

The Baptist Examiner

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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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ABSOLUTE PREDESTINATION

THE PREDESTINATION OF THE REPROBATE

JEROME ZANCHIUS
(Born 1516, Died 1590)

From what has been said in the preceding chapter concerning the election of some, it would unavoidably follow, even supposing the Scriptures had been silent about it, that there must be a reprobation of others, as every choice does, most evidently and necessarily imply a refusal, for where there is no leaving out there can be no choice. But beside the testimony of reason, the Divine Word is full and express to our purpose; it frequently, and in terms too clear to be misunderstood, and too strong to be evaded by any who are not proof against the most cogent evidence, attests this tremendous truth, that some are "of old fore-ordained to condemnation." I shall, in the discussion of this grave subject, follow the method hitherto observed, and throw what I have to say into several distinct positions supported by Scripture.

POSITION 1.—God did, from all eternity, decree to leave some in their sins, and to exclude them from the participation of Christ and His benefits.

For the clearing of this, let it be observed that in all ages the much greater part of mankind have been destitute even of the external means of grace, and have not been favoured with the preaching of God's Word or any revelation of His will. Thus, anciently, the Jews, who were in number the fewest of all people, were, nevertheless, for a long series of ages, the only nation to whom the Deity was pleased to make any special discovery of Himself, and it is observable that our Lord Himself principally confined the advantages of His public ministry to that people; nay, He forbade His disciples to go among any others (Matt. 10: 5, 6), and did not commission them to preach the Gospel indiscriminately to Jews and Gentiles until after His resurrection (Mark 16:15; Luke 24:47). Hence many nations and communities never had the advantage of hearing the Word preached, and consequently were strangers to the faith that cometh thereby.

It is not indeed improbable, but some individuals in these unenlightened countries might belong to the secret election of grace, and the habit of faith might be wrought in these. However, be that as it will, our argument is not affected by it. It is evident that the nations of the world were generally ignorant, not only of God Himself, but likewise of the way to please Him, the true manner of acceptance with Him, and the means of arriving at the everlasting enjoyment of Him. Now, if God had been pleased to have saved those people would He not have vouchsafed them the ordinary means of salvation? Would He not have given them all things necessary in order to that end? But it is undeniable matter of fact that He did not, and to very many nations of the earth does not at this day.

If, then, the Deity can consis-

tently with His attributes deny to some the means of grace, and shut them up in gross darkness and unbelief, why should it be thought incompatible with His immensely glorious perfections to exclude some persons from grace itself, and from that eternal life which is connected with it, especially seeing He is equally the Lord and sovereign Disposer of the end to which the means lead, as of the means which lead to that end? Both one and the other are His, and He most justly may, as He most assuredly will, do what He pleases with His own.

Besides, it being also evident that many, even of them who live in places where the Gospel is preached, as well as of those among whom it never was preached, die strangers to God and holiness, and without experiencing anything of the gracious influences of His Spirit, we may reasonably and safely conclude that one cause of their so dying is because it was not the Divine will to communicate His grace unto them, since, had it been His will, He would actually have and had they been partakers of it they could not have died without it. Now, if it was the will of God in time to refuse them this grace, it must have been His will from eternity, since His will is, as Himself, the same yesterday, to-day, and for ever.

The actions of God being thus fruits of His eternal purpose, we may safely, and without any danger of mistake, argue from them to that and infer that God therefore does such and such things, because He decreed to do them, His own will being the sole cause of all His works. So that, from His actually leaving some men in final impenitency and unbelief, we assuredly gather that it was His everlasting determination so to do, and consequently that He reprobated some from before the foundation of the world. And as this inference is strictly rational, so it is per-

fectly Scriptural. Thus the Judge will in the last day declare to those on the left hand, "I never knew you" (Matt. 7:23), i.e., "I never, no, not from eternity, loved, approved or acknowledged you for Mine," or, in other words, "I always hated you."

Our Lord (in John 17) divides the whole human race into two great classes—one He calls the world; the other, "the men who were given Him out of the world." The latter, it is said, the Father loved, even as He loved Christ Himself (ver. 23), but He loved Christ "before the foundation of the world" (ver. 24), i.e., from everlasting; therefore He loved the elect so too, and if He loved these from eternity, it follows, by all the rules of antithesis, that He hated the others as early. So, "The children being not yet born, neither having done good or evil, that the purpose of God," etc. (Rom. 9). From the example of the twins, Jacob and Esau, the apostle infers the eternal election of some men and the eternal rejection of all the rest.

POSITION 2.—Some men were, from all eternity, not only negatively excepted from a participation of Christ and His salvation, but positively ordained to continue in their natural blindness. (Continued on page 2, column 2)

BOOK SALE

In the month of July we always have a summer book sale with the prices on all books reduced 20%.

In addition to the books which were advertised in the last issue, we are carrying in this issue of the paper, on pages 2, 3, 4, 5, 6, and 7, advertisements concerning ten of our favorite books. These are the ones that we feel should be in every Christian library in America. We are offering these ten books postpaid, for (Continued on page 3, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL ONENESS"

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." — John 17:20-23.

I presume that everyone of you realize that our country was

settled primarily because our Pilgrim forefathers were searching for, and seeking after, religious liberty. I am sure that you also recall when the Pilgrim forefathers came to this country that their desire primarily, above everything else, was that there might be religious liberty, and that people might believe, and contend, and stand for the Word of God according to their own individual interpretation of God's Book.

Then one day the Liberty Bell was cast and our Pilgrim forefathers saw to it that Leviticus 25:10 was inscribed in the bottom of the bell, which says:

A Brief Letter From Bro. Halliman As To His Work

By FRED T. HALLIMAN
(New Guinea Missionary)

Dear Friends in Christ:

Here is the first installment of several pictures that I intend to send to help you to better become acquainted with the surroundings of your missionary family and the work that you sponsor. As you will note, these pictures give you a general overall view of the Mission Station itself. There will be others to follow giving different overall views of the general area and several close-ups of individual buildings and other things of interest around the Mission Station. (See page five)

A baptizing was held here at the Mission Station this past Sunday in which nine people were baptized. One of those baptized was our son Daniel, perhaps the latest member of Calvary Baptist Church. The other eight that were baptized were native folk baptized into one of the local churches here. God continues to bless our work here in this immediate area.

One of the Baptist Churches here, that sponsors part of the work north of our station sent their pastor on a mission trip, about a week ago, to investigate the progress of the work being done in that area. The pastor returned today and at the afternoon

service here on the Mission Station he gave a report of the work. His report of the work was astounding. I believe the people were moved deeper by this report



ELD. FRED T. HALLIMAN

than anything I have noted of late. His report, in essence, was that the work north of us seemingly had already surpassed what it was in this area and that the folk in every direction were seeking to have Baptist preachers come and start services with (Continued on page 8, column 5)

Jesus Christ, Our Perfect Godly Suffering Substitute

By C. H. SPURGEON

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." — I Peter 3:18.

The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins Christ has made a complete atonement, and for their justification He has risen from the dead.

Now, poor trembling seeker, what do you say to this? Can you not now rest on Christ? God is satisfied with His Son's atoning sacrifice; can you be dissatisfied with it? God thinks Jesus enough; can you think Him too little? Did the Lord, the King, against whom you have offended, accept the reconciliation; and do you unbelievably and distrustfully say, "I fear it is not sufficient?" Cast away guilty fears, I beseech you. May the blessed Comforter en-

able you now to say—

"Just as I am—without one plea But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come!"

You are to be saved by faith in Christ, who "hath once suffered for sins," and in Christ alone. Do not seek to make a saviour of your own feelings. Do not think you must experience this, or that, anything you can do, or think, or say, or know; rest alone on Jesus; once for all have done with your own wretched self. Rely not on anything before you come unto Jesus. Christ wants no preparation from you. Salvation consists in simply casting yourself down on Christ. Cast yourself down on your very face in the dust before Him, and only, and you are saved. Be you who you may, and what you may, though you were the very worst sinner out of Hell, be your soul the blackest, yet if you will trust in Christ who "hath once suffered for sins, the just for the unjust," you shall be saved.

Trembling sinner, look to Jesus, and you are saved. Do you say, "My sins are many?" His atonement is wondrous.

Do you cry, "My heart is hard?" Jesus can soften it.

Do you exclaim, "Alas, I am so unworthy?" Jesus loves the unworthy.

Do you feel, "I am so vile?" It is the vile Jesus came to save.

Down with you, sinner; down; down with yourself, and up with Christ, who suffered for your sins upon Calvary's cross. Turn your eye thither; see Jesus only. He suffers. He bleeds. He dies. He is buried. He rises again. He ascends on high. Trust Him, and you are safe. Give up all other trusts, and rely on Jesus alone, alone on Jesus, and you shall pass from death unto life.

