God and makes it effective in the heart of a believer. The believer then becomes a willing recipient of the gift of God's grace. It is the same with all those who believe. They become willing because of the power of God, not of something within themselves. "Thy people shall be willing in the day of thy power" (Psalms 110:3). The power of God is accompanied by His unmerited favor upon the one that has been chosen as an object of His affection. "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" (Eph. 2:8-9). The desire for faith is not and cannot be of man, it is a gift from God.

As we stated before, salvation is not, yea, cannot be coupled with any other thing. Therefore the change in life style to obtain

salvation is not a valid consideration. A change in life style will come about, not in order to be saved, but because one has been saved. The soul of the wicked is always desirous of evil, but the soul of the saved will desire those things that accompany salvation.

To be saved, one must be born again or anew (John 3:3,5), and with that new birth will come confession and belief on the Lord Jesus Christ. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

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I don't recall any Scriptural prerequisites or conditions concerning salvation. Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Grace, as you know, is the unmerited favor of God toward those He loved and chose unto salvation. Faith and repentance are the work of God through the Word and conviction of the Holy Spirit. When the Spirit convicts of sin there is a quickening. One becomes aware of the fact that he is a sinner and that he deserves hell. He is granted faith in Jesus Christ and given a new heart. II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." I believe after a person is quickened, there is a desire to separate from sin which brings about a change in lifestyle. Progressively a person separates from those things that dishonor God because he is saved. But to teach that a person must have this desire in order to be saved is misleading. I'm not saying that God saves people without them having any desire to be saved or any desire to change. What I'm saying is that God gives them that desire. The desire does not gain their salvation, but is a result of their illumination by the power of the Holy Spirit.

## ACTS

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the prisoners should live.

"But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should

cast themselves first into the sea, and get to land" (Acts 27:43).

We are to observe that because of one righteous man, the lives of many were saved. We can be certain that this was not the first or the last time that God, due to the righteous, delivered the wicked. We are all aware of what would have occurred at Sodom if there had been enough righteous people there.

"And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land" (Acts 27:44).

We can be certain that Paul, while a Roman prisoner, thought often of the Euroclydon, the earthquake at Philippi, and the other miracles that God performed in his behalf. I'm positive that Paul's past experiences convinced him that he, as a prisoner in Rome, was doing exactly according to his Father's will. Paul knew, even as Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." (John 19:11). Paul was convinced that his being a prisoner in Rome was God's plan for his life. The following passage of Scripture explains how Paul believed.

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

## RIGHT ON

(Continued from Page 1)

sonal illustration, I hope to now draw our attention to a much more important matter: that is "staying on course with God." We read in (Ps. 16:11) "Thou wilt shew me the path of life: in thy presence is fulness of joy; at the right hand there are pleasures for evermore." And again in (Ps. 63:8) the Psalmist David writes: "My soul followeth hard after thee: thy right hand upholdeth me." Just as we travel the highways of our country and must keep our eyes sharply focused on the road and watch the signs along the way, so too, we must keep our eyes on Jesus. He will show to you and me the path to follow.

The path of the child of God has already been charted by God but we are often tempted to turn aside, to follow the crowd. We read in (Matt. 7: 13,14) "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." One of our biggest and most common problem today is that of Christians following the course of the world. Many times we allow the world to determine the way we look, dress, talk, and the way we raise our children. Christian standards are too easily being replaced with the more modern, progressive (so-called) ideas. It is Humanism busy at work to destroy our country's Christian values. We can see this happening right before our eyes. Just look at the way most

of the world looks at abortion, homosexuality, pornography, sex education, living together outside the bonds of matrimony (shacking up, we used to call it). My friend, these are not debatable issues as far as God is concerned. Let us not beat around the bush. God's Word is plain, and sin is still sin today as it was in the days of our forefathers. God hates sin, and anyone who claims to be a Christian should hate sin. Yes, we are to hate abortion because it kills innocent lives. We are to hate homosexuality and lesbianism because God hates them. Read Romans, Chapter 1 especially verses 24-32. In verses 26, 27 God's Word says: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 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." Despite this plain teaching from the Bible, many people and some (churches?) condone and support homosexuality. One such (church?) in North Carolina performed a marriage between two men. Surely we are living in the perilous times of II Timothy 3.

Then we see government and political figures arguing for human rights and freedom of choice. How many political candidates do we have running for office, including the President and vice presidential candidates, that hold strong moral and Christian values? Most of them are not against abortion and homosexuality. Many, if not most, will go with the flow, whatever will bring more votes. Christians should never vote for these liberal, God-dishonoring, status-seeking people. But then one may say if the government legislates law brought about by due democratic process, we are obliged to obey and follow the law. After all, is not the government ultimately run by the people? And are we not commanded to be subject to the powers of government which are ordained of God as stated in Romans 13? The answer to these questions are not difficult at all. Yes, we are to obey them who have the rule over us in human government; but only and if it does not conflict with God and His Word. We must be reminded that man (flesh and blood) is not supreme. God is supreme, and our loyalty and devotion should always be to Him. Peter and the apostles gave us the right example when they answered the council of the high priest in (Acts 5:29) "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Christians must stand up and step out for their convictions founded upon God's Word. Note that I said "founded upon God's Word" not on sentiment or emotions. Don't be swayed by human emotions. Don't let these liberal, smooth-talking philosophers convince us against the plain

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## RIGHT ON

(Continued from Page 5)

teaching found in the Bible. Let us examine three musts for Christians:

I. We must face facts: Our government today is comprised of mainly non-Christian people who have no regard for the Bible.

I make an exception as to Vice-president Quayle who has made some good remarks about family values. It is not today as it was in the days of men like Ben Franklin, Thomas Jefferson, Patrick Henry, Abraham Lincoln and many others who had reverence for God and His Bible, and even applied the Holy Scriptures in formulating much of our Constitution. This is just another evidence of the times in which we live.

Christians need to understand the times in which we live, to know the Bible tells us and warns us to be sober, to be watching and looking for our Lord's return. We read in Romans 13:11, 12 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

II. We must not be discouraged: Christians must not allow the condition of the world to over-power them. It is easy to become discouraged and become complacent to our responsibilities, to roll with the punches, and to let down our guard. But we are to be strong in faith and not give occasion to the adversary to take us off course with God. It is admittedly no easy task. The devil is smarter than we are. For this reason we must be aware of his devices to deceive us with his lies. Many Christians are victims to such lies as believing the half truths of many false teachers on the Bible today. Many Christians do not faithfully attend church and justify themselves with the help of Satan's lies, that it is okay. There are many cults and synagogues operated by Satan to deceive people today. The Jehovah's Witnesses, the Mormons, and Catholics to name just a few. Thousands upon thousands attend these ungodly places each week only to be deceived, and are being led head-long on the path to hell. Still, God will win the victory over Satan and we need not become discouraged. We should become more encouraged to godly living and be an encouragement to our brothers and sisters.

We read in (Heb. 10: 23-25) "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Certainly each passing day is a day closer to the

Lord's return.

III. God's Word must be our only rule of faith: We are talking about staying on course with God. To do this we must hear from God. God speaks to us in His Word, the Bible. If more people knew what God's Word teaches, we would not see all these phoney TV evangelists milking millions of dollars from unsuspecting viewers who send donations which are used to buy or build mansions and swimming pools for these phonies to frolic in. I'm talking about men such as Larry Lee, Mr. Tilton, and Walter Grant. All of which have been exposed as frauds. If people understood the real truth they would be putting their money to good use as tithes and offerings into a local New Testament Church.

