

IT IS NOT DEATH TO DIE

By Ray Waugh

Deep in the heart of the Word of God, we find a very strange, and yet a very wonderful state-



Ray Waugh, Sr.

ment. We like to suppose that a very human man by the name of David is responsible for it. Regardless of who may have penned the word, we can know that it is God's.

That statement is: "Precious in the sight of the LORD is the death of his saints" (Ps. 116:15). I have rejoiced in this truth many, many times in my more than three score and ten years. Today, in the presence of the body of our beloved brother, Harvey Jordan Turner, and in the midst of his grieving family and many friends, we come to rejoice once again in the wondrous truth, "Precious in the sight of the Lord is the death of his saints."

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STUDIES IN JOSHUA

by C.T. Everman
Chapter 23

"And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel,



C.T. Everman

and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: (Josh. 23:1).

The land had been taken, the war was over, the Lord had given Israel rest. A "long time" had passed, and Joshua, the old soldier now old and stricken in age, called the leaders of Israel together to deliver his farewell address. As we read Joshua's

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**BRETHREN
PRAY
FOR US!**

QUALIFICATIONS FOR WILLING SOULS-MANWARD PART II

by C.H. Spurgeon

The next qualification, manward, for soulwinning is evident unselfishness. A man ceases to bring men to Christ as soon as he becomes known as a selfish man. Selfishness seems to be ingrained in some people; you see it at the table at home, in the house of God, everywhere. When such individuals come to deal with a church and congregation, their selfishness soon manifests itself; they mean to get all they can, although in the Baptist ministry they do not often get much. I hope each of you,



C.H. Spurgeon

brethren, will be willing to say, "Well, let me have but food and raiment, and I will be therewith content." If you try to put the thought of money altogether away from you, the money will

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The cross is the ladder of heaven

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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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CONTENDING FOR THE FAITH

by Fred C. Beard

Text: Jude 1-5

In verse three Jude says I "...exhort you that you should earnestly contend for the faith which was once delivered unto the saints."

I. Who is to contend for the faith?

Jude is writing to those that are sanctified by God the Father. These are the same with those that Jesus prayed to the Father for in John 17 saying, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also

might be sanctified through the truth."

Christ says that only those that His Father has given the Word of truth are the sanctified ones.

He says it is those that He has set out and not only the disciples



Fred C. Beard

and apostles of old. But "...neither pray I for these alone, but for them also which shall believe on me through their word." Every child of God, that God has taught the truth; He has sanctified them through that truth. They are sanctified by God the Father and

preserved in Christ Jesus.

Psalm 31:23, "O, love the LORD, all ye his saints..." If you're not a child of God, haven't been drawn by the Father, have not been quickened by the Spirit, and bought by the blood of Christ, then you're not a saint, but a sinner, under the condemnation of sin, and you have no love for the Lord.

"...for the Lord preserveth the faithful..." Jesus told His disciples that they would be receiving much pain and sorrow by the religious world and that they would even be brought up before kings and governors all for His sake. "...but he that endureth to the end shall be saved" (Matthew 10:22.)

Beloved, Christ was talking about perseverance. He was talking about being faithful, even if every one else around you has forsaken the faith. That's perse-

(Continued on Page 8, Col. 2)

HELMET OF SALVATION

by H.C. McSwain
EPH. 6:12-20

Ephesians 6:12-20 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to

withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts

of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, (Continued on Page 9, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

BIBLICAL CORRECTIVES TO A FALSE CONCLUSION SOMETIMES DRAWN FROM THE TRUTH OF ETERNAL SECURITY PART I

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Hermeneutics is a very impor-

tant matter. We all use it, even if we can't spell it or don't know what it is. Hermeneutics relates to the principles of interpretation. We usually restrict this word to Biblical interpretation, but it can apply to anything we study. What one gets out of what he studies depends upon his hermeneutical approach thereunto. What one gets out of Bible study depends upon the hermeneutical principles of interpretation with which he comes to

Bible study. A millennialists get their doctrine out of the prophetic portions of Scripture because they approach these Scriptures with the hermeneutical principle, not of literal interpretation, but of a spiritualizing interpretation. We need to adopt and use sound principles of interpretation in our study of the Word of God.

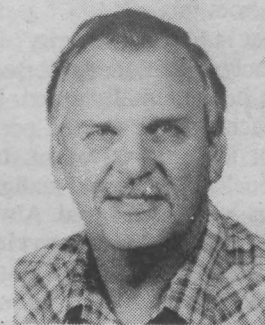
This is not a discourse on hermeneutics, but I do want to

(Continued on Page 2, Col. 1)

fight; disobey parents, teachers and all in authority. Knowing if they involve themselves in the afore mentioned they will be labeled "cool." This, young people, is called peer pressure.

I would encourage, yes even warn, our Christian boys and girls, don't buy the image being sold by the entertainment industry. I would say to all, be an individual, don't try to be a clone of the lost around you. As Christians, you are to be a light in the world. You may think you are too young, but God can do mighty works thru you. If you live before your peers as a Christian should live, no doubt you

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Ted Gower

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BIBLICAL

(Continued from Page 1)

give a few such principles in
preparing the way for our study.
Oh, it is so important that we
study the Word of God most
carefully. We should compare
Scripture with Scripture. This is
a very important principle of in-
terpretation. We must compare
doctrine with doctrine. We must
interpret a Scripture or a doctrine
in the light of the totality of
Scripture teaching on that matter.
Note this statement carefully: All
false doctrines that claim to be
Scriptural come from a failure to
compare Scripture with Scripture,
doctrine with doctrine, and inter-
pret in the light of the totality of
Scripture - all false doctrines
come from this.

What is Eternal Security? It is
the teaching that once a person is
saved, he is eternally saved. It is
the teaching that a saved person
cannot lose his salvation. It is
that much ridiculed and maligned
doctrine of, "Once Saved, Always
Saved." The religious world is
much divided on this matter.
Baptists, Lutherans, Episco-
pals, Presbyterians, and likely
a few others teach Eternal Secu-
rity. Holy Rollers, Charismatics
(that I know of), Methodists,
Free Will Baptists, Campbellites,
and likely others teach that one
can lose salvation; one can be
saved today and lost tomorrow;
one can be saved many years, and
yet die and go to hell. Most who
oppose the doctrine of Eternal
Security are very, very vehement
therein. They call it a doctrine of
the devil and often say it is out of
the pits of hell.

The doctrine of Eternal Secu-
rity is very, very precious to me.

I was saved in a Holy Roller
church (in spite of what some
men say as to the impossibility
of such). I was taught that one
could lose his salvation. Not
knowing much about the Bible, I
accepted this false teaching. Oh, I
was so glad I was saved. I wonder
if anyone has ever been more
joyous about being saved than I
was. I did not want to lose it. I
wanted to stay saved forever and
go to heaven when I died. But I



JOE WILSON

was told I could lose it, and I did
not know any better.

I don't know this, but I often
think that I appreciate Eternal
Security more than those who
have believed it ever since being
saved - more than those who
never went through the "I might
lose it" time that I did. I do
know, as I often say, that the
second greatest blessing God ever
gave me (salvation was first) was
when He showed me that the
same grace that saved me to start
with would keep me saved fore-
ever; when He showed me I was
"once saved, always saved" Oh, I
cannot fully describe the great
blessing that was to me - the
great joy that then filled my soul
- it was almost like being saved
all over again.

Eternal Security is most as-
suredly taught repeatedly and
plainly in the Bible. If a saved
person does not see this in the
Bible, it is because his eyes are
blinded by preconceived prejudice
against the doctrine. It is not be-
cause he has carefully studied the
Bible on the subject, and prayed
about it, and has come to the
conclusion that one can lose his
salvation. He has not studied the
Bible to learn what it teaches on
this subject. He had his mind
made up already on the matter,
and has studied to try to find
Bible proof for his erroneous
doctrine. The Bible is so full of
Eternal Security that I would de-
spair of teaching a man a single
Bible truth if I could not teach
him this truth.

"He that believeth on the
Son hath everlasting
life...." (Jn.3:36). It does not
say that he will have; it says he
does now have everlasting life.
How long is everlasting? Well,
God is everlasting; how long is
that? Hell is everlasting; how
long is that? Heaven is everlast-
ing; how long is that? Well, that
is how long everlasting life is;
that is how long a person who is
now saved, will stay saved.

"And I give unto them
eternal life; and they shall
never perish...." (Jn.10:28).
Many preachers say that one can
be one of Christ's sheep and yet
perish in hell fire. Jesus says
"they shall never perish." Who
are we going to believe? Jesus
or some false teacher. I believe
what Jesus said. Please note that
everyone who says a
saved person can be lost is, in
effect, calling Jesus a liar.

"For I am persuaded, that
neither death, nor life, nor
angels, nor principalities,

nor powers, nor things
present, nor things to
come, Nor height, nor
depth, nor any other
creature, shall be able to
separate us from the love
of God, which is in Christ
Jesus our Lord" (Rom.8:38-
39). I am of the same persuasion
as Paul. Those who believe one
can lose his salvation are not of
the same persuasion (do not be-
lieve the same thing) as Paul.

I could go on and on, giving
Scriptures that teach Eternal Se-
curity. In fact, I could take up all
the space for this article quoting
Scriptures which teach this truth.
But I suppose that, if a man will
not believe these Scriptures, he
likely would not believe a hun-
dred more. Anyway I do not have
space in this article to give all of
the Scriptures that teach this
truth. Eternal Security is a won-
derfully precious doctrine. I truly
feel sorry for those saved people
who do not believe this truth.
They are missing out on one of
the greatest blessings a saved
person can have in this life. They
cannot have the blessed assurance
and sweet peace of knowing that
heaven is their eternal home. I
am sorry for them, but it is their
own fault; the Bible is very clear
on this subject.

There is a false conclusion that
is sometimes drawn from this
precious truth of Eternal Secu-
rity. It is this: That, since one is
eternally saved, it does not matter
how he or she lives. Since one
cannot lose his salvation, he can
do anything that he wants to do,
no matter what it might be. This
conclusion is often used by the
enemies of this doctrine in an ef-
fort to disprove the doctrine.
Sometimes men will say, "If I
believed that doctrine I would go
out and do all the sin I wanted
to." Wait a minute, don't you do
all the sin you want to? Do you
mean to tell me that if you
thought you would not lose your
salvation, you would drink, drug,
commit adultery, curse, lie, steal,
etc.? Well, I have some news for
you; you are not saved. You can't
lose your salvation by doing
these things because you do not
have any salvation to lose. If
your professed experience of
salvation did not give you a new
nature that hates sin and loves
righteousness, it was a false
experience, and you are not yet
saved.

The enemies of the doctrine of
Eternal Security will use this ar-
gument vehemently, and at times
viciously, against this doctrine.
How often have I heard some
preacher say that this doctrine is
out of the pits of hell.

Sometimes, it may be so (oh, I
hope not, but likely it is) that a
friend of the doctrine of Eternal
Security will pervert this doctrine
to encourage him somewhat in
sin. Likely, there are some saved
people who are not as serious
about abstaining from sin, or
about living right, as they should
be. It just might be that they
sometimes encourage themselves
in the indulgence in some fa-
vorite sin, by saying, "I am eter-
nally saved; I won't lose my sal-
vation and go to hell by doing
this."

The thesis of my sermon is
that the idea that it does not mat-
ter how a saved person lives, be-
cause he is eternally saved any-
way, is a false conclusion that is
sometimes drawn from the truth
of Eternal Security. This is a
perverting of this precious truth.
I intend to show that there are
some doctrines taught in the Bi-

false conclusion. Let us now
look at some of them.

1. The Bible teaches that there
are many who think they are
saved, who are not truly saved.
The man who uses Eternal Secu-
rity as an excuse to sin may not
be saved - most likely he is not
saved. "Many will say to me
in that day, Lord, Lord,
have we not prophesied in
thy name? and in thy name
have cast out devils? and
in thy name done many
wonderful works? And
then will I profess unto
them, I never knew you: depart
from me, ye that
work iniquity" (Mt.7:22-23).
Our Lord here does not just say
that many are going to hell. He
says that many who think they
are saved are going to hell. All
who profess to be saved should
take this possibility very seri-
ously to heart and conscience. If
one is living in comfortable ex-
pectation of going to heaven, and
at the same time living comfort-
ably in sin, he is a lost man. He
is not eternally saved; he is not
saved at all.

The five foolish virgins in
Matthew 25:1-13 looked much

like the wise virgins. They prob-
ably thought they were saved, but
the truth that they were not saved
finally came out - too late.
"Examine yourselves,
whether ye be in the faith;
prove you own selves.
Know ye not your own
selves, how that Jesus
Christ is in you, except ye
be reprobates?" (II Cor.13:5).
I would urge this serious self-ex-
amination upon every one who
professes to be saved. Do this
frequently. If one is saved, exam-
ining himself as to this matter
will not harm him. If one is not
saved, such examination may do
him great good. It is better that
doubts sometimes be raised in the
mind of a truly saved person than
for one who is not saved to con-
tinue in a deceived condition. The
Bible teaches that many who
profess to be saved are not truly
saved. Many are now in hell
who, while living here, believed
they were saved. Will this be true
of you? Do you know that you
are truly saved? If you are using
Eternal Security as an excuse for
or encouragement to sin, you al-

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FROM THE EDITOR

Let's go out and save some souls. Let's go out and beget some souls.
Oh, you will say to me that this is terrible language, that I should not
even think of using such language.