This is the sure sign, the certain evidence of the Spirit's indwelling, of the Father's election. (Continued on page 3, column 1)

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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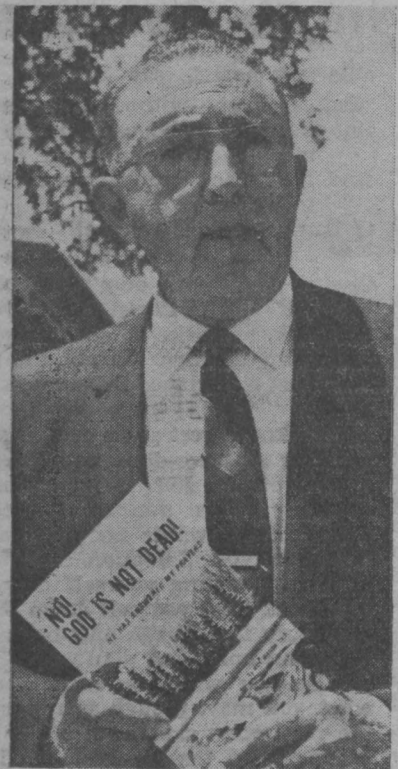
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A Further Word As To New Book By Bro. Mason

Recently we announced a new book by Brother Roy Mason entitled "No! God is Not Dead! He Has Answered My Prayers."

We are most thankful for the response we have had by way of orders in view of this one announcement, and we are happy



ELD. ROY MASON

today to tell you again of this book by way of this announcement.

We are sure it will prove to be a blessing to all of our readers, and we certainly urge you to send in your order today. The price is \$1.25 postpaid, and we can mail them out at once.



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CALVARY BAPTIST CHURCH

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West Virginia Church Announces Special Services

The Missionary Baptist Church of Gallagher, W. Va., will be holding a revival meeting beginning July 20th, with preaching being done by Eddy Seacrist of Smithers, W. Va.



ELD. EDDY SEACRIST

These are our friends of long standing. We thank God for them. We trust God blesses them in this evangelistic effort.

If any of our readers live close enough to attend, we will be happy to have you do so. We ask all of our readers, regardless of where you live, to remember them in prayer.

Predestination

(Continued from page one)

ness, hardness of heart, etc., and that by the just judgment of God. (See Exod. 9; 1 Sam. 2:25; 2 Sam. 17:14; Isa. 6:9-11; 2 Thess. 2:11, 12.) Nor can these places of Scripture, with many others of like import, be understood of an involuntary permission on the part of God, as if God barely suffered it to be so; *quasi invitatus*, as it were by constraint, and against His will, for He permits nothing which He did not resolve and determine to permit. His permission is a positive, determinate act of His will, as Augustine, Luther and Bucer justly observe.

Therefore, if it be the will of God in time to permit such and such men to continue in their natural state of ignorance and corruption, the natural consequence of which is their falling into such and such sins (observe God does not force them into sin, their actual disobedience being only the consequence of their not having that grace which God is not obliged to grant them)—I say, if it be the will of God thus to leave them in time (and we must deny demonstration itself, even known absolute matter of fact, if we deny that some are so left) then it must have been the Divine intention from all eternity so to leave them, since, as we have already had oc-

casione to observe, no new will can possibly arise in the mind of God. We see that evil men actually are suffered to go on adding sin to sin, and if it be not inconsistent with the sacred attributes actually to permit this, it could not possibly be inconsistent with them to decree that permission before the foundations of the world were laid.

Thus God efficaciously permitted (having so decreed) the Jews to be, in effect, the crucifiers of Christ, and Judas to betray Him (Acts 4:27, 28; Matt. 23, 24).

Hence we find Augustine speaking thus: "Judas was chosen, but it was to do most execrable deed, that thereby the death of Christ, and the adorable work of redemption by Him, might be accomplished. When therefore we hear our Lord say, 'Have not I chosen you twelve, and one of you is a devil?' we must understand it thus, that the eleven were chosen in mercy, but Judas in judgment; they were chosen to partake of Christ's kingdom; he was chosen and pitched upon to betray Him and be the means of shedding His blood."

POSITION 3 — The non-elect were predestinated, not only to continue in final impenitency, sin and unbelief, but were likewise, for such their sins, righteously appointed to infernal death hereafter.

This position is also self-evident, for it is certain that in the

TENT FOR SALE

Calvary Baptist Church has used a tent for the feeding of our crowd at our annual Bible Conference when we were meeting here in Ashland. Now that we are not meeting in Ashland, we have no need for the tent.

It is a good tent and is in good condition. It is 30' x 60' in size, with round ends — a two push-pole type tent.

In view of the fact that we have no use for it, we are offering it for sale, as we feel sure there is someone, someplace, who would like to have such for evangelistic meetings.

In addition to the tent, we have 60 wooden chairs that we got when we purchased the tent, for which we have no need. We will sell the tent for \$200, or the tent and chairs for \$300. It is a good investment for any church that needs a tent, regardless of whether you buy it with, or without, the chairs.

day of universal judgment all the human race will not be admitted into glory, but some of them transmitted to the place of torment. Now, God does and will do nothing but in consequence of His own decree (Psalm 135:6; Isa. 46:11; Eph. 1:9, 11); therefore the condemnation of the unrighteous was decreed of God, and if decreed by Him, decreed from everlasting, for all His decrees are eternal. Besides, if God purposed to leave those persons under the guilt and the power of sin, their condemnation must of itself necessarily follow, since without justification and sanctification (neither of which blessings are in the power of man) none can enter heaven (John 13:8; Heb. 12:14).

Therefore, if God determined within Himself thus to leave some in their sins (and it is but too evident that this is really the case), He must also have determined within Himself to punish them for those sins (final guilt and final punishment being correlatives which necessarily infer each other, but God did determine both to leave and to punish the non-elect, therefore there was a reprobation of some from eternity. Thus, "Go, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25); for Satan and all his

Why I Want To Attend The 1969 Bible Conference



PASTOR OSCAR B. MINK

I like to attend the annual Calvary Baptist Bible Conference because its purpose is to glorify God through the proclamation of His Word.

The gospel table is spread with staples of truth, whereby a child of grace can grow in the knowledge of his Lord.

Christ is honored as King Eternal, and glorified as the Head of His church; thus, hearts are filled with praise, and on the lips of this elect company are the words, "Amazing grace how sweet the sound."

I thank God, in that He has decreed all things that come to pass, and in His glorious decree gave me some time at Calvary's conferences of the past.

I look forward (being Divinely enabled) to attend again this year. Time spent at the conference is very rewarding. The fellowship is of heavenly origin, and most people that know of at the conclusion of each conference go away with the pockets of their hearts filled with the riches of God's grace.

Come along in '69. Deposit a little time in the bank of faith, and leave a spiritual millionaire.

Elder Oscar B. Mink, Mansfield, Ohio

messengers, emissaries and imitators, whether apostate spirits or apostate men.

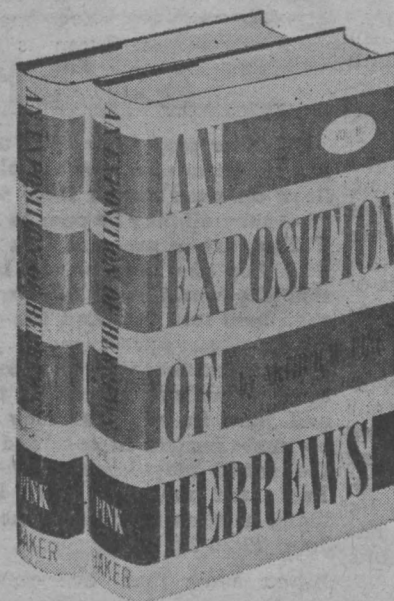
Now, if penal fire was, in decree from everlasting, prepared for them, by all the laws of argument in the world, must have been in the counsel of God prepared, i.e., designed for that fire, which is the point I undertook to prove. Hence we read "of vessels of wrath fitted to destruction, put together, made up, formed or fashioned, for perdition" (Rom. 9), who are and can be no other than the reprobate. To multiply Scriptures on this head would be almost endless; for a sample, consult Prov. 16:4; 1 Peter 2:8; 2 Peter 2:12; Jude 4; Rev. 13:8.

POSITION 4 — As the future faith and good works of the elect were not the cause of their being chosen, so neither were the future sins of the reprobate the cause of their being passed by, but both the choice of the former

and the decreative omission of the latter were owing, merely and entirely, to the sovereign will and determining pleasure of God.

We distinguish between preterition, or bare non-election, which is a purely negative thing and condemnation, or appointment to punishment: the will of God was the cause of the former, the sins of the non-elect are the reason of the latter. Though God determined to leave, and actually does leave, whom He pleases in the spiritual darkness and death of nature, out of which He is under no obligation to deliver them, yet He does not positively condemn any of these merely because He hath not chosen them, but because they have sinned against Him. (See Rom. 1:21-24; Rom. 2:8, 9; 2 Thess. 2:12).

Their preterition or non-inclusion in the book of life is not unjust on the part of God. (Continued on page 3, column 1)



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JUNE 28, 1968

PAGE TWO

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(Continued from page one)

of the Son's redemption, when the soul is brought simply and wholly to rest and trust in Jesus Christ, who "hath once suffered for sins, the Just for the unjust, that He might bring us to God."

