

God's Sovereignty And The Trials Of His Saints

By JAMES GREEN
Taylorsville, North Carolina

(PART II)

III. GOD SOVEREIGNLY MANIFESTS HIMSELF FOR HIS SERVANTS IN THE MIDST OF THEIR TRIALS. "THE FORM OF THE FOURTH IS LIKE THE SON OF GOD" (Daniel 3:25).

Note Romans 8:31 which says, "What shall we say then to these things? If God be for us, who can be against us?"

This little word, 'for,' is important here. God is said to be 'for' His people. In this little word is summed up all the saint's privileges, provisions and protections. God "for us," involves Him in covenant with us, thus He engages all of His attributes for us. He performs all things for us. He is for us even when He seems to act against us. Thus, the Saviour, in His sovereign power and grace, manifested Himself for these three faithful Hebrews, in the midst of their fiery trial, and this He does for His faithful people in all ages. By so doing He—

1. Brings a greater glory to Himself. This answers a question which often arises in our hearts — "Why does God wait so long in our deliverance? Why is His chariot so slow in coming? Why does He tarry and not make haste in coming to our rescue? It is that by saving us in the midst of the fire He receives a greater glory by the displays of a greater work of power and grace for His people. It is more glorious to save us in the fire than to save us from it.

This is demonstrated in the case of the death of Lazarus in John 11, when Mary and Martha sent word to Jesus, "Saying, Behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby . . . When he had heard therefore that he was sick, he abode two days still in the same place where he was" (John 11:3,4,6).

When Lazarus had died, Jesus went to Bethany, arriving four days after Lazarus' death. Immediately we hear Martha, the heart-broken sister, as she cries, "Lord, if thou hadst been here, (if you had come when we first sent for you, if you had not tarried in your coming) my brother

"ALL" THINGS

There is always a tendency in human nature to assert itself, and in doing so to reject all authority, rule and discipline. In certain circumstances this assertion of the individual will can be an asset; a different, and perhaps a better approach to a problem can be discovered, with a resulting new and better solution. However, this argument presupposes that the opinion which is being asserted is not inferior to the one already known; thus on a human level, self assertion can be beneficial to the common cause provided the commonality can discern between assertion of ability and assertion of ignorance, and is prepared to look for unasserted ability. But in spiritual matters a different basis of conduct exists, because all human thought is fallible and even anti-God (Rom. 8:7) whereas God's thoughts are full, perfect, infallible, divine and eternal.

God has revealed His Will in His Word, which we know as the Holy Scriptures. This Divine Will, the Eternal Word, was made known through men who were (Continued on page 8, column 2)

had not died" (John 11:21). Martha believed in the healing power of Jesus, and her faith was well placed. However, Jesus intended to demonstrate his greater grace and power. He tarried on purpose and verse 4 above tells us why: "For the glory of God, that the Son of God might be glorified" in raising Lazarus, after he had been dead four days, from the dead.

Here, then, with these three Hebrews, our Lord purposes to tarry His manifestation in their behalf until they are cast into the fiery furnace. In so doing He manifests His marvelous might in one of the most glorious displays of power and grace ever seen by mortal men. The wonder of it is summed up in the words, "Then Nebuchadnezzar the king was astonished."

Further, by so doing —
2. God nullifies the decree of a wicked king. Nebuchadnezzar (Continued on page 3, column 1)

WHEN WAS CHRIST BORN?

J. H. GRIME

The date of His birth was first given as January 6, which is known as Old Christmas. According to the changes in the calendar made by Julius Caesar, the date became December 25 instead of January 6. Later, the calendar was modified by Pope Gregory XIII and this date, December 25 became popularly known as "Christmas."

Neither of these dates marks the birth of Christ. It is my conviction that God has purposely concealed the exact date of the birth of Christ so that man would worship Him instead of a day of one year. The Bible tells us plainly that Christ was born while shepherds gave watch over the flocks by night and also that the new-made mother and the newborn Christ found shelter in an open manger, none of which could have been true in the dead of winter. Let me insist that our people make the Bible their guide instead of trucking after Rome.

HOLINESS WITH HUMILITY

JIM CROWDER
Ft. Myers, Florida

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

At the end of Romans chapter 11 the Apostle Paul completes the doctrinal portion of the letter. In chapter 12 he beseeches the saints on the grounds of these mercies to holy living (v. 1). This is proof that salvation by grace does not tend to licentiousness.

Because of the mercies of God we are to practice holiness. This involves a positive action: "presenting our bodies" (v. 1), and a negative action which is not being "conformed to this world" (v. 2). The reformer can perform this negative action, but only a Holy Spirit indwelt believer can accomplish the former.

In verse 3 then we find that

true holiness is joined with humility. You see holiness is more than just an abstinence of the body from some sinful act. Those whose holiness goes no farther than the body are not holy; they are "holier than thou" (Isa. 65:5). The Pharisees had the outward holiness but not the humility (Matt. 6:5). The Scriptures set forth this vital connection between holiness and humility. This is seen in Isaiah 57:15 where in Heaven dwells the High and Holy One with him that is "of a contrite and humble spirit." To do a good act and then to lift ourselves up for the doing of it is to cancel and make void the act. True holiness is to do what is acceptable to God and then acknowledge that it is "according to the grace that is given to us" (Rom. 12:6). This is beautifully illustrated in Acts 3:6-12.

In our text verse to "think soberly" is put in opposition to thinking highly. Soberness here then implies humility. Notice then how the Holy Spirit connects holiness with humility in Titus 2:1-3. The word "likewise" in verse 3 of Titus shows that Paul was describing holiness in verse 2 where "soberness" is mentioned.

A Christian in order to practice holiness must think on the gifts that God has given him. That is, he must ponder them to see if he is exercising them right. But he must be careful how he thinks. He is not to think highly but soberly. The Pharisee in Luke 18:9 showed that his apparent holiness was really self-righteousness, for he lacked humility. To think soberly is to think: "God hath dealt to every man the measure of faith" (v. 3).

In Romans 12:4-8 we see that true holiness properly estimates the gifts in the church. Here Paul describes the church as a body. Each member has a particular gift (v. 6). When each member thinks rightly of his gift, he will think rightly of the others' gifts. Division reigns in many churches today because there is a lack of holiness (humility). There is prevalent in these churches the foot telling the hand that he has no need for him (I Cor. 12). True holiness does not envy, but acknowledges the differing gifts as "according to the grace that is given to us" (Rom. 12:6).

Holiness in the body (church) (Continued on page 8, column 3)

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THE SUPPER OF OUR LORD

GEORGE W. TRUETT
(1867 - 1944)

THE ONE WORLD OF AUTHORITY

But, waiving all the historical and denominational testimony to the proposition that baptism is a prerequisite to the Supper, let us see specially to the question: "What saith the Scriptures?" Does this word teach that men ought to be baptized before they come to the table? Here are its answers:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)." There is Christ's law: (1) Making disciples; (2) baptizing them.

Again, when the successor to Judas was to be chosen, the demand was that the one ordained to be a witness, with other apostles, of Christ's resurrection, must be "from the baptism of John."

