

A sharp tongue severs many a good friendship.

THE SOVEREIGNTY OF GOD IN ELECTION

W. C. BUCK

William Calmes Buck was born Aug. 23, 1790, in Shenandoah Co., Va. His father, Charles Buck, was a wealthy farmer and gave him a good education. W. C. Buck acquired such an acquaintance with the Greek and Hebrew languages as enabled him to read the Scriptures in those languages with pleasure.

He united with the Water Lick Baptist Church, Va., and he began his Christian ministry. He was ordained in 1812 and became pastor of the church of which he was a member. He served as lieutenant in the U.S. Army during the War of 1812.

Elder Buck moved to Union Co., Ky., in 1820, where he had the care of several churches. He then moved to Louisville in 1836, and he assumed the pastorate of the First Baptist Church, and then the East Baptist Church. He was editor of the BAPTIST AND WESTERN PIONEER during his residence in Louisville. He was elected secretary of the Bible Board of the Southern Baptist Convention at Nashville, Tenn., May 1851, in which position he continued until called to the pastorate of the First Baptist Church, Columbus, Miss., March 1854.

In 1857, he accepted a call to the Greenborough Baptist Church, Ala. The next year, 1858, he served the church at Selma, Ala. In the fall of 1859, having moved to Marion, Ala., he commenced the publication of THE BAPTIST CORRESPONDENT, but after two years it was suspended by the events of the war, and he went to the Confederate Army as a missionary, laboring wherever he could be most useful.

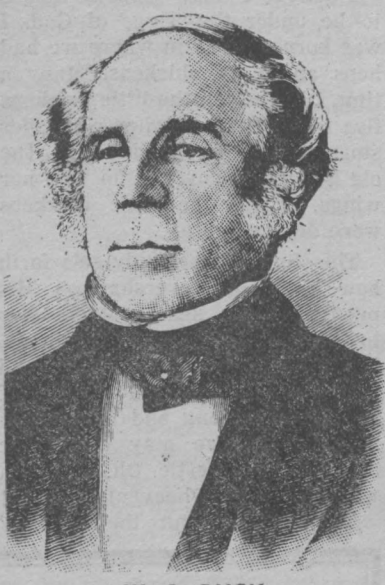
In 1864, he located at Lauderdale Springs, Miss., as superintendent of the

Orphans' Home, and also pastor of the Sharon Baptist Church, Noxubee Co., Miss. till he removed to Texas. He died in Waco, Texas, May 18, 1872.

Elder W. C. Buck was gifted by nature with a ringing, powerful voice, fluent speech, and a retentive memory. He was unsurpassed as a platform speaker. He was often elected a vice-president of the Southern Baptist Convention. He prepared THE BAPTIST HYMN BOOK, THE SCIENCE OF LIFE, and THE PHILOSOPHY OF RELIGION. In the latter of these he wrote his views on election which is the article following.

The words, choose, chose, chosen and choosing, all occur in the New Testament, and, in one form or other, refer to the exercise of the sovereign right of God to choose whether He will, or will not, dispense the benefits of the atonement to any human being, instead of to any other human being. That God has such a discretionary right to dispense His favors, I suppose no rational being will call in question.

It must be obvious to all that if salvation is wholly of grace, unmerited favor, that God must necessarily be invested with a discretionary right to dispense His



W. C. BUCK

own free gifts as He wills. Where the grace is free on the part of the giver, the receiver necessarily disclaims all merit of, and all right

to the benefaction received. If the receiver has any claim upon the giver, or any title, whatever, to the benefaction received, it is clear that, just so far as the claim or title of the recipient is established, so far the thing received is a matter of debt, and consequently, cannot be of grace.

If it be established that a sinner has any claim on God, or any right or title to salvation, just as far as that right and title extends, his salvation is of merit, or works, and not of grace. Just so far as the sinner is entitled to salvation, so far has he a right to demand it; and to that extent God is divested of all right of choice in the act, and the act is divested of all pretensions to grace. But, as no such right or title on the part of any sinner can be established from the inspired testimony, it follows that salvation is all of grace; and, therefore, that the discretionary right to bestow salvation, or not,

remains indefeasibly in the hands of the Deity.

If, then, it is conceded that the discretionary right to bestow salvation, or not, pertains indefeasibly to the Divine throne; it follows as a logical consequence which cannot be avoided, that a choice as to the objects of the Divine benevolence is, also, an indefeasibly right of the Deity. For it is impossible that He can maintain the discretionary right to dispense His grace as He wills it, if He is divested of the right to select the objects of His benevolence: the one cannot exist without the other. Any fact, or argument, that would set aside His right in the one case, would set it aside in the other.

To assume, as an objection to this conclusion that all men have equal claims upon the Deity, is to assume for all, that which we have just demonstrated is not claimable by any one of the whole; which as-

(Continued on page 4, column 2)

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THE FINISHED WORK OF CHRIST

By CHRISTMAS EVANS
(1766-1838)

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30).

The importance attached to the word "finished" depends upon the nature of the work, and the glory and majesty of the workmen. The finishing of the work of creation in six days, and the finishing of the work of redemption by the same Person, naturally make impressions on our minds that are not easily obliterated. When we hear the dying Saviour cry, "It is finished," while suspended on the tree, between Heaven and earth, after His laborious and painful work from the manger to the cross, we naturally inquire,

WHAT WAS FINISHED?

His sufferings were at an end. The agonies of His body, and the anguish of His soul, were finished. He shall sweat the blood in large drops to the ground no more — He shall no more say, "My soul is exceeding sorrowful even unto death" — and He shall no more cry, "My God, my God, why hast thou forsaken me?" His enemies shall no more plough their long furrows upon His back; He shall never be baptized in blood any more; and He shall never be troubled by the scoffs of the governors, and the derisions of the rabble any more. He shall never be crowned with thorns, spit upon, and nailed to the accursed tree again. He shall never be persecuted from place to place, treated as an impostor, and be accused of having confederacy with Beelzebub any more. He shall pour out His soul a sacrifice for sin no more; neither shall He feel the weight of the wrath of God against sin any more; nor shall He again taste of the bitter ingredients of that cup, which His Father's hands mingled for Him to drink.

Again, — He finished offering that sacrifice, which made an end of sin. All the ceremonial sacrifices could not obtain the bond from the hand of the creditor; they were only acknowledgments of the debt contracted; but Jesus by one sac-

rifice paid up the whole score, took up the bond, and writing that was against us, and nailed it to the cross; and when He was



CHRISTMAS EVANS

driving the last nail, He said, "It is finished."

Further, the predictions of the prophets, relative to the life, sufferings, and death of the Messiah are accomplished. The map of His travels was drawn by the prophets in full, some hundreds of years before He was born; through the whole space of time, from eternity to eternity, from Bethlehem to the cross, from the cross to the grave, and from the grave to Heaven. The

babe that was born in Bethlehem Ephrata, wrapped in swaddling clothes, and laid in a manger, was the Person, whose goings forth were of old, even from everlasting. All things that were written in the law of Moses, and in the prophets, and in the Psalms, concerning Christ, were fulfilled. Jesus knowing that all was now accomplished, that the Scripture might be fulfilled, said, "I thirst."

So particular was Jesus, that every scriptural description of Himself should be fully accomplished, in the whole course of His life and death; it is written in legible characters, upon every road He travelled, every house He entered, and every city He visited, I have been here. He did not go silently through Edom and Bozrah; for He trod the wine press (Continued on page 5, column 3)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

UNDER HIS WINGS

"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

"For he flattereth himself in his own eyes until his iniquity be found to be hateful.

"The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

"He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

"For with thee is the fountain of life: in thy light shall we see light" (Ps. 36:1-9).

This Psalm was written by



RAY HIATT

of Adam's race who are all too well aware of their ignorance and deficiencies. I do not overrate the ministry for that is a dangerous egotism, however, I dare not under-rate an office that God has sanctified.

The term "minister" found in our text literally means in the Greek, "an under rower." The connotation is of a galley slave on the lower deck of a Greek galley. The lower decks on galley ships were composed of slaves who worked the hardest due to their shorter oars; they died the oftenest due

to their labor; they suffered all the offscouring that came from the higher decks; when they died they were denied burial and hacked to pieces and cast into the sea through the oar holes; they were chained to their benches from their captivity until their death. This, then is the Biblical connotation of what a Christian "minister" is to be. There are precious few "Reverends" found on the lower decks of slave ships. I refer you to Wallace's "Ben Hur," Hugo's "Les Miserables" or Kipling's "The Greatest Story Ever Told," for further information on the plight of galley slaves.

God's ministers have never been "giants" although I have heard this term ascribed to certain ministers of our Baptist past. It is rather difficult to conceive a picture of a "giant of the faith" amid the lower deck of a galley. No, my friends, ministers are not monuments for the pigeons to roost upon nor are they monoliths to be worshipped. They are "ministers—under rowers" and saying the word should be sufficient.

In archaic times no one ever (Continued on page 2, column 5)

IF GOD WENT ON STRIKE!

It's just a good thing that God above

Has never gone on strike
Because He wasn't treated fair
For things He didn't like.
If He had ever once sat down
And said, "That's it — I'm through!"

I've had enough of those on earth
So this is what I'll do!

I'll give my orders to the sun,
Cut off your heat supply,
And to the moon, give no more light

And run the ocean dry;
Then, just to really make it tough
And put the pressure on
Turn off the air and oxygen
"Til every breath is gone."

Do you know He'd be justified
If fairness was the game

For no one has been more abused
Or treated with disdain
Than God — and yet He carries on
Supplying you and me
With all the favors of His grace
And everything for free.

Men say they want a better deal
And so on strike they go
But what a deal we've given God
To whom everything we owe.
We don't care whom we hurt or harm

To gain the things we like
But what a mess we'd all be in
If God should go on strike.

—Anonymous

Man's body is remarkably sensitive. Pat him on the back and his head swells.

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Under His Wings

(Continued from page one)

the wicked man. We would go mad
contemplating the wickedness of
the wicked unless we looked to
Heaven to God Who purifies evil
men. By grace and mercy He
cleanses those who rest beneath
the shadow of His wings.

