

To touch the heart of another, you must use your heart.

Yes, Unconditional Election Has Always Been Baptist Truth

By T. P. SIMMONS
(Now Up Above)

The doctrine of unconditional election is that God, in the beginning, purposed to save a part of Adam's race; and that his purpose was based upon his sovereign good will and pleasure.

It is impossible to get a statement concerning this doctrine from each individual Baptist. It seems impossible to get a statement on it from even a representative number. This we tried to do a few years ago, but failed.



T. P. SIMMONS

However the great majority of those from whom we heard favored unconditional election. We have but three sources from which to draw information on this matter. These three are: (1) Confessions of faith, (2) representative preachers and writers, and (3) the Scriptures. We will consult these in the order named.

1. Confessions of Faith.

The Paterines are among the progenitors of Baptists, and W. A. Jarrel, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read (Continued on page 6, column 1)

The Folly Of Playing Up To Man's Free Will

By CHARLES H. SPURGEON

"My lord Will-be-will," as Bunyan calls him in his *Holy War*, is a fellow who will not easily be bent. The will, especially in some men, is a very stubborn thing; and in all men,



CHARLES H. SPURGEON

if the will is once stirred up to opposition, there is nothing that can be done with them.

Free-will somebody believes in. Free-will many dream of. Free-will! Wherever is that to be found? Once there was Free-will in Paradise, and a terrible mess Free-will made there; for it spoiled all Paradise and turned Adam out of the garden. Free-will was once in Heaven; but it turned the glorious archangel out, and a

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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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Another Operation... Miraculous Recovery

By JOHN R. GILPIN

"Thus saith the Lord . . . I have heard thy prayer, I have seen thy tears: Behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord." — II Kings 20:5.

INTO THE HOSPITAL AT NOON ON THURSDAY. OPERATED ON ON FRIDAY MORNING. LEFT THE HOSPITAL SATURDAY MORNING. ATTENDED CHURCH SERVICES ON SUNDAY. WILL YOU BELIEVE IT? WELL, HERE'S THE STORY:—

I have just returned from the hospital from another operation, and I rejoice to share the experience with our readers and to tell you of God's goodness to me personally.

For about three months, I have been suffering with pain in my left breast which has given me quite a great deal of concern. We hear often of women having cancer of the breast and the medical profession has assured me that it is just as possible for a man to do likewise. My left breast kept increasing in size and giving me pain for the past three months, and on the advice of a surgeon in Huntington, W. Va., I entered St. Mary's Hospital in Huntington on Thursday, August 2, for the operation. The doctor who was to perform the operation assured me in advance that he felt reasonably certain that it was not cancer, but that the growth causing the pain had to come out, or else it might become malignant. I entered the hospital Thursday at noon for treatment, X-rays and examinations on Thursday afternoon, with the operation to be performed on Friday morning.

On Friday morning, while waiting to go to the operating room. I opened my Bible to the Scripture given above. Frankly, I had been very much alarmed over my condition, expecting the worst,

but on reading this Scripture, I was comforted, and I said to myself, "That's God's answer, and I'm going to go to church on Sunday."

This was Friday morning, just a little while before the operation was performed. According to the surgeon, he removed a growth about 4 x 8 inches in size, and in less than one hour from the time they gave me the anesthesia, I



JOHN R. GILPIN

awakened in the recovery room completely alert, and feeling as well as I had ever felt in my life. I had no nausea, no sickness, and no pain. Within a half hour after I got back to my room, I was on the telephone, long distance, talking to the printing shop and taking care of business.

The evening nurse came in my room Friday evening, with my chart, and asked if I knew what they had been giving me for pain in the afternoon. I assured her that they had given me nothing, as I had no pain, and that I needed nothing that night, since I still had no pain. I had talked with and visited with half dozen or so of our church members and guests until nearly ten o'clock Friday

evening, and without any sedative, slept soundly all night.

Saturday morning, the surgeon came to see me. I told him that I had no pain and that I was absolutely without any soreness and asked him for his explanation of this. He was as surprised as I was as to my condition and expressed himself in no uncertain terms. I asked him as to when I could leave the hospital. He said in view of my condition, so far as he was concerned, I could go immediately. He didn't know it, but I had already called Mrs. Gilpin and told her to come after me as I felt sure I was going home. I was out of the hospital and back at my home by noontime.

In this experience, all the medicine I had was the anesthetic they gave me to put me to sleep and a sleeping pill they gave me on Thursday evening. I didn't need this, but they said they always gave it, to be sure that the patient got a good night's rest before an operation. Other than this sleeping pill and the anesthetic, I had no medicine—not even an aspirin—and I rejoice to have been absolutely free from pain of any kind.

On Sunday, I attended services twice. Brother Jim Everman preached at the morning hour and Brother Halliman preached at the evening hour, and I never enjoyed any services more than the two messages that these dear brethren brought.

Friday morning early, I read II Kings 20:5. Friday was one day, Saturday was the second day, and Sunday was the third day.

Isn't God good to His undeserving creatures! How I praise Him today for this remarkable recovery and for the fact that the growth that was removed from my breast was not malignant. I think God has a lot yet for Calvary Baptist Church, THE BAPTIST EXAMINER, and for me to accomplish, and today, I praise His name for His goodness to us.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT KIND OF A BEING IS GOD?"

"For this God is our God for ever and ever: he will be our guide even unto death." — Psa. 48:14.

When I first read this text for it to make a definite impression upon me, I remembered that I had preached so many times about God — His nature, His character, His characteristics, His attributes, and I said to myself, it is a great text, but I guess I will pass it by for the time being because I have preached so many times on similar ideas about

God. The more I thought about the text, the more of an impression it made in my own life.

Then I picked up a paper that I receive regularly, from Wichita, Kansas, put out by a supposed-to-be Missionary Baptist Church. There are four articles in the paper. The first has to do with a contest that this particular church is having with another church in that area.

The second article is a very inspiring(?) one, how that the bus captains were having a contest

and some fellow, ever so often, gets a phonograph record broken over his head, and they told about a certain hard-headed fellow and how they had broken the record over his head. I presume they broke the record to symbolize that he had broken the record of picking up folk for the church.

The third of these articles tells about a summer camp, a wiener roast, and a hayride.

I might say this, there is one little article in it about visiting (Continued on page 2, column 2)

Backsliding, And What Causes God's Children To Do So

By MILBURN COCKRELL
Mantachie, Mississippi

Part I

The word "backsliding" occurs 16 times in the Old Testament and "backslider" only once. The word literally means to go back or away from. It is to turn the back to God. Of Israel God complained of old: "And they have turned unto me the back, and not the face" (Jer. 32:33). For a person to backslide in the Old Testament was for him to turn away



MILBURN COCKRELL

from the worship of Jehovah and back to the old life of sin and idolatry. Backsliding is a gradual abandonment of the way of truth.

The word "backsliding" does not occur in the New Testament. The idea of backsliding is expressed though. The New Testament seems to use the word "fall." I Corinthians 10:12 reveals how a person may backslide or fall into sin: "Wherefore let him (Continued on page 7, column 2)

The Right And Wrong Attitude As To False Religions

By ROY MASON
Aripeka, Florida

First let us consider some Wrong Attitudes

The attitude of complete intolerance. Some would by force prevent others from worshipping or carrying on, when they have a different religion. Communism is atheistic and intolerant. No Bibles are being printed in Russia or the satellite countries, and none are allowed to be shipped



ROY MASON

in. Churches by the hundreds have been destroyed, and congregations which are allowed to worship, are under strict government supervision, and must not dare criticize the Soviet regime in any way. Should communism come to dominate the world, religions would be abolished.