When Jesus gave the Great Commission (Matt. 28:19,20), this was the order of its development: (1) Make disciples; (2) baptize these disciples; and (3) properly teach them. Is it thinkable to you that Jesus would have these

apostles and early Christians demand of others what He did not demand of them? And now, later, we find the early church at Jerusalem is literally carrying out this commission. Here is the record: "Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread (i. e., the Supper), and in prayers." (Acts 2:41,42).

How simple this record: Men are convicted of sin under Peter's preaching. He points them to Jesus, who saves them. They are

then baptized. Next, they are steadfast in the apostles' doctrine



GEORGE W. TRUETT

and in fellowship. All these things occur before the Supper. Perfectly clear, then, is God's Word, as taught by both Jesus and the apostles, that the first duty of the believer is baptism and that baptism comes before the Supper.

CHURCH MEMBERSHIP A PREREQUISITE

But, still further: Not only did (Continued on page 3, column 5)

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THE PERSONS REWARDED

Our Lord Jesus Christ says in Revelation 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

No subject seems to be so little understood as that of divine rewards. The Romanist has exalted merit to the exclusion of grace, and many sovereign gracers are in danger of exalting grace to the utter exclusion of merit. The theological world takes conflicting views of the doctrine of rewards for faithful service. Some deny there are any rewards for

the righteous. But to do so is a grave error. Our text affirms Jesus Christ is coming to reward His servants according to their work. To deny rewards is to expose a person's ignorance of one of the reasons for the coming of Christ.

The doctrine of Divine rewards is most assuredly taught in the Holy Scriptures. Psalm 58:11 declares: "Verily there is a reward for the righteous." Anyone who says to the contrary questions the validity of God's Word. Jesus Christ commanded His disciples:

"Lay up for yourselves treasures in heaven" ((Matt. 6:20). To repudiate this command is to impeach the integrity of the Saviour.

If God fails to reward the faithful, He would cease to be a righteous God. This can never be as Hebrews 6:10 tells us: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." The Lord of glory promised the laboring saints that he would be "recom- (Continued on page 2, column 1)

SCHOOLS OF INFIDELITY

It is both ironical and tragic that good, born-again Christian people will give their money to undermine the foundation of the Christian faith. Since our faith is built on the Word of God, Satan knows full well that if he can destroy this foundation there is nothing that the righteous can do (Psa. 11:3). In the face of moral deterioration our leaders are suggesting this and that. There is but one answer to our problems: We must turn again to the Word of God and to the God of the Word.

It is bad enough when funds paid by Christian taxpayers are used to support infidel professors in state schools, but it is infinitely worse when funds that are given for the furtherance of the Gospel are used to destroy the Christian faith. Many report that the infidelity of the so-called Christian schools is worse than that of the state colleges and universities.

The rank and file of colleges, universities and seminaries of every major denomination are shot through and through with (Continued on page 8, column 1)

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Persons Rewarded

(Continued from Page One)
pensed at the resurrection of the
just" (Luke 14:14).

REWARDS DISTINGUISHED FROM SALVATION

There is no greater error than
to confuse salvation with rewards.
In the Bible the two are con-
trasted so as to prevent confusion
to the honest reader. Salvation
depends upon Christ's work for
us, while rewards depend upon
our works for Christ. The contrast
is seen in the two looks enjoined
in the Scriptures. In the matter
of salvation we are to look to
Christ: "Look unto me, and be ye
saved, all the ends of the earth;
for I am God, and there is none
else" (Isa. 45:22). In the matter
of rewards we are to look to our-
selves: "Look to yourselves . . .
that we receive a full reward"
(II John 8).

Salvation is by the free grace of
God: "For by grace are ye saved
through faith; and that not of
yourselves: it is the gift of God"
(Eph. 2:8-9). Rewards are earned
by human merit. Our text said
that Christ is coming again to
reward "every man according as
his work shall be."

Salvation is not by man's works:
"But to him that worketh not, but
believeth on him that justifieth the
ungodly, his faith is counted for
righteousness" (Rom. 4:25). Re-
wards are according to human
works: "I will give unto every
one of you according to your
works" (Rev. 2:23).

Justification before God is with-
out the deeds of the law: "There-
fore we conclude that a man is
justified by faith without the deeds
of the law" (Rom. 3:28). Rewards
are according to the deeds of the
law for God "will render to every
man according to his deeds"
(Rom. 2:6).

Salvation cannot be lost. Jesus
said: "Of them which thou gavest
me have I lost none" (John 18:9).
But rewards can be lost: "If any
man's work shall be burned, he
shall suffer loss; but he himself
shall be saved; yet so as by fire"

(I Cor. 3:15). Paul's statement
to the Corinthians reveals that
the destruction of works has noth-
ing to do with salvation. A man
may lose all his rewards and still
be saved.

Salvation is a present posses-
sion: "Verily, verily I say unto
you, He that believeth on me hath
everlasting life" (John 6:47). The
believer is presently in posses-
sion of everlasting life according
to these words from Christ. But
in the main rewards are a future
attainment; they are something
given out when the Lord comes.
Our Saviour said: "For the Son
of man shall come in the glory
of his Father with his angels; and
then he shall reward every man
according to his works" (Matt.
16:27).

REWARDS FOR THE SAVED

Rewards are not for unbeliev-
ers. They are for God's born-
again people who are faithful in
service, steadfast in faith, and
victorious over the world, the flesh
and the Devil. God's faithful chil-
dren are to receive a crown at
the coming of Christ. They will
experience an abundant entrance
into the everlasting kingdom of
the Lord Jesus Christ (II Pet.
1:11). The trials of faith are des-
tined to be "found unto praise and
honor and glory at the appearing
of Jesus Christ" (I Pet. 1:7). The
serving, sacrificial saints shall
"have praise of God" when "the
Lord comes" (I Cor. 4:6).

The returning Christ will not
assign the same rank in glory
and the same degree of joy to
the lazy and unfaithful Christian
which are accorded to the de-
voted and self-denying Christian.
The Saviour will show Himself
just in rewarding the godly for
their works. If there are no re-
wards, why lighten our posses-
sions here except to add to our
eternal weight of glory yonder?
Why accept poverty now except
to acquire "The riches of the
glory of his inheritance" here-
after? Why give up any of our
earthly substances unless it is to
have "in heaven a better and en-
during substance" (Heb. 10:34).

Not all of God's children will
receive the same reward when
Christ comes at the rapture. The
Apostle Paul told the Corinthians:
"There is one glory of the sun,
and another glory of the moon,
and another glory of the stars;
for one star differeth from an-
other star in glory. So also is
the resurrection of the dead" (I
Cor. 15:41-42). The analogy of the
different degrees of light fur-
nished by the heavenly bodies
prove the different degrees of
glory among the saints at the
resurrection of the just.

The words of Christ in Matthew
5:19 disclose that some are to be
"great in the kingdom" while
others "shall be called the least
in the kingdom of heaven." When
the Redeemer appears at His re-
turn some are to "have confi-
dence" and others are said to "be
ashamed before him at his com-
ing" (I John 2:28). Some will
rule over five cities (Luke 19:19),
others over ten cities (Luke 19:17),
and still others will rule whole
nations in the Millennium (Rev.
2:26). The parable of the pounds
in Luke 19:12-27 makes it plain
that our position in the age to
come is determined by our faith-
fulness to Christ before His com-
ing.