THE ATTRIBUTES OF GOD

David leaves his distasteful sub-
ject of man's sinfulness, and he
begins to expound the more de-
lightful subject of the goodness and
grace of God. No matter how man
may dishonor God by his trans-
gressions, God is unchanged in His
nature and attributes. Much is
amiss in the world, but there is
nothing missing or amiss in the
Governor of the world.

GOD'S INEXHAUSTIBLE GOODNESS

"Thy mercy, O Lord, is in the
heavens" (v.5). If men shut up the
bowels of compassion on earth,
God in Heaven on His throne does
not cease to be merciful. While
men think evil of Him on His hea-
venly throne, He has good thoughts
toward them. His mercy flows out
to inferior and guilty sinners. Re-
gardless of the disquiet and dis-
appointment on earth, in the hea-
vens the mercy of God reigns in
perfection and to eternity. If such
were not true, God would destroy
the world of sinners living today.
"I will not execute the fierceness
of mine anger, I will not return to
destroy Ephraim: for I am God,
and not man" (Hos. 11:9).

Like the blue sky, God's mercy
encompasses the whole earth,
smiling upon the universe, acting
as a canopy for all creatures, sur-
mounting the peaks of all human
provocations, rising high above
the mist of mortal transgressions.
God's mercy is in no way ever
altered by the rebellion of sinners.
Not until we can measure the
heavens will we ever know the
bounds of His mercy. His display
of mercy to the saved is higher
than the heaven of heavens and
wider than the universe. "For as
the heaven is high above the earth,

so great is his mercy toward them
that fear him" (Ps. 103:11).

GOD'S INVIOLEABLE TRUTH

"Thy faithfulness reaches unto
the sky" (v. 5 ASV). All wicked
men are liars; their words "are
iniquity and deceit." But God
never fails, nor forgets, nor falt-
ers nor forfeits His word. To every
word of threat, promise, prophecy,
or covenant, God is faithful. He is
not a man that He should lie, nor
the son of man that He should re-
pent. The Devil and all the de-
mons by all the malice of earth
and Hell cannot cause one jot or
tittle of His promise to be de-
feated.

God will not alter the thing that
is gone out of His lips. He adheres
to His word. His faithfulness is as
fixed as the pillars of Heaven and
His immutable throne. The clouds
may come and go due to changes
in the lower region, but the faith-
fulness of God remains the same.
God's faithfulness reaches so high
that it remains unchanged in the
actions of men. His faithfulness
will endure till the object of it
reaches the skies (1 Cor. 1:9).

GOD'S INCONTESTABLE RIGHTEOUSNESS

"Thy righteousness is like great
mountains" (v. 6). The Lord is
righteous in all His ways. He never
did, nor never will do, any wrong
to any of His creatures. Even
when "clouds and darkness are
round about him," yet "righteous-
ness and judgment are the habita-
tion of his throne" (Ps. 97:2). The
righteousness of God is undimmed
by the mist of man's unrighteous-
ness and despite the lapse of cen-
turies. It knew no beginning and
shall know no end. It does not
grow weary from winter storms or
summer heats. God will never set
aside His righteousness, nor even
to save His elect!

The righteousness of God! How
great it is! Who can rise up to
it? It is like a great mountain top
that pierces the clouds, where no
human foot has ever trod. Godless
men may dream of climbing up to
Heaven, but no unregenerate per-
son can climb above the towering
mountains of God's righteousness.
Slumbering avalanches will fall
upon him and take him away.

GOD'S UNSEARCHABLE JUDGMENTS

"Thy judgments are a great deep"
(v. 6). They cannot be fathomed
with the line and plummet of any
finite understanding. "O the depth
of the riches both of the wisdom
and knowledge of God! how un-
searchable are his judgments, and
his ways past finding out!" (Rom.
11:33).

God's righteousness is as high
as Heaven, and His judgments are
as deep as the lowest Hell. His
judgments are far and wide, ter-
rible and irresistible like the ocean.
At times they appear peaceful,
and at other times they are like a
great tempest. Like the sea, they
are unfathomable and shoreless,
deeper than the bed of the ocean.

GOD'S GREAT LOVINGKINDNESS

"How excellent is thy loving-
kindness, O God" (v. 7 ASV). The
word translated "excellent" may
be rendered "precious." No gem
in all the world can ever equal in
value a sense of God's love and
grace. The greatest pearl of the
sea is a worthless pebble when
compared with the tender mercy
of God. The half of it has never
been told in song or sermon. Those
who know the love of God are
rich; without such knowledge men
are poor though they gain all the
world.

THE POSITION OF THE BELIEVER

All of verse 7 reads: "How ex-
cellent is thy loving-kindness, O
God! therefore the children of
men put their trust under the
shadow of thy wings" (v. 7). The
believer is under the wings of God
because his trust is in the Lord
God. There is no other way of
getting under the saving, protect-
ing power of God but by faith. It
was because Ruth believed that

she found refuge under the wings
of the Lord God of Israel (Ruth
2:12). The feathers of God's wings
are the words of His gospel.

I believe I know what it means
to be under the wings of God. I
was born on a farm where we had
hens and little chickens. Many a
time I have seen the little chickens
flee to mother hen when a thunder
storm or hawk would come. The
old hen would cover them with her
wings. There the little chickens
were dry and safe.

This figure beautifully sets forth
how the Lord overshadows His
people as a hen protects her
brood. When the enemy comes,
the believer flees to shelter and
rest. God spreads the cover of
His wings, strong and tender, be-
neath which we may all gather
ourselves and nestle. Oh, that men
would seek this heavenly shelter!
The words, "put their trust,"

FREEDOM FROM THIRST

"Thou shalt make them drink of
the river of thy pleasures" (v. 8).
The word "pleasures" is the same
word translated "Eden" in Gen-
esis, only here it is in the plural
number. Those who dwell be-
neath the Divine wing have a pa-
radisaical river of delights of
which they may drink. The joy of
communion with God surpasses all
the water in the Garden of Eden.

O blessed river which makes
glad the people of God! Our
source of joy is not frozen by win-
ter storms or dried up in summer
heat. This river is not polluted by
scum of putrefaction like a stag-
nant pond of earthly delight. Jesus
said: "If any man thirst, let him
come unto me, and drink. He that
believeth on me, as the Scripture
hath said, out of his belly shall
flow rivers of living water" (John
7:37-38). He again said: "But the

but shall have the light of life"
(John 8:12).

CONCLUSION

The sum of the whole matter is
that in Christ the believer has life
—he has the Bread of Life, the
Water of Life, and the Light of
Life. He who does not trust under
the wings of God is void of spiri-
tual life — he is starving and thirsty
—he gropes in the darkness of
sin. His life is death, and he is
soon to sink into outer darkness. Is
this your sad condition? Then flee
with great haste to the wings of
Jesus Christ saying:

"Other refuge have I none;
Hangs my helpless soul on Thee;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."



The Under Rower

(Continued from page one)

volunteered to be a galley slave.
They were captured in battle and
impressed into service. Thus, the
Apostle says: "The love of Christ
constraineth us" (II Cor. 5:14).
Yet, it seems that in these days
we have wholesale battalions of
decorous folk volunteering to be
"ministers." If they understood
the fullness of the term I feel sure
that they would suddenly develop
a chronic cough or remember a
dependent mother at home. There
are no voluntary slaves on the low-
er deck. If you were to fully ex-
plain a "minister's" task to eager
"ministerial students" in Bible col-
leges today, you would depopulate
the campuses. Men, and now some
few women, are running into the
ministry with blithe and gleeful
faces. As an aside, I have never
read in history of a female galley
slave. Would to God that someone
would tell these volunteers what
the "ministry" is before they vol-
unteer for duty. This I shall at-
tempt to do.

A minister is placed in the po-
sition of a sufferer just as God
said in reference of Paul, "I will
show him how great things he must
suffer for my name's sake" (Acts
9:16). Paul was exceptional, but
not an exception. Paul was not
only "called to preach" but he
thanked God for "putting me into
the ministry" (I Tim. 1:12). Being
"called to preach" is another case
of Baptist semantics confusing a
(Continued on page 3, column 1)



BRIEF NOTES

The Bible Baptist Church of
Clarksville, Tenn., and Pastor El-
ton Wilson will host a Bible Sem-
inar February 28 to March 4. The
editor will speak five times during
the seminar on "Baptist Perpetu-
ity." Other speakers on the pro-
gram are Bro. Nick Machalinos,
Bro. Berlin Hise, and Bro. Wal-
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The King's Addition Baptist
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have a beautiful literal meaning.
They mean to flee for refuge as a
manslayer might flee into the city
of refuge. They mean to flee like
Lot out of Sodom to the city on the
hill, or as David did to the cave
from his enemies. They carry the
thought of haste and intensity,
staying for nothing, going with the
effort of one's whole will and na-
ture. Likewise, the sinner must
flee to Christ from Hell and harm,
from death and the Devil. He must
put his entire confidence in Christ.

THE BLESSINGS ENJOYED

All those who are under the
wings of God enjoy the blessings
the psalmist speaks of in verses 8
and 9. Here we see their privilege
and happiness. Four distinct facts
are stated: (1) satisfaction, repre-
sented under the emblem of a
feast; (2) joy, represented under
the imagery of full draughts from
a flowing river; (3) life, pouring
from God as a fountain; (4) light,
streaming from Him as the source.

ABUNDANT SATISFACTION

"They shall be abundantly satis-
fied with the fatness of the house"
(v. 8). There may be an allusion
here to the festal meal of the
priests and worshippers in the
Temple on the occasion of the
peace-offering. Or this may be a
metaphor of God as the Host at a
table at which believers are
guests.

The clear meaning seems to be
that the provision of God's grace
will be found amply sufficient for
those who hide in Him. The be-
liever shall have his desires sup-
plied and his cravings gratified.
Our God is all-sufficient. The
Father has given the believer the
fatness of His house. Since our
Father has such a costly table,
why should we go-a-begging for
the Devil's scraps in the world?
To do so is to disgrace our Father's
house where there is bread enough
and to spare.