May the Holy Spirit bless these words, and send them home with comfort to many hearts, for our Lord Jesus Christ's sake! Amen.



Predestination

(Continued from page two)

because out of a world of rebels, equally involved in guilt, God (who might, without any impeachment of His justice, have passed by all, as He did the reprobate angels) was, most unquestionably, at liberty, if it so pleased Him, to extend the sceptre of His clemency to some and to pitch upon whom He would as the objects of it. Nor was this exemption of some any injury to the non-elect, whose case would have been just as bad as it is, even supposing the others had not been chosen at all.

Again, the condemnation of the ungodly (for it is under that character alone that they are the subjects of punishment and were ordained to it) is not unjust, seeing it is for sin and only for sin. None are or will be punished but for their iniquities, and all iniquity is properly meritorious of punishment: where, then, is the supposed unmercifulness, tyranny or injustice of the Divine procedure?

POSITION 5—God is the creator of the wicked, but not of their wickedness; He is the author of their being, but not the infuser of their sin.

It is most certainly His will (for adorable and unsearchable reasons) to permit sin, but, with all possible reverence be it spoken, it should seem that He cannot, consistently with the purity of His nature, the glory of His attributes, and the truth of His declarations, be Himself the author of it. "Sin," says the apostle, "entered into the world by one man," meaning by Adam consequently it was not introduced by the Deity Himself. Though without the permission of His will and the concurrence of His providence, its introduction had been impossible, yet is He not hereby the Author of sin

so introduced.

Luther observes: "It is a great degree of faith to believe that God is merciful and gracious, though He saves so few and condemns so many, and that He is strictly just, though, in consequence of His own will, He made us not exempt from liability to condemnation." And: "Although God doth not make sin, nevertheless He ceases not to create and multiply individuals in the human nature, which, through the withholding of His Spirit, is corrupted by sin, just as a skilful artist may form curious statues out of bad materials. So, such as their nature is, such are men themselves; God forms them out of such a nature."

POSITION 6—The condemnation of the reprobate is necessary and inevitable.

Which we prove thus. It is evident from Scripture that the reprobate shall be condemned. But nothing comes to pass (much less can the condemnation of a rational creature) but in consequence of the will and decree of God. Therefore the non-elect could not be condemned was it not the Divine pleasure and determination that they should, and if God wills and determines their condemnation, that condemnation is necessary and inevitable. By their sins they have made themselves guilty of death, and as it is not the will of God to pardon those sins and grant them repentance unto life, the punishment of such impenitent sinners is as unavoidable as it is just. It is our Lord's own declaration that "a corrupt tree cannot bring forth good fruit" (Matt. 7), or, in other words, that a depraved sinner cannot produce in himself those gracious habits, nor exert those gracious acts, without which no adult person can be saved. Consequently the reprobate must, as corrupt, fruitless trees (or fruitful in evil only), be "hewn down and cast into the fire" (Matt. 3).

This, therefore, serves as another argument in proof of the inevitability of their future punishment, which argument, in brief, amounts to this: they who are not saved from sin must unavoidably perish, but the reprobates are not saved from sin (for they have neither will nor power to save themselves, and God, though He certainly can, yet He certainly will not save them), therefore their perdition is unavoidable. Nor does it follow,

from hence, that God forces the reprobate into sin, and thereby into misery, against their wills, but that, in consequence of their natural depravity (which it is not the Divine pleasure to deliver them out of, neither is He bound to do it, nor are they themselves so much as desirous that He would), they are voluntarily biased and inclined to evil; nay, which is worse still, they hug and value their spiritual chains, and even greedily pursue the paths of sin, which lead to the chambers of death.

Thus God does not (as we are slanderously reported to affirm) compel the wicked to sin, as the rider spurs forward an unwilling horse; God only says in effect that tremendous word, "Let them alone" (Matt. 15:14). He need but slacken the reins of providential restraint and withhold the influence of saving grace, and apostate man will too soon, and

? HOW LONG ?

SINCE YOU SENT AN OFFERING TO THIS PAPER

too surely, of his own accord, fall by his iniquity"; he will presently be, spiritually speaking, a *felo de se*, and, without any other efficiency, lay violent hands on his own soul. So that though the condemnation of the reprobate is unavoidable, yet the necessity of it is so far from making them mere machines or involuntary agents, that it does not in the least interfere with the rational freedom of their wills nor serve to render them less inexcusable.

POSITION 7—The punishment of the non-elect was not the ultimate end of their creation, but the glory of God.

It is frequently objected to us that, according to our view of predestination, "God makes some persons on purpose to damn them," but this we never advanced; nay, we utterly reject it as equally unworthy of God to do and of a rational being to suppose. The grand, principal end, proposed by the Deity to Himself in His formation of all things, and of mankind in particular, was the manifestation and display of His own glorious attributes. His ultimate scope in the creation of the elect is to evidence and make known by their salvation the unsearchable riches of His power and wisdom, mercy and love, and the creation of the non-elect is for the display of His justice, power, sovereignty, holiness and truth. So that nothing can be more certain than the declaration of the text we have frequently had occasion to cite. "The Lord hath made all things for Himself, even the wicked for the day of evil" (Prov. 16:4).

On one hand, the "vessels of wrath are fitted for destruction," in order that God may "show His wrath and make His power known," and manifest the greatness of His patience and longsuffering (Rom. 9:22). On the other hand, He afore prepared the elect to salvation, that on them He might demonstrate "the riches of His glory and mercy" (ver. 23). As, therefore, God Himself is the sole Author and efficient

of all His own actions, so is He likewise the supreme end of which they lead and in which they terminate.

Besides, the creation and perdition of the ungodly answer another purpose (though a subordinate one) with regard to the elect themselves, who from the rejection of those learn (1) to admire the riches of the Divine love toward themselves, which planned and has accomplished the work of their salvation, while others, by nature on an equal level with them, are excluded from a participation of the same benefits. And such a view of the Lord's distinguishing mercy is (2) a most powerful motive to thankfulness that when they too might justly have been condemned with the world of the non-elect, they were marked out as heirs of the grace of life. (3) Hereby they are taught ardently to love their heavenly Father; (4) to trust in Him assuredly for a continued supply of grace while they are on earth, and for the accomplishment of His eternal decree and promise by their glorification in heaven; and (5) to live as becomes those who have received such unspeakable mercies from the hand of their God and Saviour. So Bucer somewhere observes that the punishment of the reprobate "is useful to the elect, inasmuch as it influences them to a greater fear and abhorrence of sin, and to a firmer reliance on the goodness of God."

POSITION 8—Notwithstanding

God did from all eternity irreversibly choose out and fix upon some to be partakers of salvation by Christ and rejected the rest (who are therefore termed by the apostle, the refuse, or those that remained and were left out), acting in both according to the good pleasure of His own sovereign will, yet He did not herein act an unjust, tyrannical or cruel part, nor yet show Himself a respecter of persons.

(1) He is not unjust in reprobating some, neither can He be so, for "the Lord is holy in all His ways and righteous in all His works" (Psa. 145). But salvation and damnation are works of His, consequently neither of them is unrighteous or unholy. It is undoubted matter of fact that the Father draws some men to Christ and saves them in Him with an everlasting salvation, and that He neither draws nor saves some others; and if it be not unjust in God actually to forbear saving these persons after they are born, it could not be unjust in Him to determine as much before they were born. What is not unjust for God to do in time, could not, by parity of argument, be unjust in Him to resolve upon and decree from eternity. And, surely, if the apostle's illustration be allowed to have any propriety, or to carry any authority, it can no more be unjust in God to set apart some for communion with Himself in this life and the next, and to set aside others according to His own free pleasure, than for a

(Continued on page 6, column 3)

At Least Five People To Whom You Can Send TBE

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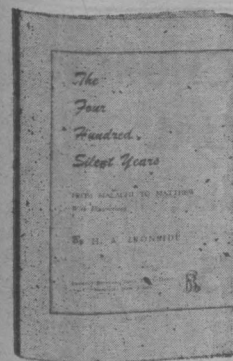
On page 8, we carry a subscription blank each week, whereby we accept 10 subscriptions at the rate of \$1.00 each. Over the past several months, we have had some folk who have asked if they might send five subscriptions at this rate, and we have come up with the above plan. Remember, we would rather you send ten subscriptions to us at \$1.00 each, but if you cannot afford to do so, and wish to send five, we'll be glad to accept these, provided they fall in the above five categories.

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THE BAPTIST EXAMINER

JUNE 28, 1969

PAGE THREE

The Baptist Examiner

FORUM

"Did all the saints who slept come out of their graves when Christ was resurrected, and go into the Holy City?" Read Matt. 27:52-53."