I have begun to use the term "winning souls" much of late. I have
been severely criticized by some for using this term. I have been told,
"Don't you know, Brother Wilson, that you can't win a soul? Don't you
know that only the Holy Spirit can win souls?" Shall I apologize for
using Biblical language? "...he that winneth souls is wise"
(Pro.11:30). I know that some men will try to get around the clear
meaning of this verse. This verse is not talking about getting saved
people to join a Baptist church. This verse is not talking about winning
souls to yourself. This verse is talking about the matter of winning
souls to salvation in Jesus Christ. To try to make it mean anything
else is to be prejudiced against what it really teaches and to try to get
around the plain meaning of the verse.

Well, since I am criticized for writing about "soul winning," maybe I
should quit using that term. Maybe I should start talking about
"begetting souls" and "saving souls." Boy, I will really catch it then,
won't I? "Why, Brother Wilson, don't you know that you can't save
souls, that you can't "born again" a soul? Don't you know, Brother
Wilson, that only the Holy Ghost can do this?"

"...I am made all things to all men, that I might by all
means save some" (I Cor.9:22). "...for in Christ Jesus I
have begotten you through the gospel" (I Cor.4:15).
"...Onesimus, whom I have begotten in my bonds"
(Phm.10). "Why, Brother Paul, don't you know that you can't save a
soul? that you can't "born again" a soul?"

How did Paul save souls? How did he beget souls? Of course, Paul
knew that he could not, of himself and by his own power, do these
things. He knew, as you and I know, that it takes the power of the
Holy Spirit to do these things. Paul was not taking credit to himself
that he did not deserve.

Before we argue with Paul about his using these terms, we should
take time to realize that Paul was inspired of God to do this. If Paul
could use these terms, why can't we use them today? If Proverbs can
talk about winning souls, why can't we use this term today? Let us be
careful lest in our determination to hold fast to some of the truths we
believe, we be found fighting against the Word of God.

What did Paul mean by speaking of saving souls and begetting souls,
especially since he knew that he could not actually, of himself and by
his power do these things? Well, Paul was not a Hardshell heretic. He
knew that the Holy Spirit uses the gospel in saving souls, in begetting
souls. Oh, how I hate Hardshellism! Paul did not agree with the Old or
the New Hardshells on the subject of the gospel in regeneration. Paul
knew that the Holy Spirit used the gospel in regeneration.

What did Paul mean by speaking of saving souls and begetting souls?
He meant that he gave the gospel to unsaved people, and that the Holy
Spirit had used that gospel in the salvation (regeneration) of many. That
is what he meant, and that is all that he meant.

Well, if Paul could save souls like this, why can't you and I? If Paul
could beget souls like this, why can't you and I? The answer is that we
can and we should. If the Bible speaks of "winning souls," of "saving
souls," and of "begetting men with the gospel," why can't I use these
same terms? Why should I be criticized for using the same language in
the same way as the Word of God does? Well, criticize all you want to;
give it your best shot; you will not faze me; I will continue to use
these words in the Biblical meaning thereof.

Let us quit arguing about terminology, more than that; let us quit
covering up our failure to obey God in this matter by arguing about
terminology. Let us get busy at "winning souls," "saving souls," and
"begetting souls." Let us get busy at giving the gospel to lost sinners,
weeping over them, and praying that God will save them. It surely may
be that God will use us in this great work of winning souls to a saving
knowledge of Jesus Christ.

OBEYING THE GOSPEL

by Paul Jackson

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thessalonians 1:8).

There is not a person I know who takes a stronger stand for the doctrines of God's sovereign grace than I do. Yet I teach that every man, woman, boy and girl is totally responsible to obey the gospel call. The gospel's call goes out to all hearers and commands all to repent and believe. We know all will not and we know that only those who have had a work of grace wrought upon their hearts will. There are many Scriptures to substantiate this position.

Jesus spoke a parable to His disciples concerning the kingdom of heaven. He likened it to a man who prepared a wedding feast for his son. He said, **"And sent forth his servants to call them that were bidden to the wedding..."** (Matthew 22:3). His call was made light of by the hearers and he commanded those who made fun to be destroyed. He sent messengers to the highways to bid others both bad and good (morally) to come. Some came, some didn't. Those responding were given wedding garments and allowed to enter into the feast. They could only come by God's grace. There was one who came by his own works having not a wedding garment and he was cast into outer darkness. This enhances the statement made by Jesus when He teaches both gospel call and election of God. **"For many are called, but few are chosen"** (Matthew 22:14).

Apostle Paul stated, **"So then faith cometh by hearing, and hearing by the word of God"** (Romans 10:17). When the gospel of Christ is preached, there are those who hear it with the intellect only. There are those who hear it with an ear of faith. Those who hear it with intellect only ignore its call and go on in their sin and rebellion against God. Those who hear it with the God-given ear of faith will respond with repentance and conversion.

Another place the Apostle says, **"That we (saved) should be to the praise of his glory, who (saved) first trusted in Christ. In whom ye (Ephesians) also trusted, after ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise"** (Ephesians 1:12-13).

Obedying the call of the gospel of Christ is an evidence of life or living. Those who reject the call of the gospel are dead and dying and will go into condemnation without any hope. Human responsibility is a vast truth taught in God's word. When the gospel is preached, and it must be preached, (see Romans 10:13-16), each hearer is responsible to respond.

BIBLICAL

(Continued from Page 2)

most certainly are not saved. This truth of the bible is a corrective to the false conclusion some-

times drawn from Eternal Security - the idea that it does not matter how one lives.

2. The true salvation experience is a Biblical corrective to this false conclusion. True salvation is a life changing experience. If your life has not been changed, you are not saved. The salvation experience is that of regeneration. One is born again. One is given spiritual life. One is given a new nature. **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"** (II Cor. 5:17). Oh, what a glorious experience is this of the new birth! We need to examine our profession of being saved by whether or not we have had such an experience.

I fear that many who think they are saved have not truly had the experience of the new birth. I fear that many have had a little emotional experience, that many have just quit a few bad habits and taken up a few good ones. People can change some habits for personal reasons of benefit to themselves, or because of the pressure of others, when they have not really been born again. I fear that many have just reasoned within themselves that it would be better for them to live a fairly decent life, join the church, and associate somewhat with that class of people.

I fear that many have been raised in Christian homes, raised with high moral standards, and just concluded that they were Christians and ought to join the church. I fear that many have just changed a bad way of life for a better one. I fear that many have subscribed intellectually to some of the teachings of the Bible, and thereby concluded that they are saved. I wonder, oh, I wonder how many church members have truly had the experience of the new birth.

In the new birth one receives a new nature. This nature is radically different from the old nature. This nature hates sin. Have you had a radical inward change in your attitude towards sin? Do you now hate the things you once loved? Those who live comfortably in their sins, who can sin without being inwardly disturbed about it, have not had a true salvation experience. Those who can sin without a burden, without repentance, without tears, have never had a true salvation experience. One who has a new nature that hates sin and wants to have more and more victory over sin will not use Eternal Security as an excuse for or an encouragement to sin.

This new nature received in a true salvation experience loves righteousness. The born again one desires to live clean and holy. He desires to please the Lord. He will not use Eternal Security as an excuse for disobeying his wonderful Lord and Saviour. Have you had a radical inward change in your attitude towards righteousness? Those who do not truly desire, and earnestly endeavor to live right are not saved. They have not been born again. They have not had a genuine experience of salvation.

Do you not see how this teaching as to what a true salvation experience really is corrects the false conclusion that some draw from Eternal Security? You do not have to worry about a truly saved person sinning "all he wants to", sinning more and more because he believes that he is eternally secure. He sins all he

wants to. He sins more than he wants to. His "want to" has been changed. He wants to sin less and less. In fact, he wishes he did not sin at all. If a man has the true salvation experience of regeneration, of thereby receiving spiritual life, of thereby having a new nature; Eternal Security is a very "safe" doctrine for this man. He will not abuse it. He will not draw false conclusions from it. He will rejoice over this precious truth. The fact that he is eternally secure will not encourage him to sin more and more. The truth is that this doctrine will promote holiness of life. His gratitude at being "once saved, always saved" will cause him to desire to live more and more to the glory of the Lord. Eternal Security is not an encouragement to sin; it is a motive to holiness. The proper result of believing Eternal Security will be, "Oh, I am saved forever, praise the Lord, I know I am going to heaven. Oh, I love the Lord so much for this. I am going to praise Him and live for him and serve him as much as I can."

Let us preach the true salvation experience of regeneration frequently and plainly. Let us apply this to our hearers. Let us all examine ourselves as to whether or not we are truly saved by whether or not we have had this life changing experience. This doctrine is a Biblical corrective to the false conclusion sometimes drawn from Eternal Security. I see that my time and space is gone. I must continue this in the next issue. May the Lord bless you all.

IT IS

(Continued from Page 1)

Death Confusing

Yet, even as we rejoice, and even as we give thanks for our dear Brother's many years of faithfulness to the people of God and before the Lord, we can know that death is one of the most confusing experiences with which most people ever deal. This confusion arises from several perspectives. Because men look to men for their information about eternal things, there is much religion that is without any Scriptural warrant whatever.

One group of religious folk will tell us that death involves one in getting on a roller coaster of going and coming and doing it all endlessly. Some like to think of this as reincarnation which will assure them of ending up in a place of nothingness. These apparently have never learned that **"...it is appointed unto men once to die, but after this the judgment"** (Heb. 9:27).

Some others explain that when our mortal bodies quit breathing and our hearts quit beating that we go into a deep sleep until the judgment. It is evident that these dear souls have never read, heard or understood, **"There is therefore now no condemnation to them which are in Christ Jesus..."** (Rom. 8:1). I was privileged to share this word with Earnest Bivins from Belize, Central America, just yesterday as I was at lunch.

Still others would have us to believe that there is a way station somewhere between heaven and earth where those who die pause for a little while to get rid of some more of their sins. Sadly, these have never learned that Jesus **"...his own self bare our sins in his own body**

on the tree..." (I Pet. 2:24). He did this, he bore our past sins, our present sins, and our future sins.

Let me explain to you today that these theories that have been dreamed up by men with unscriptural mortal minds are nothing more and they are nothing less than fiction. God, however, and thankfully, has a far better message for us if we are willing to hear and able to believe His Holy Word, even the Bible that He makes available to each and everyone of us.

GOD'S EXPLANATION

By some things that Jesus told us when He was here upon the earth, we can know that before He died on Calvary's cross and before He arose and ascended into heaven to be at the Father's right hand, there was a place that was called Abraham's bosom or Paradise. Then, when Jesus died and arose and ascended back to Heaven, He emptied Paradise and took all of the saints of God of all of the ages with Him, and they have been in heaven ever since. The Apostle Paul explains this with his word, **"...he led captivity, captive..."** (Eph. 4:8).

So, when our brother, Harvey Turner, the other day went through the process that men call dying, the moment that he closed his eyes here upon the earth, he opened them to all of the wonders of heaven's glory. And if I know Brother Turner, he looked first for the face of his Savior, Jesus. If you will recall, Jesus told Mary and Martha, **"...whosoever liveth and believeth in me shall never die..."** (John 11:26). Brother Turner did that, so today he lives.

When Stephen looked up, as he was dying, there in Jerusalem, he left us a wonderful message. God says, **"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"** (Acts 7:55-56).

Later, Paul, wholly inspired by God, explains, **"For me to live is Christ, and to die is gain"** (Phil. 1:21). Elsewhere, and again by the words of the Apostle Paul, God tells us, **"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"** (II Cor. 5:8). We are able, then, to see and to understand the reason why the Psalmist, who had some of heaven's spiritual insight would say, **"Precious in the sight of the LORD is the death of his saints."** Dying, then, for the one who has a saving relationship with the Lord is not a dark experience; it is not a tragic experience; it is not being cut off before one's time. Rejoicingly, we can say, for one who has believed the Gospel, **"It is not death to die."** Rather, it is a happy experience for the saved one who dies!

When my wife died ten years ago this month of February, in 1982, I had the assurance of her home-going. And a little later at the Doole Baptist Church, I would preach in her memory, **"Heaven Is Our Happy Hope!"**

NEEDED RESPONSE

Today, in our humanity, we grieve! And we need to grieve! We need to weep! But we do not weep or grieve as those who have

no hope. I have rejoiced in the home-going of Brother Harvey Turner, but my eyes have welled up many times with tears, just knowing that I cannot see him again here on the earth, knowing that I cannot talk to him over the telephone, and knowing that I cannot correspond with him again here upon the earth. Our beloved Brother Harvey Turner has gone on a journey that we have not yet taken. Brother Harvey Turner is gone from our presence, but his situation is much, much better than that of any of us who yet continue in our mortal bodies upon the earth.

Brother Harvey Turner is there with the saints of all of the ages. While you and I today may converse for a time with one another, and my heart has been wonderfully blessed at this time, Brother Harvey Turner is there in heaven conversing with Abraham, Isaac, and Jacob; Brother Harvey Turner is conversing with David, Isaiah, and Zechariah; and Brother Harvey Turner is conversing with Peter, Paul, and John, and with a host of others. Brother Harvey Turner is there in heaven, fellowshiping with loved ones that he has not seen for awhile. Brother Harvey Turner is there in the glory land where there is no more anguish, no more pain, no more tears, no more losses, and where there is no more need for success or successes.

As one of God's mighty saints in the midst of earth's multitudes, Brother Harvey Turner is one who could say with the Apostle Paul, **"I have fought a good fight, I have finished my course, I have kept the faith"** (II Tim. 4:7). The next time you read that catalog of the faithful in Hebrews eleven, please add the name of Harvey Turner to that list. He was one of God's men of faith who gave his life in the cause of the Lord Jesus Christ.