Catholicism is a religion of intolerance. Where the Catholic church shows tolerance, it is because it has to. Where Catholicism is a monopoly, it is utterly intolerant. A good sample is Spain, where missionary work is throttled. Millions of martyrs, slaughtered by the Catholic church through the centuries, (Continued on page 8, column 3)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor
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Ordained Recently To Baptist Ministry

Brother Richard Martin was ordained to the gospel ministry by the New Temple Baptist Church of Lexington, Kentucky, on Sunday, July 29, 1973, at 3:00 p.m.

The ordination council consisted of the following ministers:

Elder Don Prewitt of Bryantsville, Kentucky, questioned the candidate. Elder Jim Murriner of Lexington, Kentucky, led the ordination prayer. Elder Gerald Price, the pastor, gave the charge to the minister and Elder Dan Phillips of Bristol, Tennessee, gave the charge to the church. Brother Leslie Middleton, a deacon of the church, presented a new Bible to Brother Martin.

Elder Martin answered all the questions, showing himself to be a sound Baptist preacher and the church recognized his call to the ministry and recommends him to the Baptist churches.

Elder Martin plans to start a mission work at Richmond, Ky. Pray for him concerning this endeavor.

The editor has known Brother Martin for quite a long time. We thank the Lord for him and pray God's richest blessings upon him wherever he may labor for our Lord.

"Being ... God?"

(Continued from page one)

a church nearby.

Now that was the paper that was put out by this church in Wichita, Kansas. When I looked upon it and noticed it, my mind went back to my text. I said, "What kind of a god is that church serving?" I just wonder, beloved, when a church lives in the light of a summer camp, what kind of a church must it be? Certainly that church doesn't preach the same God that I preach. Certainly that church needs to know something about the God that we preach here. Surely, in the light of the many hundreds and thousands of churches of like nature that you find throughout America, it would be a good idea to turn back to this text and study it, and to study more about the God of the Bible. My text says, "For this God is our God for ever and ever: he will be our guide even unto death."

I.

THERE IS A GOD.

Too many people today know nothing about God, and too many people don't believe that God exists.

I am reminded of the girl who was pursued by a young swain who desired her hand in marriage. One day she was talking to her mother and she said, "I can't marry him. He doesn't believe in God and he doesn't believe in Hell." The mother said, "Marry him and between us we will convince him."

Well, too many people need to be convinced that there is a God. Too many people need to be convinced what kind of a God He is, and what kind of a Being He is. I say, first of all, there is a God and I rejoice because of it.

There was a time when there wasn't any church. We are so used to going into buildings like this. We are so used to worshipping in buildings. We are so used to driving along the road and seeing the spires pointing upward. We just naturally assume that the church must have always existed. It is not so. There was a time, beloved, when there wasn't one single church building nor one single church congregation.

We are so used to seeing the Bible about us. You probably have half-dozen or more in your home today. We are so used to seeing them. You can go to the ten-cent store and buy them. You can buy big ones and little ones, expensive ones and inexpensive ones. There are so many Bibles to be had that we just naturally assume that the Bible has always been in existence.

But not so. Once upon a time, the only Bible that you could find was perhaps a portion of a Bible

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that was chained in the church building. In the temple, in the Old Testament, there maybe was a roll or a scroll of a portion of the Word of God. There was a time, I say, when there wasn't a single Bible. Imagine a time when there was no church and a time when there was no Bible!

There was a time when there was no Devil. We rub elbows and brush shoulders with him every day. I am sure that my experience is your experience. But there was a time when there was no Devil. It must have been a glorious time. It must have been a wonderful day when there was no Devil.

There was a time when there was no world. Imagine! You can walk on it. You can see the grass that grows out of it. You cultivate it. We just naturally assume that this world has always been in existence. But there was a time when there was no world.

There was a time when there wasn't a man. Three billion people exist within this world today. There was a time when there wasn't even one.

Oh, what a day it must have been when God made Adam! Then in order to satisfy the longing of His soul, He took one of Adam's ribs and made Eve therefrom. It must have been a glorious day when Adam awakened from that sleep to find that he had a beautiful, lovely creature that would share life with him. Those two walked in the Garden of Eden as the only ones in all this world. Prior to that time, there hadn't even been one man.

I say, beloved, there was a time when there was no church, no Bible, no Devil, no world, no man, but there never was a time when there was no God.

I go back to the second chapter of Daniel when the king has forgotten his dream. He remem-

bered something happened by way of a dream the night before, but what it was, he was at a loss to say. When his brain trust was unable to give him any information as to what he dreamed, he decrees the death of all his brain trust, which included Daniel, Shadrach, Meshach and Abednego. Those four took the matter to God in prayer and God revealed to them what the king had dreamed. When Daniel went into the king's presence, he said in substance, what you have dreamed, we can tell you, but we can't tell you because of anything in us. We can't give you an answer as to what your dream was because we are smarter than anybody else. But "there is a God in Heaven." We read:

"But THERE IS A GOD in heaven that revealeth secrets, and maketh known to the king Nebu-

chadnezzar what shall be in the latter days."—Dan. 2:28.

Daniel emphasized the fact that he wasn't the one who was telling the king what it was he dreamed, but rather he was telling the king because the God of Heaven had made a revelation to him.

We read:

"For he that cometh to God must believe that HE IS."—Heb. 11:6.

The word "is" means "exist." In other words, we must believe that there is a God — that God exists. Ere I would even get started in the study of this text, I would say that there is a God in Heaven. God is. God exists. There is a God.

II

WHAT KIND OF BEING IS GOD?

My text says that "this God is our God." What kind of Being is God? What kind of Being is the God of the Bible?

I say, first of all, He is a spiritual Being. Listen:

"GOD IS A SPIRIT: and they that worship him must worship him in spirit and in truth." — John 4:24.

When Jesus made a revelation of Himself to the ten apostles after His resurrection, He said:

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

Beloved, a spirit doesn't have flesh and bones. A spirit is something incorporeal. A spirit is something that is invisible. Jesus said in John 4:24, referring to Himself, "God is a Spirit."

I would remind you that the kind of Being that we call God is a spiritual Being. He is an invisible Being. He is an incorporeal Being. You can't see Him, but He is present. You can know Him, but you can't visualize Him. Beloved, first of all, the God that we preach to you — the God of our text, is a spiritual Being.

I would remind you also that He is an eternal Being — that is, that God has existed from all eternity. We read:

"And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, THE EVERLASTING GOD."—Gen. 21:33.

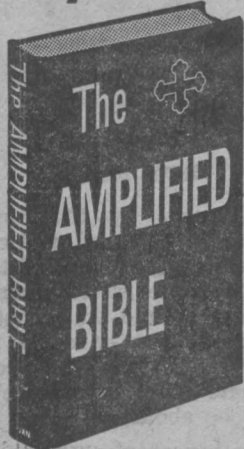
Beloved, when Abraham came to Beer-sheba, he wasn't following a god that had just come into existence; he was following the God whom he calls "the everlasting God."