The distinction of different de-
grees of rewards is made by our
returning Lord because He comes
"to give to every man according
as his work shall be" (Rev. 22:12).
Rewards are given out on the
basis of works: "Every man shall
receive his own reward accord-
ing to his own labor" (I Cor. 3:8).
Psalm 62:12 says: "For thou ren-
derest to every man according to
his work." It is the purpose of
God "to give every man accord-
ing to his ways, and according to
the fruit of his doings" (Jer 17:
10).

The Scriptures teach that those
who work the hardest shall have

the greatest reward. Those who
are the most faithful shall have
the brightest crown. The wise
man said that God shall "render
to every man according to his
works" (Prov. 24:12). Again he
said: "To him that soweth right-
eousness shall be a sure reward"
(Prov. 11:18). The self-denying
and Christ-honoring saint can rest
upon God's promise: "For thy
work shall be rewarded" (Jer.
31:16).

Some rewards for service are
received in this life. Godliness
has a reward in "the life that now
is" (I Tim. 4:8). The Lord has
promised "glory, honor, and
peace, to every man that worketh
good" (Rom. 2:10). There are
some wonderful blessings for
God's obedient children here, but
there are greater blessings to be
given out when the Lord comes.
Truly we shall receive manifold
blessings "in this present time,
and in the world (Gr. age) to
come life everlasting" (Luke 18:
30).

In the coming thousand year
reign of Christ, the full rewards
will be given out for losses and

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trials and hardships endured for
Christ in this age. This is the
age of cross-bearing; the age to
come is the time of crown-wear-
ing. Divine glory will be given
for the loss of human happiness,
spiritual riches for the spoiling of
earthly good, favor with the Lord
for the rejection of the world.

THE PURPOSE OF REWARDS

Rewards are for faithful serv-
ice. Parents reward their chil-
dren, teachers their pupils, and
masters their servants. This is
done to stimulate them in their
labors and to express apprecia-
tion of the work done. There are
at least three reasons why the
coming Christ will reward His
servants.

First, He will reward us with
heavenly honors to win us from
the pursuit of earthly riches and
pleasures. The Scriptures say
concerning Moses: "By faith
Moses, when he was come to
years, refused to be called the
son of Pharaoh's daughter;
choosing rather to suffer afflic-
tion with the people of God, than
to enjoy the pleasure of sin for a
season; Esteeming the reproach
of Christ greater riches than the
treasures in Egypt: for he had
respect unto the recompense of
the reward" (Heb. 11:24-26).
Moses weighed what Egypt of-
fered over against what God had
promised to His people. He con-
cluded that "the reproach of
Christ" was far "greater riches
than the treasures in Egypt."

Second, rewards are promised
to sustain us in the fires of per-
secution in this world. Jesus
said: "Blessed are ye, when men
shall revile you, and persecute
you, and shall say all manner of
evil against you falsely, for my
sake. Rejoice, and be exceeding
glad: for great is your reward
in heaven" (Matt. 5:11-12). Get-
ting to Heaven is not our reward
as some believe. According to
Christ our rewards are going to
be given out in Heaven at the

Legal Struggle Widening For Christian Schools

Is the never-ending stream of
new regulations and licensing
procedures against private edu-
cation and non-profit agencies,
protective benevolence or alarm-
ing coercion?

Increased numbers of evangel-
ical leaders are looking upon the
state's encroachment as the in-
tervention of a "Big Brother"
type of government and are suc-
cessfully fighting back.

Alan N. Grover, executive direc-
tor of the Christian Schools of
Ohio, is among the most success-
ful in winning the continuing bat-
tles against unlicensed schools.
In his periodical, The Watchman,
he lists seven lawsuits decided in
favor of the citizens:

1. All the parents in Temple
Christian School, Fremont, Ohio,
were tried under criminal charges
because their school was not
licensed. The case was argued
by Christian Schools of Ohio and
the parents were declared "not
guilty" of criminal wrongdoing.

2. Margaret W. Sharp of Can-
ton, Ohio, was found guilty of vi-
olating truancy laws by sending her
daughter to the unchartered Chris-
tian Ministries School. The con-
viction was reversed by the Fifth
District Court of Appeals, which
said that there was insufficient
proof of wrong-doing.

3. Parents in Clyde, Sandusky,
Nevada, Massillon and other Ohio
cities where they were sending
children to Christian schools were
notified that truancy proceedings
were being brought against them
unless they would place their chil-
dren in state-chartered schools.
These criminal charges were
eventually dropped.

4. Thirteen parents in Bradford,
Ohio, sending their children to
the Tabernacle Christian School,
were convicted in 1974 of the crim-
inal charges of "Failure to Send
a Child to School." This case
went to the Ohio Supreme Court
before convictions were reversed.

5. The State of Ohio brought
civil charges against three fam-
ilies sending their children to
Winchester Christian Academy.
The parents were charged with
child neglect for sending their
children to an unlicensed school.
Prosecutors used a statute which
enabled them to remove children
from the homes and custody of
parents. Thousands of letters
from Ohio and across the nation
helped to reverse the state's deci-
sion just ahead of a rally which
drew an estimated 11,000 people
to Canal Winchester, Ohio.

Judgment Seat of Christ and en-
joyed on earth in the Millennium.

Third, rewards are offered to
encourage us in the exercising of
Christian virtues. Jesus again
said: "And whosoever shall give
to drink unto one of these little
ones a cup of cold water only in
the name of a disciple, verily I
say unto you, he shall not lose his
reward" (Matt. 10:42). Every
(Continued on page 4, column 3)

6. Parents in Vermont who
were sending their children to a
non-approved Christian school,
were criminally charged by the
lower courts. However, the Ver-
mont Supreme Court ruled in
favor of the free exercise of re-
ligion and declared that the Ver-
mont statutes required only an
"equivalent" education, and that
such an education could be given
in a non-approved school, or even
in a home by the parents.

7. Criminal proceedings were
brought against the Gates Temple
Christian Academy in Rochester,
N. Y., for the alleged reason that
this school also failed to provide
an "equivalent education." The
prosecution based its charges on
the external accoutrements of edu-
cation, such as facilities and lab-
oratory equipment, degrees of
teachers, buildings and other
physical and external factors.
Charges were dropped after pre-
liminary hearings and before the
case went to trial.

The State of Iowa is currently
planning to take action on non-
approved schools.

In Georgia, too, educators are
putting increasing pressure on un-
licensed schools to conform to
standards laid down by the state.

Licensing control is extending be-
yond private schools to encroach-
ments on other types of Christian
ministries.

Among them are the Christian
homes operated by Evangelist
Lester Roloff. State officials were
forced to admit that Roloff's
homes were as nice or better
than state-operated facilities and
more successful in rehabilitating
"terminal" or hopeless delinquent
children and youths than the
state's, but the government per-
sists in seeking to license the
homes.

Shiloh's Boy's Ranch in rural
South Carolina is resisting licen-
sure, and consequently, must fight
a running legal battle with the
South Carolina Welfare Depart-
ment.