Then too, true understanding of the Bible would reveal what a true New Testament Church is. This brings up the question of what are we to look for in selecting a home church? If we were to ask a lot of the church-going folk why they attend or belong to a certain denomination, we would no doubt hear several differing reasons. Many people would give their reasons for purposes other than because the Bible is believed and taught. Many like to attend for the beautiful music, some like the beautiful building, others like the soft-spoken, well educated minister who never hurts anyone's feelings, never preaches against sin. And the list could go on. It is not God's Word drawing them, but often just a place to go on Sunday and socialize. But if people truly wanted to be preached to from the Word of God, uncompromised, nothing added to or taken away, they would go to a Missionary Baptist Church, the same kind that Jesus established at Jerusalem before Pentecost. I am a Missionary Baptist because I believe the Bible. Only here can I find the full truth preached. Only here is God given full glory. In other denominations, man has to get some glory. He must be able to boast a little of his salvation or his abilities, etc. This is perhaps a big reason why most of our Missionary Baptist churches are so small. There just isn't any room for those who want their names in lights, or to get self-glory. (May God help us as Baptists to give all glory to Him). Jesus Himself lost a big crowd of folks as they became offended at the truth He preached in John, Chapter 6. Verse 66 says, "From that time many of his disciples went back, and walked no more with him." Only twelve remained after the crowd left, as Jesus asked them in verse 67: "...Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life."

Multitudes of people in false churches know nothing of Biblical truth with regard to the truth of the church. A desire to search the Scriptures as the Bereans did as we are told in Acts 17:11 would show how utterly false the teachings and practices of so many popular denominations are engaged in today. As for example, I am not a Catholic because nowhere in the Bible does it speak of infant baptism. Nowhere does it tell us we need a mediator apart from Jesus Christ to pray to God, nowhere do we find any Scripture to support a place called purgatory and that by paying money to

the priest or church, we can have our called deceased loved ones prayed out of this place into heaven. Nowhere does the Bible tell us to call a mortal man father. In fact, we are told most definitely not to do this. I am not a Campbellite because the Bible does not teach salvation by water baptism. I am not an Arminian, which includes most all churches other than Missionary Baptists, who teach works for salvation and works to keep our salvation. They say God casts His vote for you, the devil casts his vote against you, and you must cast the deciding vote. How foolish and God-dishonoring to think that God has no more power than Satan or even man to accomplish His purpose to save His own elect. A good study of Ephesians Chapters 1 and 2 would put these heresies to rest. I am not a hard-shell Baptist because I believe God uses the gospel in salvation and also uses His people to take the gospel to a lost and dying world and that as soon as we become saved we should become fishers of men. These are just a few reasons why I am a Missionary Baptist and not a member of some other organization. I thank God for enabling me to see these important truths about His churches.

I believe true Baptist churches are the only ones who preach the total truth of the Bible. Although I have heard some good sermons from some preachers who were not Baptists; I believe God can and does bless His Word as it is preached in truth no matter where or who it comes from. I believe many of our Baptist churches are small and weak not just because we stand for the

truth but because of a lack of zeal to get out and seek lost souls. This condition seems to be too common a problem with our churches. We have the truth, the right doctrine, but we lack zeal and compassion for lost souls. May God help us to be more concerned about the lost. In fact, some of our churches may not exist much longer unless God brings in some new members. I believe God will bless us if we are faithful to our calling as we have been given in Matthew 28: 18-20 "And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

As we travel the highways of our country, we must have a destination in mind. We watch the signs along the way and eventually we arrive at our goal. Christians are pilgrims in a strange land. We have a goal in mind, we are certain to arrive at that goal which is heaven. But while we live here below, our short-term goal should be to live a God-honoring life, striving against sin. We cannot accomplish this unless we look to Jesus, keeping our eyes upon Him and His Word. If we do this we will be sure to be "Right on Course With God." May God bless you.

thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, or how much the church pays a month for house rent, the question is what does God think, and what does God say?

God says, "Let your women keep silence in the churches..." and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is: "A bishop then must be blameless, the husband of one wife..." (1 Tim. 3:2).

Now, I would like to see any woman that could qualify to be a preacher. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different than what they used to be.

"One hundred years ago today, Wilderness was here; The man with powder in his gun,

Went out to hunt the deer. But now, the thing has changed somewhat--

And on a different plan-- The dear with powder on her face

Goes out to hunt the man," However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

II. Why the prohibitions? There are two reasons why women are thus prohibited from

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word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are commandments of the Lord. But if any man be ignorant, let him be ignorant" (1 Cor. 14:34-38).

I know that there are those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. In 1 Corinthians 1:1,2, we read: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sothenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Note the expression, "...with all that in every place..." This includes the twentieth century as well as the first. It includes our church the same as the Baptist church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11,12).

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was member. Said he, "Why our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he

## THE FLOWERS GOD SENT TO US

The stars glistened through the night on Little flowers below  
With glowing beauty all so bright  
God's love on earth to show.

Their beauty soon is left behind  
Sweet fragrance then is gone  
As man's footprints on the sands of time  
When life on earth is done.

Our life shows God the soul's worth  
May we live like flowers bloom  
For life God measures here on earth  
Our sins bring earthly gloom.

So much to God our soul is worth  
Flowers "bloom" to live again  
God give us life and time on earth  
The little flowers have no sin.

--Ervin Perdue  
Detroit, MI



## A LETTER AND ITS ANSWER

This letter appeared in the Ashland Independent.

The Sunday Independent, June 28, 1992, Ashland.

### 'Pro-choice' means being pro-murder.

I read in the June 23 issue of the Independent of a mother who held her 4 and 6-year old daughters so her boyfriend could rape them. The woman and man have been sentenced to short terms in prison. They should have both been executed immediately after being convicted of such a terrible crime.

But wait a minute, this man and woman did not kill the two children. Maybe I have made a mistake in my judgment that they should be executed (I speak only in sarcasm and to make a point).

Multiplied millions of innocent children have been murdered in this country. Of course, I speak of abortion. The law of the land has approved of these murders. The women who had these abortions, and the doctors who performed them, still walk the streets under the guise of decent and law-respecting individuals.

Let's be honest and call it what it is: Abortion is murder. Anyone who denies this is wicked and sinful. There is absolutely no excuse for any individual even thinking about arguing with my proposition: abortion is murder. The doctor who performs an abortion is a murderer. The woman who has an abortion is a murderer -- as wicked, if not more so, as the woman who held her little daughters so her boyfriend could rape them.

I get so tired of this generation calling things by different names. A man is not an alcoholic; he is a drunk. A homosexual man is not a "gay;" he is a "queer" and "pervert." A woman is not a nymphomaniac; she is a whore. I could go on and on. Let's call it what it is.

I am fed up with lying people, lying politicians, and lying organizations who call murder "pro-choice." It is not "pro-choice"; it is "pro-murder." Understand what I am saying. All those who have any part in an abortion have a part in murder. Everyone who is in favor of abortion is in favor of murder.

Joseph M. Wilson  
Pastor  
Calvary Baptist Church  
Ashland.

I received this letter relative to the preceding one.

Dear Sir:

The Sunday edition (June 28, 1992) in its "Letters" section carried a letter with your signature which aroused my curiosity. The opening statement of the fourth paragraph "Let's be honest and call it what it is: Abortion is murder. Anyone who denies this is wicked and sinful," seems to be based on the premise that "life" begins at conception. I have been unable to discover any basis on which to base such a conclusion. What I have learned is that people of integrity from all walks of life are unable to develop a consensus concerning when a fertilized egg is "alive." Would you be

willing to share your insights as to when "life" begins, and to the degree possible the authority on which you base your conclusion.

Sincerely,  
....., Ashland, Kentucky

Dear.....,

This was my answer to the preceding letter.

I want to be as kind as I can. I want to be helpful to you. But I must also be truthful. I have serious doubts as to the integrity of anyone who denies that life begins at conception. I feel that the vast majority of such (if not all) have made up their minds that abortion is all right, and are desperately trying to salve their conscience by saying that life does not begin at conception.

Too many men of great knowledge and ability have declared that there is life from the moment of conception. I know of not one individual who does not believe in abortion that even pretends to believe that life does not begin at conception. Medical science, when men are not lying deliberately to defend abortion, admits that life begins at conception.

The fact that there is growth from the time of conception until birth proves that life begins at conception. Dead things do not grow. Is not this enough proof for any man of integrity?

Well, the final authority in all things is the Bible - that is, where the Bible does speak. Anyone who denies the final authority of the Bible is a wicked sinner and headed for hell. When the Bible speaks on a subject, there is no need for further proof.