Listen again:

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even FROM EVERLASTING TO EVERLASTING, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Psa. 90:2,4.

Beloved, the God that we preach to you, the God of our text, is an eternal Being. "From (Continued on page 3, column 1)

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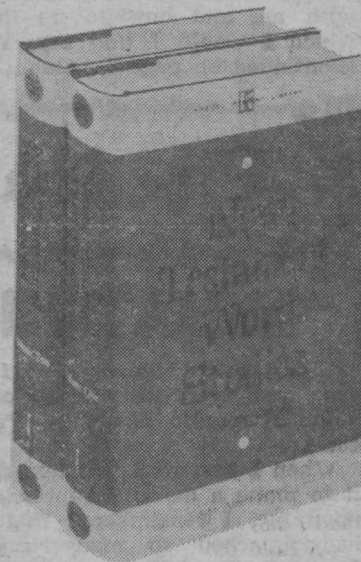
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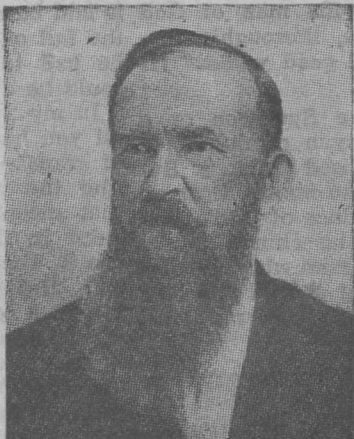
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"Being ... God?"

(Continued from page two)

everlasting to everlasting." In other words, go back in space as far as you can and go out in space as far as you can. Go to the past as far as you can, and go to the future as far as you can. Wherever you stop, in either direction, there is God.

Our finite minds can't begin to grasp it. We can understand how a person can be seventy or eighty years of age. We can understand how a person might even live to be a hundred or better. We can understand how this earth can be in existence for six thousand years. We can partially visualize certain things so far as time and space are concerned, but, beloved, when you stop to think about this God that we preach, He has always existed. He had no beginning and He will have no end. He is an eternal Being.

I would like for you to notice also that HE IS AN UNCHANGEABLE BEING. We read:

"For I am the Lord, I CHANGE NOT."—Mal. 3:6.

Now that isn't true of us. We change.

We change in our ideas. There isn't a one of us but what has different ideas today than we had a few years ago. We change.

The sciences of today are changing things. I was in a doctor's office years ago and he called attention to a tremendous library that he had, that he had accumulated over the years. He said, "Brother Gilpin, those books cost thousands of dollars and there is scarcely a word of truth in them today." Change!

Beloved, while it is true that man changes, I thank God for this truth, that the God of my text is an unchangeable God.

Listen again:

"Every good gift and every per-

fect gift is from above, and cometh down from the Father of lights, with whom IS NO VARIABleness, neither shadow of turning."—James 1:17.

That word "variableness" means "a variation" or "a change," and it says that there is not so much as a shadow caused by the changing of God. In other words, it is saying that if God were to cast a shadow, that God never changes enough for that shadow to move one particle.

Oh, what a God I preach — a God that is unchangeable! This helps me, beloved. It lifts my soul and it thrills my inner being that I preach a God that is unchangeable.

So many preachers change. I used to say concerning a man whom you know and whom I well know, that I wouldn't want to quote him today unless I had seen him. I wouldn't want to quote what he said yesterday because it could be that he changed his mind overnight.

Beloved, we change, but God never changes.

What kind of a Being is this God that we preach? He is an omnipresent God — that is, He is always with us. You can't go any place unless God is there. I don't care where you go today, God is with you there. Listen:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:7-10.

How big and how vast is this universe! Up yonder in Heaven is God, and down there in Hell is God, and out there on the raging seas is God.

In the McGuffey Reader, when a storm had struck a vessel and the vessel was in danger of going down, there was a poem telling the story:

"We are lost," the captain shouted,
As he staggered down the stairs;
But his little daughter whispered,
As she took his icy hand,
'Isn't God upon the ocean,
Just the same as on the land?'"

I tell you, beloved, God is omnipresent. He is with you wherever you are. You can go to

and knows Him. There is not a martyr in Heaven but what is with Him. Down here on earth He fills this earth. Wherever you walk today, God is going to walk right beside you. Beloved, God is omnipresent.

What kind of a Being is this God? He is a God who cares. Listen:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which it today is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" — Mt. 6:26, 28-30.

That God who looks down from Heaven and sees the fowls of the air, He cares for them.

Then, beloved, that God sees us. We who are so concerned about clothing and food and things of this life, He sees us and He cares about us, to the extent that He looks after us and provides for us. If He looks at the grass that grows, which today is, and tomorrow is put into an oven and baked and made into cereal — if God looks after that grass, will He not clothe us and provide for us? He cares for us.

Notice again:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." — Mt. 10:29, 30.

You tell me, beloved, that God doesn't care for us?

Sometimes a person cares and then sometime later doesn't care. Sometimes a person cares for another individual and then later loses all affection.

I called a woman of recent date, an old sour-puss. She had gotten to the place in life that she referred to men as "a necessary evil."

I tell you, beloved, marriage can do things to people. It changes them. It causes them to love one day and the next day be completely changed so far as affection is concerned.

Beloved, God cares. Oh, how it thrills my soul to know that God will not allow one single sparrow to fall to the ground not knowing about it. Even the hairs of our heads are all numbered. Not a hair can fall from your head as you comb your hair today but what God sees and God cares.

What kind of a Being is He? He is an omnipotent Being. When I say omnipotent, I say that He has all power. There isn't anything that God can't do. When you pray to God, you are talking to One who can do all things. He has power to do anything. He may not do what you ask Him to do because it may not be for the best for you that He do it, but, beloved, God can do all things.

Job said:

"I know that thou CANST DO EVERY THING, and that no thought can be withholden from thee." — Job 42:2.

What Job learned back there long, long ago, I would to God that everyone of us could learn here this morning, that there isn't anything that God could

(Continued on page 5, column 3)

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church, to prison, to work, to play; wherever you are, God is with you — omnipresent.

Jeremiah tells us the same message, for we read:

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." — Jer. 23:23, 24.

Talk about omnipresence, God fills heaven and earth. There is not an angel but what sees Him

THE BAPTIST EXAMINER

AUGUST 18, 1973

PAGE THREE

The Baptist Examiner FORUM

"We have lots of Bibles today, such as, 'The Living Bible Paraphrased,' 'Good News To Modern Man,' 'Phillip's Version,' 'New English Version,' and many others. What do you think of these modern versions in comparison with the King James?"



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My thinking relative to these modern versions in comparison to King James is that they are indeed modern and not old. Because of their modernness, there is in reality no comparison between them. The modern versions have leaned to man's way of thinking until they have completely, or have at least tried to take away the supernatural, by explaining certain passages dealing with God's power on a natural plain. The Scriptures (King James) teach that "Natural man receiveth not the things of the spirit of God, neither can he know them"—I Cor. 2:14.

The new modern versions cater to man's physical knowledge by changing certain portions of the Scriptures to enlighten the natural mind, and to interpret certain portions to lift up the creature rather than the Creator. But, our Lord had something to say about His way and man's way.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD"—Isa. 55:8.