By a calm trust in God the whole
mass of man's desires are filled
and satisfied. God alone can satisfy
the needs of a poor and weak crea-
ture like man. After millions of
hungry men have fed upon Christ,
He remains as inexhaustible as at
the beginning. Those who have
Christ to feed upon know no hunger.
"And Jesus said unto them, I am
the bread of life: he that cometh
to me shall never hunger" (John
6:35).

water that I shall give him shall
be in him a well of water spring-
ing up into everlasting life" (John
4:14).

THE FOUNTAIN OF LIFE

"For with thee is the fountain of
life" (v. 9). The meaning of these
words can never be exhausted. In
God is the source of natural life.
In Him is the fountain of spiritual
and eternal life. All our strength
and power comes from Him. He is
the Spring and Author of all spiri-
tual actions and the motions to-
ward them.

Wherever there is life there is
God: "For in him we live, and
move, and have our being" (Acts
17:28). The creature is bound to
the Creator by a mystic bond of
life. The believer is in possession
of eternal life because he has a
union with Christ. Those severed
from Christ have no fountain of
spiritual life. They may be alive to
lusts and passions, but they are
dead to God and the noblest reali-
ties.

CLEARNESS OF VISION

"In thy light shall we see light"
(v. 9). In the light of His presence
we see clearly the light of His
truth. When a man lives near God
he tends to know what he ought
to do. To trust Him is to pass
from darkness to light. In His mar-
vellous light, we see light on sin,
self, Satan, death, and eternal life.
Jesus Christ declared: "I am the
light of the world: he that follow-
eth me shall not walk in darkness,



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every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

THE BAPTIST EXAMINER

FEBRUARY 26, 1977

PAGE TWO

The Under Rower

(Continued from Page Two)

concept. Etymology should be a prerequisite course for graduation from any Bible College.

Our world is overrun with "preachers" rather than ministers for it takes little or no talent to preach. You can train a buffoon to preach and he will attract a following, but it is another matter entirely to "minister." I am deluged with mail from eager young "preachers" who are out to change the world, but if you let these folk experience one day of "under rowing" they would pale and disappear. If "preaching" was all there was to the ministry, it would be the leisure task that most people seem to think it is. However, preaching is a minute particle of a "minister's" duties and the easiest part withal.

All the under rowers of God's battalions are sufferers. Their very position and title indicate this. Yet, they suffer many things that they should not and from the hands of people who should be instructed into the basic kindness of a disciple of Christ. If ministers were treated better they would be better. We hear complaints of faulty ministers as if God made a poor choice when he called the man into the ministry. If God has been pleased to place a man as your minister, then be content with his presence and deal lightly with his faults, for he is God's choice, not yours. If ministers are to suffer the "slings and arrows" that Shakespeare spoke of, let it never be from the sheep they pastor. If the offscouring is to come upon them, let it be from Christ's enemies and never from His friends.

From painful experience I can say that the thing that saddens a minister's heart most is the simple lack of kindness and consideration shown by the members of the body of Christ. You cannot expect elevated knowledge or multiple talents from every member since the members of the body differ in quality and depth. However, a minister should be able to expect, and receive, KINDNESS from the youngest to the eldest. This quality they should all possess in common regardless of diverse personalities. If Christians would show the same kindness and good manners to their minister that they show to a casual acquaintance, the minister might be better enabled to serve. People say careless and cutting things to a minister that they would not say to a casual friend. Apparently, they imagine that he has a superior armor to their's when truthfully he cuts easily and bleeds profusely.

The minister can do very little that is WHOLLY right in his ministering for he deals with varieties of personalities and mentalities. Churches contain conservatives and liberals and the minister is accused of going too fast or too slow depending on the stance from

IS "THAT" IN THE BIBLE?



Question—

WHO WAS AZAZEL?

Answer—

The wicked spirit or fallen angel, kept bound in the wilderness, to whom the Jews sent the scapegoat on the Day of Atonement, Leviticus 16:8 R.V.—"An Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel." See also verses 10 and 26. According to the Book of Enoch (which was once in the Bible), Azazel was formerly the leader of the angels, or "sons of God," of Genesis 6:2, who married earthly women and begat giants.

which he is viewed. Most of the minister's task, aside from preaching the Word, is to administer the things of Christ and as he administers he is seldom totally right with the total church.

If he is educated he is a show-off, if not he is a dunce. If he visits he is charged with neglecting his studies; if he studies the reverse is true. If he preaches short he is lazy and if he preaches long he is wearying. If he smiles overmuch he is faking and if he frowns he is melancholy. He must illustrate for the babes and elucidate for those who imagine that they are strong (and perhaps seldom are). His detractors are many and his defenders are few. This is the lot of the minister and the tragedy is that it should not be so. If men were left to minister under the leadership of Christ, their labors would enrich the church and community. However, they are seldom left alone. I praise God for the church I pastor, for our good people seem to understand and appreciate the minister's task and responsibilities.

The minister is made aware of his imperfections as if he never knew of their existence. I will say to Baptist church members that it usually isn't necessary to appraise your minister of his faults. I assure you that he knows them already. However, if you feel that you must set him aright, then have the common decency and good manners to do so in total kindness and total privacy. Otherwise, you are defeating the solemn purpose you claim to be pursuing.

I might perhaps surprise some by saying that there is no legitimate office in Christ's church entitled "The Minister's Disciplinary and Educator." However, it seems that zealous souls, in their curious wisdom, undertake the office with gloating, giggling zeal.

To "put the minister in his place," seems to be the self-assumed task of many. Have a care, dear Christian, for GOD HAS PUT THE MINISTER IN HIS PLACE and it is not our assigned task to alter this lest you be found to fight against God. God's anointed will be dealt with by God and not by surrogate tartars with trenchant and acid tongues who assign themselves to the task. The minister's life is forfeited if he fails to heed God and pollutes his ministry. Do not give him additional guides to follow lest you confuse him from the proper path.

The minister represents authority and so must speak authoritatively. He is therefore resented by personalities that resent authority, per se. It is looked upon as a joyous accomplishment by some with deficient minds to put the minister down and thereby diminish his authority. Minister baiting is an occupation for demented minds that find glee in bringing pain to others.

It seems to be the common lot of God's ministers to be buffeted by those they serve. Why this should be is an enigma since those they serve identify themselves as adherents to the God that "is Love" (I John 4:8). Yet, even the Apostle bewailed his beloved Corinthians by saying "the more abundantly I love you, the less I be loved" (II Cor. 12:15). Of all the disproportionate ratios that earth has to offer, this is surely the most melancholy. Thank God that not all of Christ's churches are epitomes of Corinth, but that there are some that resemble those loving saints at Philippi and Thessalonica. Thank God for churches that love their ministers and value them proportionately as they should.

Like the Levites of old, the minister has no inheritance in the land. If he is to serve Christ fully and well he must divorce himself from worldly concerns and in faith cast himself and his family upon the love of God and the kindness of the church he pastors. He is not a wage slave and yet his sustenance is supplied through the people of God. If the people of God prove unkind, then the minister finds himself in perilous straits.

The ministers of Christ are not to be a race of beggars. Whatever the minister receives from the church he receives it not from the church but from God. The church is not a "storehouse" but a dispersal point of God's riches. No church ever "supports" their minister for that has a connotation of a worldly dole. They (if they love Christ) see that he is able to minister in an undistracted way and usually this requires more than a stipend, no matter how generous the stipend be.

Thank God for churches that not only direct a certain amount for the aid of their minister, but are constantly inquiring as to his needs. Without the constant inquiry the stated amount is usually rather deficient. It is almost comical to disperse money abroad while the minister at home stands in need. I correct myself. It is not comical at all, but deeply sad and tragic. The minister is not to occupy a tertiary position within the church's benevolence.

You cannot "hire" a minister of Christ as you would hire a financial consultant. ANY MINISTER YOU CAN HIRE IS NOT WORTH THE MONEY YOU PAY FOR HIM. If he is up for hire he will be up and running when the first shot of Satan's fusillade is fired. As a broad generality, it seems that denominational preachers are given volumes more than they are worth, while the worth of the called ministers of Jesus is scarcely ever truly realized.

Denominational ministers are praised and petted as though they (Continued on page 5, column 1)

"Man's Monstrous Purpose On The Moon And Mars"

RAYMOND A. WAUGH, SR.

(PART IV)

Man Perpetuates Folly

Has the failure of these scientists humbled them or turned their hearts and minds to seek the truth? Has the absolute disproof of their theories concerning the evolutionary origin of the moon and life or life-forms on the moon stymied their demonic determination to outlaw God from His Universe or to discredit His Holy Word? Has the failure to discover life or life-forms on Mars caused these scientists to suppose that they may be moving in a wrong or scientifically-unwarranted direction?

The answers should be quite obvious!

Samuel Glasstone, in preparation for the investigation of Mars, stated the alternatives quite clearly. We hear, "With the overthrow of the theory of the spontaneous generation of life, scientists found themselves in the situation of having to choose among three possibilities, none of which was particularly attractive to them. The alternatives were either that life was created in a supernatural manner by a divine act, that life had no beginning, or that the first living organism had evolved from inorganic (non-living) sources." Glasstone makes it very clear that the initial alternative is not the one to be chosen. He quotes N. H. Horowitz as saying, "It is impossible to avoid the conclusion that all species have descended from a common ancestor, which, in the remote past, discovered this remarkably effective and stable genetic mechanism." He followed to conclude, "As a corollary to the foregoing conclusion, it would appear that the nucleic acids are the key materials for all terrestrial life forms. A nucleic acid, such as DNA, is itself not a living organism, of course, but its presence seems to be fundamental to the essential processes of life. Consequently, it does not seem unreasonable to assume that the origin of life is related to the formation of nucleic acids."

All of this may seem a bit confusing or perhaps very confusing, and that is understandable. Such as that which we have just read is basic to the supposed biological experimentations which we have spent more than 25,000,000,000 dollars to accomplish on the moon and perhaps some two billion dollars to indulge the same or similar effort on Mars.