The Bible teaches that life begins at conception. Job 3:2 says, "...the night in which it was said, There is a man child conceived." Not just a fetus, or a thing, but a man child. The life of this man child began at conception. Psalms 51:5 says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." She did not conceive a mere fetus, or just a thing, she conceived "me", a person, David. Read Psalms 139:14-17. Surely, anyone who believes the Bible, who reads and believes this will see that life begins at conception. Matthew 1:23 says, "...a virgin shall be with child..." A child is a person. A child has life. Mary had a living child in her womb. Oh, isn't it wonderful that Mary did not believe in or practice abortion. Her child was the divine Son of God, and our Saviour. Where would we be if Mary had had an abortion?

Luke 1:44 says of John the Baptist, said by his mother, "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." It was not just a fetus. It was not just a thing. Surely, you can see that it was alive. The babe leaped in her womb. The babe experienced joy in her womb. Certainly, the babe was alive.

How can any man deny that the Bible teaches that life begins at conception? He cannot. You have two choices, my friend, you can believe that life begins at conception, or you can deny that the Bible is the inspired and truthful Word of God. Which will you do?

The man who denies that life begins at conception is not a man of integrity. He is not an honest man who is willing to

study the evidence and believe it. He is a wicked sinner. He does not believe the Bible.

I hope this will be of help to you. I have given you my authority for my believing that life begins at conception. Believing this is my authority for saying that abortion is murder.

I hope that you will prove yourself to be a man of integrity by agreeing with me on these two things. If you do not agree with me, you will thereby prove that you are not a man (or woman) of integrity, that you are not honest in your opinion, that you do not believe the Bible, that you are a wicked sinner in rebellion against the Word of God, that you are not saved, and that you are not fit to be a member of a church of any kind. I don't know if you profess to be saved or not. I don't know if you are a church member or not. I do know that what I have written you is the truth. I have given you my authority. What will you do with it? I will be happy to discuss this with you further.

Yours sincerely,  
Joseph M. Wilson

## WOMAN'S

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speaking and taking an active part in public mixed assemblies. First of all, she is prohibited because of the priority of man's creation. Listen; "For Adam was first formed, then Eve" (I Tim. 2:13).

This indicates that man was created first and therefore woman is prohibited.

Then, too, she is prohibited in view of the fact that Adam was not deceived, although Eve was. "And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14).

At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man, and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow and women still bear children in pain. These phases of the curse have not been removed; why should we then think that the curse of silence has been removed?

### III. Common objections:

These are some objections which are commonly raised: First, it is said that the woman gives her money; why can't she talk? So far as I am concerned I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved, you're telling God that, and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen: "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:10).

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability at the time he wrote to the church at Corinth he was a widower,

though it is definitely positive that he had been married.

Another object to I Corinthians 14:35, which says: "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church". In the light of this, one woman says, "I never would learn anything if I wanted to find out from my husband." Well, sister, what did you marry the saphead for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Singing then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God". I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for women in churches that I have "strained at a gnat and swallowed a camel." No, you are wrong; I am just trying to be honest with the whole Bible.

IV. Examples showing consistency of the Scriptures:

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt for our position offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20).

This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-15.

Let's notice Deborah of the Old Testament: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time" (Judges 4:4).

This refers to Deborah. She never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward and was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example: "Jesus saith unto her, Touch me not; for I am

not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:17,18).

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John, we have another example: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:36-38).

Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women: "That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5).

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example: "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26).

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wondered if this may not be another example showing the consistency of the Scriptures, for even when she and

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## WOMAN'S

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her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17- "...and he said, Go shew these things unto James, and to the brethren..." shows that no men were present- that the men were some place else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts: "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. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21: 8-11).

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humiliate him? Personally, we think it is a striking example of the consistency of the Bible.

### V. A woman's work:

I do not mean to say that a woman does not have her place or service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

She is to teach children: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

She may teach men privately, such as Priscilla and husband taught Apollos.

Another phase of her work is that of motherhood. Listen: "That they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:4).

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15).

"Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psa. 127:3).

Finally, a woman is to be a keeper at home.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14).

"She looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31:27).

I do not mean to say that she is to be a housekeeper, but rather a homekeeper. Above all else women are to be home-bodies. She was made as man's helpmate. She ought never to neglect her home for any task - religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists-in fact, the majority-who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

A while back, one man reminded me that I represented a very small percentage of even missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptist in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 50 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say con-

cerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

Conclusion: If the BTU can't run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die-and the sooner the better.

Above all else, look at the position the BTU crowd, the women who disobey God's Word and all the "petticoated" preachers will occupy when they get to heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

In closing, may I remind all women, and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as your Saviour.

"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" (John 1:12).

## SOME

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He will not lie, God never has lied and He never will lie. He has no need or occasion to do so. He is truth. He will not do anything that will cause a contradiction or even the implication of a contradiction.

Likewise, there are things that God can do. He can do exactly what He wants to do. Let us notice in Psalm 62:11, "God hath spoken once; twice have I heard this; that power belongeth unto God." God can do anything that is not contrary to His will. Now that does not mean He will do it, but just the fact that He can. He could have sent ten thousand angels to rescue Jesus, but He did not. He could have made the earth in a moment of a single thought, but He did not. He could have not parted the Red Sea and swallowed up the grumbling nation of Israel, but He chose not to do so.

God is sovereign. He reigns supremely over this whole universe and any others that exist out there. "Ye are my witnesses, saith the LORD, and my servant whom I

have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" (Isaiah 43: 10-13).

Let us return to our text for a moment with the question of why the Lord delays destruction of the wicked and the unbeliever. Well, we may not know every reason but the Scripture does give us some answers to this question. If we will note the verses in Isaiah 48:9-11, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? And I will not give my glory unto another." Even though God is referring to His people in the fact that He has shown His mercy upon them that He would not deal with them according to their sins and destroy them as He could have and He did in some instances because of the great rebellions in time past.

Yes, God is a merciful God. Yes, God is longsuffering. But God also is a God of wrath and will not chide forever. He will indeed bring about His wrath upon sin and wickedness and unbelief. He is a God of righteousness. If He does not at some point in time stop the grievous and gross sins of this world, then He is not a righteous God. His honor will no longer be. His name will be worth nothing. His Words will have no effect. But, praise God, He never changes, and He does exactly what He says He will do. He will not deny Himself. He will not give His glory to another. He will not allow His name to be polluted. Should we not believe Him, this makes no difference in His will. He will still do and say and keep those promises that He has given. Those promises both to His people and to those that die without Christ as their Saviour. Believe God or not, believe the Bible or not, it still holds true. God cannot lie. Amen for that.

Let us notice yet another Scripture in II Peter 3:1-7, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from

the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." During the days of Noah men did not believe that God would destroy the earth, but He did. As I said before God will do what He says He will do whether we believe Him or not. We are not in a position to disagree. There is overwhelming evidence of the destruction caused by the flood, both Biblically and scientifically. But as the Scriptures said, people are willingly ignorant of the truth. People don't want to hear the truth. But is it still truth, and the truth will never cease to exist. Every single thing that God says will come to pass.

There are many Scriptures that display the righteous wrath of God. Time does not permit us to see all these but they do exist. But we must look at two to see this terrible wrath that will one day be displayed on this earth. Let us notice. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). The wheat in this verse has reference to the saved of God, those who have been bought with the precious blood of our Lord Jesus Christ, those who have believed the gospel of our Lord. The chaff has reference to those who have rejected the truth of the Word of God, those who failed to believe the gospel of our Lord Jesus Christ, those who have attempted to gain heaven by their own merits. The ungodly, the sinner, and the unbeliever, will feel the wrath of God.

We see in the end time, by the following Scripture, that God's Word still remains. The ungodly are punished. The unbeliever is punished. The self-righteous are punished. Notice, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in it

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## WE'VE COME A LONG WAY IN 50 YEARS

Dr. David R. Reagan, president of Lamb & Lion Ministries, recently had the following article in his paper.

"When I was born (in 1938): Abortionists were sent to prison; pregnancy out of wedlock was thought of as scandalous; homosexuals were considered queer; pornography was despised as a sickness; marriage was sacred, living together was taboo, divorce was a disgrace; homemaking was honored and day care was provided by mothers in their homes.