Now, I am not saying that every thing written in the modern versions is wrong, or that in every case they take away from the original. In some cases, the wording of the modern versions may make the meaning clearer than the King James, especially to the novice, but generally speaking, the modern versions add nothing as to understanding.

One modern version declares, "A young girl shall conceive." No doubt Mary was a very young girl at the time she conceived, and in that capacity, this version is correct, but the King James version declares her to be a virgin. The modern version has omitted the word virgin. This is not an oversight, but purposely inserted, and is misleading and deceptive. To show you the seriousness of this, may I tell you that if you take away the virgin birth of Christ, you take away redemption and justification, for redemption and justification are based upon shedding of blood. The blood which God, the Judge, will accept as an atonement must be a perfect blood without corruption (sin). In order for the sacrifice to be spotless and His blood be pure and precious in God's sight, there is the need to eliminate the blood of Adam, from which all mankind is made. Read Acts 17:26. Therefore, the Heavenly Father predestinated to

conceive His Son in the womb of a virgin by giving to His Son His own blood which is without spot or blemish. By so doing, He eliminated the blood of Adam, and thus His Son was sinless. Had Mary been only a young girl and not a virgin and had Jesus had an earthly father, redemption and the blessings derived from the work of redemption would not be ours to enjoy.

There are many other instances where modern man has changed the wording of the King James Version in favor of what he thinks it should say rather than what it does say. The result is that they have either added to, or taken away from its true meaning; therefore, I do not believe we need anything other than the King James version. I do not study from the modern versions — rather I find the answers for my spiritual needs in the King James, and to us Baptists who are led by the Comforter, He will lead us into all truth in the same way He did our forefathers before the modern versions were ever brought into existence.

JAMES HOBBS

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We have many versions of the Bible today. Most of them were supposedly written so that we can read it "in our own language." This sounds good. People say, "It's about time we had a Bible that we can read."

The importance is not that it be written like a fiction book, but that it be written according to God's leadership.

Any translation that calls the virgin a young maiden is Satan's attempt to remove the power of God in the birth of Christ. The attempt goes so far as to imply that Mary was a loose woman and that Christ was actually the illegitimate child of a German soldier (according to some). This is blasphemy and must not be allowed.

Any translation that removes prophecy concerning Jesus Christ is of the devil. Any that leaves out the precious blood of Jesus as the cleansing element in our salvation is Satan's manuscript.

Why should it be necessary to have a new translation when the one that we have is being used of the Lord in the salvation of the lost? I cannot see the importance of it, but I can see danger in it. When the Bible becomes like our novels it begins to have the same position, not for spiritual food but for fleshly satisfac-

tion only.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16,17).

I don't see a Spurgeon or a Pink or a Bunyan coming forth from these revised versions. But find a man who stands firm on the great doctrines of God's sovereignty and the church truths and you find a man who preaches from the King James Version. That's good enough for me!

E. G. COOK

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I am made to wonder why all these translations. No doubt, some of the more recent translators have been sincere in what they have done. Some have been sincere in their effort to be a help to others. Others seem to have been sincere in their effort to muddy the water, and to confuse others. And it would appear that still others have been more interested in getting their finger in the pie, so to speak. The Bible has been the best seller among books now for a long time. So if some person, or group of persons could come up with a version that would supplant the King James version, it would enhance their bank account no little.

I am not familiar with some of the versions mentioned in our question. In fact, I am not as familiar with the King James as I would like to be. However, I am familiar enough with the so-called "Good News For Modern Man" to cause me to refrain from calling it a Bible. It is not a translation. Rather it is an obliteration. The Greek word for blood is HAIMA, and the Greek word for death is THANATOS. These two words do not look alike, nor do they sound alike. But still Bob Bratcher, the "daddy" of this "thing," substituted the word THANATOS for the word HAIMA fifteen times in his conglomeration. If that is translating, I don't like translating. He, apparently, has never been washed in the blood of the Lamb, and he does not want anyone else to be washed in it. So he just leaves the blood out of his book everywhere he can.

As I have said before in this column, there is no perfect translation. The original Bible was perfect in every respect. There was no manner of error, or contradiction in it. But there are errors in every translation that I know anything about. And there are contradictions in most, if not all of them. For instance, the King James says in Eccl. 1:4, "One generation passeth away, and another generation cometh: but the earth abideth for ever." Please notice, it says "the earth abideth for ever." But in II Pet. 3:10b we read, "the earth also and the works that are therein shall be burned up." If the earth is to be burned up, how can it abide for ever? You and I know the contradiction is in the translation somewhere. It most certainly is not in the original.

There is only one version that I know of that does not have these two verses contradicting each other. The New English Bible has II Pet. 3:10b saying, "the earth with all that is in it will be laid bare." I would not even think of recommending this version to young Christians, or to older ones who have not been well taught. But it does have some helps for those who have spiritual discernment. The A.S.V.

of 1901, a very good Bible, puts it "burned up" in the text, but the footnote says, "The most ancient manuscripts read discovered." Certainly, if this old earth is laid bare of all that went with the fall of Adam, then the earth he had to enjoy before he fell could be discovered.

In my younger days I thought all you had to do in the matter of translating the Bible was to find the word in our language that meant the same thing the word in the Greek meant, and use it. That still sounds very logical. But after I studied, and taught a couple of foreign languages, I found there was more to it than that. For example, the little Greek word EN can be correctly translated into our language by using either of four words — among, with, by, in. On the other hand, many of our words can be correctly translated into a number of Greek words. Our verb "cast" can be translated by some eighteen verbs in the Greek. So the real task is finding the right word to convey the original meaning.

Many of our later versions cannot be compared to the King James. As Brother Dan Phillips says in the July issue of VOICE OF NEW TESTAMENT BAPTIST, "the English language is a living language and words change in their meaning." Certainly since it is a living language it is continually undergoing change. If you doubt that, lay Chaucer's Canterbury Tales that was written six hundred years ago down beside your daily newspaper, and see for yourself.

Some errors in the King James are due to the natural change in the language. In II Thes. 2:7 you see the expression, "He who now letteth will let, until he be taken out of the way." It is necessary for anyone teaching this verse, as well as others like II Cor. 5:21 to stop and explain the error. Now the King James II by Jay Green has II Thes. 2:7 saying, "Until he who is now holding back is taken out of the way." This very good version also has II Cor. 5:21 saying, "For He made Him who knew no sin to be sin for us." In both of these two verses we have a great improvement over the King James.

Other errors in the King James were deliberate, and premeditated. The translators were doing what is so natural for man to do, that is, cover up the truth that condemns his belief and practices. For example, they have Mt. 3:11 saying, "I indeed baptize you with water." If someone whom you know nothing about tells you that he has been baptized, what do you really know about what took place when he was baptized? He may have had a thimbleful or two of water poured on his "noggin," or he may have been immersed in water. Those translators knew full well that if they translated that verse correctly it would show to the world that their practice of sprinkling a little water on the head was unscriptural. They my church as do so many Baptist thought more of their unscriptural practice than they did of the truth. So they deliberately covered up the truth. I am glad they are the ones who will have to answer for that error. I do not even want to have to answer for defending them in it.