Hudson Hoagland, who at one time was Director of Worcester Foundation for Experimental Biology, provides us a further elaboration in the same direction. He says, "If accumulating organic materials like amino acids are to come together in large aggregates such as protein molecules, we must assume a high degree of durability of amino acids, since presumably exceedingly long periods might be involved before accidental aggregations capable of self-duplication would be formed."

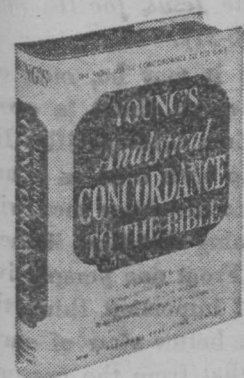
If anyone should have any question regarding the confusion and the dissonance which literally reigns among the evolutionistic scientists, they need only to compare the supposed scientific evolutionary "processes" given earlier and those given above. Again, if the matter of the lies which are being promoted as truth did not involve the lives of all of our youth who will go through the process of our educational system, we could stand aside and jovially point up the ludicrous nature of these who profess to be wise, when, in their foolishness, no two of them can come to any consensus of opinion on anything other than their avowed conspiracy to outlaw God from His Universe and to discredit His Holy Word.

Tragically, this is not the end of such. In a multitude of experimental efforts which take place on the Earth, the Moon and Mars each day, there are an equal number of proposed theses, and from these a multitude of hypotheses are drawn. The peoples of earth are led to suppose that all of this confusion is manifest evidence of knowledge and wisdom. In reality, all these do is add to the deductively-unscientific confusion which is rampant among men, but which they call science!

Although men do not have one scientific fact to which they can ineluctably and finally appeal for their evolutionary proofs, still they pursue this phantom of human delusion as though it were real. Even more, these insist that the youth of this generation, those who will replace them in the coming generation, study their disproved evolutionary hypotheses as though they were truth. Textbooks in every state in our nation, and doubtless in every community, city or state school yet contain the defunct theories which teachers are expected to expound as truth, though the scientists and some of the teachers know they are lies.

A point of considerable impact, though men learned dramatically of it a little more than 1900 years ago, needs to be made. The words are clear, "Jesus said to them, If God were your Father, you would love me; for I proceeded forth and came from God . . . You are of your father the devil, and the lusts of your father you will do . . . there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father (Continued on Page Four)

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"What is a Supralapsarian?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



A Supralapsarian is an extreme Calvinist who believes that God's decree of election determined that man should fall, that the opportunity might be furnished for the redemption of a part of the race. I can't think of any Scripture that exactly justifies this view. I think that we get into the realm of assumption, since I can't think of any Scripture that teaches this. I believe that there are a great many things that God does not tell us in full. There are even some things that to the human mind seem contradictory, but it seems so because we do not know all the facts. I had rather say, "I do not know" in connection with some difficult subjects than to try to reason everything out. When we deal with some hard question, why not take God on faith until that future time when He shall make us to know the truth about all things.

hyper or super. They mean over or above. They seem to have the connotation of going to the extreme. So as far as I am able to know a supralapsarian is a person who goes to the extreme on the doctrines of grace. However, the only way that I can see for anyone to go to the extreme on those precious doctrines would be for him to leave the Word of God out of God's way of salvation.

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The supralapsarian interpretation of the fall of man believes that both the fall and the redemption was a part of the elective purpose of God. The sublapsarian believes that man is responsible for the fall but God chose the means of redemption and who would be saved. Either view believes that God chose before the foundation of the world.

Both views believe in the elective purpose of God and in a Sovereign God. The supra-view would make God's purpose the cause of man's sin, while the sub-view says that God allows sin and provides a remedy for it.

I suppose the main difference would be whether or not God has a permissive will or if His will is strictly of a causative or directive nature.

His discretion, both in regard to the grace dispensed, and the persons to whom it is dispensed: but as the proof establishing the possession of the right, does not necessarily prove that the right is exercised; I submit, in proof of this fact: first, that God claims to have exercised the right (Isaiah 41:8,9; 43:10; 48:10; Haggai 2:23) and also, where, secondly, that Christ claims to have exercised the right (John 13:18; 15:16,19; Acts 9:15). Thirdly, that the prophets and apostles have ascribed the exercise of this right to God; to quote the proof texts of which, would require a list of references too extensive to be introduced here — take your Bible and concordance, and read the ample proof. The exercise of this right is ascribed to the Father in Ephesians 1:3,4; and it is also ascribed to the Son in I Peter 2:9. There cannot possibly remain a doubt, therefore, that God in Christ, does exercise the right of choosing when and to whom He will impart grace.

Does the sinner first choose God; and God subsequently choose the sinner, as a consequence of the sinner's previous choice of Him? or does God first choose the sinner, and the sinner afterwards choose God as a consequence of being chosen by Him?

If the sinner first chooses God, one of two things must be true; either that the sinner chose God from his earliest rational existence, or that a change of mind in him has resulted from extraneous influence. If the first position be assumed, then it is virtually assumed that he is not a "natural man;" because he hath both "perceived" and "received" the things of the Spirit, which the inspired oracles tell us the natural man cannot do. Moreover, such an one could never have had a "carnal mind," because, "the carnal mind is enmity against God — is not subject to the law, neither indeed can be." It will be seen at once that such a being needs neither grace nor a Saviour; because he is a holy being, and cannot be brought into condemnation.

But if the second position is assumed, then the philosophy of the action is this: The carnal mind which was enmity against God, has been so radically changed, as to be reconciled to God and His law; but the carnal mind is a positive state of the mind, and no change of opinion, as the mere result of persuasion or reason, can effect the mind so as to change its constitutional and inherent state: the mind, therefore, can never change its inherent state, by its own agency. Hence, if such a change of state has occurred in the carnal mind, as to make it a spiritual mind, it is evident that it has been the result of a cause extraneous of the mind itself. This fundamental change in the state of the mind, proves too much for the hypothesis; and shows that an Omnipotent Agency has exerted His power upon the state of the mind, anterior to the choice made by the sinner.

Once more: if the Divine choice is consequent upon the sinner's choice, then it follows that God could not possibly have chosen the sinner, had not the sinner first chosen Him; because, the effect, or consequence, could not possibly exist without the cause. But if the Divine choice is caused by the sinner's, then God is shut up to the necessity of choosing the sinner, as an unavoidable consequence of the sinner's having chosen Him; which makes the Divine choice a matter of necessity, and, therefore, no choice at all; for where the discretion is limited and re-

MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Three)

of it" (John 8:42,44). Thus, whether it be a scientist blaspheming God by his defiance or a professor who gloats in his competence and speaks lies to the people and his pupils, we can know such are in the service of Satan himself!

There is no question, but that these have been given a glimmer of insight into the wonder of God's Creation, but those who know the Word of God are aware that such was prophesied some 2500 years ago when God authored, "Many shall run to and fro and knowledge shall be increased." In their consummate, satanic defiance, however, men turn to use that glimmer of insight to prove God had nothing to do with the wonder of Earth, the Moon, Mars, our Solar System, the Galaxies, and the Universe. Yet, every device and every technology which they employ in their efforts is evidence of human genius. Although there could be no such investigations without human personality and human genius, and these apparently are aware of this, still they insist that the wonders of the Universe are the products of mere chance and a supposed fortuitous evolutionary circumstance. For some reason, these who recognize that their humanly-designed instruments cannot compare with the intricacies of the wonders of the Universe are unable to comprehend the incongruity of their decision.

Theirs would appear to be a plight not unlike that of Pilate's. He stood full-faced in the presence of Him who was "the same, yesterday, today, and forever" (Heb. 13:8), the One who is the "Alpha and Omega, the first and the last" (Rev. 1:11), and refused to believe or could not comprehend the words of God manifest in the flesh, "I am the way, the truth, and the life . . ." (John 14:6). These would seem to be as those piteous Athenians who, in their utter unbelief and ignorance, had raised an altar to "the unknown God," and, as the Athenians, these who are doing obeisance before the god of this world today refuse to hear the word of the Apostle, "Whom, therefore, ye ignorantly worship, him declare I unto you. God who made the world and all things in it, seeing that he is Lord of heaven and earth and dwelleth not in temples made with hands" (Acts 17:23-24).

Impossible and incomprehensible though it may be, some of these who are deemed to be the most knowledgeable and wisest of our generation seemingly stagger not before the incongruity of permitting what they know to be untruths and speculative nonsense to be taught as educational truths. Surely, we are observing that which the Apostle saw as present in his day but coming, too, in another, "Professing themselves to be wise, they became fools . . . and worshipped and served the creature rather than the Creator" (Rom. 1:22,25). Although they know of God — reference the alternative above, "that life was created in a supernatural manner by a divine act" — "They glorified Him not as God neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21).

Man Discounts God

Something of their determination to discountenance God and to discredit His Holy Word may be seen in their decision to counter God's interest in and concern for men. Almighty God, with His millions of galaxies and billions of stars, planets and moons, perhaps, determined that upon earth He would "make man in our image" (Gen. 1:26). An untold number of centuries or millennia later, God sent an angel to declare, "Hail, thou who art highly favored, the Lord is with thee; blessed art thou among women . . . fear not, Mary, for thou hast found favor with God. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus" (Lk. 1:28,30-31).

The angel of the Lord likewise appeared to Joseph and said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins" (Mt. 1:20-21).

Inconsistent and incongruous though it may be, men oppose God as Creator and Sustainer as they go about to prove their evolutionary hypotheses. Further, when God specifies His interest in men, and His vital relationship with men as a unique, vital part of His Creation, men turn to disparage men with their hypotheses and attitudes, while assuming that God, if there be one, is inconsequential or a nonentity. From one perspective, we hear, "I quite frankly think the most important thing the space program has done is to give man a better view of earth — that he is on a very fragile thing and that from the perspective of other parts of the solar system, not a very big object."