And there, in that land of eternal day, there in that land of eternal joy, eternal peace, eternal happiness, eternal sufficiency, eternal satisfaction, and there in that land of eternal rest and contentment, Brother Harvey Turner understands fully the meaning of the rest of this passage in II Timothy, **"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me on that day: and not to me only, but unto all them also that love his appearing"** (II Tim. 4:8).

NEEDED QUESTIONS

So, as we memorialize the memory of Brother Harvey Jordan Turner in some of the closing hours of this 20th century, in the presence of his mortal body that he left behind, we need to ask ourselves some questions:

1. Do we know Jesus Christ in saving faith by believing that He died and arose bodily from the grave for us, so that when we lie down to die as Brother Harvey Turner has done, we shall go immediately to heaven, as he has done?

2. Are we fighting the good fight of faith, carrying out our responsibilities as Christians so that those for whom Jesus died will hear the Gospel of His death, His burial, and His resurrection?

3. Are we looking for the ap-

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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

At what period was the supposedly mythological "Unicorn" inserted in Holy Writ? And why was such terminology which clearly is a description of "unus, cornu," ergo a one-horned beast, allowed and accepted in today's Canon of agreed Holy Writ?"

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According to Young's Concordance the word "unicorn" which is found nine times in the Old Testament is defined as reem, buffalo, wild ox, or roaring animal.

I cannot explain why the King James translator chose to use the word "unicorn" to describe the animal described in the nine verses: but I find nothing mythological about the way that it is used. In most places it seems to be referring to a large, strong beast; probably an ox. In Isaiah 34:7, in my King James Cambridge Bible, the center reference says rhinoceros.

As to the "usus, cornu" I know very little, but an honest Bible student should be able to see that the "unicorn" in these nine places in the Old Testament is symbolic strength, and courage. In Numbers 23:22 it speaks of God; in Deuteronomy it speaks of God; in Psalms 92:10, it speaks of King David; Isaiah 34:7 they are connected with the hand of God's wrath upon all nations.

I know not why or if it was included in the original canon, but if it came from the "holy writ" we need not be concerned about it. I have been studying the Word and preaching of God for over twenty years and this is the first time I have been asked this question. Neither can I see how that this word would change any of the doctrines or principles of God's word. If you will notice, other books of the Bible use unusual animals to describe something or illustrate something; such as Ezekiel, Daniel, and the Apostle John in the Revelation. Thank you for your question.

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The Psalmist says, "But my horn shalt thou exalt like the horn of an unicorn: I

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shall be anointed with fresh oil" (Psalm 92:10).

A unicorn is a mythological, fabulous creature whose outstanding feature was a long, single horn in the middle of its forehead. It supposedly had the head, neck, and body of a horse with the legs of a buck and the tail of a lion. The King James translation of the Scriptures uses the word "unicorn" in some eight different passages of the Old Testament. Although the word unicorn is used, it is not the mythological creature that is meant.

The early translations of the Bible into English translated the Hebrew "reem", "unicorn" probably because the Greek translation of the Old Testament consulted at that time (the Septuagint, LXX) translated the word "monokeros"; "one horned". The Latin Vulgate Bible translated some of the O.T. passages where unicorn is used in the KJV as "unicorns". It is interesting to note that Assyrian reliefs showing hunting scenes, depict the giant auroch with its horns superimposed which gives the expression that there is only one horn. The Assyrian word for this animal is "rimu".

It is my belief that the word translated unicorn in the KJV refers to the giant auroch (now extinct) which was common in Palestine and parts of Europe. This "wild ox" was often six feet tall at the shoulder. The animal was untamable and impossible to domesticate. From the KJV passages we learn the animal was exceptionally powerful, a voracious eater and had a pair of strong horns. When viewed in profile it appears to have but one single horn. It was of great strength which some of the KJV passages use in comparison to someone, or something.

Most of the modern translations use "wild ox" in the passages where KJV translates "unicorn". While I believe this is correct, I still believe that the KJV is the best and most reliable translation we have today. It has not, as many have, removed some of God's words, or totally changed some passage meanings. The KJV, like the horn of the auroch, is strong and outstanding.

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From the eight passages of Scripture where this animal is called the "unicorn" in the King James translation (Num. 23:22; 24:8; Deu. 33:17; Job 39:9, 10;

Psa. 22:21; 29:6; 92:10; Isa. 54:7), we find it to be unlike any known animal. From these passages we find it to be exceptionally powerful, a great eater, had a pair of strong horns, was untamable, impossible to use for farming, very active while young, and was unfit for sacrifice. When seen in profile it appeared to have only a single horn, hence the name "unicorn." The ASV and the RSV as well as many other translations use the word "wild ox" for this animal which is now extinct, although it was well known to the people of Old Testament times. If the Hebrew word "reem" was translated "unicorn" in earlier translations other than of the King James translation I do not know.

Why the translators of the KJV used the word "unicorn" I do not know, but it would seem that, from the characteristics of the animal as given in the Scripture, that those characteristics were more nearly those of the imaginary, mystical creature called the "unicorn" than any of the known animals. After all, the unicorn was portrayed as one of the supports of the royal arms of Great Britain. No doubt, for lack of a better name, it only seemed fitting to the translators to call this strange animal "unicorn."

IT IS

(Continued from Page 3)

pearing of Jesus, looking for the return of Jesus even now? I doubt seriously that Harvey Turner ever lived a day in which he did not look for Jesus. Most every time when I had occasion to fellowship with him in distant days, the return of Jesus would always be one of our points of discussion. Without exception, each time I have spoken with him over the telephone in recent years, and each time we have corresponded, always the return of Jesus was one of our subjects. Brother Harvey Turner was a man who was looking forward to being with Jesus.

NEEDED TRUTHS

There are some needed truths that we need to see. Though Jesus may come before we finish the service this day, if God wills, we shall lay Harvey Turner's body to rest, but Brother Harvey already is enjoying the pleasures and the wonders of heaven. Today, we shall put the body that we have known as Harvey Turner in the ground, but Harvey is in heaven with Jesus, and with the saints of all of the other ages.

Perhaps all of us who love the

Lord Jesus Christ will be seeing Harvey again, and for some of us that may be very soon. In fact, I believe that I can say without any fear of being contradicted that Harvey is waiting for our arrival even now. When we take our journey beyond the blue, we shall be with Jesus, with Harvey, and with the saints of all of the ages, and we shall have the best of fellowship forever, and forever, and forever.

In the midst of our loss, in the midst of our grief, and in the midst of our sorrow, we have the hope that is eternal, and Paul tells us that the truths of our relationship with Jesus should comfort each one of us. Let us depart this service, then, with rejoicing knowing that "Precious," "Precious," "Precious in the sight of the Lord is the death of His saints." May the testimony of Harvey Turner's life ring true in each one of the lives of those of us who yet remain in the midst of men!

JOSHUA

(Continued from Page 1)

farewell address we are reminded of General Douglas MacArthur's farewell address to Congress, where he said, "The world has turned over many times since I took the oath on the plain at West Point, and the hopes and dreams have long since vanished; but I still remember the refrain of one of the most popular barracks ballads of that day which proclaimed most proudly that old soldiers never die; they just fade away. And like the old soldier in the ballad, I now close my military career and just fade away, an old soldier who tried to do his duty as God gave him the sight to see that duty" (Quote from "Joshua Leader Under Fire: by Donald K. Campbell).

Joshua, the old soldier, who, as a young man had served under Moses as his servant, as the general of the army that went against the enemy of the other side of Jordan, as one of the spies that Moses sent to spy out the land. At the death of Moses the Lord placed him in the position to lead Israel into the promised land and take possession of it. Now that the work which God had called him to do was completed he was ready to fade away. Joshua's farewell address is with a deep concern for Israel for he had noted a growing complacency on the part of Israel toward the Canaanites who were yet in the land. Although all the cities and their kings had been overthrown, there were yet remnants of the Canaanites in the land. Each tribe was to drive out those who occupied their land. Rather than drive them out it was easier for Israel to let them live in the land. Joshua knew the danger of his people in letting this happen. Before he stepped down and let others take over the leadership he must first warn them that they must continue to obey God's commands in order to continue to receive God's blessings.

With all the leaders of Israel assembled probably at Shiloh, Joshua's address to them had one theme-God's unfailing faithfulness to them and their responsibility to be faithful to Him. Three times he repeats this message, three times he reminded them of God's faithfulness and three times he warns them of

what would take place if they failed to remain faithful to their God.

"And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you." (Josh. 23:3-5).

Note that Joshua took none of the credit for what had been accomplished, but he reminded them that the enemy had been defeated solely because the "LORD your God is he that hath fought for you". The battle was not theirs, but God's. In Psalm 44:3 we read, "For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them". As for the Canaanites that yet remained in the land; God would "drive them out of your sight; and ye shall possess their land".

Having reminded them of what God had already done for them and what He would continue to do, Joshua now reminds them of their responsibility to God, Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the LORD your God, as ye have done unto this day" (Josh. 23:6-8).

The Lord had told Joshua before he lead Israel into Canaan to be of a good courage and be obedient to His Word. Joshua now tells the leaders of Israel to do the same. Courage and obedience was what brought victory and was now just as necessary for them to continue to enjoy the blessing of their God. Joshua warned Israel not to have any dealing whatsoever with the Canaanites. He knew if the people came in contact with them, that step by step they would forsake their God and turn to the false gods of the Canaanites. He encourages to "cleave unto the LORD your God, as ye have done unto this day". Joshua is telling them to continue to trust the Lord and to continue to faithfully follow Him. How often men start a faithful path of service for the Lord yet somewhere along the road they drift into error and sin!

"For the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand

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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

Explain, "in the Lord" in Eph. 6:1.

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Ephesians 6:1: "Children, obey your parents in the Lord: for this is right."

There are many places in the Scriptures where this phrase is used. Of course its meaning depends upon the context in which it is used. I believe here the meaning is... "Children obey your parents in the Lord: (as His representatives) for this is right." Or another way it could be said is... "Children, obey your parents in (the plan of) the Lord: for this is right." In other words, children are to obey their parents as the Lord has commanded. All those who represent Him should keep His commands. This interpretation acknowledges the next verse... Ephesians 6:2: "Honour thy father and mother; (which is the first commandment with promise;)"

I believe the phrase "in the Lord" is referring to the children, not the parents. You have every right to disagree with me. Then you must deal with the question, are children obligated to obey their parents who are not in the Lord? I believe they are as long as the parents are not abusive or require their children to commit illegal or immoral acts. I do not believe this verse is intended to permit misbehavior.

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Our glorying should be in the Lord, that is, unto the Lord. Whatever we do, whether awake or asleep, working or resting, should be unto the Lord.

The children should obey their parents as though the command was coming directly from the Lord, for this commandment is from God.

Children are to obey godly parents. This shows love and respect to them. It also shows that the children love God and are mindful of God.

To disobey parents is as though they would be disobeying the Lord. Parents who are children of God should instruct and teach and even command their children as under God themselves.

As the parents are "in the Lord" that is, under His care, this should be shown to the children by their watch care over them.

Parents who are not children of God are supposed to teach their children obedience, for this is good for society. This makes for a better home. One of the great problems in our land today is lack of discipline in the home. Children are let loose and run wild today. In many homes, children have to take care of themselves, while parents go pleasure seeking. Children are left to care for themselves so much until they pretty soon start roving the streets. Children left to care for themselves is the reason so many of them get into trouble and then soon get into crime.

When parents do not see that their children obey them, they are doing dispite to God's law. The disobedience in our day, on the part of children, to a great extent, lies at the door of the parents. Some parents wonder why their children go astray. When children are not taught to mind while they are small, they will not obey when they are older.

Parents "in the Lord" that is, parents who are in God's care, are obedient to the Lord. I believe this is what is meant here. So being parents of the Lord, obeying Him, can or should teach their children that they are to obey them.

Children are to obey their parents "in the Lord" or as coming from the Lord. This command is certainly to the children. But, it is understood here that the parents are teaching them the ways of the Lord. Shame on the parents that are not doing this. It is the duty of all parents to bring the children up, teaching them properly concerning living an upright and clean life. More especially are Christian parents to teach the right ways of the Lord.

When the Pharisees and lawyers rejected the baptism of John, they were rejecting the counsel of God against themselves (Luke 7:30). So, when children-disobey parents "in the Lord," they are in effect disobeying God and rejecting His commandment. So then, parents are to teach the children that to obey is of the Lord.

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Children, obey your parents in the Lord: for this is right. One of the saddest features of our time is the awful prevalence of disobedience on the part of our

children to their parents, and lack of reverence and respect when they grow up. This is due to parents not teaching them the ways of Christianity and the Word of God.

Ephesians 6:4 Says, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This puts the monkey on our backs as parent to start early training and teaching our children. We must start them in church and keep them in church as long as they live in our homes. This is our responsibility and should be our goal as a Christian.

We, as Christians, should teach them (children) at home, either by word, or, and by example. This takes in our talk, our walk, and our life as a whole because the children are watching us all the time. So in order for children to obey you in the Lord, they must know something about the Lord. They must know just what the Lord requires in their life.

Too many parents fail to get up on Sunday morning and take their children to Sunday School and sometimes church service. This is a bad example to our children. Many times when children get into trouble, parents cry out, just where did I go wrong. Many times they went wrong by not keeping their children in church and not teaching them at home.

It bothers me when Christians can get up and get to work on time through the week and get up early on Saturday morning and go fishing, visiting, or what ever, but can't seem to be able to get up in time to get to church and Sunday School. This is showing more love for the things of the world than the things of God (shame). These same people wonder why their children do not obey them in the Lord.