The King James translators are not the only ones who have traveled that route. They started it, but many others have followed in their steps, and for the same reason. Brother Phillips, in his paper, expressed a desire to see some true Baptist come out with a correct translation. If some of our kind of Baptists were to do that, he would not be able to sell enough of them to pay for the paper and printing. This old religious world does not want the truth. And, furthermore, it will persecute those who do want it. Ninety per cent of the people called Baptists would not have a Bible that left out all the man-made churches and practices. The Wuest version has Mt. 3:11 saying, "I indeed immerse you in water." You and I both know that is a great improvement over the King James.

However, it is still the King James for me in the pulpit. And I still recommend it over all others, especially for young people, and for older ones who have not made a serious study of the Bible.

ROY

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, we have many modern versions of the Bible. I have a number of these in my library, and have read and enjoyed them very much. I have one large volume that has four versions printed in parallel columns, and this I have found very helpful. I have the "Living Bible Paraphrased" and have found it both enjoyable and helpful. However, it is but a paraphrase, and the author very honestly states that it is a paraphrase. Personally, I think that a number of other versions are more in the nature of paraphrases than actual translations. Let us remember that in a paraphrase, the author seeks to give what he considers the MEANING of a passage. In a translation the translator is supposed to give as exactly as he can, just what is said in the original language. Phillips is a very apt and gifted user of words, but in my judgment his translation is more in the nature of a paraphrase than a translation. The "Good News To Modern Man," translated by the son of an old college mate of mine, is in very apt words, but I do not trust it. I think it is biased by religious liberalism, and if I were a pastor, I certainly would not use it in my church as do so many Baptist. (Continued on page 5, column 2)

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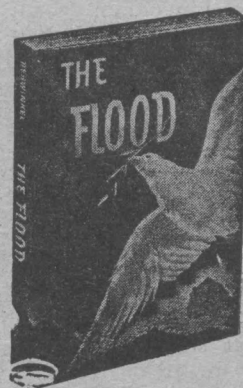
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"RAHAB, THE HARLOT"

"Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you."—Matt. 21:31.

Perhaps when the Lord Jesus spoke the above words He was thinking of Rahab, the harlot. For truly this was one harlot that did indeed enter the Kingdom of God. Most of us are familiar with the story of Rahab so we won't look at that today, but rather, concentrate on the three times she is mentioned in the New Testament.

She bursts on the scene in the glorious genealogy of our Lord Jesus Christ. In Matt. 1:5 we read, "Salmon begat Boaz of Rachab (Rahab)." Some have said that Salmon was one of the spies that Rahab saved from danger. It is wonderful to see this woman in such a prominent position. Modernists have tried to discredit this woman from being the same Rahab that is regularly called an harlot in the Scriptures. They shrink from the fact of such a sinful woman being in the line of Messiah. But their reasoning is all clouded by their flesh. Suppose then that she is any greater sinner than the hypocrites and liars and extortioners of that day? Or this day? Jesus was not opposed to sinners. Not even the worst of them. He came to save His people from their sins. And so we see this woman of the streets saved and faithfully serving her Lord in the only way that was available to her. She preserved the life of God's messengers. Truly this was no small thing since it meant putting her own life on the line.

We often read in the Old Testament of the shame of a woman being barren. It seems as though women gauged their blessings by the number of male children they had. The reproach of being childless was almost more than they could bear. We don't see this in the New Testament. I can't help but wonder if the difference is that the Christ has already come. That perhaps the Lord gave to every godly woman a great desire

to bear children with the hope that she might be the one to birth the Christ Child. What glory this would be. Rahab had the next best thing. She was in His family line.

Rahab is further honored by being placed in the Hall of Fame of the Heroes of the Faith. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11:31). I've often wondered why the Scriptures continue to call her an harlot. It seems as if God put our sins behind His back never to be remembered any more, yet Rahab was remembered time and again as an harlot. Perhaps it is not that God is remembering, but that He wants us to remember. It could be a reminder that Christ Jesus came into the world to save sinners. There is no one too deep in sin to be saved. And we are no better than she. Jesus said those that are forgiven much — loveth much.

The last time we see Rahab in the Scriptures is in James 2:25. "Likewise, also, was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way?" James says that Rahab's works show to you and me that she was justified. She was not a secret disciple. She hung the scarlet cord in the window for all to see. She counted not her own life dear as she risked it to save the life of God's servants. We say that we have faith. Do we express this by our works or by our tongues only? James says that faith without works is dead. Dead faith has never saved anyone and it will not save you and me. If we do not show others, by our works, that we are justified, then we are still in our sins. We would never have known that Rahab was a believer except by her works. I'm fearful that many women today are trusting in pretty words of salvation, cliches, and syrupy phrases. Let us show others we have been justified before God by our faithful service.

The Forum

(Continued from page 4)
tist pastors. Moffatt's translation is likewise liberalistic. I seldom see Weymouth's translation on sale any more, but I consider it to be the most reliable of the modern translations. He gives a great many notes in which he states why he translates various passages as he does. The abom-

nable Council of Churches got out the Revised Standard Version a few years ago, and conservative Christians raised a big howl. (It ought to have been bigger). However, the Revised Standard Version is much to be preferred to some of the modern versions couched in modern language. But the questioner wants to know what we of the Forum think of the modern versions in comparison with the King James. I am quite frank to answer and say that I wouldn't give the King James for the whole bunch of modern translations put together. After I have read in them I always go back to the King James with a prayer of thanks to God for it. But doesn't the King James versions have words that are obsolete? Yes. Doesn't it have words that have changed meaning

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through the centuries? Yes. But some Bibles like the Scofield Bible for instance, notes practically every thing of this kind and where there is an objectionable translation it is noted and corrected. I am not quite as devoted to the King James version as was the man who in argument exclaimed, "If the King James was good enough for Paul, it is good enough for me," but nevertheless I prefer it to any version we have.

"Being... God?"

(Continued from page three)
not do.
You just stop and think about it. God can do anything. God can do everything. There isn't anything in this world that God can't do.

We find the same truth presented again:
"With men this is impossible; but with God all things are possible." — Mt. 19:26.

There are a lot of things that you and I can't do; it is impossible. I sit down every once in a while and think about the things that I would like to do, that I wish I could do but I can't do, and I just have to write the word "Finis" over so many things that I would like personally to do. But, beloved, with God all things are possible. He is omnipotent — He is all-powerful.

I would like for you to notice that this God I talk about is an omniscient Being — that is, to say He knows everything that is going on. Beloved, God didn't have to go to school. God doesn't have to learn. God doesn't have to read the daily paper to find out what is taking place down here in this world. Listen:

"God is greater than our heart, and KNOWETH ALL THINGS." — I John 3:20.

Beloved, there isn't anything that God doesn't know about.

Sometime ago, there was an article in the paper by a man telling how God was so disappointed with this world. No, no, beloved. God isn't disappointed. A disappointed God is no God at all. A God who doesn't know everything is no God at all. Beloved, the God of the Bible is a God

that knows everything. He is omniscient.

The Psalmist makes it very clear that God knows all things, for he says:

"Great is our Lord, and of great power: HIS UNDERSTANDING IS INFINITE." — Ps. 147:5.

Notice, also: He is infinite.

We are finite, but God is infinite. We understand so little. We go to school and we learn. We go to school and we try to amass an education and knowledge. When we get through, we are still a finite being, but God is infinite. His understanding is infinite.