The Merrywoods Baptist Church
in Haughton, Louisiana, is resist-
ing the efforts of the state's wel-
fare department to license its
nursery as a Child Day Care Cen-
ter. The nursery was being used
by the church's Thursday morn-
ing Ladies' Soul-Winning Visita-
tion teams.

In Alabama, the Ridgecrest Bap-
tist Church of Opelika is resist-
ing state efforts to license their
pre-school program. The state,
says Pastor James Lowden, "has
no authority to tell a church what
it can or cannot do in the way of
its teachings or programs, nor
does the state have the authority
to impose its authority to limit a
church's ministry by its licensing
power."

These evangelicals are asking
not what their country can do for
them, but what they can do for
their country and the God of their
fathers. Is the state sincere in
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God's Sovereignty . .

(Continued from page one)
gave glory to God when he said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word." Nebuchadnezzar is simply saying, "The Lord changed my orders, he nullified my decree; He makes my instruments of destruction as nothing." Praise the Lord, the decrees of our most mighty enemies are as nothing before Him. They can gather their terrible forces, prepare their instruments of destruction and issue their condemning decrees, but they cannot touch one hair on the head of one of God's saints unless He permits it.

3. By waiting to manifest Himself for His servants in the midst of their fiery trials God secures the respect of the ungodly for His covenant people. Their enemies must now respect them as they are delivered and then elevated to a higher position in the kingdom. "When a man's ways please the Lord, he maketh even his enemies to be at peace with Him" (Prov. 16:7).

4. He uses this miraculous event to silence their accusers once and for all. First, they were doubtless silenced by awe and wonder at what they had seen. Second, they were silenced by the king's decree which declared "That every people, nation and language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut to pieces, and their houses shall be made a dunghill" (V. 29).

5. By this marvelous event God makes even the wrath of men to praise Him. Nebuchadnezzar in his wrath intended the destruction of these three faithful servants of God, but God used the instrument of the king's wrath to get praise unto Himself. Compare verses 19-20 with verse 29. In verses 19 and 20 the king is said to be "full of fury" and commanded the furnace to be heated seven times hotter than it was wanted to be. He then commanded his mighty men to cast these three faithful saints into this fiery furnace. But in verses 28, 29 after beholding the astonishing display of God's glorious power in preserving this people in the fire, this same king glorifies God by saying, "Blessed be the God of Shadrach, Meshach, and Abed-nego . . . because there is no other God that can deliver after this sort."

6. By this miraculous deliverance in the furnace God sovereignly secures the promotion of His tried and faithful servants. In verse 30 we read, "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." God usually prepares His

people for promotion in this way. If He promoted us without leading us through the furnace of trial and affliction we would probably be puffed up by pride which would bring about our downfall and render us useless to Him. But when our path to promotion leads through trials, and afflictions from which we are delivered only by miraculous grace we shall give all the glory to Him.

NOW LET US CONSIDER:

IV. GOD'S SOVEREIGN DELIVERANCE.

God always delivers His children from their persecutors. Sometimes He may walk with them in the fire and insulate them against its destroying heat. Sometimes He may deliver them out of the hands of their tormentors as He did Peter in Acts 12, at other times by raising them up from death itself, as in the case of Paul, and yet others are delivered from their persecutors through the door of death itself, but all are delivered. Their deliverance is always the sovereign work of God regardless of the manner of it. Note Hebrews 11:

God's sovereign deliverance always had at least the four characteristics manifested in the deliverance of the Hebrew children.

1. It was a personal deliverance. God did it. The king proclaims in astonishment, "The form of the fourth is like the Son of God" (3:25). Now God may not always manifest Himself in such a visible form but the deliverance of His people is always His personal work just the same. Isn't it a wonder of sovereign grace that so great a God considers the deliverance of the least of His people, unworthy though we be, a matter that demands His personal attention.

2. Their deliverance was the work of sovereign, omnipotent power. By His mighty power our Lord made void all other power to destroy His people. Verse 27 tells us that all the princes, governors, captains, counsellors and the king himself being gathered together, witnessed this miracle of power and testified that this fire, that had slain the strong soldiers who cast them into it, had no power upon the bodies of God's servants. It could not even singe one hair of their head. What mighty power, has our sovereign Lord, for the deliverance of His elect!

3. Their deliverance was perfect, total, complete. According to the witness already mentioned in verse 27 not one thing was destroyed by the fire. Not their life, nor their garments, nor even a hair on their head. This is complete deliverance. When God does a work He does it to perfection.

4. This was a miraculous deliverance. Even Nebuchadnezzar acknowledges that He has witnessed a miracle when he says, "There is no other God that can deliver after this sort" (v. 29).

IS "THAT" IN THE BIBLE?



Question:

WHAT CHAPTER DESCRIBES THE SALESMANSHIP OF PROFESSIONAL PROSTITUTES?

Answer:

Proverbs 7.

May I say here that God's deliverance of His people is always miraculous, even though it may not be as clearly seen as in this case.

V. WHAT ARE THE BENEFITS OF THIS DISPLAY OF DIVINE SOVEREIGNTY?

1. It is a great encouragement of steadfastness at all cost. What a mighty testimony to the fact that it pays to serve the Lord, and be faithful at all cost, against all odds. When we see this we are greatly encouraged to press on. We are challenged afresh to lay hold of God's promise which says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). What an encouragement this experience must have been, not only to these three Hebrew servants, but also to many of their brethren with less courage to stand fast in the faith once delivered to the saints.

2. It was a great aid to the strengthening of their faith. It is by trials and testings that faith develops its muscles. Great faith, is, in one sense, the product of trials and afflictions. These men believed God before this trial, but it was, no doubt, greatly strengthened afterward. God now takes these accounts of the gracious deliverance of these faithful servants and uses them to encourage and strengthen our faith.

3. Those who are led through fiery trials enjoy manifestations of God's presence and power. These boys experienced the manifestation of God's presence and power in the furnace which they could have known nowhere else. If we would know our Lord's glorious presence and power let us look for Him in the midst of our trials and afflictions. Many of the Lord's children have shallow lives and weak faith because they shun the difficulties of the Christian life. They never get into the battles. Thus, they never know the joy of seeing the Lord fight for them.

VI. WHAT ARE THE LESSONS TAUGHT BY THIS DISPLAY OF GOD'S SOVEREIGNTY?

1. We learn that suffering is characteristic of God's servants. Yes, even the strongest and holiest suffer. They that live godly in this present world shall suffer persecution. God does not promise that His people will not suffer. He does promise to sustain them in it and deliver them from it.

2. We learn that God can make the instrument meant for destruction into a wall for our protection. In Verse 26 we see this demonstrated when "Nebuchadnezzar came near to the mouth of the burning fiery furnace" and requested (Note he did not command) the Hebrew children to "Come forth of the midst of the fire." No enemy could touch them for the fire that had been prepared for their destruction had been made, by God, into a fortress which could not be penetrated by their foes.

God is still turning men's plans for the defeat and destruction of His people into instruments of victory and protection.

3. God honors His people by the

dishonor heaped upon them by their enemies. Note that the cause of their trials was the hatred and accusations of their enemies, but God turns all of this to their honor as we read in verse 30, "Then the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon." Don't worry about the slurs and slanders of your enemies. Just keep on faithfully serving your Lord and He will turn their slanders to your honor and exaltations.