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"Children, obey your parents in the Lord: for this is right" (Eph. 6:1). The phrase "in the Lord" appears many times in the Word of God. It appears mostly in the writings of the Apostle Paul to those at Rome, Corinth, and Ephesus. The word "in" means to be contained in or be enclosed by. As a preposition it is used to express inclusion. The word Lord is from the Greek word kurios and signifies one having power or authority. Many times it is used interchangeably with the word master

The phrase "in the Lord" is a specific exhortation to the people of God relative to their actions for God. In Acts 14:3: "...speaking boldly in the Lord..." Romans 16:12: "...labor in the Lord..." I Corinthians 7:22: "called in the Lord..." Ephesians 6:10: "...strong in the Lord..." And Ephesians 6:21: "...minister in the Lord..." In the portion of Scripture under consideration this phrase is being used in connection with the duties of wives, husbands, fathers, children and servants. There are some accompanying descriptive words for these people in connection with their duties, they are to submit, to love, to obey, and to be obedient.

The instruction for children to obey their parents is a command that stands alone and needs no further explanation. The addition of a specific exhortation such as "in the Lord" is given to show or indicate a special position or relationship that exists between the children, their parents, and the Lord. That special position or relationship is, in my opinion, a result of salvation. The wife was to submit unto her husband as unto the Lord. The husband is to love his wife as Christ loved the church. The servant is to be obedient to them that are masters, and masters are to do good unto the servants as to the Lord. The only time that these things can be true is when those involved have been saved and are serving the Master.

Finally, we read that this is right or just. This is the way that it is supposed to be. Children are to obey or be in obedience to their parents. This obedience is not to subjugate or make them inferior, it is in accordance with the plan of God. To obey or be in obedience brings a promise to the child from the first commandment with promise. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex 20:12). when children obey their parents in the Lord, it will be well with them and they may live a long time upon the earth. It will also be pleasing to God. "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col 3:20).

JOSHUA

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before you unto this day. One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised" Josh. 23: 9-10).

Again Joshua reminds them of the faithfulness of God by showing what He has done in driving out the enemy; great and strong nations had been driven out. Although Israel had been greatly outnumbered. (one man to a thousand), the enemy was put to flight, why? "For the LORD your God, he it is that fighteth for you". Having shown them that they had accomplished what they did solely by the fact that it was the Lord that fought their battles, Joshua now tells them to. "Take good heed therefore your-

selves, that ye love the LORD your God". "Take good heed", be very careful to love the God who did this and is doing all this for you. Do we love God as we should for all that He has done for us? Joshua is telling the leaders of Israel to, Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). Should we not do the same? "Bless the LORD, O my soul, and forget not all his benefits" (Psa. 103:2).

"Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: Know for a certainty that the LORD your God will no more drive out any of these nations from before you but they shall be, snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you" (Josh. 23:12-13).

Having reminded them of all that God had done for them, Joshua now gives them a very serious warning of what would come to pass if they ceased to love the Lord and forgot His benefits. If they became close to the enemy that still remained in the land, if they "made marriages with them, and go in unto them, and they to you", they could be certain of one thing and that was that God would no longer fight for them. God had fought their battles, He had driven out the enemy, He had given them the land to dwell in. Now he required one thing of them, that they be faithful to Him. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

As a result of being unfaithful to God, He would no longer drive out these Canaanites and they would remain to cause Israel to forsake the Lord. By remaining among them, these people would be as snares and traps to entangle them, as scourges to whip them, and as thorns that would fly into their eyes. They would lose possession of the land which God had given them. There was no place for compromise. There was no middle ground. They must love and serve the Lord who had brought disaster to them. Israel failed to heed Joshua's warning and one day paid the bitter price of trying to serve both God and the gods of the heathen.

"And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14).

For the third time Joshua appeals to the leaders of Israel to remain faithful unto God, this

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STUDIES IN ACTS

by Willard Willis

"And when they were escaped, then they knew that the island was called Melita" (Acts 28:1).

The one hundred and thirty foot long ship with a goose neck was finally aground. The back part of the ship, however, did not escape the effect of the turbulent sea. All two hundred and seventy six people, on the other hand, were standing on solid ground. They, if they had been able to count the number of hairs on their bodies, would have found that not one hair was missing. Control that includes the hairs on our bodies is most assuredly complete control. Paul, Luke, and Aristarchus were, no doubt, soaking wet and cold as they stood beside the other two hundred and seventy three people. All of them, no doubt, looked back at the big broken ship and marveled that not one of them was hurt in any way. It is very likely that many on the island, from their vantage point, viewed the big broken ship at the moment, or close to the moment of impact. The following passage of Scripture explains to us regarding their reactions.

"And the barbarous people shewed no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

The people who lived on the island of Melita were called by the Greeks, "Barbarians" (Romans 1:14). They were given this name, not because they were savages, but because they did not speak the Greek language. The Greeks, in fact, considered all people who did not speak their language to be Barbarians.

The island of Melita, which is now called Malta, was at one time a large producer of honey. The Greek word for Melita, in

fact, signifies "honey". It is an island which is about twenty miles in length from east to west. It is twelve miles wide from north to south. The circumference of the island is about sixty miles. The island is made up of what is called "white soft freestone." This substance is stone that can be easily cut without the usual splitting that occurs when stone is cut. The stone itself is covered with about one foot of earth which has been washed there from the coast of Sicily-Sicily being about sixty miles from Melita (Malta).

The people of Melita "showed no little kindness" for Paul and the others. Their first action, as Paul informs us, was to kindle a fire. Paul however, being the kind of person that he was, did not stand by and allow them to do all the work. He, according to the following passage of Scripture, set out to help in the gathering of wood for the fire.

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand" (Acts 28:3).

The fact that Paul was able to lay his bundle of sticks on the

fire, says to me that he was one of the first to gather wood for the fire. This fact of course, says much about the great apostle He, in other words, was not a follower of men, but God had made him a leader of men.

Paul, when picking up his bundle of sticks, did not realize that he had picked up a very poisonous viper. He, no doubt, had even pressed the viper against his chest as he had carried his sticks to the fire. We, however, can be positive that Paul's picking up the viper was not an accident, but it was the result of God's wise design. There were at least two hundred and seventy six people off the ship who, humanly speaking, could have picked up that viper plus those on Melita who were helping. Let us then learn that our God is not some far distant spectator to the affairs of this earth, but that He is a very active participant. He is involved more in our lives than we can possibly realize.

The "viper", when warmed by the heat, sunk its fangs into Paul's hand and would not let go. It, in fact, "fastened on his hand." Snakes have the ability to inject a small or large dose of venom when they bite. They, in other words, put forth the amount of venom which they think is needed to accomplish their purpose. This is a fact that has been proven. The viper, in Paul's case, hung on to his hand, which, of course, means that it gave Paul a full dose.

"And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live" (Acts 28:4).

The people of Melita, no doubt, due to the action taken by the soldiers, knew that Paul and the others were prisoners. They, no doubt, suspected that many of the prisoners were murderers. They especially judged Paul to have been a murderer, since vengeance they thought, had been vent upon him by way of the viper. Paul, then, in the eyes of the people of Melita, for a short period of time, was the worst criminal of the two hundred and seventy six who had landed on their island. They, no doubt, believed that a person's punishment would match the crime which had been committed. They, therefore, believed that the vengeance of the gods had finally caught up with Paul. We can be sure that the fact that they believed this way was the reason that their society was a gentile one and not a society of savages in the sense that we think of savages.

"And he shook off the beast into the fire, and felt no harm" (Acts 28:5).

We have, in the case which is before us, the direct intervention of God. Man's flesh, in fact, has no mechanism built within it to fight off, or offset the effect of poison. It was God's intervention therefore which offset the effect of the poison. This fact bares out Psalms 46:1, which states:

"God is our refuge and strength, a very present help in trouble."

"Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked for a great while, and saw no harm come to him, they changed

their minds, and said that he was a god" (Acts 28:6).

Paul had been struck a death blow by the sea and by the viper, yet he was still standing upright while being calm and reposed. The people from the ship and those on the island had never, in their lifetime, seen anything to match this. Paul, by way of God's intervention, had defied two great natural forces and conquered both. The people of Melita, therefore, considered that Paul had power over the forces of nature and therefore was "a god." The people were correct in that "a god" was involved. It, however, was not "a god," but the God of heaven and earth. Their problem was that they could not see beyond Paul to the God which Paul served.

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously" (Acts 28:7).

Luke, when stating that the "chief man of the island... received us," does not say who the "us" were. The reference,

however, is probably to all that were on the ship. The reference,

of course, could be to just Paul and his friends, since he was considered to be "a god."

The "chief man," who was probably the governor, had possessions, that is, had his dwelling place in the immediate area where the people from the ship had gone ashore. He therefore received them and entertained them courteously for a period of three days. He, due to his belief that Paul was "a god," was very pleased to have them in his country and even in his quarters and he expressed his gratitude in a courteous manner. This fact shows that he was no fool, for he felt that a man of Paul's ability could be nothing but a blessing to his country.

"And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him" (Acts 28:8).

God, by healing the father of Publius, did much more for Publius than Publius had done for Paul and the others. Those, in fact, who care for God's children will find that they have gained much more than they gave. Those, for example who took into their homes those men that our Lord had sent out, received more from the men than they gave them. Those in their homes, in fact, were healed from the various sicknesses which they had. I would call this a good trade. They, in other words, traded bread and a place to sleep for health. Those who do not invite God's people into their homes are the great losers.

"So when this was done, others also, which had diseases in the island, came, and were healed" (Acts 28:9).

The front part of the large goose neck ship, no doubt, could still be observed as Paul went about the work of healing the people on the island. The ship

wreck, in fact, had resulted in a great blessing to the people on the island of Melita. We may say that God, by way of a wrecked ship had, through His Apostle Paul, visited the island of Melita. We can never know in what

manner God will send His blessings to us.

"Who also honored us with many honors; and when we departed, they laded us with such things as were necessary" (Acts 28:10).

We are informed by James 1:17 that "every good and perfect gift" comes to us from God. This fact was most certainly true relative to the text which is before us. God, in fact, had promised Paul that he was going to arrive in Rome and that which we are observing in the Scriptures which are before us, is God's provision in the keeping of His promise. The centurion, the soldiers, and the prisoners were all treated with royalty and all because of God's tender care for Paul. God's blessing of Paul, in other words, splashed over on all the others. They had been in the Euroclydon because of Paul and now they were basking in God's abundant blessings because of Paul.

JOSHUA

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time as an old man who is ready to depart this life, hoping his last words would have a lasting effect upon them. He had spoken of God's unfailing faithfulness in making good all which He had promised. Now once more he warns of the doom which would fall upon the nation if they became disobedient. It would seem as the grand old soldier looked into the future that he foresaw Israel's sinful compromise with the enemies and the tragic result of that compromise.

"Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them, then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you" (Josh. 23:15-16).

Moses, before Joshua, had warned Israel of the same doom that faced them if they obeyed not the Lord. **"And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it" (Deut. 28:63).**

In reading and studying this message as given by Joshua to Israel's leaders we see that Israel's greatest danger was not military weakness; God was taking care of that. The greatest danger facing Israel, as Joshua told the leaders, was moral and spiritual. As long as they remained faithful to God they had no danger, but would be permitted to continue to enjoy the "good land". But when they broke God's covenant and turned to the false gods of the people with whom they co-existed they would be driven from

the land. The first commandment which God gave Moses in the mount stated, **"Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above or that is in earth beneath, or that is in the waters beneath the earth. Thou shalt not serve them: for I the LORD they God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Deut. 5:7-9).** Joshua foresaw a time when Israel would disobey this command and they would be driven from the land.

If Joshua was living in America today and would make an address before Congress, the President, the judges of the supreme court, and other leaders of our country, what would he tell them was our greatest danger? Would it be lack of military strength or would it not be the same as that of Israel, the moral and spiritual downfall of the people? We are greatly concerned about our military defense against other countries, but no concern for the great decline in morals and the spiritual condition of the people. Israel had an altar of stones in mount Ebal upon which the law of Moses was written to remind them of the all the blessings they would receive if they were faithful unto their God, and all the cursings they would receive if they were unfaithful. Did this reminder keep Israel faithful? It is said of the generation that followed Joshua and his generation, **"And the children of Israel did evil in the sight of the LORD, and served Baalim" (Judg. 2:11).** We have inscribed on our money "In God We Trust", but has that caused America to remain faithful to the God who for the past 200 years has favored and blessed her in every way?

Like Israel, I am afraid that **"The anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given you". "Righteousness exalteth a nation but sin is a reproach to any people. The king's favour is toward a wise servant: but his wrath is against him that causeth shame" (Prov. 14: 34-35).** Is not America causing shame to the King?

SOUL

(Continued from Page 1)

often come back to you doubled; but if you seek to grab and grasp all, you will very likely find that it will not come to you at all. Those who are selfish in the matter of salary, will be the same in everything else; they will not want their people to know anybody who can preach better than themselves; and they cannot bear to hear of any good work going on anywhere except in their own chapel. If there is a revival at another place, and souls are being saved, they say, with a sneer, "Oh! Yes, there are many converts, but what are they? Where will they be in a few months' time?" They think far more of

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ABSOLUTE PREDESTINATION

by Jerome Zanchius

Without a due sense of predestination, we shall want the surest and the most powerful inducement to patience, resignation and dependence on God under every spiritual and temporal affliction.