ROY MASON

Radio Minister
Baptist
Preacher
Aripeko, Florida



for His saints at which time the bodies of all the saints who have died up to that time will be raised. But here in Mt. 27:52-53 we have an altogether different situation. We are told here that the bodies of many of the saints rose from their graves, and appeared unto many.

Those old Sadducees refused to believe in the resurrection. Our Lord had given them an ear full before He was crucified. Now He was giving them an eye full. I am persuaded that these saints who rose were some of the saints whom those old religious Jews had known personally. No doubt many of them, if not all of them, had been put to death by these Jews. Now here they stand before these wicked Jews in their resurrected bodies. It would be interesting to know just how many Sadducees there were in Jerusalem the next day after this incident occurred. I believe that had I been one of them, I would have changed my mind about the resurrection. No doubt these bodies went back to their resting place, because the time had not come for them to be glorified, Phil. 3:21. I have no reason to believe that the bodies of all the dead saints arose at that time.

I think we can be sure that NOT ALL THE SAINTS WHO SLEPT came out of their graves. Verse 52 says, "MANY bodies of the saints which slept arose." The word "many" certainly does not give the impression that ALL arose. Besides, the type mentioned in Levit. 23:10-12 (The Wave Sheaf) would not indicate the resurrection of all the saved who had died previous to that time. Ephes. 4:8-10 probably refers to those who arose, and there is no indication that a vast host arose.

(b) "Did Jesus come out of the tomb or grave before the angel rolled back the stone from the door?" See Matt. 28:2.

Since we don't seem to have a definite statement of Scripture that would settle this, I can't answer dogmatically. My opinion is that He did not come out of the tomb until the stone was rolled away. It would seem that there was a twofold purpose in rolling away the stone. First, that Jesus should come out. Second, that it might be shown that the tomb was empty.

(c) "Were the linen clothes that Christ was buried in left in a manner as if he just vanished, or were they moved? If moved, did he or the angel do it?" See John 20:6-7.

One gets the impression that Jesus just left the clothing as if he just disappeared from them. He later appeared in the upper room the same way—as if he was not restrained by material things. He left the room in the same manner. If otherwise, we would have no way of knowing whether he or the angel removed the clothing.

That he escaped from the clothing leaving it as he did, does not prove that he came out of the tomb until the angel rolled back the stone. He COULD have done so—no doubt about that, but we have no evidence that he did it that way.

E. G. COOK

761 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I believe that all the saints who had died up to the time of our Lord's ascension were carried into heaven itself. But they were, and still are disembodied spirits. And they will continue that way until our Lord comes

AUSTIN FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



No, the scripture reveals there were many who were resurrected when Christ arose, and the word which limits that resurrection is the word many.

"And the graves were opened; and many bodies of the saints which slept arose." Matt. 27:52.

This verse does not say that all of the saints arose but many. After their resurrection, they went into Jerusalem and conversed with the living saints of that city. If all of the bodies of the

saints had been resurrected at this time, the city of Jerusalem could not have held them as their number would have exceeded the population of the city.

This resurrection was the fulfillment of the feast of the first fruits. This feast was observed before the harvest, and at which time a sheaf of grain was reaped and then waved before the Lord as a pledge that more were to come. So, those who were resurrected were presented to the Father as trophies of His victory over sin, death and Satan and the grave. He had finished the work which the Father had given Him, and now He resurrected these many saints and presented them to the Father as a pledge that more were to come at the harvest (rapture). Then, at the time of the harvest, all of the saints, including Old Testament and New Testament saints, will be presented to the Father.

It is my belief that the stone was not rolled away at the time our Lord came forth. I realize that in looking at this picture from a human standpoint it would have been impossible for Him to have come forth from the tomb, but we must remember that at the resurrection His body was changed to a spiritual body and material things cannot hinder that which is spiritual.

"And after eight days again his disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:26.

In this verse, we see Christ attending the services of the first church. He appeared in their midst even though the doors were barred. Since a barred door could not keep Him from attending church services, a stone could not have held Him a prisoner, and there was no need to remove this stone to let him out.

In Matt. 28:2, we find the women approaching the tomb at which time there was an earthquake and an angel appeared, rolling away the stone and telling them, "He is not here for He is risen," or in other words, He is already risen. Thus, He was resurrected ere the stone was removed.

The removing of the stone was not to let Jesus out, rather it was rolled away as evidence to those whom He said, "destroy this temple and in three days I will resurrect it."

The linen clothing was not moved. It was left in the same manner as it was when on the body of Jesus.

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." John 20:5-8.

From these verses we learn that John outran Peter to the tomb, but he did not go inside for he saw the grave clothes lying in such a fashion as to make him think that the women were mistaken when they told them, "He is risen." It was only after he entered the tomb and saw that there was no body among the clothes that he believed—verse 8. This fact leads me to believe that the Lord simply vanished from the linen clothes.

"Spiritual Oneness"

(Continued from page one)
spect, for the English had a source of liberty which they called the Magna Carta, which came about back in the year 1215, brought about by a king—King John of England. For about ten years the Magna Carta was kick-

ed about by the Pope on one side and the barons on the other, and by the king. Finally, the king died and when King Henry III became king of England, he reissued the same statements that were found in the Magna Carta under what he called the Great Seal of 1225. In the forefront of the Great Seal of 1225 were the words that the English church may be free—not the church of England, because the church of England as we know it today hadn't even begun to be thought of, but the idea was, that whatever churches there might be in England, they might be free. They were to be under no jurisdiction of the Pope, nor any individual, but rather the English church was to be free.

I say frankly it has been a long time since I read about the Magna Carta. It has been a long time since I studied that section history, and my memory of it may be a little foggy, but I am sure you will find that the framers of the Magna Carta, and also when they made the great Seal of England in 1225 under Henry III—I am sure that you will find that the prime purpose of both of them were that the English church might be free. The idea was that they wanted the church free from dominion and denomination on the part of the Pope and from every other individual.

I think how we have come down the avenues of time, almost eight centuries, and how that foolish Protestants have dropped their liberty secured by the Magna Carta—that foolish Protestants are trying to go back to Rome and are doing everything they can today to make it to Rome just as fast as possible. As I look back upon the founding of our own country and the making of the Liberty Bell with its inscription of liberty, and as I think about the Magna Carta of England, it is amazing how fast that foolish Protestants and some Baptists are returning to Rome and doing everything they can to return to Popery, and superstition, and the idolatry that grows out of Romanism.

Beloved, if I am amazed at the speed at which foolish Protestants are making their way back to Rome, I am actually more amazed at the fact that Baptists are doing the same thing. I am afraid sometimes that you and I don't realize all that is taking place. You are used to sound preaching from this pulpit. Whether I preach it or whoever preaches it, it is a sound preacher who is bringing you the Word of God. I am afraid that you do not realize all that is taking place so far as Baptist rights are concerned today. I say to you, whenever I think about Baptists and some of the things that Baptists are doing in their effort to join in with the crowd of Protestants to hurry into the fold of Romanism, I am shocked beyond measure. When I think about the fact that fifty million Baptists died during the Dark Ages in defense of the truth, I say shame, shame, shame on any Baptists who would for one moment speak kindly of the Ecumenical Movement. I tell

you, any Baptist who would speak kindly, or even hint of a return to Romanism, that in itself is a betrayal of the position that our forefathers have taken, and is certainly a disgrace and a shame when you think about the fact that about fifty million of our forefathers have died in defense of our faith. Beloved, I tell you, before I would think kindly, or speak in the least bit kindly, of the Ecumenical Movement, I would think about the Baptists that died by the millions during the Dark Ages, and I would think what a traitor I was to the truth if I failed to stand up for the things of God in this day in which we live.

There have always been people who have contended for the Ecumenical Movement. They didn't call it such. Take the Campbellites. They have always harped on the fact of everybody getting together—everybody moving along together.

When I was just a boy, I used to attend a Campbellite church. I used to hear them preach on John 17, and they would refer to this as Christ's great unanswered prayer.

Beloved, the Lord Jesus Christ never prayed any prayer that was unanswered. He said Himself, "I know that you heareth me always," yet the Campbellites say that God never heard this prayer, and God had never answered it because we don't have Christian unity in the world. They talk about the fact that we will never have this prayer answered until Christian unity becomes a reality, yet the most divisive and divided group of people in the world are the Campbellites. They have only been in existence for about 150 years or a little less, and they have at least 12 different names in the 150 years of their history. The fact of the matter is, they are not only divisive, but they are divided among themselves—sorely and hopelessly divided among themselves. I know lots of churches in lots of towns in Kentucky where you will find Campbellite churches that are divided. They will have an organ in one church, and on another corner they wouldn't think of having an organ. They have what they call an organ group and an anti-organ group, or the fiddlers and anti-fiddlers.

I remember one town that I was in years ago and one man said to me, "Brother Gilpin, if you want to see mockery, you stand out here on this corner to—"

(Continued on page 5, column 1)

APPRECIATED LETTER

"Thank you for your inspiring sermons, and for all the other fine articles in TBE. Truly, I have enjoyed it, and it has been an eye-opener to me. I am very thankful that the Truth is being proclaimed fully. I have not found it to be so in any other publication that I have read, and in appreciation, I am sending you ten subscription for TBE."