4. God gets honor unto Himself through the persecutions of His people.

First, His grace, which enables them to suffer rather than sin, is honored. The world stands in awe as they endure suffering. Throughout the history of His suffering saints, they have proclaimed the sufficiency of His grace by the manner in which they endure suffering and persecution. Many are made to ask, "What grace is this?"

Secondly, His power, by which He delivers His people, is honored. Many have been made to ask in awe, "What power is this?"

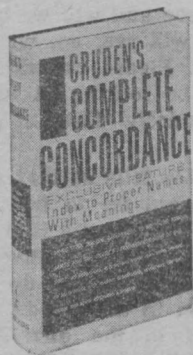
Thirdly, His name is thereby exalted above every other god. This is echoed in the words of Nebuchadnezzar who says, "There is no other God . . . after this sort."

5. The sovereign God disregards consequences. This is seen in the statement of the Hebrew children who declare, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us . . . and He will deliver us out of thine hand, O king. But if not . . . we will not serve thy gods, nor worship the golden image which thou hast set up" (3:17-18). They were simply saying, "What ever happens we are still going to serve only the Lord." Faith in a sovereign God disregards the consequences knowing that the final outcome is victory for the believer.

6. We learn further, that sooner or later God will convince the proudest rebel that He is the sovereign God as is seen in verse 29. Every knee shall bow to His sovereign power and give glory to His name.

7. Finally, we learn that God will make known who are His true people and that He will never leave nor forsake them.

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Supper Of Our Lord

(Continued from page one)

Jesus give this Supper to His disciples, who had been previously baptized, but He gave it to the baptized disciples in their organized capacity; that is to say, He gave this Supper to His church. Then, a third prerequisite to this table is orderly church membership.

Note the order: Regeneration, baptism, church membership. To His churches, then, Jesus committed this ordinance. He did not commit it to preachers as such, not to individuals, as such, but to His churches, in their church capacity. To all of you I put this question: Who is to judge of the qualifications of people who come to this table? There can be but two answers. One is that it is an individual matter, and that the individual must wholly pass upon it. The other view is that this ordinance was committed to the churches to be preserved by them in all its pristine purity and meaning. Shall the individual desiring to come to this table be the sole judge of his qualifications, or shall the church be the judge?

If you say the individual shall be the sole judge, then you cannot keep any man away from the Lord's table. Let me show you the utter inconsistency of it. In your church is a man guilty of insubordination to church authority, or some gross immorality, or some serious heresy. Fidelity to God's Word compels you to withdraw from him, and you obey that Word. The solemn act of withdrawal is taken by the church, in obedience to God's command, and for the preservation of the church.

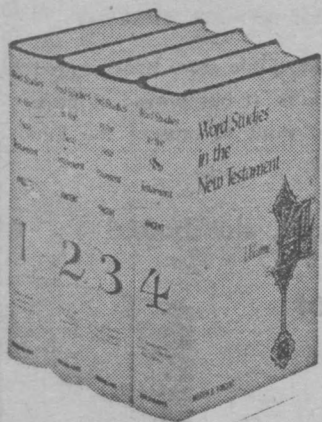
Next Sunday the excluded man comes again into the worship of God's people. And now they come to observe the Lord's Supper. Every man present is told to be his own judge, and come to the table if he so chooses. There is the excluded man, whose immorality is odious to the community, and whose heresy seeks to subvert the very fundamentals of the gospel, and yet, he is included in the invitation to the Lord's table. Is it consistent? Is it righteous? Can it be honoring to God? How dare His people do it?

WHY NOT THE IMMersed?

Just here is answered another question: Why do not Baptists invite the immersed of other denominations to the Lord's table? The answer is near at hand: Immersion only, as before said, does not constitute scriptural baptism. One must be immersed because he is already saved, and not in any sense to secure salvation. Just here we are compelled to differ, fundamentally, from some who agree with us as to the proper act of baptism. One of the fundamental designs of baptism is to symbolize the great fact of the believer's death to sin and his resurrection to a spiritual life that has already taken place. And still again, baptism must be administered by a proper administrator. This ordinance, as well as the Supper, has been committed to the church. Then the church alone can legally administer it.

But suppose a body of Christian people inveigh against immersion as the scriptural act of baptism, and give their influence in writing against it, speaking against it, and teaching against it; and if, to secure a member, or for any other cause, immersion is administered by them, against their consciences and against what they conceive to be the teaching of God's Word; and if, as is unwaveringly held by Baptists, immersion alone is the proper act of (Continued on page 5, column 3)

THE BAPTIST EXAMINER
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"Will we see our loved ones cast into Hell and be sorry at the White Throne of Judgment?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



In Revelation 20, we have foretold the faithful in Christ (Rev. 20:5) who shall reign with Christ on this earth for a thousand years. Satan has been loosed and goes once more to deceive people (Rev. 20:7-9). At the end of this time, Satan is cast into the lake of fire, to remain there forever. The general judgment of the unsaved takes place, and all Satan's followers are cast into the lake of fire (Rev. 20:14-15).

There will be some sorrow, for we read (Rev. 21:4) about God wiping tears away from their eyes. But it is promised that there shall never be anything more that is unpleasant. We know from this that there will be some tears shed, and what could be more sad than to have friends and relatives cast into torment? I am quite sure that the saved shall always be sorry that some of their friends and relatives deliberately chose a terrible future. And there is a possibility that God will eventually brush all remembrance of lost loved ones from their minds. Personally, I trust that God will allow me to forget all about the lost people I knew in this life.

E. G.
COOK

791 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



As in the case with so much of God's precious Word there is so much that I do not know about the subject before us. However, there are a few things that we can know. In Isaiah 14:3 we read, "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear." Here we see that the Lord will give us rest from our sorrow. In Isaiah 35:10 we see that the ransomed of the Lord "shall obtain joy and gladness, and sorrow and sighing shall flee away." In John 16:22 our Lord said, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." In Revelation 21:14 we are told that "There shall be no more death, neither sorrow nor crying."

So we see that when that time comes we will know no sorrow. To be sure it is hard for us while in this flesh to see how this can be when our loved ones are being cast into the lake of fire. And I can see only two explanations for it. In I Corinthians 13:12 we read, "But then shall I know even as also I am known." It seems that when that time comes we will be able to see things as God sees them. That is utterly impossible while we are in these bodies of ours. Then in Proverbs 10:7 we read, "The memory of

the just is blessed: but the name of the wicked shall rot." This seems to mean that we will not be able to even remember the names of our lost loved ones. God may just take all remembrance of our lost loved ones from us in order that we may know no sorrow.

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One must always remember, when time is no more, that the saint of God will be completely changed from his earthly (mortal) state (I Cor. 15:51,53). This means, among other things, that our emotions will be as our Lord's, "when we see Him we shall be like Him" (I Jn. 3:21).

Jesus Christ is He who will sit upon the White Throne of Judgment (Jn. 5:22). We must be careful that we don't attribute sorrow to Christ as He condemns the unsaved — to do so would remove His sovereignty and place Him into the same category as a humanist Arminian.