"Ladies did not smoke or curse, 'd---n' was considered flagrant language in a movie; houses and autos were never locked; a man's word was his honor; drugs were something you bought at a pharmacy (or 'drugstore'); popular music was devoid of demonic beats and words."

"Eastern religion was still in the East; child abuse was almost unheard of; schools were in the neighborhood, and students prayed and read the Bible; high school graduates could read their diplomas; creation could still be taught as an alternative to evolution; aids was a gift of the Spirit (I Cor. 12:28, KJV)."

"Our governments -- local, state and national -- still promoted Judeo-Christian values rather than lotteries, horse racing and casino gambling. Christian teaching focused on sacrificing for Christ rather than confessing materialistic success. Governmental authority was respected, police were held in high esteem; socialism and communism were considered a curse; social security was a job, living on welfare was a disgrace."

"As the Virginia slims cigarette ad once put it, 'We've come a long way, baby!' Yes, we have, and most of it has been in the wrong direction."

## SOME

(Continued from Page 8)

them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:9-15).

Hell is real, believe it or not. The sinner will go there; believe it or not. The wicked will go there, believe it or not. The unbeliever will go there, the self-made righteous will go there. It is not a place to meet old or new friends or acquaintances. It will not be a time of partying. It is not a purgatory where one goes to purify himself and then go on to heaven. No, hell is real, a place of darkness. Oh, the darkness that is there. No light ever not even for a brief moment. No hope of ever seeing the sun shine again. No hope of ever seeing the flowers bloom. No hope of playing. No hope of anything. All hope in hell is perished.

It is a place of loneliness, no companionship there. Yes, others will be there with you, but they can offer you no consolation. They can give you no comfort. You are alone. You must suffer your punishment alone. It is a place of thirst. Oh, what terrible thirst. The rich man asked for a

drop of water that his tongue might be cooled. It was and still is impossible for anyone to be reached from without because of such a great gulf as the Lord said. There will be no way to turn on the water fountain for a quick drink. There will be no fast food restaurants there. It is a place of eternal burning flames and torment, eternal, eternal, never ending. You will always be burning but never burn up completely. How awful!

Just because you did not believe the Word of God. Just because you said it could not happen. Just because you thought you could get to heaven by doing good deeds; no, it doesn't work that way.

These are not the saddest things, even though we be able to comprehend them better. The saddest thing is being separated from God. Oh, what a terrible thing; never, ever to experience the joy of happiness, real happiness, eternal happiness. The pleasures of this world are but for a season, but the pleasures of God are for all eternity; pleasures beyond our greatest imagination. To be separated from God, how could it be? But it is and it will be if we are not in Christ. There is a way of escape. Notice these words in John 3:36, "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life; but the wrath of God abideth on him".

The simple truth is this, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:42-43).

## BOOK

(Continued from Page 1)

cites Bible verses and forces his own theory upon them, never allowing them to speak for themselves.

Vance displays an unbecoming egotism as he writes that all the great renowned theologians are wrong. "The Baptist theologians Dagg, Boyce, Strong, were wrong. Spurgeon, Bunyan, Gill, and the Particular Baptists were wrong. The dispensationalist Chafer was wrong. The Presbyterian theologians, Boettner, Machen, Murray, Dabney, Thornwell, and Warfield were wrong; as were the Hodges, and Alexander, the founder of Princeton." Also wrong were Luther, Whitefield, and Jonathan Edwards (pg.352) As the elderly mother said, "Look! every soldier is out of step except my Willy."

Vance states on page 351 that no one would reject his book unless they were humanists while the crude language he uses will alienate most readers. For example, he uncouthly states in reference to Arthur Pink, "All Pink's children are bastards" (pg. 178). He also calls Pink "an execrable liar" (pg. 85). Referring to the respected writer, L. Boettner, Vance writes, "Is Mr. Boettner a stand-up comedian or is he a reprehensible liar?" (pg. 37). Extreme poor taste is used in a joke concerning Abraham Lincoln's wife, "As some one said to Mrs. Lincoln, Aside from that, how did you like the play?" Other terms used in the book are

"abominal, nauseous, putrified (pg. 351), nauseating stench of rotten tulips (pg. 307), rabid (pg. 14), tripe (pg. 123)." "Imagine Calvinist slobbering about sovereign grace" (pg. 328). Vance refers to several verses in John 6 as "fertilizer" (pg 98). Sovereign grace is called "slop" (pg. 106) and "unconditional election demoniac" (pg. 104). On page 99 he accuses God of "running a puppet show" and on page 120 he accuses God of running a divine "chess game." Vance transgresses the bounds of all decency when he asks if "God ordained sex with animals?" (pg. 133). (Vance has some serious problems).

Vance tries desperately to disprove that faith is a gift of God. He rails against this truth by stating: "The capstone of the faith-gift theory of the Calvinists is Ephesians 2:8-9, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.' He mentions the use of grammar several times in this connection; however, he could use a little grammar himself. A good dictionary will define an antecedent as that which 'precedes in time, order or logic.' If we look at the antecedent of "...the gift of God" in Ephesians 2:8, we find that it is faith. Therefore the Scriptures teach that faith is the gift of God. Dr. J. Frank Norris strongly asserts this fact in his commentary on Galatians (pg. 24).

"There is no merit in our personal faith. Faith is a gift of grace. Romans 4:16, 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.' "The faith of Christ" means faith that comes from Christ. "The faith of Christ" means the faith that He gives to us as an act of grace. "The faith of Christ" means that He is both the author and finisher of our faith. It is a sovereign act of God."

The same type of failure to observe the laws of grammar is repeated in Vance's comments on John 6:37, where a simple antecedent refutes his theory of this verse. He writes, "Total depravity is a joke because someone in verse 37 besides the one elected can come to Christ" (pg. 99). An understanding of the rules of grammar would show Vance that the antecedent of "...him that cometh to me..." is "All that the Father giveth me..." and these are not two separate classes of people but the same persons!

Vance denies that repentance is a gift of God (as do all Arminians) on page 310, then incredibly quotes Acts 5:31; 11:18 and II Timothy 2:25, all three of which state that God gives, grants repentance. He then says it is incredible that these verses are cited to back up the Calvinistic suppositions. Someone should explain to Vance that a plain statement of Scripture is not a supposition! These verses flat out state that repentance is something which God gives! Vance has to read these verses with blinders on his eyes not to see this.

Vance amazingly uses John 5:1-3 to try to disprove inability of the sinner. He writes concerning the impotent man at the pool of Bethesda, "Here is the condition of the lost sinner - impotent,

Romans 5:6; blind, II Corinthians 4:4; halt, Romans 3:11; withered, Isaiah 1:6; there was no man to help him, Acts 8:31; wilt thou be made whole? John 5:6; the Lord Jesus Christ affirmed man's ability even though man is in a state of depravity (pg. 101)." How anyone can read that incident in John 5 and see that totally helpless man and then use him as an example of man's ability baffles the mind. The whole thrust of this passage is to show the absolute inability of the sinner to help himself. Jesus came to the man, the man did not come to Jesus!

Total depravity is called "a joke" on page 98, however, on page 89 he said, "This is not to imply that man is not depraved." Which is it, Mr. Vance, is he or isn't he? He writes, "So upon further examination we find that the Calvinist doesn't really know how to explain his doctrine of total depravity from these verses which teach depravity" (pg. 99). We would ask Mr. Vance if Isaiah believed in total depravity when he wrote, "...the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:5-6). That sounds pretty total to me. Vance does not believe in total depravity, yet "the Calvinist has a depraved mind" (pg. 124).

Vance is woefully lacking in his understanding of the doctrine of God and the attributes of God. For example, he states on page 132 "prayer does change God." This is a denial of the immutability of God. Malachi 3:6, Numbers 23:19, I Samuel 15:29. Then, on page 113, he says "God is immutable and cannot change for better or worse." Again we find him contradicting himself. Mr. Vance, is God mutable or immutable?

Vance is in over his head. He is impaled on his own sword. He joins the Mormons in their belief that God has a body of flesh. He states, "yet God has a body of flesh" (pg. 77). It is true that Jesus is God and that He is God in human flesh, yet it is incorrect terminology to say that God has a body of flesh. Jesus Himself said in John 4:14 that God was a spirit which means that He did not have a corporeal body. The Mormons will love Vance's statement.