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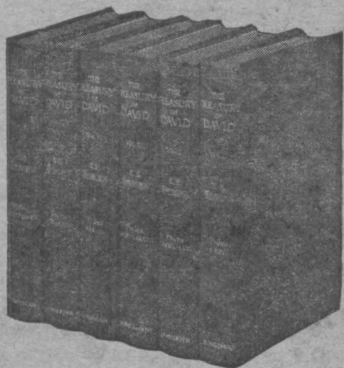
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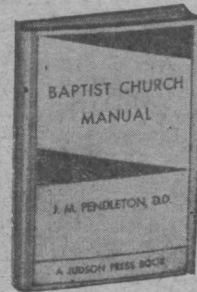
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PAGE FOUR



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THE HALLIMAN FAMILY OF NEW GUINEA



This is what the Halliman family looked like as of May 1, 1969. This photo was made, developed, and printed by Brother Halliman. No time exposure was used so that he might get into the picture. He has a remote control system on his camera. The picture was made standing in their front yard,

and as you look at the picture, you are looking west by north a couple of degrees. The building at the right in the picture is the building that has been used as a school building for the native children. They were unaware that the dog was in the picture until it was developed.

"Spiritual Oneness"

(Continued from page 4)
night during prayer service." Before I went up to the Baptist Church, I stood there and the Campbellites on one corner started singing "Will There Be Any Stars in My Crown?" and the anti-organ group on the other corner opposite was singing, "No, Not One." This man said to me, "Brother Gilpin, it is that way every Sunday night, and every Wednesday night."
Talk about a divided group, they certainly had it as far as Campbellism was concerned. They are the most divisive and divided people in the world, yet they talk about the fact that their main cornerstone is Christian unity and they want everybody to come together and be united into one church.
Well, beloved, they have con- tended for Christian union for the

last 150 years, and they are still hopelessly divided, and are getting more and more divided all the time.

The Catholics contend for what they call the Ecumenical Movement and they, like the Campbellites, say that Christ's prayer needs to be answered, and we can only answer this ourselves by getting together, by forgetting about all our differences, and by coming together into one great big denomination. Beloved, I say to you, I am sorely opposed to the Ecumenical Movement. I am opposed to it in every respect, yet I am not one bit opposed to what the Lord Jesus Christ prayed for in this prayer. I am not one bit opposed to the prayer that Jesus prayed. I am not one bit opposed to the oneness that Christ prayed for, but I am opposed to the Campbellites referring to Christ's prayer as being unanswered, and I am opposed to the

Catholics talking about the Ecumenical movement and saying that we will never answer Christ's prayer until we forget all our differences and everybody gets together in one church.

I.

FOR WHOM WAS OUR LORD PRAYING?

When the Lord Jesus Christ prayed for this spiritual oneness, He certainly was not supplicating for the union of Christendom.

Ever since I was a boy, I have heard people say that we have to get together. Just like the Campbellites say there must be Christian union, and just like the Catholics say there must be an Ecumenical movement to succeed, I have heard people say that the reason why churches are so weak is because they are divided as to doctrine.

Beloved, the Lord Jesus Christ was not supplicating for the union of Christendom. There is not a hint that He was supplicating or praying in that respect.

During my first pastorate I was being entertained in the home of one of our members, and the father of the woman in whose home I was being entertained was there. He went out of his way to tell me how weak all the denominations were, and he said that we will never have any strength until we all get together. I said to him, "You believe in unity?" He said, "Yes sir, I think we ought to lay down our little doctrines that divide us, and all of us come together into one denomination." I said, "Okay, we will call all the church together (the Hickory Grove Baptist Church of which I was pastor) and have them authorize your baptism. We will lay down that one little thing that divides you and me—namely, your sprinkling, and I will baptize you this afternoon into the fellowship of our

church."

You know, beloved, he changed his tune entirely. He said that we were weak, that we ought to lay down our principles and get together, and that we will never succeed in doing anything until there gets to be a union of Christendom.

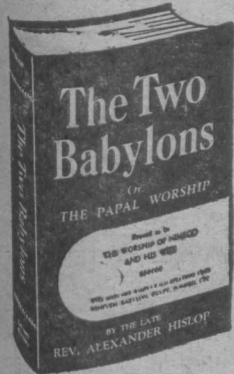
But people don't want to have a union of Christendom. They talk about it, but the fact of the matter is, they have gotten together so poorly. It proves itself that the Lord Jesus Christ wasn't praying for a union of Christendom.

I remember a fellow several years ago who used to listen to me on the radio. Seemingly, he thought I was a good preacher, and he seemed to think that I at least preached some of the truth. Every once in a while he would come to see me. I remember one day he said, "Brother Gilpin, if you would just meet me half way, I will become a member of

your church." I said, "Okay, I will meet you tomorrow morning right in the middle of the Onio River and I will drag you the rest of the way under the water to the shore, and when I get you to shore, I will say Amen, and I will have you baptized." Beloved, he didn't want that. He wanted union. He said he desired church union. He said that we are too weak and will never have any strength until we get together, but when I offered to meet him half way in the middle of the river, he backed down immediately.

Beloved, the fact that the very ones that talk so much about church union, and about uniting the churches, and that we will never have any strength until we get union—the very fact that they are not willing to go further proves that the Lord Jesus Christ was not supplicating in behalf of Christian union.

(Continued on page 7, column 3)



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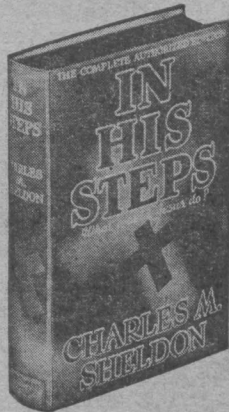
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THE BAPTIST EXAMINER

JUNE 28, 1969

PAGE FIVE

Bro. Wilson Assists A New Tenn. Church In Meeting

By JOE WILSON
Winston-Salem, N. C.

"And there went with him a band of men, whose hearts God had touched." I Sam. 10:26.

It was my high privilege and great delight to be with the Grace Baptist Church of Surgoinsville, Tenn., recently in a week of meetings. Surely this week will stand out in my memory for a long time as one of the great weeks God has given me in His service.

Brother Norman Lytton is the noble pastor of this church. There are not many men in the ministry today that are worthy of the respect that is due this fine pastor. Brother Lytton is a college and seminary graduate. He pastored Southern Baptist Churches for many years. A few short years ago, Brother Lytton was pastor of the Surgoinsville Baptist Church. They had a nice brick home in which to live and paid him a good salary. Brother Lytton came to see the doctrines of grace, and began to preach them in the church there.

Well, many of us could write the story from here on by experience and observation. Such a story could have two endings. In Winston-Salem, there was a man in a large Baptist Church that began to get hold of Grace Truth and preach it. The deacons paid him a visit, and told him to stop preaching those doctrines or he would have to leave. Well, this man quit preaching grace and conveniently (and just in time to save his neck) found out that election just applied to Israel, and to outward privilege.

But Brother Lytton was made of sterner stuff, and blessed with more of the grace of God. As trouble developed in the church because of the doctrines of grace, Brother Lytton did not "tuck tail" and run, but remained true to God's Word. Finally this brave man resigned the church, moved out of the brick parsonage, gave up the good salary and got a third shift job in a mill. Now brethren, I praise God for a man like that. I know many men who see that the Bible teaches these truths, but who also see that to preach them boldly would tear up their churches and put them out of their well paying jobs. A pastor in a city where I formerly pastored said that he believed in election, but could not preach it, because it would tear up his church. He was right; it would have torn it all to pieces.

Well, God's eyes were on his faithful servant, Norman Lytton, and God moved on the hearts of a large part of the membership of the church and they left with Brother Lytton (not at his insistence, but because God touched their hearts) and began to meet in a building nearby. In fact, about half of the membership of the former church left in this group. In this group was the more faithful, spiritual, and devoted members.

This group then joined with the New Testament Baptist Church

of Bristol which is pastored by my good friend, Dan Phillips. The New Testament Baptist Church then authorized and organized this group into the Grace Baptist Church. Please note that these folks did not despise the authority of the Lord's church and organize on their own, but went about it in a Scriptural way.



ELD. JOSEPH WILSON

God has greatly blessed this church. Brother Lytton continues to work at a secular job, but it looks as if eventually God will place him back with a full time salary from the church. These folk have built and paid for a basement where they have their meetings. They have built and paid for part of a parsonage, and plan to borrow enough to finish it. They have about 70 to 80 members and have very good attendance. They have good weekly offerings. There is a great love between the members for one another and a tremendous love of the membership for the pastor. I stayed in the home of Brother Helton and his wonderful family and was greatly blessed by my stay there. This church is growing rapidly in the truths of God, but their battles are not all over yet. It is a fine church, and I thank God for the privilege of preaching to them this week. In fact, I have already invited myself back for a future date and just need their confirmation of this invitation.