The Bible, you see, doesn't reveal Jesus as a saviour who tries (or wishes) to save but cannot, but instead reveals the Omnipotent Saviour who absolutely will save His people from their sins (Matt. 1:21).

The saint will have no sorrow at the judgment, only joy at his own salvation!

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Actually your question consists of two entirely different questions. Will we see and will we be sorry. Yes, we will see, no, we will not be sorry. Please understand that we will be looking at all things in an entirely different perspective.

The Bible tells us that when we are raptured up to be with our Lord we will be with Him forever. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE

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LORD." We are told, for instance, that when He comes to the earth, His saints will be with Him. "... and the Lord my God shall come, and all the saints with thee" (Zech. 4:5). "... at the coming of our Lord Jesus Christ with all His saints" (I Thess. 3:13). This means, of course, that we will be with Him at all times — including judgment day.

After speaking of God destroying the wicked, the Psalmist says: "The righteous also shall see, and fear, and shall laugh at him; lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Psa. 52:6,7).

The Bible speaks of the fact that we will be a part of the judgment. "Do ye not know that the saints shall judge the world...?" (I Cor. 6:2). "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh WITH TEN THOUSANDS OF HIS SAINTS, TO EXECUTE JUDGMENT UPON ALL, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14,15).

As for your question concerning whether we will be sorry. Remember, our entire understanding will be perfected. Our desire will be that God gets the glory. Our laughter will not be in derision but the pure laughter of joy in God. Our joy in the judgment will be in seeing a Sovereign God working for His glory.

Persons Rewarded

(Continued from Page Two)

act of kindness shown to man will be repayed.

THE PROSPECT OF THE LOSS OF REWARDS

By unfaithful service to Christ we fail to lay hold upon crowns we could have won. Paul warned the Colossians: "Let no man beguile you of your reward" (Col. 2:18). By going after false teachers we let others rob us of our crown. By faltering in our duty we defraud ourselves of "the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Jesus told the church at Philadelphia: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). That which the church members have in present possession is not the crown, but the crown is what they were to gain by holding fast to the doctrine they already had. By negligence or unfaithfulness in duty they would deprive themselves of the glory they might obtain.

THE FIVE CROWNS PROMISED

The New Testament promises five different crowns to God's faithful children. First, there is the crown of rejoicing which is given to those who witness for Christ: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19-20). Paul expected the returning Christ to give him a crown of rejoicing for those who believed through his preaching. This will be true of all the faithful witnesses for our Saviour.

Second, there is the crown of righteousness which will be given to those who love Christ's appearing: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).

Third, there is the incorruptible crown which is given to those who exercise self-control over their body: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:25-27).

Fourth, there is the crown of glory given to faithful preachers or elders: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

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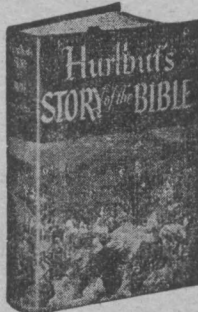
The undershepherds who fed the flock and led it well will receive this crown.

Fifth, there is the crown of life which is given to the martyrs of Christ: "Fear none of those things which thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). The life that is laid down for the cause of Christ shall be rewarded with another and better life.

Some sincere people say, "If I get inside the pearly gates, I will be satisfied. I don't want a crown to wear." Others say, "I labor unselfishly out of pure love for Christ and not with any expectation of reward. Surely you would not have me to work for a reward or look forward to receiving a crown?"

Before you ever say these things you need to consider what the saints are going to do with these crowns they win by faithfulness. In Revelation 4:10 we see the redeemed host in Heaven casting their crowns down at the feet of God saying, "Thou art worthy, O Christ" (Col. 3:23-24).

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Father: How does the Holy Spirit apply to us the redemption purchased by Jesus Christ, or the merits of His blood and righteousness?

Son: The Holy Spirit applies this to us, by working faith in us, and thereby uniting us to Christ in effectual calling or vocation (Eph. 2:8-9; and 3:17; I Cor. 1:9).

Father: What is effectual calling?

Son: Effectual calling is the work of God's Spirit, whereby the convincing us of sin, and of our woeful condition by nature, enlightens our minds in the knowledge of Christ, and infuses a principal of grace and new habits in our souls (II Tim. 1:9; Acts 2:36-39, Acts 16:1; I Thess. 4:5).

Father: What blessings and benefits do they partake of that are effectually called?

Son: They that are effectually called, partake of the glorious blessings of justification, sanctification, adoption, etc., and those bring an assurance of God's love, peace of conscience, joy in the Holy Ghost, with an increase of grace, and perseverance to the end (Rom. 8:30-31; I Cor. 1:30).

Father: What is justification?

Son: Justification is an act of God's rich grace, through the redemption that is in Jesus Christ, wherein He freely pardoneth and acquitteth us of all our sins, and accepteth us as righteous through the imputation of Christ's perfect righteousness (Rom. 3:23 and 5:1; Gal. 2:16).

Father: What is adoption?

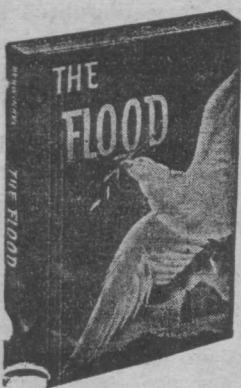
Son: Adoption is also an act of God's free grace, whereby we are made the sons and daughters of God by His special love and favor, who are the children of wrath by nature (John 1:12; I John 3:1-2; II Cor. 6:18).

Father: What is sanctification?

Son: Sanctification is likewise of God's precious grace, whereby we are renewed in the whole man after the image of God, and are through the blood of sprinkling, washed and made holy in heart and life (Tit. 3:5; II Tim. 2:13).

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Eph. 4:24.

Father: What is regeneration?

Son: It is the work of God's Spirit, called the new birth, and the new creature; by the means of which we are born again, or have a new heart, a new spirit, and new life; the evil qualities and habits of our hearts being changed, holy and heavenly qualities and habits are infused in the room of them (John 3:3-5; II Cor. 5:17).

Father: By what signs may a sincere Christian, that is both justified, sanctified, and regenerated, be known?

Son: First, he is a penitent person, or one that has true repentance wrought in his soul (Ps. 51:3; Jer. 31:18; Acts 11:18).

Father: What is true repentance?

Son: True repentance is a grace wrought in the soul by the Holy Spirit, whereby first a sinner comes to have a true sense of sin and his lost condition by nature; which also by the illumination of the Holy Ghost works in him, Godly sorrow, and grief for sin.

Father: How may a weak Christian know his repentance is true and of the right kind?

Son: True repentance causes the soul to hate and loathe sin, being convinced of the great evil that is in it, and how contrary and hateful it is to the pure nature of God.

Father: What other sign can you give of one who has true repentance wrought in him?

Son: He that has true repentance wrought in him does not only have and hate sin, but also leaves it, and turns from it, yea, from every sin; yea, from his secret sins, as well as from open and scandalous sins (Psa. 19:12-13; Prov. 9:17; Psa. 51:4; Jer. 44:4).

Father: What other signs do you give of a penitent person?

Son: He desires as much to have his sins mortified as to have them pardoned and be freed from the filth of them, and be holy, as well as to be made happy, to be sanctified here, as well as to be saved hereafter (Psa. 51:6-8; Matt. 5:6).