Concerning the foreordained death of Christ, Vance flies into the face of Scripture by denying it. He states, "If God foreknew the crucifixion of His Son only because He had decreed it with no foreknowledge at all involved, then you have the ghastly, draconian thought that God decreed the death of His Son...etc." (pg. 129). He even quotes Scriptures on page 128 such as Acts 2:23; 4:27-28; I Peter 1:20 and Revelation 13:8, all of which affirm what Vance denies. I am made to marvel at such theological ignorance.

If one believes in God's foreordination of events then "it makes God monstrous, obscene, and immoral" (pg. 123). He says, "The God of the Calvinists is an insensible liar, a barbaric sadist" (pg 197). With one wave of his Arminian pen, Vance summarily divests God of His sovereignty." We have already dispensed with the sovereignty of God" (pg.

122). Clearly he does not believe in a sovereign God. Then having dispensed with God's sovereignty, Vance goes on to deny God's eternal decrees, quote: "It is perfectly clear by examining God's decrees in the Bible that they are not eternal!" (pg. 122). He quotes Proverbs 16:1,9,33; 19:21, 10:24; 21:4; 29:26. To Vance the "eternal decrees of God are philosophical hot air" (pg. 121). What about Ephesians 1:4-5; 11; 2:10; 3:11; Acts 13:48; Romans 8:29-330; just to name a few?

It would hardly seem necessary to say that this reviewer cannot recommend this book!

(copied from the "Baptist Evangel", March 1992 issue.)

## QUALIFICATIONS

(Continued from Page 1)

themselves to the notice of God, as being most adapted to the end He desires, are also likely to be approved by the object acted upon, that is, the soul of man.

There have been many men in the world who have not been at all adapted for this work; and, first, let me say that an ignoramus is not likely to be much of a soul-winner. A man who only knows that he is a sinner, and that Christ is a Saviour, may be very useful to others in the same condition as himself, and it is his duty to do the best he can with what little knowledge he possesses; but, on the whole, I should not expect such a man to be very largely used in the service of God. If he had enjoyed a wider and deeper experience of the things of God, if he had been in the highest sense a learned man because taught of God, he could have used his knowledge for the good of others; but being to a great extent ignorant of the things of God himself, I do not see how he can make them known to other people. Truly, there must be some light in that candle which is to lighten men's darkness, and there must be some information in that man who is to be a teacher of his fellows. The man who is almost or altogether ignorant, whatever will he has to do good, must be left out of the race of great soul-winners; he is disqualified from even entering the lists, and therefore, let us all ask, brethren, that we may be well instructed in the truth of God, that we may be able to teach others also.

Granted that you are not of the ignorant class to which I have been referring, but supposing that you are well instructed in the best of all wisdom, what are the qualities that you must have towards men if you are to win them for the Lord? I should say, there must be about us an evident sincerity; not only sincerity, but such sincerity that it shall be manifest at once to anyone who honestly looks for it. It must be quite clear to your hearers that you have a firm belief in the truths that you are preaching; otherwise, you will never make them believe them. Unless they are convinced, beyond all question, that you do believe these truths yourselves, there will be no efficacy and no force in your preaching. No one must suspect you of proclaiming to others what you do not fully believe in yourself; if it should ever be so, your work will be of no effect.

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# A LETTER AND ITS ANSWER

by the editor

Dear Pastor:

I write you a letter to ask some questions regarding John 1:12, Galatians 3:26 and I John 5:1.

Which came first belief or born of God? Is he already a son of God before he is regenerated? Is he already a son of God before he believes? Does his sonship start when he believes? If not, whose son is he before he believes? If he is neither the son of God nor the son of the devil, to whom does he belong if he dies in this transitional stage? If he is a son of God before regeneration, does he have the Spirit of God? Does he have the Spirit of God when he believes or after he is regenerated (Rom. 8:9)?

1. Whosoever believeth that Jesus is the Christ is born of God.

2. Whosoever believeth that Jesus is the Christ has been born of God. Is there a difference between the first and second statement?

In Christ Jesus,  
....., Philippines

Dear.....,

I believe that regeneration and the new birth are one and the same. I do not understand how some few people separate them.

One must be born again (logically, not chronologically) before he can and will repent and believe. The New Hampshire Baptist Confession of Faith puts it like this. "Repentance and faith are sacred duties and also inseparable graces wrought in the heart by the regenerating work of the Holy Spirit." I do not believe the matter could be put more clearly than this.

Understand that regeneration gives the new nature which possesses and exercises repentance and faith. Understand that there is no time lapse between regeneration and the exercise of repentance and faith.

The very instant one is made a child of God, he believes on Jesus Christ. His belief does not produce regeneration, but regeneration produces belief - and remember they are simultaneous, they happen at the same instant.

I do not believe (many differ with me) that an elect person was ever a child of the devil, just as I do not believe one of the Lord's sheep has ever been a goat.

One receives the Spirit of God at the instant of regeneration. As I said in a recent TBE editorial, we did not have all these problems until some people started trying to divide up the salvation experience.

There is no difference between "whosoever believeth that Jesus is the Christ (has been) (is) born of God." At least not Biblically as to this text. Either way is just saying that being born of God and believing in Jesus is simultaneous and instantaneous. If one believes that Jesus is the Christ, he (is, has been) born of God. If one (is, has been) born of God, he believes that Jesus is the Christ.

I hope this will be of help. Feel free to write further on this or on other matters.

Editor's note: I wonder what Hardshell heretic has been

confusing the minds of those in the Philippines, or maybe if the devil or his demons have been doing this among these people without outside help. I really suspect that some outsiders have been spreading Hardshell heresy among these people. See the great confusion that is caused by the heretical dividing up of the salvation experience. See the confusion in the mind of this dear brother. Oh, those who caused this confusion will have to answer to God therefor. I do hope that my letter will be of some help. I wish the Hardshells would run with the Hardshells, leave true Missionary Baptists alone, and quit claiming to be our kind. Sooner or later, preferably sooner we are going to have to draw the line on these things. Too many men, who wear our name and who were once really and totally with us on these things, have gone the (at least to some extent) way of Hardshell heresy. Others are now dabbling with this heresy - and usually dabblers wind up entrapped by the heresy they dabble with - I have seen this happen too often.

Well, I strongly suspect that some outsiders have confused and maybe corrupted the minds of some in the Philippines. They will bear their judgment, whoever they are. Why won't these Hardshells leave our camp, join with the Hardshells, or start their own "half-way" churches, and do their own mission work? They are of serpentine character, creeping in unawares and doing their deadly work. They are wolves in sheep's clothing, deceiving and devouring (or seeking to) true churches of Jesus Christ. Who is on the Lord's side in this controversy? Let him stand up and be counted. Let those of us who still walk in the old paths of Biblical and Baptist truth take our stand against heresy and heretics, and let us make our stand known. How long will we continue to have preacher and church fellowship with these New Hardshells? See what they have done and are doing? They went out from us that it might be manifest that they are not of us; but they still desire to be thought of as "of us," and too many of us seem to be willing to have it so.

## QUALIFICATIONS

(Continued from Page 9)

All who listen to you ought to be conscious that you are exercising one of the noblest crafts, and performing one of the most sacred functions that ever fell to the lot of man. If you have only a feeble appreciation of the gospel you profess to deliver, it is impossible for those who hear your proclamation of it to be greatly influenced by it. I heard it asked, the other day, of a certain minister, "Did he preach a good sermon?" "No, not in the slightest degree." "Was it not a good sermon?" Again came the first answer, "What he said was very good." "What do you mean? Why did you not profit by the sermon if what the preacher said was very good?" This was the explanation that the listener gave, "I did not profit by the discourse because I did not believe in the man who delivered it; he was simply an actor performing a part; I did not believe that he felt what he preached, nor that he cared whether we felt or believed

it or not."