I would like to remind you also that this God of my text is a holy Being. We read:

"And one cried unto another, and said, HOLY, HOLY, HOLY, is the Lord of hosts: the whole earth is full of his glory." — Isa. 6:3.

I see those seraphim as they stood there in the presence of Almighty God. It says that they covered their face and their feet with their wings. The word "seraphim" itself literally means "a burning one." They were so holy that they burned in their own holiness, yet when these holy ones stood in the presence of God, they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

Beloved, the God of my text is a holy Being.

The Psalmist likewise makes mention of this fact, for we read:

"BUT THOU ART HOLY, O thou that inhabitest the praises of Israel." — Ps. 22:3.

Every once in a while I think about how holy God is and it is hard for me to comprehend His holiness. I am so unholy, I am so sinful, I am filled with sin from the top of my head to the sole of my feet. So are you, beloved. It is so hard to understand how holy God is. He is so holy that He burns in His own holiness.

What kind of a Being is this God of my text? He is a God of love. Listen:

"He that loveth not knoweth not God: FOR GOD IS LOVE." — I John 4:8.

Beloved, He is a God of love. I am not saying that He is also a God of hate. I am not saying that He is also a God of anger. The thing that I would like to emphasize just now is the fact that God is a God of love.

In the days of Jesus, as He was soon to go to the cross, we read: "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, HE LOVED THEM UNTO THE END." — John 13:1.

Whom does He love? His own. I rejoice to know that I am one of His own, and I am glad to know that God loves me.

Isn't it wonderful to have someone love you? Isn't it wonderful to have someone care for you, who really loves you? If you don't have anyone in this

world who loves you, even if you don't have anyone in this life who cares about you, I am glad to point you to God and say that God is love.

Beloved, there would be no end to this message as to what kind of a Being He is, but I must mention this, and that is that Being which we call God, which my text speaks about, IS A FAITHFUL BEING. Listen:

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." — Deut. 7:9.

Beloved, what God said back there thousands of years ago, or two thousand, or five thousand — whatever God said, He still keeps His Word today.

That isn't true of human beings. They make promises. They make pledges. Human beings change, but God never changes. He is a faithful God. As it says here, He is faithful until a thousand generations.

When the Apostle Paul was writing to the Thessalonian Christians, he was having a hard time. He reminded them that God was faithful, for he said:

"Faithful is he that calleth you, who also will do it." — I Thess. 5:24.

Too many times people are faithless, but God is faithful. He will never break His promise. He will stand by you. He will be with you to the end. How I rejoice for a faithful God!

III

HOW LONG WILL THERE BE A GOD?

How long are we going to have a Being like this with us? How long are we going to have a God like this? My text says, "For ever and ever." No wonder the Psalmist wrote:

"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." — Ps. 102:24-27.

Thank God for this truth — God shall remain the same!

Men go to the store and buy a new suit of clothes and ladies buy a new dress and you are satisfied. You look so pretty and you rejoice because of it. But pretty soon you use that dress for a rag around the house.

Beloved, God doesn't change like that. You get tired of a dress. You get tired of clothes and the old rags are thrown away. But how long will there be a God? As it says here, "For ever and ever."

IV

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(Continued on page 7, column 1)

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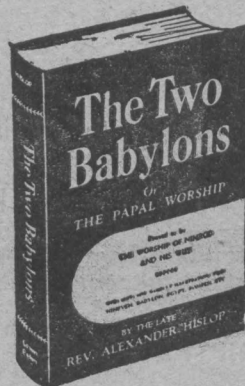
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PAGE FIVE

Election

(Continued from page one)

their belief on this matter as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. O, what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestinated or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in the salvation man acts voluntarily

and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

2. Representative Preachers And Writers.

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With

Please Note!

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the carnal mind the doctrine of election goes against the grain. His (God's) program does not depend on human agencies or contingencies for its fulfillment. On the other hand, His program includes all the means (gospel preaching repentance, faith, etc.) necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man, but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Editor Livingston Johnston, Biblical Recorder, Raleigh, North Carolina: "Now that this is a most mysterious doctrine, I am ready to grant. How it can be reconciled with free agency, I have not been able to see; but they are both undoubtedly taught in the New Testament, and there must be some way of reconciling them if infinite minds were equal to the task."

Pastor J. W. Lee, Batesville, Mississippi: "I believe that God foreordained before the foundation of the world that he would save certain individuals and that he ordained all the means necessary to bring about their salvation on his terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

Pastor J. Dan Adcock, Orlando, Florida: "I believe in the statement of our Lord that before the foundation of the world the kingdom was prepared, the Lamb

was slain and the elect were chosen . . . I believe in election according to grace, which is not only the unmerited, but the unmeritable favor of God. I believe this election logically took place in the counsel of the Godhead back beyond the vanishing point of the eternities . . . With the aid of his power we become willing to do his will, then our election takes place in our own experience. I believe with Paul and rejoice with him in the fact that I did not merit such a display of his grace . . . since I had nothing to do with it, and my name was mentioned back in the counsels of eternity before the world was."

Pastor Roy Mason, Aripeka, Fla., former editor of Faith and Life and author of "The Church that Jesus Built." "God in sovereign grace, acting upon good and righteous grounds known only to himself, in eternity before the foundation of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these into eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and end — the salvation of the elect — is inseparably

eternity there is no before or after; only one eternal now. The finite mind cannot conceive it, but so it is revealed."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96; "All men are by nature Arminians and the absolutely sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels,' his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrine," pages 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are Scripturally dependent on election . . . The Arminian view is without foundation in the Word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan, in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does he choose because he foresees that men will repent, or on the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on his own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 444: "Does God choose men to salvation because of their good works or because he foresees that they will believe the gospel when it is preached to them? Beyond doubt God foresees their faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427; "God of his own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him or them; but of his own good pleasure."

3. The Scriptures.

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme stand-

ard by which all human conduct, creeds, and options must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in eternity and that it was not conditioned on anything he foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father." (John 6:64, 65).

"Ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

"As many as were ordained to eternal life believed." (Acts 13:49).

"The carnal mind is enmity against God; for it is not subject

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to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7,8).

"The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; he cannot know them because they are spiritually discerned." (I Cor. 2:14).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." (Rom. 9:16).

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PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



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"Being ... God?"

(Continued from page 5)

My text says, "He will be our Guide even unto death."

How long is He going to stand with us? Tomorrow? Yes, thank God, He will be with us tomorrow. When "the sun shines bright in my old Kentucky home," He will be with us. Sometimes the shadows fall and the song says, "Hard times comes a knocking at my door." Yes, but He will still be with us.

The day may come that you will have to take a loved one out to the cemetery and bid goodbye to that one that you love. You may go back and stand beside that grave and your heart may be torn to pieces over and over again and time after time. You may have sorrow and you may have heartaches, but there is one thing to remember. My text says, "He will be our Guide even unto death." It doesn't make any difference what happens, whether it is happiness or whether it is sorrow; whether it is a good time or what we would call an evil time, we have this assurance that He will be our Guide even unto death.

Some of these days, you are going to close your eyes for the last time, but He will stand by you. When the last flicker

comes from your eyelids, God will still be right there.