I have made a set of 11 studies covering the book of Revelation. Brother David O'Neal of Bristol has printed these for me twice now, and I am grateful to him for this. We used these notes, and I spoke to the church on the book of Revelation. The messages were quite long as we had much to cover. I must say that I was amazed at the fine attendance, and at the wonderful attention given each night. In some places when the messages are long and much attention is needed, the attendance is poor. These folk were simply a wonderful audience to preach to.

God blessed us greatly, and we were able to learn much about this great book. What we learned was blessed by the Holy Spirit to our souls. Even now, as I

write, I think of those who sat before me each night and praise God for each one of them, and pray that God might bless them and use them greatly to His glory. I would urge my many friends to pray for this brave man, Norman Lytton and his noble band, the Grace Baptist Church. God bless you all.

Predestination

(Continued from page three)

potter to make out of the same mass of clay some vessels for honourable and others for inferior uses. The Deity, being absolute Lord of all His creatures, is accountable to none for His doings, and cannot be chargeable with injustice for disposing of His own as He will.

(2) Nor is the decree of reprobation a tyrannical one. It is, indeed, strictly sovereign; but lawful sovereignty and lawless tyranny are as really distinct and different as any two opposites can be. He is a tyrant, in the common acceptance of that word, who (a) either usurps the sovereign authority and arrogates to himself a dominion to which he has no right, or (b) who, being originally a lawful prince, abuses his power and governs contrary to law. But who dares to lay either of these accusations to the Divine charge? God as Creator has a most unquestionable and unlimited right over the souls and bodies of men, unless it can be supposed, contrary to all Scripture and common sense, that in making of man He made a set of beings superior to Himself and exempt from His jurisdiction. Taking it for granted, therefore, that God has an absolute right to sovereignty over His creatures, if He should be pleased (as the Scriptures repeatedly assure us that He is) to manifest and display that right by graciously saving some and justly punishing others for their sins, who are we that we should reply against God?

Neither does the ever-blessed Deity fall under the second notion of a tyrant, namely, as one who abuses his power by acting contrary to law, for by what exterior law is He bound, who is the supreme Law-giver of the universe? The laws promulgated by Him and designed for the rule of our conduct, not of His. Should it be objected that "His own attributes of goodness and justice, holiness and truth, are a law to Himself," I answer that, admitting this to be the case, there is nothing in the decree of reprobation as represented in Scripture, and by us from thence, which clashes with any of those perfections. With regard to the Divine goodness, though the non-elect are not objects of it in the sense the elect are, yet even they are not wholly excluded from a participation of it. They enjoy the good things of providence in common with God's children, and very often in a much higher degree. Besides, goodness, considered as it is in God, would have been just the same infinite and glorious attribute, supposing no rational beings had been created at all or saved when created. To which may be added that the goodness of the Deity does not cease to be infinite in itself, only because it is more extended to some objects than it is to others.

The infinity of this perfection, as residing in God and coinciding with His essence, is sufficiently secured, without supposing it to reach indiscriminately to all the creatures He had made. For, was this way of reasoning to be admitted, it would lead us too far and prove too much, since, if the infinity of His goodness is to be estimated by the number of objects upon which it terminates, there must be an absolute, proper infinity of reasonable beings to terminate that goodness upon; consequently it would follow

from such premises either that the creation is as truly infinite as the Creator, or, if otherwise, that the Creator's goodness could not be infinite, because it has not an infinity of objects to make happy.

Lastly, if it were not incompatible with God's infinite goodness to pass by the whole body of fallen angels and leave them under the guilt of their apostasy, much less can it clash with that attribute to pass by some of fallen mankind and resolve to leave them in their sins, and punishment for them. Nor is it inconsistent with Divine justice to withhold saving grace from some, seeing the grace of God is not what He owes to any. It is a free gift of those that have it, and is not due to those that are without it; consequently there can be no injustice in not giving what God is not bound to bestow. There is no end of cavilling at the Divine dispensations if men are disposed to do it. We might, with equality of reason, when our hand is in, presume to charge the Deity with partiality for not making all His creatures angels because it was in His power to do so, as charge Him with injustice for not electing all mankind. Besides, how can it possibly be subversive of His justice to condemn, and resolve to condemn, the non-elect for their sins when those very sins were not atoned for by Christ as the sins of the elect were? His justice in this case is so far from hindering the condemnation of the reprobate that it renders it necessary and indispensable. Again, is the decree of sovereign preterition and of just condemnation for sin repugnant to the Divine holiness? Not in the least, so far from it, that it does not appear how the Deity could be holy if He did not hate sin and punish it. Neither is it contrary to His truth and veracity. Quite the reverse. For would not the Divine veracity fall to the ground if the finally wicked were not condemned?

(3) God, in the reprobation of some, does not act a cruel part. Whoever accused a chief magistrate of cruelty for not sparing a company of atrocious malefactors, and for letting the sentence of the law take place upon them by their execution? If, indeed, the magistrate pleases to pity some of them and remit their penalty, we applaud his clemency, but the punishment of the rest is no impeachment of his mercy. Now, with regard to God, His mercy is free and voluntary. He may extend it to and withhold it from whom He pleases (Rom. 9:15, 18) and it is sad indeed if we will not allow the Sovereign, the all-wise Governor of heaven and earth, the same privilege and liberty we allow to a supreme magistrate below.

(4) Nor is God, in choosing some and rejecting others, a respecter of persons. He only comes under the title who, on account of parentage, country, dignity, wealth, or for any other external consideration, shows more favour to one person than to another. But that is not the case with God. He considers all

men as sinners by nature, and has compassion not on persons of this or that sect, country, sex, age or station in life, because they are so circumstanced, but on whom and because, He will have compassion.

Pertinent to the present purpose is that passage of Augustine: "Forasmuch as some people imagine that they must look on God as a respecter of persons if they believe that without any respect had to the previous merits of men, He hath mercy on whom He will, and calls whom it is His pleasure to call, and makes good whom He pleases. The scrupulousness of such people arises from their not duly attending to this one thing, namely, that damnation is rendered to the wicked as a matter of debt, justice and desert, whereas the grace given to those who are delivered is free and unmerited, so that the condemned sinner cannot allege that he is unworthy of his punishment, nor the saint vaunt or boast as if he was worthy of his reward. Thus, in the whole course of this procedure, there is no respect of persons. They who are condemned and they who are set at liberty constituted originally one and the same lump, equally infected with sin and liable to vengeance. Hence the justified may learn from the condemnation of the rest that that would have been their own punishment had not God's free grace stepped in to their rescue."

Before I conclude this head, I will obviate a fallacious objection very common in the mouths of our opponents. "How," they say, "is the doctrine of reprobation reconcilable with the doctrine of a future judgment?" To which I answer that there need be no pains to reconcile these two, since they are so far from interfering with each other that one follows from the other, and the former renders the latter absolutely necessary. Before the judgment of the great day, Christ does not so much act as the Judge of His creatures as the absolute Lord and Sovereign. From the first creation to the final consummation of all things He does, in consequence of His own eternal and immutable purpose (as a Divine Person), graciously work in and on His own elect, and permissively harden the reprobate. But when all the transactions of providence and grace are wound up in the last day, He will then properly sit as Judge, and openly publish and solemnly ratify, if I may so say, His everlasting decrees by receiving the elect, body and soul, into glory, and by passing sentence on the non-elect (not for their having done what they could not help, but) for their willful ignorance of Divine things and their absolute unbelief, and their omissions of moral duty and their repeated iniquities and transgressions.

POSITION 9 — Notwithstanding God's predestination is most certain and unalterable, so that no elect person can perish nor any reprobate be saved, yet it does not follow from thence that

(Continued on page 7, column 1)

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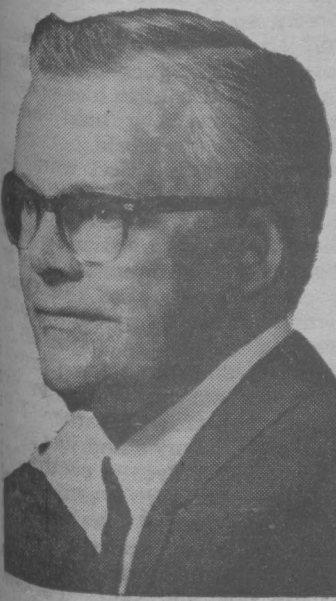
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Predestination

(Continued from page 6)

precepts, reproofs and exhortations on the part of God, or prayer on the part of man, are useless, vain and insignificant.

(1) These are not useless with regard to the elect, for they are necessary means of bringing them to the knowledge of the truth at first, afterwards of stirring up their pure minds by way of remembrance, and of edifying and establishing them in faith, love and holiness. Hence that Augustine: "The commandment will tell thee, O man, what thou oughtest to have, reproof will show thee wherein thou art wanting, and praying will teach thee from whom thou must receive the supplies which thou wantest."