Where such a state of things as that exists, the hearers cannot be expected to profit by the sermon, no matter what the preacher may say; they may try to fancy that the truths he utters are precious, they may resolve that they will feed upon the provision whoever may set the dish before them; but it is no use, they cannot do it, they cannot separate the heartless speaker from the message he delivers so carelessly. As soon as a man lets his work become a matter of mere form or routine, it sinks into a performance in which the preacher is simply an actor. He is only acting a part, as he might in a play at the theatre; and not speaking from his inmost soul, as a man sent from God. I do beseech you, brethren, speak from your hearts, or else do not speak at all. If you can be silent, be silent; but if you must speak for God, be thoroughly sincere about it. It would be better for you to go back to business, and weigh butter or sell reels of cotton, or do anything rather than pretend to be ministers of the gospel unless God has called you to the work. I believe that the most damnable thing a man can do is to preach the gospel merely as an actor, and to turn the worship of God into a kind of theatrical performance. Such a caricature is more worthy of the devil than of God. Divine truth is far too precious to be made the subject of such a mockery. You may depend upon it that, when the people once suspect that you are insincere, they will never listen to you except with disgust, and they will not be at all likely to believe your message if you give them cause to think that you do not believe in yourselves.

I hope I am not wrong in supposing that all of us are thoroughly sincere in our Master's service; so I will go on to what seems to be to me the next qualification, manward, for soul-winning, and that is, evident earnestness. The command to the man who would be a true servant of the Lord Jesus Christ is, "...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength..." If a man is to be a soul-winner, there must be in him intensity of emotion as well as sincerity of heart. You may preach the most solemn warning, and the most dreadful threatenings, in such an indifferent or careless way that no one will be in the least affected by them; and you may repeat the most affectionate exhortations in such a half-hearted manner that no one will be moved either to love or fear. I believe, brethren, that for soul-winning there is more in this matter of earnestness than in almost anything else. I have seen and heard some who were very poor preachers, who yet brought many souls to the Saviour through the earnestness with which they delivered their message. There was positively nothing in their sermons (until the provision merchant used them to wrap round his butter), yet those feeble sermons brought many to Christ. It was not what the preachers said, so much as how they said it, that carried conviction to the hearts of their hearers. The simplest truth was so driven home by the intensity of the utterance and emotion of the man from whom it came that it told with surprising effect. If

any gentleman here would present me with a cannonball, say one weighing fifty or a hundred pounds, and let me roll it across the room; and another would entrust me with a rifleball, and a rifle out of which I could fire it, I know which would be the more effective of the two. Let no man despise the little bullet, for very often that is the one that kills the sin, and kills the sinner, too. So, brethren, it is not the bigness of the words you utter; it is the force with which you deliver them that decides what is to come of the utterance. I have heard of a ship that was fired at by the cannon in a fort, but no impression was made upon it until the general in command gave the order for the balls to be made red hot, and then the vessel was sent to the bottom of the sea in three minutes. That is what you must do with your sermons, make them red hot; never mind if men do say you are too enthusiastic, or even too fanatical, give them red hot shot, there is nothing else half as good for the purpose you have in view. We do not go out snowballing on Sundays, we go fireballing; we ought to hurl grenades into the enemy's ranks.

What earnestness our theme deserves! We have to tell of an earnest Saviour, an earnest heaven, and an earnest hell. How earnest we ought to be when we remember that in our work we have to deal with souls that are immortal, with sin that is eternal in its effects, with pardon that is infinite, and with terrors and joys that are to last forever and ever! A man who is not in earnest when he has such a theme as this, can he possess a heart at all? Could one be discovered even with a microscope? If he were dissected, probably all that could be found would be a pebble, a heart of stone, or some other substance equally incapable of emotion. I trust that, when God gave us hearts of flesh for ourselves, He gave us hearts that could feel for other people also.

These things being taken for granted, I should say, next, that it is necessary for a man who is to be a soulwinner, that he should have an evident love to his hearers. I cannot imagine a man being a winner of souls when he spends most of his time in abusing his congregation, and talking as if he hated the very sight of them. Such men seem happy only when they are emptying vials of wrath over those who have the unhappiness of listening to them. I heard of a brother preaching from the text, "...A certain man went down from Jerusalem to Jericho, and fell among thieves..." He began His discourse thus, "I do not say that this man came to the place where we are, but I do know another man who did come to this place, and fell among thieves." You can easily guess what would be the result of such vitriol-throwing. I know of one who preached from the passage, "...And Aaron held his peace," and one who heard him said that the difference between him and Aaron was, that Aaron held his peace, and the preacher did not; but, on the contrary, he raved at the people with all his might.

You must have a real desire for the good of the people if you are to have much influence over them. Why, even dogs and cats love the people who love them, and human beings are much the same as these dumb animals. People very soon get to know

when a cold man gets into the pulpit, one of those who seem to have been carved out of a block of marble. There have been one or two of our brethren of that kind, and they have never succeeded anywhere. When I have asked the cause of their failure, in each case the reply has been, "He is a good man, a very good man; he preaches well, very well, but still we do not get on with him." I have asked, "Why do you not like him?" The reply has been, "Nobody ever did like him." "Is he quarrelsome?" "Oh! dear no, I wish he would make a row." I try to fish out what the drawback is, for I am very anxious to know, and at last someone says, "Well, sir, I do not think he has any heart; at least, he does not preach and act as if he had any."

It is very sad when the failure of any ministry is caused by want of heart. You ought to have a great big heart, like the harbour at Portsmouth or Plymouth, so that all the people in your congregation could come and cast anchor in it, and feel that they were under the lee of a great rock. Do you not notice that men succeed in the ministry, and win souls for Christ, just in proportion as they are men with large hearts? Think, for instance, of Dr. Brock; there was a mass of a man, one who had bowels of compassion; and what is the good of a minister who has not? I do not hold up the accumulation of flesh as an object worthy of your attainment; but I do say that you must have big hearts, if you are to win men to Jesus; you must be great-hearts if you are to lead many pilgrims to the Celestial City. I have seen some very lean men who said that they were perfectly holy, and I could almost believe that they could not sin, for they were like old bits of leather, there did not appear to be anything in them that was capable of sinning. I met one of these "perfect" brethren once, and he was just like a piece of seaweed, there was no humanity in him. I like to see a trace of humanity somewhere or other about a man, and people in general like it, too; they get on better with a man who has some human nature in him. Human nature, in some aspects, is an awful thing; but when the Lord Jesus Christ took it, and joined His own divine nature to it, He made a grand thing of it, and human nature is a noble thing when it is united to the Lord Jesus Christ. Those men who keep themselves to themselves, like hermits, and live a supposed sanctified life of self-absorption, are not likely to have any influence in the world, or to do good to their fellow creatures. You must love the people, and mix with them, if you are to be of service to them. There are some ministers who really are much better men than others, yet they do not accomplish so much good as those who are more human, those who go and sit down with the people, and make themselves as much as possible at home with them. You know, brethren, that it is possible for you to appear to be just a wee bit too good, so that people will feel that you are altogether transcendental beings, and fitter to preach to angels, and cherubim, and seraphim, than to the fallen sons of Adam. Just be men among men; keeping yourselves clear of all their faults and vices, but mingling with them in perfect

(Continued on Page 11, Col. 1)



## ANXIETY

by Arthur W. Pink

"In nothing be anxious" (Phil. 4:6, R.V.).

Worrying is as definitely forbidden as theft. This needs to be carefully pondered and definitely realized by us, so that we do not excuse it as an innocent "infirmity." The more we are convicted of the sinfulness of anxiety, the sooner are we likely to perceive that it is most dishonoring to God, and "strive against" it. (Heb. 12:4). But how are we to "strive against" it? First, by begging the Holy Spirit to grant us a deeper conviction of its enormity. Second, by making it a subject of special and earnest prayer, that we may be delivered from this evil. Third, by watching its beginning, and as soon as we are conscious of harassment of mind, as soon as we detect the unbelieving thought, lift up our heart to God and ask Him for deliverance from it.