Men appear to be caught in the snare of their own duplicity as they make themselves the source of wisdom concerning the Earth, the Moon, Mars, the Solar System and the Universe, while disparaging God as Creator. They would make themselves great in comparison to the God one might serve, and then indulge in a seemingly hypocritical humility as they relate men to the earth and to objects in the Universe. They are divided against themselves and realize it not!

(Continued on Page Five)

The Sovereignty . . .

(Continued from page one)
sumption is preposterous. Besides, such an assumption of equal claims annihilates all idea of grace from the scheme of salvation; and predicates the whole upon a claim, which, if recognized by the Deity, would insure the salvation of every fallen son and daughter of Adam, upon the principle of right and justice, and not of grace. Such a claim and process, would insure an ample population for the kingdom of Heaven; but it would consist of the ungracious foes of God. Its absurdity is its confutation. . . .

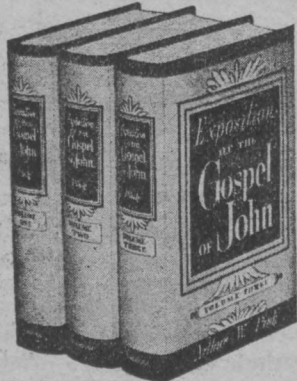
The developments of the great day of assizes and the light of eternity will confirm the declaration of Holy Writ, that no man can come unto the Son except the Father draw him; for I apprehend that it will then be manifested that all that ever came to Christ, did so under the sovereign agency and influence of the Holy Spirit; but for which no soul would have been saved. . . .

Divine choice is a pure act of grace, it follows, as a consequence, that the exercise of that right, upon the part of Jehovah, is based upon the covenant of redemption and that it is exercised conformably to its stipulations. . . .

The question as to the time when the choice is made is not so important as is the fact of the choice itself. There are two material points in this investigation. The first is: Does God exercise the right of choice at all, in the dispensation of His grace? I think I have fully proven, in the previous part of this Essay, that God has the indefeasible right to exercise

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FEBRUARY 26, 1977
PAGE FOUR

The Sovereignty . . .

(Continued from page 4)

strained, there can be no choice. Again: if the Divine choice is consequent upon the choice of the sinner, then it follows, either that the Divine mind has been changed so as to accord with the sinner's; or, that He has placed Himself in such a relation to the sinner that He cannot avoid the consequence: either of which assumptions is too absurd to be entertained for a moment. It follows, therefore, that the sinner does not, and cannot, first choose God as his Lord, his portion, and his sovereign, and we are, consequently, forced to the conclusion that God must first choose the sinner as the object of His grace, or else the sinner will never come to Him.

A few positive proofs of this fact is all that I have room for here. In John 15:16, we read: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Also verse nineteen, "But I have chosen you out of the world, therefore the world hateth you." I John 4:10, "Herein is love, not that we love God, but that he loved us," etc. Also verse nineteen, "We love him, because he first loved us."

(THEOLOGY: THE PHILOSOPHY OF RELIGION, 1857 Edition, pp. 283-285, 287, 289, 297-300).

The Under Rower

(Continued from page three)

were house cats while the ministers of God's Sovereign Grace churches, who are ALWAYS on the firing line, receive scant encouragement if ever any at all. A minister can serve without any encouragement at all just as he can serve without many valuable things, for he serves not men but God. However, a word of encouragement will not inflate him nor an act of kindness make him vain. If he has ministered for any appreciable time he knows himself fairly well and so is able to balance both calumny and flattery.

I do not believe that it is possible to OVERENCOURAGE a minister of Christ. He is usually too wise to himself and to the words of men to be swayed and puffed up inordinately by what is meant merely to be balm and solace for a battered soul. Words of encouragement and acts of kindness by the membership very often act as necessary ballast for a minister who must live with criticism as a daily diet.

Do not do obeisance to your minister as to a papal legate but also do not demean him as a miscreant. He is neither demi-god nor knave. He is a converted sinner that God in His wisdom has chosen to be the guide to His flock. If he has obvious failings then let them be overshadowed by the sacrifice he made to become your pastor. I can apply

this term "sacrifice" to every called minister and to each that God has placed as bishop of His churches. We are able to use inclusive terms only rarely but this is a case in point. Every minister of Christ HAS SACRIFICED, IS SACRIFICING and SHALL SACRIFICE as long as he remains in the ministry. This is a spiritual conjugation that has always been true.

Christ's ministers leave home, kith and kin to serve the need of Christ's people and often reap defamity for their labors. The terms "minister" and "sacrifice" are synonyms and ever shall be. I dogmatize little, but here I dogmatize. MINISTERS CALLED BY GOD SACRIFICE MORE IN HIS CAUSE THAN ANY OTHER OF HIS SERVANTS. Quarrel with that statement if you will, but prove it false you shall not. I challenge you to attempt it. Only the "under rower" is bound to the lower deck amid refuge and filth, while he labors incessantly and suffers whip-lash and scorn. Only the called minister surrenders his ease to take his place in the dangerous depths of labor. Only the "under rower" does this.

Yet, it seems to happen that verbose and strident church members (chronically displeased members—members of the Griper and Grumbler Corps) become displeased with their minister that God has placed in their midst. When this happens the minister's faults (real or imagined) are told forth long and loud for the church and community to hear. Nothing else will serve since chronically displeased church members seem to possess minds that are incapable of rising above gutter calumny and urchin-like guile. It requires no intelligence to grumble about your minister, only an unpleasant and abrasive disposition. I tend to question if perennial grippers and congenial complainers are really saved, but let that pass as a personal observation.

Dear Baptist church member, if you are not pleased with your minister then ask yourself, "Is God pleased with him?" If God keeps him where he is then God must be pleased with him, else He would remove him (by death if necessary) or correct him where he is. Think with me a moment as I pose you a very personal question. Think now, think. Perhaps God keeps your minister where he is to temper YOUR patience, curb YOUR tongue, and to solidify YOUR service to Christ. If you were to learn and apply the lessons God is teaching you through him then perhaps God would move him on. However, don't YOU attempt to move him on. That is punishable arrogance, for you place yourself in the stead of God and arrogance does not go unpunished.

If every church member that is displeased with their minister were to smile at him often, shun him never, pray for him always, encourage him betimes, be patient

with his faults, visit WITH HIM instead of expecting a visit FROM him, listen (really listen) to his teaching, do not abuse his family, say nothing of him to others that you will not say to his face in absolute privacy, value him as God does, take him to dinner instead of taking him to task, put him neither up nor down but leave him where God puts him, and above all, have the graciousness and good manners to be kind to him, YES, KIND TO HIM, then they might, just might, see their minister in a different measure of light. A run-on sentence like this drives grammarians to distraction but it is good, practical procedure in regard to ministers nonetheless. If you are displeased with your minister, dear Christian, you could do worse than try this solution. If YOU, not others but YOU, begin acting as a Christian should and perhaps God will transfer him. NEVER look at your minister with displeasure unless you are prepared to examine yourself in the same measure of light that you cast upon him.

We all live under sentence of death and shall suffer death lest Christ return for us. We all live, but life is more wearing to some than others. It is the lot of the under rower that he must bear more and suffer more than most. Therefore, dear Christian, as you say you love Christ, then love His servant in like measure and add nought to his already weary burdens. As you say you are waiting patiently for the return of Christ, then be patient unto His servant that He has left in His stead.

NEXT: THE "UNDER ROWER'S" WIFE AND CHILDREN.

The Finished Work . .

(Continued from Page One)

alone, and of the people there was none with Him. Bishop Hall says, "There was no less than thirty marks of the true Messiah fulfilled in Him, from the Garden of Gethsemane, to the morning of the resurrection."

Again, — "It is finished." In His death, He destroyed him, who had the power of death, that is the devil; condemned sin in the flesh, and opened the prison doors. He dethroned the infernal prince, and bruised his head so that he shall never be able to regain his usurped authority any more. When the dying Saviour cried, "It is finished," the sound was heard in the camps of Hell, and like an irresistible cannon ball, struck the head of the old serpent with an incurable wound, and made the castles of death and the grave shake to their very foundation, so that their doors were opened, and the dead came forth after His resurrection. The strong man armed cannot stand before the Word and Spirit of Christ: when the gospel comes with power and demonstration of the Spirit he must quit his old palace.

We may observe also, that when Jesus said, "It is finished," the moral law was honored, in the full execution of its threatenings, Divine justice satisfied in all its righteous demands, and a new and living way opened, whereby the vilest of characters may come with humble boldness to the throne of grace.

The law is put in execution properly, when all that is threatened is accomplished. "The Lord hath laid," on Jesus, "the iniquity of us all." "He was made a curse for us." "Who his own self bare our sins in his own body on the tree." Of Christ only it can be said, that "he made an end of sin," of the punishment of it. He "died unto sin once."

Every wicked man that dies in unbelief undergoes the infliction of Divine wrath; he dies for sin; but (Continued on page 6, column 1)

MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Four)

God's interests in men, however, did not end with the Creation or the Coming of the Lord Jesus Christ to Israel. Rather, we have some most dramatic words of God Himself, as He portrays His future interest in men. In the pristine centuries of man's experience on earth, we learn that "Enoch . . . the seventh from Adam" prophesied, "Behold the Lord cometh with ten thousands of His saints" (Jude 14) — not to Mars, not to Venus, not to Arcturus, not to the Pleiades, not even to the Moon, but to the Earth! In a later rendition of the same emphasis, some additional detail is provided, "And I saw heaven opened and, behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11,15-16).

Even this is not the conclusion of God's interest in the earth. We read further that a "heavenly tabernacle," the "Holy City," shall come "down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2), and that it shall be established on the new earth forever! Again, God's Holy Word is ineluctable and definitive.

For His own reason, and that, of course, is within the sovereign purposes of God, He chose earth for the Creation of man, though He "created the heavens and the earth." Within the sovereignty of Almighty God, earth was chosen as the place of the Virgin Birth of Jesus, the Christ, and as the place of His work of Grace in His Death, Burial, Resurrection, and Ascension. It is within His sovereign Design that earth has been determined as the place of the Lord's Return, and earth shall be the place of His Reign as King of Kings and Lord of Lords! Finally, God, in His sovereignty, has specified that "the Holy City," the City Foursquare, the "New Jerusalem," too, shall be upon earth as God "tabernacles with men."