How sweet must the following considerations be to a distressed believer! (1) There most certainly exists an almighty, all-wise and infinitely gracious God. (2) He has given me in times past, and is giving me at present (if I had but eyes to see it), many and signal intimations of His love to me, both in a way of providence and grace. (3) This love of His is immutable; He never repents of it nor withdraws it. (4) Whatever comes to pass in time is the result of His will from everlasting, consequently (5) my afflictions were a part of His original plan, and are all ordered in number, weight and measure. (6) The very hairs of my head are (every one) counted by Him, nor can a single hair fall to the ground but in consequence of His determination. Hence (7) my distresses are not the result of chance, accident or a fortuitous combination of circumstances, but (8) the providential accomplishment of God's purpose, and (9) designed to answer some wise and gracious ends, nor (10) shall my affliction continue a moment longer than God sees meet. (11) He who brought me to it has promised to support me under it and to carry me through it. (12) All shall, most assuredly, work together for His glory and my good, therefore (13) "The cup which my heavenly Father hath given me to drink, shall I not drink it?" Yes, I will, in the strength He imparts, even rejoice

in tribulation; and using the means of possible redress, which He hath or may hereafter put into my hands, I will commit myself and the event to Him, whose

purpose cannot be overthrown, whose plan cannot be disconcerted, and who, whether I am resigned or not, will still go on to work all things after the council of His own will.

Above all, when the suffering Christian takes his election into the account, and knows that he was by an eternal and immutable act of God appointed to obtain salvation through our Lord Jesus Christ; that, of course, he hath a city prepared for him above, a building of God, a house not made with hands, but eternal in the heavens; and that the heaviest sufferings of the present life are not worthy to be compared with the glory which shall be revealed in the saints, what adversity can possibly befall us which the assured hope of blessings like these will not infinitely overbalance?

"A comfort so divine,

May trials well endure."

However keenly afflictions might wound us on their first access, yet, under the impression of such animating views, we should quickly come to ourselves again, and the arrows of tribulation, would, in great measure, become pointless. Christians want nothing but absolute resignation to render them perfectly happy in every possible circumstance, and absolute resignation can only flow from an absolute belief of, and an absolute acquiescence in, God's absolute providence, founded on absolute predestination.

--Jerome Zanchius
(1516-1590)

SOUL

(Continued from Page 6)

their own gain of one new member per year than of their neighbor's hundred at one time. If your people see that kind of selfishness in you, you will soon lose power over them; if you make up your mind that you will be a great man, whoever has to be thrust on one side, you will go to the cats as sure as you are alive. What are you, my dear brother, that people should all bow down and worship you, and think that in all the world there is none beside you? I tell you what it is; the less you think of yourself, the more people will think of you; and the more you think of yourself, the less will people think of you. If any of you have any trace of selfishness about you, pray get rid of it at once, or you will never be fit instruments for the winning of souls for the Lord Jesus Christ.

Then I am sure that another thing that is wanted in a soulwinner is holiness of character. It is no use talking about "the higher life" on Sundays, and then living the lower life on week days. A Christian minister must be very careful, not only to be innocent of actual wrong doing, but not to be a cause of offence to the weak ones of the flock. All things are lawful, but all things are not expedient. We ought never to do anything that we judge to be wrong, but we ought also to be willing to abstain from things which might not be wrong in themselves, but which might

be an occasion of stumbling to others. When people see that we not only preach about holiness, but that we are ourselves holy men, they will be drawn towards holy things by our character as well as by our preaching.

I think also that, if we are to be soulwinners, there must be about us a seriousness of manner. Some brethren are serious by nature. There was a gentleman in a railway carriage, some time ago, who overheard a conversation between two of the passengers. One of them said, "Well, now, I think the Church of Rome has great power, and is likely to succeed with the people, because of the evident holiness of her ministers. There is, for instance, Cardinal--- he is just like a skeleton; through his long fasting and prayers, he has reduced himself almost to skin and bone. Whenever I hear him speak, I feel at once the force of the holiness of the man. Now, look at Spurgeon, he eats and drinks like an ordinary mortal; I would not give a pin to hear him preach." His friend hear him very patiently, and then said quite quietly, "Did it ever strike you that the Cardinal's appearance was to be accounted for by the fact of his liver being out of order? I do not think it is grace that makes him as lean as he is, I believe it is his liver". So, there are some brethren who are naturally of a melancholy disposition, they are always very serious, but in them it is not a sign of grace, it is only an indication that their livers are out of order. They never laugh, they think it would be

wicked to do so; but they go about the world increasing the misery of human kind, which is dreadful enough without the addition of their unnecessary portion. Such people evidently imagine that they were predestinated to pour buckets of cold water upon all human mirth and joy. So, dear brethren, if any of you are very serious, you must not always attribute it to grace, for it may be all owing to the state of your liver.

The most of us, however, are far more inclined to that laughter which doeth good like medicine, and we shall need all our cheerfulness, if we are to comfort and lift up those who are cast down; but we shall never bring many souls to Christ, if we are full of that levity which characterizes some men. People will say, "It is all a joke; just hear how those young fellows jest about religion, it is something to listen to them when they are sitting round the supper table." I have heard of man who was dying, and he sent for the minister to come and see him. When the minister came in, the dying man said to him, "Do you remember a young man walking with you one evening, some years ago, when you were going out to preach?" He said, he

did not. "I recollect it very well," replied the other. "Do you not remember preaching at such-and-such a village, from such-and-such a text, and after the service a young man walked home with you?" "Oh, yes, I remember that very well!" "Well, I am the young man who walked home with you that night; I remember your sermon, I shall never forget it." "Thank God for that," said the preacher, "No," answered the dying man, "you will not thank God when you have heard all I have to say. I walked with you to the village, but you did not say much to me on the way there, for you were thinking over your sermon; you deeply impressed me while you were preaching, and I was led to think about giving my heart to Christ. I wanted to speak to you about my soul on the way home; but the moment you got out you cracked a joke, and all the way back you made such fun upon serious subjects, that I could not say anything about what I felt, and it thoroughly disgusted me with religion, and all who professed it, and now I am going to be damned, and my blood will lie at your door, as sure as you are alive," and so he passed out of the world. One would not like anything of that sort to happen to himself; therefore, take heed, brethren, that you give no occasion for it. There must be a prevailing seriousness about our whole lives, otherwise we cannot hope to lead other men to Christ.

Finally if we are to be much used of God as soulwinners, there must be in our hearts a great deal of tenderness; I like a man to have a due amount of holy boldness, but I do not care to see him brazen-faced and impudent. A young man goes into a pulpit, apologizes for attempting to preach, and hopes the people will bear with him; he does not know that he has anything particular to say, if the Lord had sent him he might have had some message for them, but he feels himself so young and inexperienced that he cannot speak very positively about anything. Such talk as that will never save a mouse, much less an immortal soul. If the Lord has sent you to preach the

gospel, why should you make any apologies? Ambassadors do not apologize when they go to a foreign court; they know the monarch has sent them, and they deliver their message with all the authority of king and country at their back. Nor is it worth while for you to call attention to your youth. You are only a trumpet of ram's horn; and it does not matter whether you were pulled off the ram's head yesterday, or five-and-twenty years ago. If God blows through you, there will be noise enough, and something more than noise; if He does not, nothing will come of the blowing. When you preach speak out straight, but be very tender about it; and if there is an unpleasant thing to be said, take care that you put it in the kindest possible form. Some of our brethren had a message to deliver to a certain Christian brother, and when they went to him they put it so awkwardly that he was grievously offended. When I spoke to him about the same matter, he said, "I would not have minded your speaking to me; you have a way of putting an unpleasant truth so that a man cannot be offended with you however much he may dislike the message you bring to him." "Well, but," I said, "I put the matter just as strongly as the other brethren did." "Yes, you did," he replied, "but they said it in such a nasty kind of a way that I would not stand it. Why, sir, I had rather be blown up by you than praised by those other people!" There is a way of doing such things so that the person reproved feels positively grateful to you. One may kick a man downstairs in such a fashion that he will rather like it, while another may open a door in such an

offensive way that you do not want to go through till he is out of the way. Now, if I have to tell anyone certain unpalatable truths which it is necessary that he should know if his soul is to be saved, it is a stern necessity for me to be faithful to him; yet I will try so to deliver my message that he shall not be offended at it. Then, if he does take offence, he must; the probability is that he will not, but that what I say will take effect upon his conscience.

I know some brethren who preach as if they were prizefighters. When they are in the pulpit they remind me of the Irishman at Donnybrook Fair; all the way through the sermon they appear to be calling upon someone to come up and fight them, and they are never happy except when they are pitching into somebody or other. There is a man who often preaches on Clapham Common, and he does it so pugnaciously that the infidels whom he assails cannot endure it, and there are frequent fights and rows. There is a way of preaching so as to set everybody by the ears; if some men were allowed to preach in heaven, I am afraid they would set the angels fighting. I know a number of ministers of this stamp. There is one who, to my certain knowledge, has been at over a dozen places during his not very long ministerial life. You can tell where he has been by the ruin he leaves behind him. He always finds the churches in a sad state, and he straightway begins to purify them, that is, to destroy them. As a general rule, the first thing, out goes the principal deacon, and the next, away go all the leading families, and before long, the man has purified the place so effectually that the few people

who are left cannot keep him. Off he goes to another place, and repeats the process of destruction. He is a kind of spiritual ship-scuttler, and he is never happy except when he is boring a hole through the planks of some good vessel. He says he believes the ship is unsound; so he bores, and bores, until just as she is going down, he slips off, and gets aboard another vessel, which very soon sinks in the same manner. He feels that he is called to the work of separating the precious from the vile, and a perilously vile mess he makes of it. I have no reason to believe it is the condition of the liver with this brother, it is more likely that there is something wrong with his heart; certainly, there is an evil disease upon him that always makes me get into a bad temper with him. It is dangerous to entertain him above three days, for he would quarrel in that time with the most peaceably disposed man in the world. I never mean to recommend him to a pastorate again; let him find a place for himself if he can, for I believe that, wherever he goes, the place will be like the spot where the foot of the Tartar's horse is put down, the grass will never again grow there. If any of you brethren have even a little bit of this nasty, bitter spirit about you, go to sea that you may get rid of it. I hope it may happen to you according to the legend which is told concerning Mahomet. "In every human being," so the story runs, "there are two black drops of sin. The great prophet himself was not free from the common lot of evil; but an angel was sent to take his heart, and squeeze out of it the two black drops of sin." Get those black drops out somehow while you are in college; if you have any malice, or ill-will, or bad temper in you, pray the Lord to take it out of you while you are here; do not go into the churches to fight as others have done.

"Still," says a brother, "I am not going to let the people tread on me. I shall take the bull by the horns." You will be a great fool if you do. I never felt that I

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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,

or

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!

--John Owen

THE TONGUE

Is "A World of Iniquity;"
"An Unruly Evil;"
"Tamed by no man;"
"Full of deadly poison;"
"Set on fire of hell."
It "boasteth great things;"
"Defileth the Whole body;"
"Setteth on Fire the course of Nature"

"Speak not evil one of another..."

These are solemn words. And which of us has not suffered in some way by this "little member." Having suffered makes us perhaps more careful for a time. But how easily we slip into the old way, when not on our guard!

If we lived in God's presence consciously, our words would be weighed by His thoughts of them, and not by our faulty human measure.

I know of no one thing which can be the cause of more misery among God's people than a wrong use of the tongue; of nothing which can rake up more filth and vileness, enmity, strife, and bitterness, or that can make the heart more sore.

God in His Word has told us of its capabilities in this direction, and we need only take the warning.

I do not speak of railing, or of open slander - these are more tangible things - but of the little whisperings and insinuations, the needless repetition of that which does not tend to promote love, "Love worketh no ill." The habit of criticizing each other, we all know, is wrong, and yet how much it is done! Sometimes it may be thoughtlessly, but if so, let us wake up to the mischief it works.

It is certainly, damaging to one's soul, and has a baneful influence upon others. It destroys holy affections, inevitably cripples an assembly, and ruins all testimony, if allowed in the family.

And I would here beg of you mothers (as you love the Lord, and desire, in these days of increasing evil and difficulties, to bring up your children in the fear of the Lord,) to cut it short, with out mercy, in your homes, at your tables. If you do not, it will beat all the spirituality out of your house. This may seem like strong language, but not stronger than God's Word would warrant.

Young and old are responsible alike to God and to each other.

We have all felt at times, no doubt, under peculiar pressure, the relief which comes in unburdening the heart to some one who we believe will add their prayers to ours; it may be in our own behalf, or that of some loved one whose good alone we seek. To this there could be no objection; but such confidences should be held sacred, and that which is confided repeated to none but God.

I see no warrant for uncovering the faults and failings of others except to carry them to God, with one consent. Oh, if we could only keep this in mind, how much sorrow would be saved!

But I fear that when we allow such things in ourselves, and suffer them to pass unrebuked in others, it shows a sorrowful lack of the exercise of love.

This repeating of little matters, back and forth, is contemptible, soul - withering, and not worthy

of those professing godliness. It sets fire to the evil of our natural hearts, burning from one to another, driving out peace, joy, love, and all the blessed fruits of the Spirit, and wounding the hearts of those we profess to love.

As those who are called to reflect Christ Jesus in a world which is keen to mark our follies and inconsistencies, and to cast slurs on the name of our blessed Master because of them, let us examine our own hearts in the presence of God.

Remember, "out of the fullness of the heart the mouth speaketh," and if the heart is not filled with Christ, rest assured, it will not be empty.

The days are evil, and the character of the professing church is Laodicean. Let us watch, therefore, lest we lose our own joy, and stumble the weak.