The best antidote for anxiety is frequent meditation upon God's goodness, power and sufficiency. When the saint can confidently realize "The Lord is My Shepherd," he must draw the conclusion, "I shall not want!" Immediately following our exhortation is, "but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God." Nothing is too big and nothing is too little to spread before and cast upon the Lord. The "with thanksgiving" is most important, yet it is the point at which we most fail. It means that before we receive God's answer, we thank Him for the same; it is the confidence of the child expecting his Father to be gracious.

"Therefore I say unto you, Take no thought (anxious concern) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." (Matt. 6:25, 33).

## QUALIFICATIONS

(Continued from Page 10)

love and sympathy, and feeling that you would do anything in your power to bring them to Christ, so that you might even say with the apostle Paul, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

## BRETHREN PRAY FOR US!

## THE ISSUE OF ABORTION

Revelation in regard to human origin and birth, and in regard to the inner mysteries of bodily life, is characteristic of our times. It must suffice us to set before our minds the great truth concerning God and life-birth. Psalms 139: 13-16.

According to our Scripture text God designed man, and the complications are beyond us; we can only wonder and adore. Every embryo is a bundle of possibilities. God alone can know the small child in the mother's womb. He knows the child from the beginning. For this reason we, in our Judeo-Christian heritage, are firmly convinced that life begins at the time of conception in the motherly womb.

When is human life expendable? And the question is answered never. Yet on January 22, 1973 the U. S. Supreme Court ruled in the landmark, Roe versus Wade decision that unborn human beings are not legal persons according to the U.S. Constitution. An unborn baby is the property of the owner, and she can have the child killed at her request. Ours is a peculiar society, we have laws protecting wildlife and dogs but not defenseless human embryos. The real question today is not when human life begins but what is the value of human life?

Times Magazine states, "even in the earliest stages of pregnancy, the embryo is amazingly babylike. By the ninth week the fetus is kicking and moving, and even today its sex can be recognized at 9 weeks." Dr. Everett Koop, author of the book, *The Right to Live, the Right to Die* Once there is the union of sperm and egg, and the 23 chromosomes of each are brought together, that one cell with its 46 chromosomes has all the DNA (deoxyribonucleic acid), the whole genetic code that will, if not interrupted, make a human being just like you with the potential for God-consciousness." He asks a crucial question, "At what point can one consider this life to be worthless and the next minute consider the same life to be precious?" Ecclesiastes 11:5; Deuteronomy 30:9.

Since 1973 more than 17,000,000 unborn children have been aborted. Every day an average of 4,257 babies are aborted in the U. S. or 1 every 10 seconds. It's a horrible, painful death considering that the baby's heart is beating at 3 weeks and the embryo's nervous system is very sensitive to pain.

Dr. John M. Adams

## MY TIMES ARE IN THY HAND

Text: "Thou art my God; my times are in Thy hand." (Psalm 31:14,15)

The Psalmist here makes a deliberate proclamation of his determined allegiance to the Lord who made Heaven and earth--"Thou art my God." He acknowledges the reality of what God had already told him. No matter what troubles confronted him, no matter when they came upon him, whether in the darkness of night or in the blazing light of the noonday sun, the realization the Almighty was his God was sufficient. What should

he fear? Whom should he fear? "The Lord" was His God.

He was no urchin or orphan, but he had a Father in heaven. The Lord was his God! Until a person is so persuaded that he too can cry with the Psalmist, "Thou art my God!" his confidence will tecter. To the Psalmist, God was his Comforter, his Protector, his Friend.

"My times are in Thy hands." If his times were in the hands of God, they were in the hands of One who could help him! If he could say with confidence, "Thou art my God," then the Almighty would help him and would dispose of his times for his good. All things would work together for his good because he loves the Lord and was called according to His purpose.

"My times are in Thy hands." God could lengthen or shorten the days of the years of his times. God had authority to sweeten or to embitter those times. He had the power to render his times smooth or rough because they were in His hands.

Our times are, therefore, not in our own hands to use as we choose to use them. Here is a direct condemnation of them who would hasten their death or the death of another. Euthanasia is hereby forbidden as is abortion. Our times are in the hands of Him who has given life. Our times belong to Him; and it is His business when death is to occur. Except in the punishment of crimes when God commands the taking of life, we are to commit our care unto Him for He is a faithful Creator.

"My times are in Thy hands", and not in mine own. They are not at my disposal to be used according to my whims. Like Pilgrim, I too must wait until I am bidden to cross the River of Death and enter into Zion. I must not pine away my golden years, nor neglect my health.

David found particular comfort in the realization that since his times were in the hands of God, they were not in the hands of his enemies. Could his times be in better hands? Who knows better the time to deliver us from our troubles? Who knows our needs any better?

God who made the heaven and the earth is our God! Our times are in His hands! It is certain then, our life will not be lived in vain; it has a purpose.

## THE BIBLE IS THE WORD OF GOD

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff and the pilot's compass, the soldier's sword, and the christian's character.

Here paradise is restored, heaven opened and hell disclosed. Christ is its grand object, our good its design and the Glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory and a

river of pleasure.

It is given you in life, will be opened in judgment and remembered forever. It involves the highest labor and will condemn all who trifle with its contents. (Psa. 119:105).

The Bible is the most important Book in the world.

## MOST OF THE TIME

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

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

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

Copied

## QUOTES FROM THE BLUE BACK SPELLING BOOK

"We are apt to live forgetful of our continual dependence on the will of God."

"Rum, gin, brandy, and whiskey are destructive enemies to mankind. They destroy more lives than wars, famine, and pestilence."

"Many persons spend too much time at taverns."

"God governs the world in infinite wisdom; the Bible teaches us that it is our duty to worship Him."

"It is a solemn thing to die and appear before God."

"All mankind have their origin from Adam."

"Judas was a traitor; he betrayed his master; that is, he gave Him up to His enemies."

"The rainbow is a token that the world will not be drowned again, but that the regular seasons will continue."

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

## FOR WHOM DID CHRIST DIE?

"The Father imposed His wrath due unto, and the Son underwent punishment for, either:

1. All the sins of all men.
  2. All the sins of some men,
  3. Some of the sins of all men.
- In which case it may be said:
- a. That if the last be true, all men have some sins to answer

for, and so none are saved.

b. That if the second be true, then Christ, in their stead, suffered for all the sins of all the elect in the whole world, and this is the truth.

c. But if the first be the case, why are not all men free from the punishment due unto their sins?

You answer, "Because of unbelief." I ask, "Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!"

From --

Dr. John Owen, Chaplain to Oliver Cromwell and Vice Chancellor of Oxford University.

Peter was grieved when the Lord asked him the third time, "Lovest thou me?" It has been suggested that the Lord asked this question three times because Peter denied Him three times. I'm sure that the memory of that incident added to Peter's grief that the Lord should keep repeating this same question. Peter appealed to the Lord's complete knowledge of all things, of all hearts and thoughts, and replied, "Lord, thou knowest all things, thou knowest that I love thee." This is the vital issue for all professed Christians, "Do you love Christ?" It is not do you love the sovereignty of God, the doctrine, the Bible, the church, or even the people of God (though you certainly will love all these if you love Christ). But do you love him? This is where life and hope and grace are born--love for Christ (1 Cor. 16:22).

## TV FANTASIES AND CHILDREN

Television cartoons are nothing more than 39 minute commercials to promote the selling of occult toys. Little children see television differently than adults. They are not able to distinguish the difference between fantasy and reality. These stories are real life to them. The wizards and the witches are powerful in the minds of these children and so they fantasize and act out the role as occultists. Day after day these ideas are established in the minds of these children. Not only witchcraft, but also all the other evils as mentioned by the American Academy of Pediatrics, become a part of their lives.

-Pulpit Helps

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## SOME THOUGHTS ON REVIVALS

by the Editor

I present some things by way of contrast. I recently received a paper in which this appeared, "Please pray for our one day revival."

I quote from a book by James Stewart on revival. This man was greatly used in revivals. "When I was a boy, just starting to preach, I was warned by my spiritual father, Mr. Tom Rea of Belfast, that if any assembly or group of believers invited me for an evangelists effort for less than one month, then I should conclude that they were not in earnest."

A preacher bother just left my office. He told of being invited to hold a revival in a church. He said they told him when the revival would start. He asked when it would end; they told him it would end when the Spirit quit working. Well, this sounds good, and I would like to see such; but in most cases today such a revival meeting would end before it began.