Father: What sign else can you give of a person who has the grace of true repentance wrought in him?

Son: He loves the law and word of God because it is pure; he likes the purity of His precepts, as well as the sweetness of its promise; and to live to God on earth, as well as to live with God in Heaven; to glorify Him here, as well as to be glorified by Him hereafter (Psa. 112:1-40; 16:7 and 73:24; Heb. 12:14; Phil. 3:10).

Father: What is true justifying faith or the faith of God's elect?

Son: True justifying faith is a saving grace of God's Holy Spirit, whereby we received Jesus Christ in all His offices, and wholly rely on Him and His merits for eternal life (Phil. 3:8-9).

Father: Has every Christian that believes full assurance that Christ is His, and that He shall be saved?

Son: No verily, assurance is a great degree of faith. Yes, such a measure that but few believers attain unto, and appertains not to the being of essence of faith; a sincere Christian may have doubts, yea, walk in darkness, and have doubts, yea, walk in darkness and have no light (Psa. 88:4-5; Isa. 53:10).

Father: What person may be said to believe and rightly to rely on Jesus Christ?

Son: He that may be said to believe and in a true manner to rely on Jesus Christ, who has no

dependance for salvation on any thing that's done by him or in him, but as a poor undone creature goes to Christ, and relies upon His merits and righteousness alone (Rom. 3:23 and 4:2; I Cor. 4:4).

Father: What other sign give you of saving faith?

Son: He takes up all duties in point of performance: but lays them all down in point of dependance (Phil. 2:8-11).

Father: What think you of that faith of an ungodly person? Some men who are very wicked, say they believe in Christ, and rely on Him for salvation?

Son: A wicked and impenitent sinner, who loves and lives in sin, has not one dram of faith: Though he says he believes in Christ, yet it is presumption in him: for the nature of true faith is to cleanse and purify the heart and life (Acts 15:9; I John 3:3).

(To Be Continued)

Supper Of Our Lord

(Continued from page three)
baptism; then can such baptism be orderly, consistent, and scriptural? Our convictions of God's Word compel us to answer in the negative.

Still further answering the question: The Bible not only plainly specifies certain prerequisites to the Supper, but it also just as plainly specifies certain disquali-

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fications. Now, since the Supper is an ordinance of the church, it must inevitably follow that whatever would debar a man from the church must also debar him from the Lord's table in that church. It is logically inconceivable that one should be deprived of membership in the church and yet not also be deprived of coming to the Lord's table in that church, since the first privilege is the source and foundation for the second.

Among the causes mentioned in the Scriptures, for which a church should withdraw from members, are these: Insubordination to church authority, immoral conduct, a schismatical spirit, heresy, and disobedience to the commands of Christ. Do we see schism, heresy, and disobedience to the commands of Christ in the teachings of other Christian people, who believe and teach so differently from us? Our separate existence is a sufficient answer. Then the question is answered by the two points of valid baptism and scriptural doctrine, as to why Baptists do not invite the immersed of other denominations to the Lord's table.

THE CHURCH AS CUSTODIAN

That the local church is the custodian of this ordinance, and must judge of the qualifications of those desiring to partake of it, is shown by the fact that the command to observe it was given, not to individuals, but to a company. On the night of its institution, Jesus said to the eleven, themselves His incipient church: "I appoint unto you a kingdom, as my Father has appointed unto

THE BAPTIST EXAMINER

DECEMBER 17, 1977

PAGE FIVE

me; that ye may eat and drink at my table, in my kingdom" (Luke 22:29,30). Manifestly, this table is inside and not outside the church. The church alone can, therefore, be charged with the responsibility for its government.

Writing to the church at Corinth, Paul uses this language: "But I say, that the things which the Gentiles sacrifice, they so sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils" (I Cor. 10:21,22). What is Paul talking about? He is talking about the influence that idolatry is insidiously wielding upon this church at Corinth. He finds there, for example, this condition, a husband and a wife — the one an idolater, the other a Christian. The idolater proposes to the Christian: "Come with me to my table, then I will go with you to yours." This, Paul declared to be fundamentally wrong. Not for the sake of husband or wife, or mother or child, could the Christian sit, now at one table and then at another. The place and purpose of the two tables imperatively forbade such inconsistency and compromise.

Writing further to the same church, earnestly does Paul bring out the thought that the observance of this ordinance is not an individual act, but the joint act of the church: "When ye come together in the church . . . when ye come together therefore into one place . . . when ye come together to eat (i.e., to observe the Supper), tarry one for another" (I Cor. 11:18,20,33). Never individually, but only in her collective capacity, can the church observe this Supper. Therefore I always instantly decline to carry these emblems out to the sick and the dying. Awful is the perversion of this ordinance, where men individually take these emblems here and there, to be individually ministered to the aged and sick and dying.

Writing elsewhere to the same church, Paul says: "For we, being many, are one bread, and one body" (I Cor. 10:17). As it takes the separate States of the union to make the United States, so the members of a church, not individually, but "being many are one bread, and one body," must act collectively in order scripturally to observe this ordinance. We have seen at length that the answer to our second question is, that a local church is the only body known to the Scriptures which has any competency or jurisdiction in the government of her two ordinances.

THE MEANING OF THE SUPPER

3. Our third question is, What is the meaning of this Supper?

What is our design in its observance today, and our regular observance of it? This is a question of great moment. Some of the most grievous evils that have ever afflicted the world have grown out of the perversion of the design of this Supper. Three distinct views are held with regard to its nature. There is the view of the Romanist, called transubstantiation, which view is that this bread and wine are literally changed, by the consecration of the priest, into the very body and blood of Christ; and that, by thus eating Christ's body and drinking His blood God's saving grace is received by the communicant. The view of the Lutheran, and, perhaps, some others, called consubstantiation, is, that though the bread and wine are not changed, yet along with them is present the real body and blood of Christ, so that both are eaten at the same time by the communicant. So palpably do these two theories contradict the plain nature and purpose of this ordinance, and the whole gospel, that I do not need to stop in this presence to refute them.

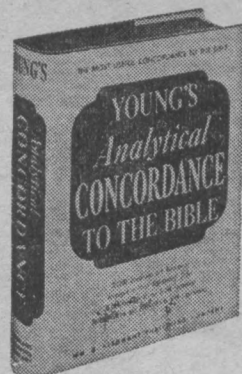
Let this simple statement of God's Word show us this Supper's meaning: "This do, in remembrance of me." Here is its meaning in one brief sentence: "This do in remembrance of me." But some one asks: "Do we not come to this table to commune with one another, or to show our Christian fellowship one for another?" Such sentiment is widespread and has done incalculable harm. Only once is it called a "communion" in the Scriptures, and that by Paul, where he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16). A better translation of the word "communion" would be "participation," and it does not mean A, B, and C participating with each other, but participating with the "body and blood of Christ."

Jesus does not say, "Do this in remembrance of certain loved ones, or to show fellowship for them," but, "Do this in remembrance of me." It is the only thing He ever asked His people to do whereby they might remember Him. Oh, shall we deny Him this simple request? The question of "showing Christian fellowship for others" is not even to be thought of when we gather at this table of our Lord. Yea, more: For any one to come here with such motive is a grave sin in the sight of God. "Do this in remembrance of me."