SOUL

(Continued from Page 7)

was called to do anything of the kind. Why not let the bull alone, to go where he likes? A bull is a very likely creature to project you into space if you get meddling with his horns. "Still," says another, "we must set things right." Yes, but the best way to set things right is not to make them more wrong than they are. Nobody thinks of putting a mad bull into a china shop in order to get the china cleaned, and no one can by a display of evil temper set right anything that is wrong in our churches. Take care always to speak the truth in love, and especially when you are rebuking sin.

I believe, brethren, that soul-winning is to be done by men of the character I have been describing; and most of all will this be the case when they are surrounded by people of a similar character. You want to get the very atmosphere in which you live and labour permeated with this spirit before you can rightly expect the fullest and richest blessings. Therefore, may you and all your people be all that I have pictured, for the Lord Jesus Christ's sake! Amen.

CONTENDING

(Continued from Page 1)

vering in Christ Jesus.

The exhortation to earnestly contend for the faith is not given to those that are not called. And those that are not called to repentance by the power of the Holy Spirit are not saved.

Paul writes to us in Romans 8:29-30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified."

Hear me my friends, if you have been sanctified by God the Father, if you have been preserved in Jesus Christ, if you have been called to salvation, then this exhortation is unto you. And it's an exhortation to contend for the faith; and not just any old

kind of faith, but the faith which was once delivered to the saints.

II. What Is That Faith?

Now Jude is not here talking about faith in Christ Jesus, he is not talking about faith unto salvation. It's a foregone fact, that if you are amongst the sanctified ones, then God has already given to you the faith to believe. That was a gift from God.

"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" (Ephesians 2:8-9.).

To understand this faith we must look to what Jude is saying. We need to not only read the words but to understand what they say. Jude says this is a faith that was first delivered unto the saints, and not only first, but once. One time is all that God the Son delivered the doctrine of faith to the saints of old and that is not to say that He said it only once. But only once was it delivered to their souls and to their hearts wherein God the Holy Spirit pricks that heart, opens it up to receive the Word of truth and seals it therein never to escape nor be forgotten.

Simon Peter had walked with the Lord for many miles, and he had seen many wonders and miracles. And then one day there on the coast of Caesarea, at Phillipi, he declared the truth which is by faith that "...Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." One time is all that the truth need be taught. If God be for us (and applies that truth to our hearts) who can be against us?

The faith that Jude speaks of here is the doctrine of faith of the common salvation. He is not talking about some man-made, man devised, man imagined salvation. He is talking about the faith of the truth of God's Word. "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

He is talking about the faith of the gospel. He is talking about Christ Jesus the Son of God, and God the Son, one member of the Godhead one of the Trinity.

He is talking about the faith that God gives to a people that He chose back yonder in the council halls of glory and gave them by name to the Son and wrote their names down in the Lamb's book of life, sealed and retained by the Holy Spirit of God until the Son opens those books in the day of Judgment.

He is talking about the faith of the truth that in time, and in God's own purpose and of His own will, He shall draw those of His elect to hear the Word of God. And that Word of truth shall be delivered to their soul wherein they believe on the Son of God, believe that He came from His home in heaven and took upon Himself their sins, suffered in their stead, died in their place, and arose the third day according to the Scriptures. He is talking about faith that is a gift of God.

It is by faith that we believe that through the fall of Adam, all we like sheep have gone astray every man unto his own way. It is by faith that we believe that Christ has redeemed our souls

unto Himself by imputing to us His righteousness. And to us, the elect of God, only.

It is by faith that we believe He shall keep us unto that day of the final perseverance wherein the dead in Christ shall rise from the grave and those that remain shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord.

These truths are some of the common truths of salvation, a faith that was once delivered unto the saints.

III. How Are We To Contend For The Faith?

Jude says earnestly; that means with all seriousness, with a profound purpose. These people that say to me "I believe the doctrines that you expound but I can't preach them in my church because I'd run the people off."

These are not earnestly contending for the faith. They are not contending for the faith at all.

They are those whom Jude says "...are certain men crept in unawares...", (that is unaware to man but not to God). For they are those who were before of old ordained to this condemnation. God says they are ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Beloved brethren, it is with these, that our brother Jude, the servant of Jesus Christ and the brother of James, says that we are to earnestly contend for the faith with.

How are we that love the truth to go about the work of contending for the faith? 1. Earnestly. 2. With a fervor such as one that goes to war.

Our adversaries are as a roaring lion seeking whom they may devour. They are as those whom Jesus rebukes and condemns in Matthew 23 where he says, they "...love the upper most rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi." (That is to say Master, Master) And Jesus says, "be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren."

What a war we need to wage against those that would compass land and sea to make one proselyte and when he is made, he is made twofold more the child of hell than those that make them or lead them into the lie that is not of faith, but of the devil, the adversary of Christ.

We contend for the faith by our preaching. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffer-

ing and doctrine" (II Timothy 4:2).

If we are going to contend for the faith then we need to be bold about it. Satan's ministers (and he has a multitude of them) are bold about the lie that they expound. We, as God's chosen, called and sanctified saints have a responsibility to God to be bold in the truth of God's Word.

When we preach or write the truth. Then put forth that truth with power, whole heartedly, with earnest. Don't mix the truth with lies, tell it like it is. Men are not going to like you for it, but God will love you and grant you the grace to continue to set forth the truth.

And don't you ever think that you are alone in this battle of contending for the faith. God has reserved unto himself a remnant of those that shall stand with you.

GEEKS

(Continued from Page 1)

will be called by some; geek, wimp, nerd, or whatever name is "in" at the time. But know this, these are only sounds invented by Satan in an attempt to get you to sin.

God tells us to obey our parents. Satan says (maybe speaking through a friend) "man if you do what your parents say you are a geek." Jesus said, "...whosoever shall smite thee on thy right cheek, turn to him the other also." Satan would say, "man if you let someone get away with that you are a wimp." You see, for every thing God has told us as Christians to do, Satan tells us to do the exact opposite. Satan is God's enemy. He is your enemy, he can't get your soul but he will do everything he can to destroy your witness. If he can get you to fit the "cool" mold, then he has succeeded.

If you are living your life for Christ and you are being called a geek, or a wimp, or a nerd, I want you to be very much encouraged. You are in very good, and very special company. Let's look at the geeks, wimps, and nerds in the Bible. Consider Shadrach, Meshach, and Abednego who refused to go along with the crowd and worship a golden image set up by Nebuchadnezzar. When they were arrested and brought before the King they offered no resistance, and were respectful in their response. In Daniel 3:17,18 we read, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not,

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BOOK REVIEWS

We have two books in our bookstore by J.D. Jones. One of them is "The Apostles of Jesus." I strongly disapprove of the using of the NIV in giving Scripture quotations. I consider this version to be a poor translation of a poor text. There are many fairly good books on the market today that greatly lessen their value to me by their using of this version. Apart from that, the book seems to be a rather good study of the apostles. I would think that we could use a good book on this subject. This book is too small to fully deal with this subject, but still does a good and helpful job. It is a paper back of nearly 150 pages, and sells for \$9.99.

We also have by the same author a "Commentary on Mark." The book seems to be a good and helpful commentary on this Gospel. We need such as it seems that Mark is the Gospel most neglected by the commentators. Mr. Jones deals with the book section by section and verse by verse. He brings out many practical lessons and applications. I think the book will be helpful to the preacher and teacher in a special way. It is a large paper back of over 700 pages and sells for \$18.99. It can be had in hardback for \$24.99. Order from our book store where the profit goes into our book ministry

MEDITATIONS

by M.F. Engle

To say that the destiny of the soul of one is in his own hands, reverses the very laws of nature, and implies that water can rise above the level of its source; that man can lift himself by his own bootstraps, and that the Ethiopian can change his skin and the leopard can divest himself of his spotted robe. The theory that one's destiny is in his own hands begets self-righteousness. The belief that destiny is in the hands of God, begets self-negation.

The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which He calls light out of darkness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, heaven out of hell!

A half truth concerning God's Holy Word is more dangerous and deceptive than a plain falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

To speak of cooperation between God and man, in the matter of salvation, is like speaking of

cooperation between the potter and his lump of clay in the formation of a vessel. God is God! With Him, man is never a party.

Take heed, O Man, and contemplate,

The work you've done and mark that rate;

If foes and critics you have none,

You have bit no traitor on the hip,

You have cast no cup from tempted lip;

You have never turned the wrong to right,

You have been a coward in the fight.

To say that the power and warmth of the Holy Spirit cannot change the nature of the sinner's heart unless he will with it, is like saying that the warmth and brightness of the sun cannot dispel darkness from the earth unless the earth gives its consent.

An Arminian or free moral agency prayer: I thank thee, O God, that Thou didst wait until it pleased me to come to Thee; that Thou didst knock and plead until I made up my mind to open my heart and let you in, and that Thou gave me grace when I decided to receive it. How many like this have you heard?

A Calvinistic or sovereign grace prayer: I thank Thee, almighty God, that thy irresistible grace overpowered all of my resistance; that thou didst open and enter into my heart; that Thou didst draw me unto Thee

and that Thou didst give me grace to believe and receive Thee. How oft have you heard this kind?

Human reason is a divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the Devil and a sure road to defeat.

The outstanding principles or doctrines held dear and taught by our forefathers have been mainly forsaken and, "Ichabod," or "the glory is departed" has been written on most of our pulpits and church doors.

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time the owls, mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of divine sovereignty and predestination in order to make room for the autocracy of man.

Free-willism, or free moral agency, is man's religion which can be accomplished by man. It exalts man and insults God. It fosters human pride and detracts from divine glory. With man it begins and with man it will perish.

Arminianism is the spawn of popery which the warmth of favor may easily turn into frogs of the bottomless pit.

Faith is salvation in the germ. Therefore, to say that God gives faith and then elects to salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to salvation.

According to Arminianism or free-willism God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "...vessels of wrath fitted to destruction" is different from His methods of making "...vessels of mercy..." The first is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willists do not generate the stuff the martyrs are made of.

The God of electionists is "...high and lifted up..." and "...the whole earth is full of his glory," the God of Free-willists is constantly trampled under the foot of men, and the whole earth is full of his defeat.

According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's sovereign grace.

Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with uncircumcised

throng that speak the language of Asdud, but lust after the fleshpots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "...doeth according to his will in the army of heaven, and among the inhabitants of the earth..."

This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on the word "accept." One must accept Jesus and that is all. And to do this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and save him. It is the act whereby the sinner opens the door of his heart to a Christ that stands and knocks at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis, and the act itself is said to be very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is settled.

Seeing that the thing is so natural, very natural means are employed; hence, the highly sensational altar call climaxes the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism replaces sound preaching of the Word. The audience is asked to bow their heads in silent prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or, "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of hell and heaven, of the whole matter of salvation, and of the very glory of God in Christ.

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and free-willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest article on the religious market, that may be either received or rejected at the sinner's will.

**SUBSCRIPTIONS
ANY NUMBER
\$2 EACH**

GEEKS

(Continued from Page 8)

be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

These three were committed to God, and their minds made up before the trial, (as ours must be) were determined to never serve or worship any other than the true God, whether they be delivered or not. We see Daniel as he was being set up by wicked men, continuing to pray and give thanks to his God. Then after being cast into the den of lions, God delivered him. He still showed great respect for the authority over him, as he replied to the King's inquiry as to whether God had delivered him, He said, "...O king, live forever..." No revenge in mind, no desire to get even, no desire to repay evil for evil. Daniel trusted God and respected authority.

In the book of Acts we see many accounts of God's people suffering for Christ sake. The apostles having been beaten for preaching Christ were..."rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). We see Stephen in

Acts 7:60 as he ..."cried with a loud voice, Lord, lay not this sin to their charge..." And this as he was dying, while they stoned him for preaching Christ. We have many more accounts of the apostles including Paul, being imprisoned, beaten, run out of town, and even left for dead. But never striking back.

What about our Lord? He was hated and despised. He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18,19). So we can expect the world to hate us, just as they hated our Lord.

All these we have mentioned have one thing in common, if they lived in our day they would all be called "wimps." Jesus, standing in the Judgement hall, being beaten, mocked, slapped and spit in His face didn't lift a hand to strike back, though He could have destroyed them all. Not one person stood with Him. What about you? If all your friends and family quit you, do you have your mind made up to stand for the Lord no matter what? Think about this, if just the threat or possibility of being called a name is enough to cause you to deny the Lord, or to sin in any way, what would you do if your life was threatened? The world uses many words in their attempts to belittle Christians. They call us holy Joe's, Jesus freaks, religious nuts, Bible thumpers, fanatics, and I am sure you could add many more names you have heard. We, as Christians, old or young, should never be discouraged or made to feel ashamed because of being called by some name. Name calling is no doubt their way of trying to ease their guilt and fear, and justify themselves. Never should a

Christian be angry, or strike back in any way when we are called these things. We should continue to ray for and witness to these individuals at every opportunity.

Consider the saints we read about in Hebrews 11:36-38, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." I feel such a closeness to these my kindred. What a privilege to be in the same family with these faithful. What an honor the world bestows on us when they call us names. Are you being honored by the world? Or do you fit in with the crowd?

All these we have mentioned could have avoided all the persecutions and afflictions if they had only done what the world required and expected. But they all knew, as we do, that our rewards are not in this life. The world honors its own. Watch the award shows on television, here we see all the glitter and glamour the world can assemble to honor it's own. "...behold they have their reward." And it is all the reward they will ever have.

Brothers and Sisters, don't be afraid of names. Don't seek honor and reward from the world. Strive to honor the Lord in your life, and to do this you must separate yourself from the world. You have to live in this world, but you don't have to go to the party.