Prior to the climactic return of the Lord, however, God has specified, and unequivocally in at least one instance, that men will travel in "the heavens" (cast-up things). Three times, He speaks to this: (1) "If any of thine be driven out unto the outmost parts of heaven, from there will the Lord thy God gather thee, and from there will he fetch thee" (Deut. 30:4); (2) "Though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from there, and will bring them unto the place that I have chosen to set my name" (Neh. 1:9); (3) "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mk. 13:27). Three times the prophetic promise is given, and once it is noted that the return shall be to the place where He will set His name, even Jerusalem. And, in connection with the latter point, the promised return is both definite, and the time is given in a preceding verse, "In those days, after that tribulation . . . then He shall send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mk. 13:24,27).

Knowing this, however, we are alerted to an eternal tragedy! In that hour, the anti-God, anti-Christ, and anti-Scriptural scientists of all ages — whether proponents of a "spontaneous generation" which is now defunct or of a "spontaneous generation" which is now in vogue — and all whom they have deceived with their demonic device shall be suffering the torments of the damned as "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Jesus, in another day, and that without equivocation, spoke rather forcefully to a people who looked to Moses as a man but who refused the words which Moses had spoken. In that hour, He said, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" These words are without equivocation and they are without refutation. Hence, any who reject Moses' words reject Jesus' words. Thus, any who insist on rejecting, "In the beginning God created the heavens and the earth . . . So God created man in his own image, in the image of God created he him; male and female created he them" have taken their stand against the Lord Jesus Christ! Such a one has unequivocally rejected, "All things were made by Him, and without Him was not anything made that was made" (John 1:3). And all who have rejected this have rejected, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers — all things were created by Him and for Him" (Col. 1:16).

All who are in such a plight come under the anathema of God's immutable word, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18-19). The fur-

(Continued on Page Six)

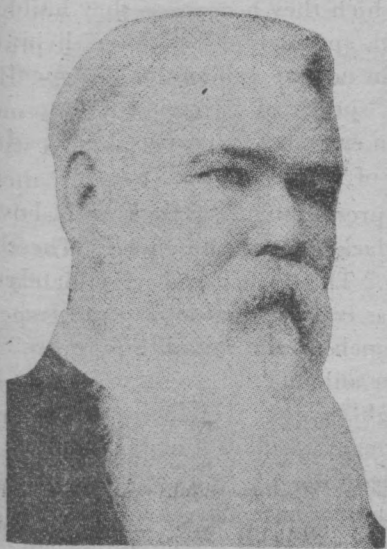
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THE BAPTIST EXAMINER

FEBRUARY 26, 1977

PAGE FIVE

The Finished Work ..

(Continued from page five)
to die to sin, is to put away that burden of sin which brought death and all our woes upon us. Jesus not only died for sin, but unto it; He bore all the weight of it. Those who are in Hell, will never have to say that which He said on the cross, "It is finished."

The punishment that Jesus bore in His soul and body, on the accursed tree, is equivalent to the demands of Divine justice, and the full honor of a broken law. Here, then, may a dying thief, a mad persecutor, and a foul transgressor, lay down their heavy load of guilt at the foot of the cross, with a contrite spirit, and reviving hope, with a grateful heart and a tuneful tongue, and listen with joyful souls to the heavenly sound proceeding from the lips of their dying Redeemer, "It is finished." Though the redemption and salvation of sinners shall not be fully completed until the day of the resurrection, yet He hath laid a sure foundation in His death for the salvation of all that believe in Him, and the gates of Hell shall not prevail against them.

Once more we remark, "It is finished." As the High Priest of our profession He has filled His hands with the merit of His own sacrifice, and is now gone to the Holy of Holies, to appear before God the Father to plead on our behalf. He will need no new sacrifice, for the merit and sweet savour of that once offered, when he said, "It is finished," shall continue forever.

The tunnel under the river Thames could not be finished on account of the water rushing down upon the workmen, and for want of money to counteract that sore disaster, without making a second subscription; but Jesus found unsearchable riches in His one sacrifice, sufficient to finish completely a new way through the dark region of death, to the land of immortality, and eternal life.

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What necessity was there for it? Why must the Son of God, suffer, bleed and die, for sinners? Was there no other person that would undertake this arduous work? No—there was not one willing, neither was there any one that was able to save one soul; it was too much for Gabriel to do—yes, too much for all the angels in Heaven to accomplish. Had not Jesus undertaken our cause, become our Surety, and not only engaged, but fully accomplished the glorious work of our redemption, we must have been under the wrath and the displeasure of God forever, crying, the harvest is past, the summer is ended, and our souls are not saved. None but the Lion of the tribe of Judah, could raise the seals of death from the book of life. None but the God that was manifested in the flesh could deliver us from the second death.

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It was not for His own sins that He suffered; but it was for crimes that we have done, He died upon the tree. It was that we might be exalted, that He humbled Himself; — it was that we might be made rich, that He became poor; — it was that we might be healed, that He was wounded; — it was that we might drink of the waters of immortal life, that He drank the very dregs of the cup that the Father gave Him to drink; — and it was that we might live and reign with Him forever, that He died the shameful and painful death of the cross. Ought not Christ to have suffered these things, and to enter into His glory?

This ought or must is the must of love, the must of covenant engagement, and the must of the conditions of the covenant of redemption. We see, then, that repentance and remission of sins must be preached in His name throughout the world, and the preaching of the gospel must and shall be blest to the conversion of countless millions of the human race.

With what majesty, power and glory our blessed Redeemer finished His work. He had power to lay down His life, and power to take it up again. He meekly bowed His head, and gave up the ghost, and cried with a loud voice, "It is finished." All men die because they can live no longer; whatever the disorder may be, they die of weakness; but this was not the case with Him, Who said, "It is finished," on the cross. He died with such unspeakable majesty that the sun was darkened, the

earth quaked, the rocks rent, the graves opened, the veil of the Temple rent in twain, and the Centurion cried, "Truly this is the Son of God."

In dying, Jesus cried with a loud voice, to evidence His conquest over the powers of darkness; He bowed His head that death might take hold on Him, for He was too holy, too glorious, and infinitely above the reach of the monster death, had He not willingly humbled Himself, and became obedient unto death, even the death of the cross.

He gave up His spirit a sacrifice by fire unto the Lord, for the sins of His people, which was accepted, and with which the Father was well pleased, as a full equivalent to the law, as a full satisfaction to the demands of justice, and as a sure testimony that the rights of the Divine government were maintained by Him who knew no sin, but was made a sin offering for us, that we might be made the righteousness of God in Him.

The tragedy on Mount Golgotha being so much enveloped in thick darkness, and all nature appeared fainting, the earth shaking, and the luminaries of Heaven as if they were expiring; none but Jesus could tell the state of that wonderful combat in the fire, the blood, and the pillars of smoke; and when He was in the heat of the battle, in the land of Bozrah, entirely out of sight, the word finished, may be considered as the bulletin of the state of the war, to cheer the hearts of the women of Galilee, and the beloved disciples at the foot of the cross. The two streams of blood, and water, gushing from His side, to justify and sanctify poor sinners, have been a source of unspeakable consolation to believers in the house of their pilgrimage on earth, and shall continue a theme of praise to the redeemed company in Heaven through the countless ages of eternity.

The sword had pierced Mary's heart, and wounded her faith in seeing the agony of her supernatural Son; but the echo of the word "finished," sounding with such majesty and power from His lips, must have strengthened her heart, and revived her drooping spirits; when she recollected the words of the Angel Gabriel, and the expression of old Simeon in the temple: "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;" (Continued on page 7, column 4)

THE BAPTIST EXAMINER

FEBRUARY 26, 1977

PAGE SIX

MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Five)

ther word is, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

Man Serves Satan

In their monstrous purpose to outlaw God from His Universe and to discredit His Holy Word, men desperately seek to confirm their evolutionary hypotheses by their explorations on the Moon and Mars, even though their hypotheses are without definitive foundation on Earth. The above words of God, however, inform us that they have paid or that they shall pay the ultimate price for their defiance. God tells us, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," and farther, "Because, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:18 and 21).

Their piteous plight shall be as that of the "enlightened" rich man who suffers yet, as he says, "being in torments" (Lk. 16:23), but it shall be an "enlightenment" of eternal remorse and unquenchable anguish.

Can it be that this is the ultimate fate to which we wish to consign our children, and our children's children? Can it be that we can deem ourselves rational, and at the same time, purposefully consign our youth to the irrationalities, lies and demonisms which will direct them unerringly to the terrors of the damned?

There may be some among us who would conclude that the "old wives' tale" that "every tub sits on its own bottom" absolves us of any responsibility toward those who will follow. God, quite clearly, takes a rather dim view of such an attitude. Several times in His Holy Word He emphasizes the responsibility which we, as parents, have toward our children. Specifically, we read, "Train up a child in the way he should go and, when he is old, he will not depart from it" (Prov. 22:6). Again, we hear, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Then, the Apostle stresses the point and relates it to the very matter under discussion, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science (knowledge) falsely so called, which some professing have erred concerning the faith" (I Tim. 6:20-21).

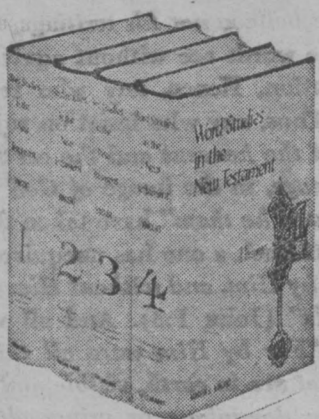
Can it be that we who might point our children and their children to the grace of God which is in Jesus Christ who could say unequivocally, "I am the way, the truth and the life, no man cometh to the father but by me," wish instead to give our children a hearty boost toward the torments of the damned? Can it be that we are so self-concerned and so self-occupied that we are utterly apathetic concerning the anti-God, anti-Christ and anti-Scriptural education which they are receiving at the behest of the evolutionary scientists and under the tutelage of teachers who follow such demonic device?