(2) Nor are these vain with regard to the reprobate, for precept, reproof and exhortation means, if duly attended to, be a means of making them careful to adjust their moral, external conduct according to the rules of decency, justice and regularity, and thereby prevent much inconvenience to themselves and injury to society. And as for

prayer, it is the duty of all without exception. Every created being (whether elect or reprobate matters not as to this point) is, as such, dependent on the Creator for all things, and, if dependent, ought to have recourse to Him, both in a way of supplication and thanksgiving.

(3) But to come closer still. That absolute predestination does not set aside, nor render superfluous the use of preaching, exhortation, etc., we prove from the example of Christ Himself and His apostles, who all taught and insisted upon the article of predestination, and yet took every opportunity of preaching to sinners and enforced their ministry with proper rebukes, invitations and exhortations as occasion required. Though they showed unanswerably that salvation is the free gift of God and lies entirely at His sovereign disposal, that men can of themselves do nothing spiritually good and that it is God who of His own pleasure works in them both to will and to do, yet they did not neglect to address their auditors as being possessed of reason and conscience, nor omitted to remind them of their duties as such; but showed them their sin and danger by nature, and laid before them the appointed way and method of salvation as exhibited in the Gospel.

Our Saviour Himself expressly, and in terminis, assures us that no man can come to Him except the Father draw him, and yet He says, "Come unto Me, all ye that labour," etc. Peter told the Jews that they had fulfilled "the determinate counsel and foreknowledge of God" in putting the Messiah to death (Acts 2), and yet sharply rebukes them for it. Paul declares "It is not of him that willeth nor of him that runneth," and yet exhorts the Corinthians so to run as to obtain the prize. He assures us that "we know not what to pray for as we ought" (Rom. 8), and yet directs us to "pray without ceasing" (1 Thess. 5). He avers that the foundation or decree of the Lord standeth sure, and yet cautions him, who "thinks he stands, to take heed lest he fall" (1 Tim. 2). James, in like manner, says that "every good and perfect gift cometh down from above," and yet exhorts those who want wisdom to ask it of God.

So, then, all these being means whereby the elect are frequently enlightened into the knowledge of Christ, and by which they are, after they have believed through grace, built up in Him, and are means of their perseverance in grace to the end; these are so far from being vain and insignificant that they are highly useful and necessary, and answer many valuable and important ends, without in the least shaking the doctrine of predestination in particular or the analogy of faith in general.

Thus Augustine: "We must preach, we must reprove, we must pray, because they to whom grace is given will hear and act accordingly, though they to whom grace is not given will do neither."

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"Spiritual Oneness"

(Continued from page five)
Neither was He praying for the world. We read:

"I pray for them: I PRAY NOT for the world, but for them which thou hast given me; for they are thine."—John 17:9.

Notice, He says, "I pray not for the world." Beloved, He prayed for the elect of God. Millions were passed by unprayed for. Go back and think about every individual that has been in this world since the day of Cain, down to this present time. Our Lord passed every one of the non-elect by. He never prayed for one single individual of the world.

I have even heard Baptist preachers say, "Lord, save the world." Beloved, our Lord Jesus Christ never prayed that way. He passed by all the non-elect of the world and He prayed only for the elect of God. I say, He was not praying for the world in this passage of Scripture.

Notice another Scripture which teaches the same truth:

"Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, NOR TAKE UP THEIR NAMES INTO MY LIPS."—Psa. 16:4.

Notice, He is talking about people that ran after another god. This is a prophecy of the Lord Jesus Christ, and He says that the crowd that rejects Him—that crowd that hastens after another god, He will not take up their names unto His lips. In other words, He is saying, "I will not pray for the world. I will not pray for the unsaved."

So, beloved, when you come to John 17, I say that the Lord Jesus Christ was not supplicating for the union of Christendom, and He was certainly not praying for the world. For whom was He praying?

He was only praying for those who had been given Him of God the Father.

You remember in the Old Testament how that Aaron, the high priest, wore, among other symbolic garments, a breastplate of twelve stones. Those twelve tribes represented the twelve tribes of Israel. When Aaron went into the tabernacle, he put on his breast the twelve stones of this breastplate that represented the twelve tribes of Israel. He didn't have a single name of the nation of Canaan on that breastplate. There were the Gergashites, and the Hittites, and the Hivites, and the Jebusites, and the Philistines, and not one of them had his name engraved on those stones that made up the breastplate of the high priest. Only the names of the twelve tribes of Israel were inscribed on the breastplate.

Aaron was symbolic of the Lord Jesus Christ. Aaron, in type, tells us that the Lord Jesus Christ was not praying for the nations of the world. So the Lord Jesus Christ did not pray for the world.

I want to tell you, this passage of Scripture tells us that Christ wasn't praying for a union of Christendom, and He wasn't praying for the world, but rather, He was praying for the elect of God who had been given Him as a love gift by God the Father before the foundation of the world.

II.

WHAT WAS THE ONENESS HE PRAYED FOR?

Notice, He says, "That they be one, as we are." God the Father and God the Son never had an idea to differ. They never had one single thought that was different. I have often said that the Trinity is three as to personality but one as to substance. God the Father, God the Son, and God

the Holy Spirit are three as to persons, but they are one as to substance. By that I mean that they are one in perfect harmony always.

Jesus said:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21.

Do you see what Christ was praying for? He was praying not for an external organized oneness, but rather, He was praying for a spiritual and a divine oneness that would make all the elect of God to be as complete in Christ as the Father and the Son are already as one.

I tell you, when you get to thinking about this, you can realize in a sense that that prayer has already been answered, because every one of God's elect have been saved by the blood of the Lord Jesus Christ. Someday it will be completely and finally answered in Glory, just like we are all one in the blood and one day we will be one in Glory.

Why did Christ pray thus? He didn't say, "The world will look upon me and be saved." He didn't say that, but He said, "That the world may believe that thou hast sent me." What is He praying for? That the world might be convinced that He was sent of God.

I ask you, when will the world be convinced that the Lord Jesus Christ was sent of God? When will the ungodly be convinced of the truth of the claims of the Lord Jesus Christ? I'll tell you when that will take place. Listen:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 1:24.

There is a day coming when God is going to present every one of the elect of God before the presence of His glory, and when that takes place, what is going to happen to the unsaved? Will they be convinced to believe and be saved? No, that will be too late, but they will be convinced to believe and be damned. Jesus' prayer was for there to be a complete oneness, as the Father and the Son are one, so that all the saints of God may be one, that the world itself might be convinced of this truth, to the extent that the ungodly might be convinced of the claims of the Lord Jesus Christ, and they will be convinced when you and I stand faultless before the presence of God.

Beloved, this just puts a new light on this passage of Scripture when I think about how my Lord prayed: He is not praying that the world will see that He and the Father are one, and that you and I are one in the Father and in the Son. He is not praying that the world should be saved, but that the world might believe that "thou has sent me." In that day, the world won't believe and be saved, but the world will believe and be damned.

Yes, Christ's prayers will be answered. They have already been answered by every individual that has been saved by the blood, because we are already as one in the blood; but one day we will be as one in Glory with the Father and the Son, and when that day comes, when that spiritual oneness becomes a reality, it will then be the means of causing the world that has forever rejected the claims of the Lord Jesus Christ as the Son of God—it will then be the means of causing the world to admit that Jesus Christ was sent of the Father.

III.

WHAT SHOULD BE OUR BAPTIST POSITION?

If that be Christ's prayer, then what should be our Baptist position so far as unionism and the Ecumenical movement are concerned? Beloved, it should be exactly as I have preached to you through all the years of my ministry. We ought to contend for the truth of God's Word more firmly than we have ever contended for it before. We ought to stand for God's Book more firmly than we have ever stood

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for it in the past, looking forward to that glorious day—that most wonderful day, when you and I and all the elect are one with God the Father and God the Son, that the unsaved world should be convinced (although it is too late to believe and be saved) but they will be convinced of the truth of the claims of the Lord Jesus Christ. Should I give up today? Should I lay down my sword and my contentions? No, no, beloved. The thing that we ought to do is to contend today more than ever before for the truth of the Bible. Listen:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints."—Jude 1:3.

As I have often said, that word "contend" is a most interesting word. If you were describing a football game where a fellow was running down the field, and one team is contending for one goal and the other team is contending for the other goal, if the man who is carrying the ball bumps into a fellow and knocks him down and maybe breaks a rib and bruises him, he doesn't stop and pick him up and say, "I am sorry for what I have done to you." He doesn't at all apologize for the way in which he has treated him. Why? Because he is contending for a goal. That is exactly the word our Lord uses here when He says that "ye should earnestly contend for the faith which was once delivered unto the saints."

Listen again:
"But the other of love, knowing that I AM SET FOR THE DEFENSE of the gospel."—Phil. 1:17.

Notice, Paul is telling the church at Philippi that he wants them to know that he was set for the defense and the proclamation of the Gospel.