HELMET

(Continued from Page 1)

that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

In this passage, Paul is making a comparison between the Christian and a Roman soldier, especially the armour he was required to wear while on the battle field. There are six different pieces of armour that go to make up the whole. We do not have time to actually deal with each one so I have decided to study one only: the helmet. Out of all six pieces of armor named, only one is of the offensive nature, the sword. Also, it is interesting to note there is nothing for the back.

The word itself is the Greek word (perika) and he uses it only one other time in the New Testament, found in I Thessalonians 5:8. It means to wrap something around the head. It has a history beginning with the Egyptians who made them of heavy cloth material mainly because of the severe heat of that country. The Assyrians made them of metal and they even extended down over the back of the neck. Of course they were primarily to protect the head. Paul is probably talking about the Roman style of helmet.

As used in this text, it is symbolic (along with all the other pieces mentioned). One reason for using such language is to associate the familiar with the unfamiliar. Salvation is a matter of the heart and cannot be seen as the helmet can be seen.

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SEPT. 12, 1992
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HOW TO BE HAPPY

by C.D. Cole

"Rejoice evermore," I Thessalonians 5:16.

Introduction: Our text is a command and the message is to help you obey the command. It is the command to be happy. Happiness may be defined as a feeling of gladness and freedom from fear and distraction of mind. But we must distinguish between a happy feeling and a happy condition. A happy feeling without a happy condition is short-lived and dangerous. One may enjoy a happy feeling and yet be in a miserable condition. One's feelings ought to be a true barometer of his condition. But feelings are often deceptive. Loud laughter is not a mark of a circumcised heart. A smiling face is often the front door to a depraved soul.

If a person's condition is not happy, a happy feeling will be dangerous. A drunk man has a happy feeling; he is loud and boisterous, and boastful—he feels like a millionaire; but he is not in a happy condition. A gambler may feel happy over winning a pot of money, but he is not in a happy condition. The rum-seller may feel glad over his profits that come from the poor man who robs his family of meat and bread in order to get his rum, but the rum-seller is not in a happy condition. The woe of God is upon him and the day of reckoning is just around the corner.

A lost man—the man who ignores Jesus Christ—may have a gloriously good time and be happy in earthly possessions, but the curse of God rests upon him and his joy ought to be turned into mourning. A man may have a false religion and yet be happy in it. What does a lost man have to make him happy? He may have riches but what are riches in the face of eternal torment? A man may have fame and friends, but what are these when an eternity of misery is staring him in the face? A God-fearing minister was describing the condition of the lost when a frivolous woman remarked, "What is it all about? I feel as happy as a bird." But her feeling was dangerous.

Now, on the other hand, a man may be in a happy condition and not be happy in feeling. Christians ought to be happy—they have just cause for happiness. Our text is for Christians; not for unbelievers. Saints ought to be happy. As heirs of God, rich in eternal things, they ought not to live as if they were penniless. I once heard of an Indian who was living on starvation fare and very unhappy, although he had a government paper in his pocket that made him rich. He did not know its value. He was in a happy condition and yet unhappy. It is true that saints have occasions of sorrow, but these need not destroy their happiness. As sorrowful yet always rejoicing, is the true norm of Christian life.

People, as a rule, want preachers to make them feel good. They want him to save their conscience. They want him to speak smooth things—things that will make them laugh and drive away their sin-stricken conscience. They want him to cry peace, peace, when there is no peace. Every man wants a peaceful conscience. And this is not wrong,

but he must be careful how he gets peace of conscience.

I want to make people happy, but I want to use God given means in doing so. I know that in an experience of grace, conviction for sin precedes joy of salvation. Those whom God saves He first makes them feel their need of salvation. So, in my preaching, I first try to make sinners feel sad. If there is nothing in sin to make one feel bad, there is nothing in salvation to make them feel glad. If there is no danger in sin, there is no safety in Christ.

I preach law to make men realize their need of salvation and gospel to show this need is supplied in Christ. I preach law to kill self-righteousness in man; I preach gospel to show righteousness of God in Christ. I preach law to show men their disobedience; I preach gospel to show Christ's obedience even unto death. I must not deceive people and make them feel happy when they have nothing to make them happy.

A man may have a worthless bond and you make him happy by making him believe it is of great value, but such joy would be short-lived only to be followed by keen disappointment. You may make a sinner feel good by flattering him. You may make him think his record is good enough to stand before God on, but such joy is dangerous.

I. To be happy and at the same time be safe, we must make our calling and election sure. We must make sure we are saved. Luke 10:20, **Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.**

A. The saved man has a person in whom he can rejoice. When asked what was his greatest discovery, James Y. Simpson said, "It is that I have a Savior." A mother and child stood near the tracks watching a train go by. "That train goes so fast," said the child. "Yes," said the mother, "it is the Lightning Express". Life is like the Lightning Express. Is the train of your life on the way to heaven? It will soon reach its destination. Make sure your destination is heaven.

B. The saved man has a hope in which to rejoice. Romans 12:12, **"Rejoicing in hope; patient in tribulation; continuing instant in prayer."** Let us look at some things the saved man hopes for. There is the blessed hope of the Lord's return to receive His blood-bought people. There is the hope of a glorious body that will never be sick or tired or afraid. There is the hope of an eternal residence in the city of God.

Some of the sweetest joys we have are by way of anticipation. They are sometimes sweeter than the realization. Some anticipate happiness in marriage only to find it disappointing. Seldom anything in this life gives us the joy we think it will. But heaven will be sweeter than we can possibly anticipate.

II. Another way to be happy is to make others happy. It is more blessed to give than to receive. Paul said **"do good to all men especially the household of faith."** One of the best ways to get over the blues is to do something for somebody. **"Bear ye one another's burden and so fulfil the law of Christ."**

The burden you take off another's back will not be heavy for your own. Some seem to think the way to be happy is to make others unhappy, but he who travels this road will find it has a dead end. If you have an enemy, do not try to get even with him, for revenge is never as sweet as you think it will be.

III. Still another way to be happy is to put God first. Matthew 6:33, **"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."** It means to run your business in the interest of God's cause. It means to be a sharecropper for God. He furnishes everything essential to success. The Christian who looks after Christ's interests on earth will find that Christ is looking after his interest both on earth as well as in heaven.

HELMET

(Continued from Page 9)

1. SALVATION

The word salvation (soteria) means deliverance, safety, preservation and even health. Deliverance can be of a national or individual nature. In our text, the helmet is seen as representing salvation. Let's look at some of the things suggested by this figure of speech.

II DEFENSIVE WEAPONS

How might salvation become a piece of defensive armor? It is our defense against the devil. Unless we have salvation, we are easy targets for the Devil. We not only are easy victims here in this life but we will be his fellow prison mates in the next. So unless you have it, it is a sad case indeed.

It is also our defense against the world and all its wiles. If we be wise after receiving it, we will seek God's will, and practice good habits, living a holy life, thereby missing a lot of the pitfalls of this life. It is indeed a piece of defensive armor. Only this week, I read in the local newspaper, about two girls who were arrested for burglarizing a home and stealing blank checks, which they forthwith used. One of these kids was only 15 years old. As I read the article, I thought about how Satan had fooled them into thinking they could live it up and nothing bad would happen to them. Their helmet is missing.

III FABRICATED BY OTHERS

The soldier was not required to fabricate his own helmet. It was furnished by others. This is a very important thought and one that is missed by many people. Salvation is not ours by our own making or efforts. It is furnished by the Lord. Christ Jesus came into the world and worked it out on the cross. He bought it for us and then gave it to us. He came to save (that is salvation) sinners, and we are sinners.

And it is the best possible. If I were a soldier, I would not like the thought of going on the battle field with a faulty helmet. would you? No. So, God worked out a divine salvation that is conferred on us simply by exercising faith in the Lord Jesus and what He did on Calvary.

Can you imagine anyone walking onto the battlefield thinking he had such a piece of armor on his head and really did not? Can we imagine anyone so deceived? Hardly. Yet, in the

religious world, we see it every day. Are you in that boat? Do you just think you are saved?

How might we be sure of having this piece of armor on our head? 1. We ask our fellow soldier if he could see it. (Can you imagine anyone so foolish as to wait until he is on the battle field to check his helmet? 2. We might look in a mirror (can you imagine a mirror on the battle-field?) 3. We might feel it. 4. He might get hit in the head with rock and if it did no permanent damage, we would know it was in place. Probably this last one is the best. If the Devil or the world hits us hard in the head, and we even get knocked down but suffer no permanent damage, it is in place.

But ultimately, we have to realize that if the Scriptures say so, it is. And they do say that if any man has the Son, he has eternal life.

IV FOR PROTECTION

It is strictly to protect the head or brain. This is the most important part of the body. All of the rest of the body might be fine but if the brain does not function, the rest of the body is useless (is this why some act brain dead?)

Though I don't believe salvation is strictly of the intellect, nevertheless, it seems to start there. Unless we understand with the mind what Christ has done for us, we certainly cannot believe with the heart. Paul seemed to be saying this when he wrote the words **"...how shall they be believe in him of whom they have not heard?"** The word "heard" has to represent the understanding. However, it does not stop there. It continues on to the heart or will, where faith is exercised. Paul also said he transformed by renewing of your mind (Rom. 12:2). This probably means to adjust your understanding of what is good and bad and it will have a transforming effect upon you. We, and especially our youth, need to protect our minds against the devil and the world. The old adage "garbage in, garbage out", is surely true.

It has been pointed out the helmet is hard outside but soft inside. So is salvation. Most think it takes the fun out of life. But that is the outside. Inside, it is soft as the heart of the Savior.

V GOOD ONLY WHEN USED

There are not many things more neglected than the helmet of salvation. A soldier can set it on the corner and go off to the battle without it, just hoping a rock will not land on his noggin. But seeing as how there are lots of possibilities it will happen, it seems foolish to leave it at home.

He might have a beautiful helmet but refuse to place it on the head. He might admire it but not put it on the head. We can't even imagine such a silly soldier. Yet, there are people in the religious world about that foolish. They know all about this helmet of salvation but simply will not put it on. But alas, it is no good in a corner. It is made to be used. A friend told me about a man in another state that came to the revival meeting and came forward every night the invitation was given. He said no one could ever understand what the poor man wanted. For some unknown reason, he could not get the helmet of salvation over his head.

In order to put it on, do we have to know all about the virgin birth, the doctrine of election, or

some other great doctrine? No. Most people who are saved are not knowledgeable. It is by faith.

Must we have some bizarre experience to put it on? Must I hear a voice from heaven, have an angel speak, see a bolt of lightning? Should I worry about my hairdo? I think not. But the Devil would like for you to believe so.

APPRECIATED LETTERS

Dear Baptist Examiner:

I would like to subscribe to your very informative, thought provoking, fabulous and blessed paper. Enclosed is the \$... to cover the cost. Your friend in Christ,

Ron Corsi, Shippensburg, PA

Dear Brother Wilson:

Your paper is super! Great! And just what the doctor ordered. I am sending \$... for a one year subscription. Thank you for your paper! In Christ,

Ron Redding, Salina, KS

Dear Brother Joe:

I miss the paper so please add me back to your mailing list. God bless,

Jerrold Summerville,

Wingo, KY

Dear Believers:

The Baptist Examiner continues to bless my heart! Wonderful to have a publication that is so trustworthy and timely. Pray for us as we do for you folk. By His grace,

Pastor Gerald Rust,

Fleetville, PA

Dear Brother Wilson:

Enclosed is a check for \$... for mission support for the Baptist Examiner. We have voted to support TBE and send \$... a month as the Lord provides. You are in our prayers.

Bethesda Baptist Church,

Odessa, FL

Hello!

Enclosed is a donation of \$... towards the expense of publishing TBE. Enjoy the articles by you, the BE Forums and always those published of Brother Gilpin's messages. Plan to contribute regularly to the publishing of TBE.

Mary Billings, Whiting, NJ

WHAT OTHER COUNTRIES DO ABOUT DRUNK DRIVING

In Australia the names of drunk drivers are published in the newspapers under the heading, "He's Drunk and in Jail." In Malaya drunk drivers are jailed; and, if they are married, the wives go to jail, too. In Finland, England, and Sweden, drunk drivers get an automatic jail term of approximately one year.

In South Africa drunk drivers can get a 10-year sentence, a fine of \$10,000, or both. In Turkey drunk drivers are taken 20 miles from town and forced to walk back under escort. In Bulgaria, a second conviction for drunk driving is your last chance, because the sentence for a second offense is death. In San Salvador drunk drivers may be executed by a firing squad.

-Alabama White Ribbon

A LETTER FROM ENGLAND AND SOME COMMENTS

I quote some portions from a much appreciated letter from England. "The Baptist Examiner has begun to arrive. It seems to be full of helpful material. As yet I have found nothing to which I would take serious objection. The article on divorce came at a very appropriate time. It is good to hear a clear and Biblical voice on this very vexed issue. There is so much woolly talk about divorce. So many times my wife and I have witnessed irresponsible and wrong counsel being given with tragic results. God bless you for your stand. At the moment a young woman in fellowship is going through a difficult time in this area and has turned to my wife and me for counselling. It is a very complex situation; but the young lady, who was divorced eight years ago, is seeking the Lord's mind for herself in this area. She is truly one of the Lord's people whose husband turned against her when she came to faith in Christ. In the past she has been given very unhelpful advice as a result of which, I believe, she was referred to a psychiatric clinic. Why Christian pastors hand such people over to the godless disciples of Sigmund Freud I cannot understand. It must tell us something about their own spiritual impotence. Your article was thus helpful and refreshing...I like the openness with which you address things. We need more of this...I look forward to more issues of 'The Baptist Examiner'."