If one has any question regarding the truth of that which is being given, he needs only to scan or peruse some one of the multitudes of textbooks which our young people must absorb in the process of passing through our educational system, whether that be public or parochial. One of the more conservative ELEMENTARY SCHOOL SCIENCE textbooks which was published by Holt, Rinehart and Winston in 1951 and reprinted in 1958 and 1964 provides us some insight. Although the authors cannot document one fact to validate their hypothesis, under the heading of "Life Begins," we read, "The origin of life is the mystery of mysteries."

Even though they have not one infinitesimal detail to dispel the "mystery," they go on to say, "In those early Cryptozoic times when the seas and the atmosphere seethed with chemical turbulence, it is possible that molecules joined together to form specks of living protoplasm, the starting points of all life." Were they to stop here, they might appear "foolish" to their fellows, but they would not be the fools which they become as they build upon their phantom, hypothetical, speculative "specks of living protoplasm." Although they can in no way validate or document the supposed existence of their "specks of living protoplasm," they go on to say, "According to a current theory, life developed in two directions from these bits of living material."

This is followed with the presumptive, "One branch became one-celled organisms which lacked a definite nucleus. These were the ancestors of the bacteria." This is followed immediately with, "The main branch started as cells with a definite nucleus. The original organisms in this branch would probably have been hard to classify as either plants or animals . . . These organisms, half-animal, half-plant, are thought by some biologists to have been the true ancestors of the animal and plant kingdoms." Even though it has not been established that there were "specks of living protoplasm" or "half-plant, half-animal" organisms, it is assumed that they "were" the "true ancestors of the animal and plant kingdoms."

It is utterly and absolutely appalling that men who indulge (Continued on Page Eight)



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Some flatter themselves that they are atheists, when in reality they are only heathens.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

No matter where you go these days, people are talking about the severe winter weather. There is a natural gas shortage, schools are out, public work is suspended, some churches are temporarily closed, and others congregate in small numbers. The faithfulness of God's people to public worship has been put to the test.

This has all been caused by the shimmering ice crystals called snow. Snow is formed when the water vapor in the clouds is turned into moisture at a temperature below freezing. If the temperature is above freezing, rain falls instead of snow. All of this is really the work of our sovereign God. Man forecasts the weather, but God controls the wind and weather.

The Bible says God sends the snow: "God . . . saith to the snow, Be thou on the earth" (Job 37:5-6). The psalmist said of the Lord: "He giveth snow like wool" (Ps. 147:16). The Prophet Isaiah wrote of "the snow from heaven" (Isa. 55:10). Job 38:22 mentions God's "treasures of the snow." Many Christians in the North are praying for God to send heat "to consume the snow" (Job 24:19).

Not even "snow water" (Job 9:30) with all its whiteness can purge the blackness of sin on the soul. Nothing but the blood of Jesus Christ can make scarlet sins "as white as snow" (Isa. 1:18). It is incumbent upon the sinner to cry: "Wash me, and I shall be whiter than snow" (Ps. 51:7).

The couple saying, "I do" at the altar may be ending a marriage instead of starting one. The divorce service is part of a new "alternate" ritual of the United Methodist Church. The ritual calls for the estranged couple to stand before the minister with the congregation present. Later in the service, the wedding band is transferred from the left to right hand as a symbol of the divorce. This is pure sacrilege!

Most of the marriage ceremonies used by ministers still conclude with the words: "Till death do us part." This part of the marriage vows is based upon the Scriptures (Matt. 19:6,8; Rom. 7:2; I Cor. 7:10-11). I would not be surprised if any day some liberal preacher does not give us a new marriage ceremony which will conclude the vows with: "Till divorce do us part."

According to an article in the Louisville COURIER-JOURNAL on Jan. 19, 1977, Mrs. Carter, wife of President Carter, and a Southern Baptist, said this about alcohol: "I'm not opposed to whiskey. I

don't care who drinks, and I like a glass of wine occasionally. I just don't like whiskey very much."

Jack Carter, 29-year-old son of President Carter, received a general discharge from the U. S. Navy in 1970 for smoking grass while he was attending a nuclear power school in Idaho.

Andrew Young is President Carter's appointee to the post of U. S. Representative to the United Nations. Young received a degree from Hartsford Theological Seminary (B. D., 1955) and was ordained in 1955.

Young worked for the National Council of Churches from 1957 to 1961. In 1961 he was appointed by Martin Luther King, Jr. as executive director of the Southern Christian Leadership Conference (cited by the Joint Legislative Committee on Un-American Activities of Louisiana as "a Communist Front and Subversive Organization").

On July 24, 1963, the ATLANTA CONSTITUTION reported that Young attended the Highlander Folk School at Monteagle, Tenn. There is every reason to believe Young will bring political pressure to force the adoption of a U. S. policy supporting black nationalist government and guerrilla groups throughout Africa. Keep your eyes on this man in days to come.

ALLAHABAD, India (EP) — Some 10 million Hindu pilgrims bathed here, Jan. 19, in the holiest spot of the holy River Ganges in the largest religious festival in joyful observance of Kumbh Mela, the largest religious festival in the world.

The Mela (festival), held every 12 years, is one of the major events in the Hindu calendar. It is held at the spot where the Jumna, a smaller river, flows into the Ganges, along with a third, fabled but so far undiscovered river called Sarawati.

The festival is called Kumbh, because it commemorates the spot where, according to Hindu legend, the gods spilled some of their holy elixir from a kumpha, or pitcher, during a struggle with jealous demons.

MIAMI, Fla. (EP) — Pastor Conrad Willard, minister of Central Baptist Church here, has offered refunds of up to \$2,000 to anyone who starting to tithe and became dissatisfied, according to the Associated Press.

So far, says the minister who is convinced that giving 10 per cent of one's income is part of worship, there have been no requests for money back from any

of the church's 4,000 members. Tithers among the congregation have increased from 33 per cent to 40 per cent, he noted, since he made the offer in December 1976.

God apparently has only satisfied customers among tithers, the minister commented.

NEW YORK (EP) — Seventeen nations around the globe still place severe restrictions on the distribution of the Scriptures, according to a report from the United Bible Societies.

Those nations are: Afghanistan, Albania, Algeria, Angola, Bulgaria, Cuba, Lebanon, Libya, Mainland China, Mauritania, Mongolia, Russia, Saudi Arabia, Tibet, Turkey, Vietnam, and Yemen.

NORTHBROOK, Ill. (EP) — The annual nationwide survey of high school leaders reveals a continuation of the trend toward adher-

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ence to traditional moral values and high religious commitment.

Results of the seventh annual "Who's Who Among American High School Students" survey also showed that 82 per cent of teenage leaders favor a traditional marriage arrangement and 89 per cent do not use drugs.

Religion has become "more relevant" in the past 3-4 years for 48 per cent of students and remained "about the same" for 33 per cent. Religion became "less relevant" for 14 per cent and "has never been relevant" for 5 per cent.

The latest study reported that 81 per cent of the leading U. S. teenagers consider themselves members of an organized religion, compared with 80 per cent in last year's poll and 70 per cent in 1972.

Some 92 per cent of the current top teenagers profess belief in a personal God or Supreme Being, or some kind of vital force or spirit. Only 1 per cent said there was no God or vital force. Seven per cent were uncertain.

The students surveyed are among 269,000 high achievers featured in the 1975-76 edition of "Who's Who Among American High School Students" published here by Educational Communications Inc. They are high school seniors and juniors.

DALLAS (EP) — Trustees of the Dallas Independent School District have approved the use of a high school biology textbook containing the New Testament concept of creation and the origin of man for use as a source book.

VIENNA (EP) — The Soviet government has convicted and jailed at least 90 dissidents since signing the Helsinki accords in 1975, according to Amnesty International (AI).

The Austrian section of the London-based international human rights organization, in a report issued here, also charged that the Kremlin is increasingly applying new techniques of political persecution, including harassment of political prisoners, reprisals against friends and relatives, and

false criminal charges lodged against dissidents.

The Helsinki accords, signed on Aug. 1, 1975, by the heads of 35 nations, including the USSR, included pledges to respect "fundamental freedoms, including the freedom of thought, conscience, religion or belief."

The Finished Work . .

(Continued from page six)
yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."

The work which the Father had given Him to do was very important: it lay very heavy upon His soul. O! how He was straitened until it was accomplished. His soul was exceeding sorrowful even unto death. This most important work being finished, He could forbear no longer; He did not wait for the third day, but cried out with all the majesty of the Creator of the universe, "It is finished;" with full confidence and assurance that His sacrifice would be accepted, that the grave could not hold Him a moment longer than the appointed time, and that the everlasting gates would open, and lift up their heads to welcome Him home unto His glory.

The moment Jesus said, "It is finished," the greatest confusion and disorder were felt in the camp of Hell. When the hour and power of darkness was come, Satan and his hellish crew, were busily engaged, to accomplish the destruction of the Son of God. They moved one of His disciples to deny Him, and another to betray Him; they instigated the multitudes, who a little before were crying "Hosanna to the Son of David," to cry out, "Crucify Him, crucify Him," and the Roman soldiers to mock and nail Him to the tree. They filled the minds of all classes, among the Jews, with envy, to accuse Him without a cause, and the mind of Pilate with ambition and injustice to condemn the Just One to die without a fault.

When the rulers of darkness had succeeded so far in their hellish stratagems, they no doubt thought the victory certain on their side, and the kingdom confirmed forever by the death of the second Adam; for when they had Him nailed to the cross, they were in no doubt about His death, but waiting in anxious impatience for Him to breathe His last, that they might shout with infernal triumph to the depth of the gates of Hell, till the sound would echo on the walls of the heavenly city — the New Jerusalem: but in the interval how wonderful change! — the dying Saviour cries, "It is finished!" The despised Galilean turns all the artillery of Hell back upon itself; He wrests the keys of Hell and death out of the hands of the Devil; He entangles the rulers

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of darkness in their own nets, and makes them ruin their designs with their own stratagems; and the very devices of these powers of darkness He made the means of spoiling and triumphing over themselves!