My text says that "He will be our Guide even unto death." I don't know of anything that could be more wonderful and would cause any more joy to a child of God than to know that this is the kind of Being that we serve.

I would hate to be pastor of a church who believes like that church to which I referred in the beginning of my message. I would hate to pastor a church of that type. Beloved, we don't serve a God like that. We serve a God of omnipotence and sovereignty, that goes with us, and stays beside us, even unto death.

Beloved, there is only one way that you can know Him and that is through His Son, Jesus Christ. Jesus said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

There is only one way that you can come to the God that I preach to you this morning and that is through His Son, Jesus Christ, who died for your sins. May God help you to settle the matter this morning and receive Jesus Christ as your Saviour, and come out on God's side and confess your faith in Him and let the world know that you are standing by the God who stands by you.

May God bless you!

Backsliding

(Continued from page one)

that thinketh he standeth take heed lest he fall." Peter bragged to Christ: "Though all men be offended because of thee, yet will I never be offended" (Matt. 26:33). Peter thought that he stood very firmly. He was trusting in his own heart. But the next day he denied the Lord of glory. Peter fell into sin, and so will every self-confident believer.

I Timothy 3:6 reveals that a minister of the Word may be "lifted up with pride and fall into the condemnation of the devil." James 5:12 reads: "But above all things, my brethren, swear not, neither by heaven, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." We learn from Revelation chapter 2 that the church at Ephesus had left her first love. To the members of this church Christ said: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). In II Peter 3:18 we are urged to grow in grace lest we fall from our own steadfastness.

The Bible teaches that a New Testament believer may fall into sin, fall into the judgment of God. He may backslide. But he will never fall from grace. He will never fall into perdition. Those who hold to falling from grace believe that backsliding may become complete and that the person will need to be saved again. Falling from grace is the teaching of work-mongers. Baptists believe a man may back-

slide, he may fall from his own steadfastness, but not completely. We teach that those who fall into sin, as did Peter, will repent and return to God as Peter did, if they are the children of God.

The reason Baptists believe and teach this is because the Bible sets forth this truth. Proverbs 24:11 declare: "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief." Psalm 37:23-24 reads: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

Backsliding involves a change in the believer's state before God, but not his standing. Our standing is our position in Christ. It is grounded in the unchangeable and perfect work of Christ for the elect. State refers to the changing and imperfect condition of our souls from moment to moment. Our state is affected by backsliding to our disadvantage, or spiritual progress to our advantage. Our state before God is variable and depends upon "walking in the light" (I John

you." Sin separates from God. Isaiah 59:2 says: "But your iniquities have separated between you and your God." So neglect of prayer causes one to backslide. Prayer is the source of Christian strength, growth and victory over Satan. The prayerless Christian is the backslidden Christian.

Modern day Pharisees love to pray in the churches to be heard of men. Others use vain repetition and think they shall be heard for their much speaking. The utter cold, formal, heartless prayers of some certainly indicate they are backslidden.

LACK OF BIBLE STUDY

Every believer ought to love the Word of God and delight in daily reading of its pages. The psalmist said: "O how love I thy law! it is my meditation all the day" (Ps. 119:97). His love for the book of God is the love each believer should share. We ought to search it, meditate in it day and night, study it to the degree that God will approve of our study. Bible study will keep you from backsliding, or backsliding will keep you from Bible study.

Just because a man reads the Bible a little is no sign he is not a backslider. There is a difference in knowing about the Bible, and knowing the Bible. Any infidel may know much about the Bible, but be ignorant as a rat of the Bible itself. The Bible is a Spirit-given book which is spiritually discerned. Only God's children can behold the wonderful truths in it as they study and have them revealed by the Holy Spirit. A carnal believer will never understand the book that is spiritually discerned. It will be known and understood only by him that is spiritual.

Backslidden believers prefer the TV to the Bible. They prefer worldly entertainment to a message from the Bible at church. The reason they fail to read the Bible is because they know it condemns their activities.

FAILURE TO ATTEND CHURCH SERVICES

A born believer is not at liberty to decide whether or not he will attend church. The Lord commands him to do it. Hebrews 10:25 declares: "Not forsaking the assembling of ourselves together." The believer's happiness depends upon obedience to God's commands. The church is the temple of the Most High God and God has asked His people to worship Him there.

Failure to attend church services show at least these things: ingratitude for what the Lord has done for you; lack of interest in the great work of the church; indifference toward your own responsibility, and unwillingness to assume your duty in standing by the church and pastor. It shows a lack of love for the Lord Jesus and unconcern for the salvation of sinners.

Churchgoers are prone to offer feeble excuses for not attending church services. These are the devil's lies dressed up to meet the general public. Some people say they are too busy to attend church. If you are too busy to attend church, you have more business than the Lord wants you to

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Elder Fred T. Halliman
Sovereign Grace Baptist Mission
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Territory, Papua, New Guinea

have. Those who put off God's business are backslidden. The best business man makes God's business his first business.

Some believers complain that they are too tired to come to church. They are too tired to attend church on Sunday morning, but not too tired to go to the club or lodge, to the ball game, to the lake fishing or visiting Sunday afternoon. Such backsliders are just tired of serving the Lord. Some of the hardest working people I know never miss a church service.

KNOWN DUTIES UNDONE

Backsliding begins when a saved soul fails to discharge any known Christian duty. James 4:1 declares: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." The duties of Christians are legions. I can only mention a few. Baptized believers who fail to walk together in Christian love, to strive for the advancement of the church, to contribute cheerfully and regularly to the support of the church are pitching their tents toward Sodom. Those who fail to maintain family and secret devotion, to religiously educate their children, to seek the salvation of their relatives and acquaintances, to walk circumspectly in the world, to be just in their dealings are backslidden. Failure to watch over one another

(Continued on page 8, column 1)

BRO. HALLIMAN HAS A NEW ADDRESS

In the providence of God, Brother Halliman moved to the Ashland, Kentucky area, and if you wish to write him, do so as follows:

Elder Fred T. Halliman
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Garrison, Kentucky is only a short distance from Ashland. Do not write him at his Paducah, Kentucky address any longer, as it will have to be forwarded, and will only delay your answer.

1:7). The new birth secures our standing before God, but the observance of God's moral law alone protects us from backsliding.

The Corinthians are a good illustration of what I am speaking of. Chapter 1 of the first epistle of Paul describes their standing. They are called "saints" and are said to be "sanctified" in verse 2. Their state is disclosed in chapter 3. Verse 1 reveals they were carnal, living under the dominion of the flesh, though they were babes in Christ. Verse 3 relates they had divisions among them.

We sail to Heaven on two ships, relationship and fellowship. Let us ever remember that birth determines relationship while conduct determines our fellowship. When one backslides he loses his fellowship, but not his relationship.

THE CAUSE OF BACKSLIDING

It is a fearful thing for a believer to backslide. It involves corrective chastening, loss of rewards and fellowship, and curtailment of usefulness. In extreme cases backsliding results in physical death that the spirit may be saved in the day of the Lord Jesus. How strange that one of God's children should backslide! Such mercy has been shown to him. Such love has been enjoyed by him. Such prospect lies before him. Such comfort and happiness is sacrificed by his backsliding. It is evil to backslide since by it nothing is gained and so many things are endangered.