There are two sides to the Gospel: one is to defend it, and the other is to portray it. Paul said, "I am set for the defense of the gospel." (Continued on page 8, column 1)

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PAGE SEVEN

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"Spiritual Oneness"

(Continued from page seven)
There are lots of exhortations He gives us to show us how we are to contend, and why we should contend. Listen:
"Can two walk together, except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them."—Rom. 16:17.

What are we to do? We are to "mark them" and "avoid them."

Many times in the past someone has written me or asked me personally, "Is it all right for me to go to a church where I know that they are not going to preach the truth. How about going to these Campbellite, Methodist, and Catholic churches? I could learn something, couldn't I? How about going to one of these Arminian churches where they emphasize works? Isn't that all right?"

Beloved, what did Paul say? "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." I contend that a child of God who knows the truth—a Baptist who knows what the Word of God says, has no more business attending a false church than the same Baptist would have any business cuddling a copperhead or a rattlesnake.

Notice another exhortation:
"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there is NO DIVISIONS among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. 1:10.

I am willing to allow for a modern interpretation of the Word of God. I am sure that everyone of us realize that there must be minor differences by way of interpretation. Now no blades of grass are the same. No two snowflakes are the same. No two individuals have the same idea identically as to a verse of Scripture. But, beloved, while we are charitable in regard to minor differences by way of interpretation, the Word of God says that we are to see that we speak the same thing and that there be no divisions among us.

I turn again and I find the Apostle Paul speaking more pronouncedly against any type of union meeting, when he says:

"Having a FORM OF GODLINESS, but denying the power thereof: FROM SUCH TURN AWAY."—II Tim. 3:5.

Everybody has a form of godliness. Every church has a form of godliness. You can go to the Seventh Day Adventists; they have a form of godliness. Or you can go to the Russellites; they have a form of godliness. You

can go to the Romanists; they have a form of godliness. But beloved, they deny the power of God. Paul says, "From such turn away."

I would to God that I could burn this message into your heart, that our Lord Jesus Christ did not, and never did pray, for a union of churches. He never did pray for a union of all Christendom. He never did pray that there might be a union among us. Rather, He said that we are to turn away from that group that is not standing for the Word of God.

Whenever I read this passage of Scripture, I think how people are asking for unity, but actually what they mean is union. They don't want unity; they want a union of churches.

When I was in Cumberland College, I used to go out to a little mining community to preach on Saturday evenings and Sunday mornings. Then after dinner on Sunday I would walk back into town on the railroad track, for there wasn't any road there. I remember very definitely how I used to make those trips week in and week out. One Saturday afternoon as I was going out the railroad tracks, just as I rounded the curve nearing the Commissary, I noticed a big confusion. I hurried up and I found that the night before a fellow had been out hunting and had caught a big opossum—about 36 inches long. He had brought opossum to the store and had tied the tail of that opossum to the tail of an old tomcat and hung it over the clothes line. Now there was plenty of union there, but there wasn't a bit of unity. I tell you, that opossum and that tomcat had too much union, but there wasn't a bit of unity about the whole thing.

Our Lord didn't say to get united with the religious heretics of today. Rather, He said, "From such turn away."

Notice again:
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY with him, that he may be ashamed."—II Thess. 3:14.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM God speed."—II John 1:9, 10.

The words, "bid him God speed" actually means "shaking hands with." Handshaking began in a strange way. It used to be that a man never met another but that his first impulse was to grab his sword and with his sword in his hand, he met the other individual and they would fight it out. As time passed by, when two individuals would meet, they would have their hand open to show that there was no sword in it, and therefore they were meeting on a friendly basis. Then as time went by, it not only came to the place where they came with their hands outstretched, but they would come up and shake hands. So handshaking came about with the idea of proving that you didn't have a sword in your hand to kill the man that you are shaking hands with.

Actually, when our Lord says to the Apostle John that we are not to bid a man God speed who comes with false doctrine, He actually means that we are not to shake hands with that man.

Let me tell you how this passage of Scripture cost me money in our printing shop. There is

a Campbellite preacher in Ashland that gets THE BAPTIST EXAMINER. Sometime ago, he started bringing some work to us in the printing shop from his church—handbills and things of like nature, when he was announcing a revival meeting in his church. One day he called up and said, "I am not coming to your printing shop anymore." He said, "You put me on the mailing list for the paper and I appreciate that, but I read where you said it was wrong to shake hands with a Campbellite. If it is wrong to shake hands with a Campbellite, then it would be wrong for you to print for him. Goodbye!"

There is another Campbellite here in Ashland who used to always be contending for Christian unity. He came into my shop about once a year and would have a small job of printing. He is not a preacher, but a very fine high-type gentleman. When he would come into my shop, I would sit down and talk to him a little while. One day he came in and gave me an order, and while I had gone back into the shop to check on a matter concerning the order, he picked up a copy of The Baptist Examiner and began to read it. When I came back, he said, "If I hadn't already given you the order, I wouldn't have you to do it. After what you say about Christian unity, I couldn't come into your shop again," and he hasn't been back.

Beloved, I say to you, I have no business having fellowship with anybody to the extent that I condone or endorse anything that they stand for, which is contrary to the Word of God. I have no business shaking hands with a Russellite, or a Campbellite, or a Catholic, or any other Arminian, thus bidding him God speed in his ministry.

Several years ago, a Russellite came to my house and brought his phonograph. He said, "I am one of Jehovah's Witnesses, and I have a message for you from Jehovah. I want to play it for you." He put his phonograph down on the steps and started to play it. When he did so, I said to him, "I will give you 30 seconds to get that off my porch, and if you don't, it will be off," and I drew back with my foot. He saw that I meant business. I wouldn't allow that crowd to come around my house to hand out literature. I wouldn't allow that crowd to come to my house and play a phonograph. I wouldn't bid them God speed. Our Lord says that if anybody who comes to you, and denies the doctrines of the Lord Jesus Christ, don't invite him into your house, and don't bid him God speed, for he that bids him God speed is a partaker of his evil deeds.

I am for the oneness that Christ prayed for. I would be happy if my Lord would come this morning and would take all those of us who are ready—saved by the blood—the elect—and would cause all of us to see eye to eye for the truth, as He will someday. I would be happy if that took place today. But while I am waiting for that hour wherein our Lord is going to convince the world that He was sent of God, and that His claims are true—while I am waiting for that hour, I am going to continue to contend and stand for the Word of God, knowing that is the exhortation given to us here within His Word.

To me, a union meeting is the most obnoxious thing in the world. I remember reading years ago about a man that was married to two women. One was old, and the other was young. The young woman liked his coal black hair and the old woman liked his gray hair. So there began a rivalry between them. When the young woman would see a gray hair, she would pull it out, and when the old woman would see a black hair, she would pull it out. Pretty soon you know what his head began to look like.

When you go into a union meeting, the Methodist says, "I don't believe in security," and you have to pull that doctrine out. The Campbellite says, "I don't believe in salvation by grace,"

and you have to pull that doctrine out. The Presbyterian says, "I don't believe in baptism by immersion," and you have to pull that out. You keep pulling out one doctrine after another, until pretty soon you present a bald headed doctrine to the world. A preacher that goes into a union meeting and tries to please everybody represents a bald headed doctrine to the world.

I contend that God wants you and me to stand up for the Book. I have no business compromising. I am not going to give up to the Ecumenical movement. I am not going to give up to the Campbellites who say that we are too weak, and that we ought all get together and pray for Christian unity. I am not going to give up to that crowd. Rather, I am going to take my stand just exactly like old Polycarp of the first century. Polycarp was sentenced to die because of what he stood for. When they brought him out to burn him, a man stepped up to his side and said, "Polycarp, I can still save you if you will renounce your religion." Polycarp said, "In the 86 years that I have served Him, He has never forsaken me, and I will not forsake Him now," and with those words he stepped into the fire, and his soul went out to meet God, contending for the Word.

I say, beloved, that is the way that Baptists ought to be standing today.

I read history and I think about Ridley and Latimer who were sentenced to be burned. When Ridley was tied to one stake and Latimer to the other, they were offered the privilege of recanting. Ridley cried out to Latimer, saying "Latimer, for God's sake don't recant." Latimer said to Ridley and all the others, "Ridley, today when they light the flames upon us, we shall light a fire that shall ever give light to the sons of man."

God help us to remember to take our stand in the same way, regardless of what it might cost, that we might stand for the truth of God's Word until Jesus comes.

May God bless you!

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(Continued from page one)
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Fred T. Halliman

(Continued from page one)
them. He told the church how that folk were turning their backs upon schools, medical and other material benefits offered by the other missions in order to get the truth from the Baptists.

Never before have I seen these people here moved to such a degree over a mission patrol report as they were when this pastor got through. He urged them to do everything possible to help us answer the Macedonian call in that area. Beloved, when these heathen folk, most of whom that area are still lost, turn down these material benefits for nothing but the plain truth this surely must be of the Lord. Could it be that this is another sign that the coming of the Lord draweth near, and that He is calling out His elect from among them. I believe that it is. God give us strength to reach them all. He will, too.

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