When I started preaching, we always had two-week revivals. I was somewhat bothered when the church wanted me to invite a certain man for revival, and he informed me that he could only be with us for ten days. I was disappointed when I was invited the first time to hold a one-week revival.

Then we nearly all started having one-week revivals, and seldom (I don't know when) do we have a revival scheduled for over a week.

Now, many (I almost think most) revivals are scheduled for two, three, or at the most, five days.

Now, I read, for the first time in my life, of a one-day revival. I can understand a one-day fellowship meeting. I can understand one-day services. We all have Sunday and mid-week services. I can understand praying for any and all of our scheduled services. But I find it difficult to understand a one-day revival. I wonder if this is not mis-named. I wonder if we really are interested in or desire revival when we have a one-day revival. I wonder if we really expect a revival when we do this.

Understand that I know that god can do great things (he has done such) in a short period of time. God is not limited as to time. I know that three thousand were saved on the Day of Pentecost. I know that God could give a great revival in one day. However, I doubt that He will do this.

I never had a two week meeting as a pastor or preached in one as visiting speaker, that we did not have professions of faith in Jesus Christ - usually several. As a pastor, I never remember having a one week revival in which anyone was saved during the services. As visiting speaker in one week meetings, I think I have had two professions of faith during the services. I know that we can argue that There is a time for one to be saved, and that god can save during one week meetings as easily as two week meetings - I also know that He can do this - but tell me, my brethren; how

many have you seen?

Likely there have been, but I do not remember ever hearing of anyone being saved during a two, three, or five day meeting. Of course, I have heard of people being saved in single services on Sundays, but I am now speaking or scheduled revival meetings.

My brothers and sisters, I ask you if you think that there might be some connection between the time involved and the results of the meeting. Understand that it is not a matter of what God can do in a short time. But it may be a matter of, "If we don't have time for god, He will not take time to give us a revival."

Why has the matter of shorter revival meetings come about? What are our reasons for such? Are we more spiritual than in the old days? Do we have the mind of the Lord more than in the old days? Do we concentrate more on the revival, putting forth more effort and praying more, than in the old days? Or do we care less for the souls of men, for the spiritual condition of the church, and for the glory of God than in the old days? Or do we care less for the souls of men, for the spiritual condition of the church, and for the glory of God than in the old days? I know this; we are not seeing the results we did in the old days.

Oh, I know some will say (and maybe it is): We are living in different days. God is not saving souls much today. The conditions of the world hinder. It is the sovereignty of God. I could go on and on with what people say; I sometime say the same things myself. It is much easier to excuse our failures than it is to search our hearts and see if we just might be to blame therefor. I just ask this question, "Do you think that there just might of possibly could be some connection between the shortness of our revival meetings and the meagerness of our results? Oh, well, these are just some more "Musings of an old man." or give them if you will. I hope I do not offend anyone. And I really don't expect to change anything -- ut I would shout for joy if I could see a measure of revival one more time. I don't know if any of us pastors could get our churches to have a two-week meeting anyway. Most of us (including me) are probably afraid to even try. If we could talk our churches into this, I don't know if we could get a preacher to come and preach or that long. Probably all of our preachers would have great difficulty knowing how or what to preach in a two-week meeting. I know I would, even though I have done so many times in the past -- but that was a long time ago.

Well, I better quit. I probably am not getting anywhere anyway; just stirring up memories of the past, weeping a little over the difference of the present, and maybe wishing some for the "good old days." Try to overlook me. You know how "old people" are; they don't like changes, and sometimes want to live in the past.

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Dan Johnson, of West Griffin Baptist Church, gives a testimony at our service in Central Park.



Andy Proctor preaches on "Soul Winning", a much needed sermon.



John Pruitt preaches a great sermon on "Repentance."



A pile of Pyles, twenty-six of them. What a joy to have this many of them with us. Willard and Delores, in-laws and descendants.

## CAN YOU IMAGINE THIS?

People believing (really a lying pretence) that a woman should have the right to choose to murder an innocent baby in her womb!

"Thou shalt not kill" (Ex. 20:13).

## ANNOUNCEMENT

The editor will be preaching in revival services at The West Griffin Baptist Church of Griffin, Georgia September 14-20. Services will be at 7:30 nightly with Sunday services at the regular time. There will be a fellowship beginning at 9:30 Saturday morning and continuing into the afternoon. The church will furnish the noon meal for all who attend on Saturday. There will be different preachers speaking at this time. Pray for this meeting. For further information call the pastor, John Pruitt, at 404-229-4485 (home) or 404-228-7545 (home). You will be blessed in attending these services.

## ANNOUNCEMENT

The Landmark Baptist Church of Lyons, Georgia has moved into their new building. They will have special services for the dedication thereof. The dedication services will be on Saturday, but they will have services Friday, September 11 through Sunday Sept.13. There will be two preachers Friday night beginning at 7. There will be several preachers on Saturday beginning at 9:00 AM and going into the afternoon. John Pruitt, pastor of the church that organized this church, will preach the dedication sermon at about 11 AM. Services will begin Sunday at 10:00 AM and continue into the afternoon. Lunch will be served by the church on Saturday and Sunday. The following men are scheduled to preach. Elders John Pruitt, Gordon Buchanan, Tom Sollosi, Marty Hoffman, Clyde Hancock, Tony Vance, Ed Fountain, Elmer Fountain, and this editor. I surely hope that Paul Jackson, the pastor, will also preach. For further information, call Brother Jackson at 912-537-3139.

## MY IMPRESSIONS

A great and wonderful conference. Praise the Lord. Very instructive. Always the highlight of the year for myself and my wife. Looking forward to next year.

Elder Don Pennington,  
Courtland, VA

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The Lord in His gracious mercy allowed us to be in the conference where we enjoyed fellowship, friendship, and many spiritual blessings as we heard wonderful singing, praying and great messages from God's ministers, and were further blessed in having all our family present. May God bless you all for the hospitality shown to us.

Willard Pyle, Ft. Myers, FL

\*\*\*\*\*

I was glad to be at this conference. I was blessed by the preaching and singing. I enjoyed the fellowship with the saints. I'm hoping we will return home strengthened to be better servants to our Lord. I was glad to see the addition of a member to the Lord's church. May God bless us with seeing the salvation of more people and the addition of them to His churches. Thank you Lord Jesus, Calvary Baptist Church and members for another opportunity to hear many fine messages from the Word of God.

Terrie Lewis, Hagerstown, MD

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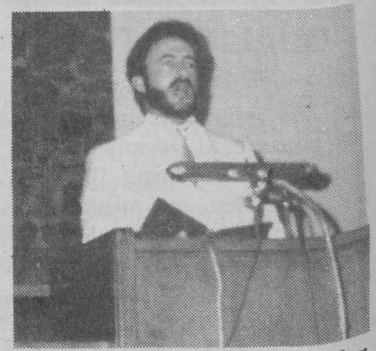
The fellowship and messages were a tremendous blessing. Those who missed any of it missed a real blessing.

Elder Paul Jackson,  
Vidalia, Ga.

\*\*\*\*\*

Once again a taste of heaven, hearing God's truth, praising His blessed name, and fellowship with brothers and sisters of the Lord. What a wonderful day that will be when our Lord and Saviour returns. May God richly bless this sister church for all their work for this great conference and the Baptist Examiner (a blessing to me). God be with you till we meet again.

Bonnie Moore, Goshen, IN



Lonnie Moore sings for us.

"And walk in love..." (Eph. 5:2). Here is the key to all that is commanded, expected, and needed for godliness and sanctification. 1. Walk in love to God, our Father, Who has given us all things in Christ. 2. Walk in love to Christ for the love He has for us, the relationship we have with Him, and the things He has done for us. 3. Walk in love to one another.

Our example of love is Christ, our Lord, Who loved us and gave Himself for us. If Christ so loved us, we ought also to love one another. This principle of love is the gift of God and is sufficient motivation for mercy, forgiveness, kindness, and all godliness. Our Lord asked, "Peter, do you love me?" Yea, Lord! "Then feed my sheep!"