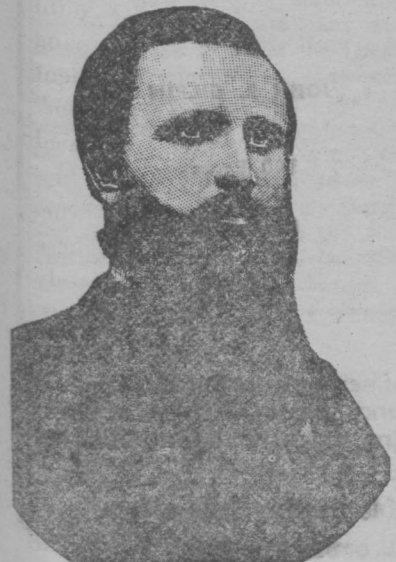
So the prince of this world was completely foiled in his artful schemes, and disappointed in his most sanguine expectations; like the inhabitants of Gaza, when they locked Samson in the city, they thought that they had nothing more to do than wait one night, fully persuaded and satisfied in their minds, that they should kill him in the morning. How astonished and disappointed they must have been in the morning, to find that Samson was gone with their gates to the top of the hill, too far to be of any service to defend their city! So Jesus dealt with the gates of death.

The Philistines never imagined that after they had caught Samson, and brought him to their temple to make them sport, it was possible for him in such a low condition to injure or gain any advantage over them. "Suffer me," said Samson, "to lean on the two pillars, whereupon the house standeth." Sin and death were the two great pillars which upheld the kingdom of Satan in the world. Samson bowed himself with all his might upon the two pillars: till the house fell upon himself and the Philistines — in his dying they died. Upon the cross, Jesus laid hold on the two pillars, and died Himself, and in dying, He pulled down the temple of death upon the head of sin and Satan, but on the morning of the third day He left them all in ruins, where they shall remain forever, and began His journey home to His Father's house.

Jesus said, "It is finished," that He might leave upon the cross the morning star of hope for the guilty and polluted sinner. In His death alone have we hope, of a free, full, and eternal salvation. There is salvation in no other; there is no other name under Heaven given among men, whereby we can be saved. He is the way, (Continued on page 8, column 3)

THE BAPTIST EXAMINER
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PAGE SEVEN

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It is wonderful how Paul covered so much ground and accomplished so much without a car.

THE WOMAN'S PLACE IN THE CHURCH

By WILLIAM NEVINS

Women most certainly have an exalted place in the church and the kingdom.

In the days of the Judges, when Israel was scattered like sheep on the mountains, it was a woman, Deborah, who aroused their flagging patriotism and called them together on Mt. Carmel against their powerful enemy, Sisera, with his nine hundred chariots of iron. We are told the very stars fought against Sisera, and the river Kishon swept his army to destruction. When Christ came to earth, it was a virgin, Mary, who carried Him beneath her heart till He was born, and cared for Him in childhood, treasuring in her heart the marvelous sayings which He spoke from time to time. It was a woman who anointed His feet with precious oil for His burial, and dried them with the hair of her head. It was a Syrophenician woman whose faith He commended as greater than any He had found in Israel. It was woman who was last at the cross and first at the tomb. It was a woman to whom He first appeared when risen from the dead, and it was to her that He gave the message to tell the good news that He had risen.

But while woman has an exalted place in the church and the kingdom, the Bible is very clear that there are some things a woman is not to do in the church:

She is not to preach.

She is not to lead in public prayer in mixed assemblies.

She is not to teach men.

She is not to take the place of leadership over men.

One has but to read the second and third chapter of First Timothy to find all these prohibitions expressly stated, and also expressly stated the reasons therefor. As to the first qualification, it is stated that the pastor is to be the husband of one wife. In all the New Testa-

ment, there is not one instance where a woman was a pastor of a church. Only men were chosen and ordained for that office as also the office of deacon.

As to public prayer, note the eighth verse: "I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." The Greek word here for "men" is not "anthropos," the generic word, which could be translated "mankind," including women, but "aner," which means man exclusively as distinct from women.

Beginning with the ninth verse, the writer turns from man, and from the ninth through the fifteenth verses speaks exclusively to women: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with platted hair, or gold, or pearls, or costly array: but (which becometh women pro-

for, man's priority in creation, and woman's priority in the transgression. Now, the Spirit never speaks contrary to the Word of God, for the Word was given by the Holy Spirit. The Bible is our rule of faith and practice, and when we violate the Scriptures we are going contrary to the voice of the Spirit. What shall we say, then, of those women, who contrary to the teaching of God's Word presume to usurp the office of pastor, pray in public worship, teach males, and assume leadership over men in the churches? We must say plainly, however sincerely their motive and praiseworthy their intentions, they are in direct conflict with the leading of God's Holy Spirit.

They say, "We can't get any man to take leadership in our little church." That is no reason for the violation of God's plan, and the substitution of a plan of our own. Perhaps the condition they complain of has been produced by that violation. They say, "The church would die if the women did not take the leadership." Better for it to die than to violate the Scriptures and turn a deaf ear to the voice of the Holy Spirit. "He that hath an ear, let him hear what the Spirit saith to the churches."

There is a story from the Old Testament that is apropos at this point. David appointed Uzzah to go down into Philistia and bring up the ark of the Lord that had been captured in battle. The ark was placed on a cart drawn by oxen, and they proceeded slowly on their way. But the road became rough and Uzzah did a forbidden thing with the best of intentions, he put forth his hand and touched the ark to steady it, but was stricken dead for his violation of that commandment.

No, God does not need for any of us to violate His commands to keep His church from dying, that church of which Jesus said, "The gates of hell shall not prevail against it." Christ did not need the sword of Peter in the garden to defend Him from Judas and his murderous band. Said He, "Put up your sword. Know thou that I could pray my Father, and He would straightway send twelve thousand angels to defend me?" We are never justified in violating the Scriptures to help a weak God perpetuate a dying church. That is the best way to cause it to die. Let us believe in a militant church with courageous men and faithful women to carry on till Jesus comes.

The Finished Work . .

(Continued from page seven) the truth, and the life. A perfect robe of righteousness was finished by Jesus Christ upon the tree, for all that believe in His adorable name, and being clothed in this we shall not be found naked, when He comes to make up His jewels; to evidence the difference between the righteous and the wicked, between him that serveth God, and him that serveth Him not.

When Jesus said, "It is finished," the blissful sound was heard within the walls of the celestial city, and must have filled the spirits of just men made perfect, with ecstasy not to be described, for that the Captain of their salvation was victorious over all His enemies, and that the work He had engaged to do for them was completed; and the holy angels must have struck with wonder, admiration and praise, in witnessing Him, whom they were commanded to worship, triumphing over the powers of darkness. They never saw so much of God before.

The heralds of salvation are commanded, not only to cry aloud and spare not, and lift up their

MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Six)

in such phantasmal reasoning are or can be called knowledgeable or wise! If mortals were to do this in any other discipline, they would be "laughed out of court" or piteously taken by "the men in white coats" to some sort of incarceration so as not to disturb their fellows. Yet, men such as these are providing educational "grist" such as this for the minds of our youth today.

Some may suppose that our youth will realize that this is simply theory, and perhaps a sort of a philosophy in the field of science. The truth is, these hypotheses which are used as factual are employed deceptively in the laboratory so as to ensure that no child will ever be misled to suppose that "God created the heavens and the earth." The lies which are perpetrated as truth in the classrooms become all the more acceptable as discursive dialogue is related to detail, and the relationships which are drawn may actually seem more real.

This can be seen quite clearly in a few more words from the ELEMENTARY SCHOOL SCIENCE textbook. In the detail specified as, "Looking Through the Microscope," the approach is made quite plain. This is what a multitude of elementary students have been fed intellectually for some 25 years, "Place under the microscope some pond scum from your aquarium or some water from a stagnant pool for your pupils to see . . . look through the microscope at them (plants) may be very revealing, for it is from such simple plants as these that our plant kingdom developed. Tiny animals may also be observed in this water. They are examples of the kind of life from which more complex forms come." Before the students ever scan the living forms, they are informed that "They are examples of the kind of life from which the more complex forms come."

Is this science, or is this indoctrination? Is this learning, or is this brainwashing? What, then, is the design of the indoctrination?

Since no productive inter-species mutation has ever been experimentally observed or documented, such an educational effort would appear to be highly prejudicial and quite unscientific. Rather than education and learning in its true sense, such efforts on the part of educators is obviously an attempt to brainwash the students in such a fashion as to preclude their giving any consideration to the possibility of creation "in a supernatural manner by a divine act."

Very simply, the employment of that which is wholly hypothetical or speculative as factual, and that with design, is dishonesty of the lowest sort. That is, it is dishonesty which doubtless has its origin in him who is "the god of this world" and who is likewise "the father of lies."

(To Be Continued)

voices like a trumpet, and shew the people their transgressions and their sins; but they are, as well to blow the gospel trumpet, and proclaim glad tidings of great joy; and there is a Saviour born for sinners — to say, behold the Lamb of God, Who taketh away the sins of the world; that the work of redemption is complete in Him — for He is all and in all — Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorified let him glory in the Lord.

Yes, let them publish these heavenly, joyful, and all important truths, all the world around. Let the ignorant idolater, the deceived

Mohammedan and the superstitious Catholic, be told that the finished work of Christ upon the cross, is the only way of acceptance with God. Let the polite scholar, the boasting philosopher, and the proud moralist be faithfully informed that no knowledge but that of Christ, and Him crucified, will make them honorable and happy forever. And let the presumptuous blasphemer, the polluted libertine, and the forlorn malefactor, amidst the clinking fetters in the prison house, hear of the finished work of Jesus, and be earnestly and affectionately invited to come to Him, for all things are ready.

(MEMOIR AND SERMONS, pp. 494-506, 1840 Edition).

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fessing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach or to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Nevertheless, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

These words are plain, and need no interpretation. They not only designate woman's place in the church, but state the reason there-

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