NEGLECT OF PRAYER

Backsliding starts at the knees. The prophet Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for

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PAGE SEVEN

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Backsliding

(Continued from page seven)
in brotherly love, to remember each other in prayer, to aid each other in sickness and distress, to be slow to take offense is evidence of having fallen from the path of obedience.

KNOWN SINS COMMITTED

The follower of Christ who indulges in known sins is a backslider. The Bible commands in Ephesians 4:26: "Sin not." It says in Numbers 32:23: "Be sure your sin will find you out." It is a sin for a born again church member to go to the bar, the dance, the theater or the lodge. A child of God ought not to tell filthy jokes, to dress indecently, to smoke, to drink booze, to curse or to read filthy books. A dancing toe does not grow on a praying foot. A Spirit-filled Christian is ever "perfecting holiness in the fear of God" (II Cor. 7:1).

ASSOCIATION WITH EVIL COMPANIONS

Samson lost his physical strength because he associated

with the devil's daughter. Likewise, the believer who associates with evil companions loses his spiritual strength. The man who is unequally yoked with the devil's daughter will have trouble with his father-in-law. Lot backslid by his associations with the Sodomites. Whenever Israel intermingled with other nations, they would backslide every time. God's people must be a separate people. I Corinthians 15:33 says: "Evil communications corrupt good manners." When Christians begin to associate with the unsaved too much, the backsliding has already begun. A worldly Christian will not convert the world. If you march with the armies of the wicked, you cannot defeat them.

LOVE OF THE WORLD

Many believers are like Demas. Paul said of him: "For Demas hath forsaken me, having loved this present world" (II Tim. 4:10). The "care of this world" chokes the influence of the Word on the lives of some so that they "become unfruitful" (Matt. 13:22). Since entanglement with the

affairs of this life hinder spiritual growth, we are warned in I John 2:15: "Love not the world." But some stiff-necked, head-bent backslider cries: "You are an old fogey, preacher. I will have to know that I am going to have a few sinful pleasures." Then go dog and eat the devil's garbage. Such food is fit for hypocrites and children of the devil. Your end will be according to your works. The Bible pronounces "tribulation and anguish upon every soul of man that doeth evil" (Rom. 2:9).

Someone may be saying by this time: "Preacher, you have exposed me today. You have helped me to see I am a backslider. I am ashamed of my life. I have sinned against the Lord and not obeyed His voice." To you the Lord says: "Return, ye backsliding children, and I will heal your backslidings." Why not answer: "Behold we come unto thee; for thou art the Lord our God" (Jer. 3:22-25).

False Religions

(Continued from page one)
proves the intolerance of that church.

"Jehovah's (false) Witnesses" are intolerant. Their attitude toward other religious groups is one of hate. They spread the most vicious and untrue propaganda concerning other religious groups, and induce their followers to believe that all churches representing these groups are hopelessly corrupt.

A Further Wrong Attitude

This attitude is just the opposite of the one which we have discussed. It is one of easy-going, brainless tolerance. It rests on the idea that "one religion is just as good as another." So many are that way about churches. "One church is just as good as another—for we are all working for the same place." How can religions be equally good when they hold to teachings diametrically opposed to each other? To ask one to believe such stuff is to ask one to assassinate his own brain. Modernists send out missionaries who do not even oppose idolatrous systems of religion. Modernists in this country would bring all of the various religious groups into one hodge-podge organization, despite the fact that they are agreed on practically nothing. Groups holding entirely different ways of salvation would be brought into the same conglomerate organization. Such would be union without unity.

The Right Attitude

1. We should recognize the right of every individual and every group to worship as they please. Complete religious freedom is the right of every individual. Whether we agree with others or not, we should insist on their right to believe as they please. To God they are responsible—not to us.

2. We should recognize that all religions are not equal and that one church is not "as good as another." Religions with false gods and false Bibles are false religions. Religions that deny the Word of God are false religions. Religions that deceive and send people to hell are not good and it is a lie to say so. We should make no compromise with false faiths, and it is our duty to combat them with the truth. They have the right to propagate their beliefs, legally, but we have the right, and it is our duty to show their falsity.

3. We should discriminate between religious groups who hold wrong views concerning salvation, and others who are wrong on non-vital matters. There are certain Fundamentalist groups who hold to the doctrines vital to salvation and eternal life, but who are in error concerning other important matters. We can certainly have more fellowship with

them than we can with those who, like the Campbellites, are wrong in the very way of salvation.

4. We should discriminate between the individual and the wrong religious group which he is led to associate with. No use to be in a fight with your neighbors or kin folk because you differ with them religiously. You will never win them that way. You can be a good neighbor and a good friend and still not agree with them religiously.

5. We should seek to win other people to the truth in the most earnest, tactful way possible. You can't do this by bitter argument. It must be done through patient, good-natured teaching in which you show others the right way. Above all, your own life must be right, and must exemplify the things that you seek to teach.

REWARDS FOR CAMPBELLITES

Some months ago, we published an article in the EXAMINER, offering \$25 per item to the Campbellite (or Campbellites) who would furnish the information requested below. No Campbellite gave us any information in effort to win the reward money.

We understand that it is proper to increase the rewards, since no one has given the information. So now the reward for the information is increased to \$50 per item.

We know that if this information can be produced, some people in our reading audience should be able to do so. For hardly a week passes that some Campbellite does not write us a letter to either set us straight on matters or else to ask us about two dozen "Campbellite questions." So, evidently, we have some of this "enlightened" tribe in our reading audience.

If such information can be produced, it will break us up. But since no Campbellite tried to cash in on the last reward, we are not too worried. We doubt that such an "enlightened" Campbellite is in our reading audience. Here is the offer:

\$50 for a Scripture which teaches that the name of the church is "The Church of Christ," or any other particular name.

\$50 for historical evidence which proves that before the day of Alexander Campbell there was a church which contended for the doctrines of the modern so-called "Church of Christ."

\$50 for historical evidence proving that the kind of churches

known today as Baptist had a beginning at any date and with any person other than in the days of Christ and with Christ Himself. If no Campbellite produces this information in six months time, we shall raise the reward to \$100 per item.

Free-Will

(Continued from page one)
some boast of Free-will. I wonder whether those who believe in it have any more power over persons' wills than I have. I know I have not any. I find the old proverb very true, "One man can bring a horse to the water but a hundred cannot make him drink." I find that I can bring you all to the water, and a great many more than get into this chapel; but I cannot make you drink; and I don't think a hundred ministers could make you drink.

I have read old Rowland Hill, and Whitefield, and several others to see what they did; but I cannot discover a plan of turning your will. I cannot coax you and you will not yield by any manner of means. I do not think any man has power over his fellow-creature's will, but the Spirit of God has. "I will make them willing in the day of my power."

He maketh the unwilling sinner so willing that he is impetuous after the gospel; he who was obstinate now hurries to the cross. He who laughed at Jesus now hang on His mercy, and he who would not believe is now made by the Holy Spirit to do it, not only willingly, but eagerly. He is happy, is glad to do it, rejoices in the sound of Jesus' name, and delights to run in the way of God's commandments. The Holy Spirit has power over the will.

WATCHING VOLTAIRE DIE

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical said: "Is he a Christian?"

"Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?"

"Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die." — From 1001 Pulpit Illustrations, by Webb.

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