Editor's Comments

My article on Divorce and Remarriage was ill received by some. I did receive some criticism concerning it. Well, this letter is one of many I have received from those who were blessed and helped by this exposition of Bible truth on the subject. Many preachers have their minds made up on this subject, and absolutely refuse to face what the Scriptures actually teach concerning this matter. Many such preachers have caused and are causing much hurt to many by their obstinate refusal to consider that they could possibly be wrong, or to really study the Bible on this subject. The Bible is very, very clear; and it does teach what I stated in the article referred to. Men who disagree with this position do not see the Bible differently- they just don't see it at all on this subject. These preachers are robbing some of God's children of privileges that God has given them. Some day these men will answer to the Lord for their perversion of

Biblical teaching on this subject. I am so happy that the young woman referred to above has at last come under some good and proper Biblical counselling. May the Lord deliver her from the hurtful effects of unscriptural advice (such as, you can never marry again. You can never again know the joy and blessing of wedded life. You must throughout life suffer deprivation because of the wickedness of your husband, etc.) May the Lord give her a good Christian husband, give her a fresh start in life, and bless her to His glory. You men who have sought to rob men who are Scripturally remarried of their right to serve God in the ministry will one day answer to God. May the Lord deliver many from the hurtful effects of your heresy, give them a new life, and use them for His glory-yes, even as preachers, Sunday School teachers, and deacons.

IT'S YOUR MONEY

In the 1990-1991 budget, Congress stole our money for numerous things, including these:

- A study for the best placement of television lighting so Senators will look better at Committee hearings (your cost: \$250,000);
 - \$49,000,000 for a rock-and-roll museum;
 - \$84,000 to study why people fall in love;
 - \$66,000 to determine the average length of a stewardess' nose;
 - \$500,000 to study the effects of cigarette smoking of dogs;
 - \$175 million for the National endowment for the Arts which funds ex-rated homosexual photographs, blasphemous attacks on religion and a "play" in which a nude actress smears chocolate all over herself.
 - \$6.4 million for the construction of a Bavarian-style resort in Idaho;
 - \$6.2 million to fight weeds;
 - \$2.7 million for a fish farm in Arkansas;
 - \$4.25 million for the National Occupational Information Coordinating Committee;
 - \$2 million for an Air Force child development center;
 - \$1 million for a bicycle study;
 - \$3.6 million for the Urban Gardening Program;
 - \$19.6 million for the U.S. travel Agency.
- AND this list doesn't even include money that congress spent on themselves...
- \$375,000 to renovate Congress' beauty parlor;
 - \$25,000 just to find a location for Congress' new gymnasium;
 - \$2 million to renovate their

own restaurant;

- \$40,000 for new trash cans;
- Upgrading its private subway system that crosses under the street between congressional offices and the Capitol building (your cost: \$6,000,000);

- Replacement of perfectly good Senate furniture with brand new furniture (your cost: \$2,500,000).

Do you know that when Christ was baptized, He gave a picture of His great work of redemption? He said to John, "Thus it becometh us to fulfill all righteousness," by which I understand not that He fulfilled all righteousness by being baptized, but that His baptism was a picture or emblem of the fulfillment of all righteousness. What was done with Christ when He was baptized? First, He was regarded as one who was dead; therefore, He was buried beneath the water. He thus set forth the fact that He had come to earth to be obedient unto death, even the death of the cross; and in due time He would actually die and be buried. But baptism does not consist in merely plunging the person into the water; he must be lifted out again; otherwise, he would be drowned, not baptized. So the Saviour, when He arose up out of the water, set forth His own resurrection. By His baptism, He figuratively said, "I shall die for sinners, I shall rise again for sinners, and I shall go back to heaven to intercede for sinners. My death will put away all their sins, and My resurrection will complete their justification." His dying, His burial, His rising, His Ascension -- these are the fulfillment of all righteousness; and it is by these that we are saved. It is not by your being baptized that you are saved; it is Christ's being baptized for you with that baptism of blood when He poured out His soul unto death that you might live forever. It is not your suffering, but His suffering that avails for your salvation. Trust in Christ Jesus and you shall find in Him all that you need.

--Copied

The following directions are from George Whitefield, born in Gloucester, England December

27, 1714; died in Newburyport, Massachusetts, September 30, 1770.

1. Come to hear the sermons, not out of curiosity but from a sincere desire to know God's Word and to do your duty.

2. By prayer prepare your heart before you hear, and then give diligent attention to the things that are spoken while you are hearing the Word of God.

3. Please do not entertain any prejudice against the preacher.

4. As you ought not hold any prejudice against, so you should be very careful not to depend too much upon the preacher, or to think of him more highly than you ought to think.

5. Seek to make particular application of everything that is preached to your heart and life.

6. Before you hear, as you hear; and after you hear God's Word preached, pray to Him that He will give your preacher wisdom to understand, power to speak His Word, and ask Him to grant you a will and ability to put in practice what He shall show you from His Word to be your duty.

--Selected

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SEPT. 11, 1992
PAGE ELEVEN

WHERE EVERY SERMON SHOULD LEAD

by C.H. Spurgeon

That sermon which does not lead to Christ, or of which Jesus Christ is not the top and the bottom, is a sort of sermon that will make the devils in hell to laugh, but might make the angels of God to weep, if they were capable of such emotion. You remember the story I told you of the Welshman who heard a young man preach a very fine sermon -- a grand sermon, a highfaluting, spread-eagle sermon; and when he had done, he asked the Welshman what he thought of it. The man replied that he did not think anything of it. "And why not?" "Because there was no Jesus Christ in it." "Well," said he, "but my text did not seem to run that way." "Never mind," said the

Welshman, "your sermon ought to run that way." "I do not see that, however," said the young man. "No," said the other, "you do not see how to preach yet. This is the way to preach. From every little village in England-- it does not matter where it is -- there is sure to be a road to London. Though there may not be a road to certain other places, there is certain to be a road to London. Now, from every text in the Bible there is a road to Jesus Christ, and the way to preach is just to say, How can I get from this text to Jesus Christ? and then go preaching all the way along it." "Well, but," said the young man, "suppose I find a text that has not got a road to Jesus Christ?" "I have preached for forty years," said the old man, "and I have never found such a Scripture, but if I ever do find one I will go over hedge and ditch but what I will get to him, for I will never finish without bringing in my Master."

IN EVERY THING GIVE THANKS

'Mid sunshine, cloud or stormy days,
when hope abounds or care dismays;
When trials press and toils increase,
Let not thy faith in God decrease --
"In every thing give thanks."

All things we know shall work for good,
Nor would we change them if we could;
'Tis well if only He commands;
His promises will ever stand --
"In every thing give thanks."

He satisfies the longing heart,
He thwarts the tempter's cruel dart,
With goodness fills the hungry soul,
And helps us sing when billows roll.
"In every thing give thanks."

--Selected

HOW TO LISTEN TO SERMONS

NO PROBLEM

We like to hear "no problem"
The words bring comfort to know
If we think we cannot pay a debt
And our assets register low.

We wonder if our health is good
If there's a deeper cause for pain,
The physician says "no problem there"
And we tend to bless his name.

"No problem" says the evil one,
To many steeped in sin,
"Don't stop to take a second look
At the mess you're getting in."

We do have a "problem"
Says the Judge of all the earth
This weight of sin upon us,
Which began the day of birth.

But God hath decreed a solution
In mercy He sets free,
Those of us who love the Son
And prepare for eternity.

--Mrs. J.P. Morgan

THE SIMPLICITY OF THE GOSPEL

God be thanked for the simplicity of the gospel. The longer I live the more I bless God that we have not received a classical gospel, or a mathematical gospel, or a metaphysical gospel. It is not a gospel confined to scholars and men of genius, but a poor man's gospel which we can live upon and die upon. It is to us not the luxury of refinement, but the staple food of life. We want no fine words when the heart is heavy, neither do we need deep problems when we are lying upon the verge of eternity, weak in body and tempted in mind. At such times we magnify the blessed simplicity of the gospel. Jesus in the flesh made manifest, becomes our soul's bread. Jesus, bleeding on the cross, a substitute for sinners, is our soul's drink. This is the gospel for babes, and strong men want no more.

--C.H. Spurgeon

MY IMPRESSIONS

It was worth it! It's wonderful to be immersed in God's Word and with His people for an entire weekend. The messages and singing are Spiritual food that I need. I want to thank the Calvary Baptist Church for the privilege of playing their organ.

Debbie Kern Schumann,
Gladwin, MI

It was a great joy to be back after missing last year. May God grant us a conference in heaven by next year. Until then I rejoice in the comfort and encouragement I received in the preaching, singing and fellowship. Praise be unto God for Calvary Baptist Church and her pastor. May the Lord bless you, we love you.

Andy Proctor,
Walnut Cove, NC

Every time it gets better than the year before. Good preaching, singing and fellowship with each one. I can't wait until next year. God bless the host church and Brother and Sister Wilson.

Wanda Sheppard,
West Union, OH

I have enjoyed this 1992 conference. The fellowship has been great. I have especially enjoyed the preaching and singing. Each message and song has touched my heart in a special way. Calvary Baptist Church, thank you for everything.

Brenda Smith, Griffin, GA

I received more of God's wonderful blessings! First I have heard the preaching on "A General Love Of God For All Men," by Brother Sam Wilson. The fellowship was great, and may the Lord be magnified, Psalm 40:16.

Jack Maxwell, Baltimore, MD

The Spirit of our Lord Jesus Christ was displayed during the Calvary Baptist Church Bible Conference. I'm so thankful to be part of Bible conferences such as this.

Samuel West, Columbus, MS

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THE BAPTIST EXAMINER
SEPT. 12, 1992
PAGE TWELVE



Two brothers and two sisters (oops, mother and daughter) bless us with a song.



The pastor helps (?) Aaron and Vanessa West with their song.



Eating Again.

Christ is my everlasting King,
Christ is my strength and I will sing;
His power upholds my feeble frame,
And I'm victorious through His name.

Through the Redeemer's precious blood,
My soul is reconciled to God;
Through His rich grace divinely given
I rise from earth and soar to heaven.

Lord, let Thy wondrous power appear,
That I might rise above my fear;
Give me fresh strength from day to day,
'Til angels bear my soul away.

Then I shall praise the great I AM,
And shout the victories of the Lamb;
As ransomed souls their tributes bring,
I'll shout hosanna to the King!

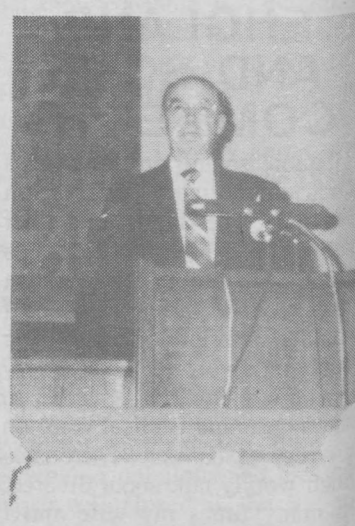
(Tune: Doxology)

Pastor Weaver of London told about a believer who was very poor and dressed practically in rags. The pastor took him home and gave him a clean shirt, a nice suit, and shoes. When he was all dressed up he asked Pastor Weaver, "What do you think of me?" Mr. Weaver replied, "I think that you look very re-

spectable." The man replied, "Yes, I suppose so; but it is not me. I am still the man who came in ragged and poor; it is your clothes that made me respectable." Even so, the believer has a beauty in Christ which is perfect through His comeliness (Ezek. 16:14).



Elder David West blesses us, as always, with his message.



Willard Willis preaches to us.

WORTHY THE LAMB!

Heaven's glories He laid aside,
Man became, with men to abide.
Past all eternity and space,
That He might die for Adam's race.
And who was this glorious One?
'Twas God's well beloved Son!
The Lamb of God, who this earth trod,
To bring His chosen ones to God!

He who knew no sin, sin became,
Now His shed blood removes sin's stain.
For He was the Lamb of God given --
Sin's sacrifice -- His side was riven.
Before the world e'er came to be,
He was the Lamb by God's decree.
Now evermore we can proclaim,
"Worthy the Lamb for sinner's slain!"

Mona A. Fetter

QUOTES FROM THE BLUE BACK SPELLING BOOK

"Prayer is a duty, but it is in vain to pray without a sincere desire of heart to obtain what we pray for; to repeat the words of a prayer, without such desire, is solemn mockery."

"Confess your sins and forsake them."

"Paul addressed Felix upon the subject of a future judgment."

"The wicked transgress the laws of God."

"Liquors that intoxicate are to be avoided as poison."

"God ordained the sun to rule

the day; and the moon and stars to give light by night."

"The laws of nature are sustained by the immediate presence and agency of God."

"The heavens declare an Almighty power that made them."

"How can a young man cleanse his way?"

"Oh, how love I Thy law!"

"Drunkards are worthless fellows, and despised."

"No pleasure is equal to that of a quiet conscience."

"Let us lay up for ourselves treasures in heaven, where neither moth nor rust can corrupt."

"Humility is the prime ornament of a Christian."

"A love of trifling amusements is derogatory to the Christian character." "Christian humility is

The religious professor receives doctrines because he sees them in the Bible. The believer not only sees them in the Bible, but he feels them in his heart, put there by the Holy Spirit. The believer gets at truth through trouble. He arrives at the banquet of mercy through sharp pangs of hunger. He lays hold of the robe of righteousness chilled by nakedness. He comes to the cross because he is guilty and there is nowhere else to go. Thus the religionist and the believer (however else they may resemble one another) have an eternal distinction which the hand of God has drawn between the living and the dead.

--J.C. Philpot

CAN YOU IMAGINE THIS?

Paul teaching self-esteem?

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves" (Php. 2:3).