AS TO CHRISTIAN FELLOWSHIP

It is not a question of Christian fellowship. There are other times and places for the tender and (Continued on page 6, column 3)

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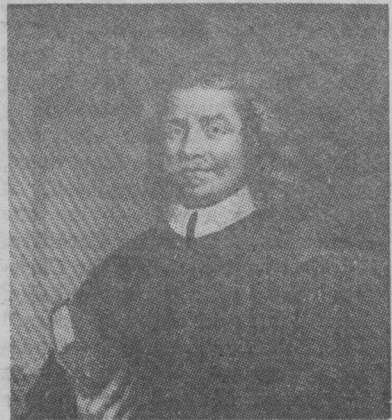
In my discourse upon this subject I shall study as much brevity as clearness and edification will allow me; not adding words to make the volume swell, but contracting myself within the bounds of a few lines, for the profit and convenience of those that shall take the pains to read my labours. And though I might abundantly multiply arguments for the evincing and vindicating this conclusion, yet I shall content myself with some few Scripture demonstrations; the first of which I shall gather out of the ninth of the Romans, from that discourse of the apostle's touching the children of the flesh and the children of the promise.

1. At the beginning of this chapter we find the apostle grievously lamenting and bemoaning of the Jews at the consideration of their miserable state. "I say the truth in Christ," said he, "and lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself accursed from Christ for my brethren, my kinsmen, according to the flesh." Poor hearts! (saith he,) they will perish; they are a miserable, sad and helpless people; their eyes are darkened that they may not see, and their back is bowed down always (Rom. 11:10).

Wherefore? have they not the means of grace? Yes, verily, and that in goodly measure; first, they are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. What then should be the reason? Why though they be the children of Abraham according to the flesh, yet they are not all Israel (in the best sense) that are of Israel; neither because they are the seed of Abraham are they children; but in Isaac shall thy seed be called. That is, they that are the children of the flesh, they are not the children of God, but the children of the promise shall be counted for the seed. Then, here you see that they that are only the children

of the flesh, (as the greatest part of Israel were,) they are those that are neither counted for the seed, the children of the promise, nor the children of God, but are rejected and of the reprobation. This therefore shall at this time serve for the first Scripture demonstration.

2. Another Scripture you have in the eleventh chapter of this epistle from these words: "The



JOHN BUNYAN

election hath obtained it, and the rest were blinded" (Rom. 11:7). These words are shedding words, they sever between men and men; the election, the rest; the chosen, the left; the embraced, the refused; "the election hath obtained it, and the rest were blinded." By rest here must needs be understood those not elect, because set one in opposition to the other and if not elect, what then but reprobate?

3. A third Scripture is that in the Acts of the Apostles: "And as many as were ordained to eternal life believed" (Acts 13:48). And as many. By these words, as by the former, you may see how the Holy Ghost distinguisheth or divideth between men and men, the sons and the sons of Adam. "As many as were ordained to eternal life believed." If by "many" here we are to understand every individual, then not only the whole world must at least believe the gospel, of which we see the most fall short, but they must be ordained to eternal life, which other Scriptures contradict; for there is rest, besides the elect; the stubble and chaff, as well as wheat "many," therefore, must here include but some; "for though Israel be as the sand of the sea, a remnant shall be saved."

I might here multiply many other texts, but in the mouth of two

or three witnesses shall every word be established. Let these therefore for this suffice to prove that there is a reprobation. For this I say, though the children of the flesh, the rest besides the election, and the like, were not mentioned in the word, yet seeing there is such a thing as the children of the promise, the seed, the children of God, and the like, and that, too, under several other phrases, as predestinated, foreknown, chosen in Christ, and written in the book of life, and appointed unto life, with many others — I say, seeing these things are thus apparent, it is without doubt that there is such a thing as a reprobation also.

Nay, further, from the very word election it followeth unavoidably; for whether you take it as relating to this, of distinguishing between persons touching the world to come, or with reference to God's acts of choosing this or that man to this or that office, work, or employment in this world, it still signifieth such a choosing as that but some are therein concerned, and that therefore, some are thence excluded. Are all the elect, the seed, the saved, the vessels of mercy, the chosen and peculiar? Are not some (yea the most) the children of the flesh, the rest, the lost, the vessels of wrath, of dishonour, and the children of perdition?

Having thus showed you that there is such a thing as a reprobation, I come now to show what it is, which, that I may do to your edification, I shall first show you what this word reprobation signifieth in the general, as it concerneth persons temporary and visibly reprobate. Secondly, more particular, as it concerneth persons that are eternally and invisibly reprobate.

First, generally, as it concerneth persons temporary and visibly reprobate: thus, to be reprobate is to be disapproved, void of judgment, and rejected, etc. To be disapproved, that is, when the word condemns them, either as touching the faith or the holiness of the gospel; the which they must needs be that are void of spiritual and heavenly judgment in the mysteries of the kingdom, a manifest token they are rejected. And hence, it is that they are said to be reprobate or void of judgment concerning the faith; reprobate or void of judgment touching every good work; having a reprobate mind to do those things that are not convenient either as

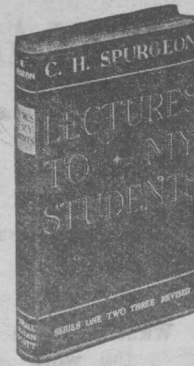
(Continued on page 8, column 3)

Supper Of Our Lord

(Continued from page five)
beautiful manifestation of Christian fellowship, but this is not the time nor place to be thinking of that. "Do this in remembrance of me." I believe in the heartfelt, joyous fellowship of all God's children. I know nothing of my poor heart, if it does not thrill with tenderest Christian fellowship for every one in whom I see the image of my Redeemer. Though I believe that great multitudes of my Father's children have never scripturally been baptized, yet I love and esteem them as earnest, noble Christians. I love them with an unspeakable love, and no man shall go ahead of me in cherishing tenderest Christian fellowship for them. But, far be from me all such thoughts when I gather at this table to remember my Lord.

There is this other Scripture should always be read in this connection: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that

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cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (i.e., condemnation) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:27-30). What Christian has not felt unspeakable trembling as he read that awful sentence? "He that eateth and drinketh unworthily, eateth and drinketh damnation (i.e., condemnation) to himself." What does it mean? The answer is found in the latter clause of the same verse: "Not discerning the Lord's body."

There is but one motive and thought to concern us as we come to this table. To come to it with any other than to "discern the Lord's body" is to harm the soul and to sin against Christ. It is a question touching your motive in coming. It is not a question of your sense of unworthiness. Certainly you are unworthy, and you are also unworthy of all the countless blessings of salvation. But, in coming to this table, for what do you come? It is to remember

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Jesus. It is to discern His body. That is the one motive.

All this talk about gathering around this table to show fellowship for mother, wife, child, neighbor, is not only senseless twaddle, but it is a sin against God and men. Oh, my Saviour, shall our thought in coming to thy table today be about dear mother, or wife, or child, and shall these earthly forms displace the broken and bleeding form of Jesus, who gave himself unto death for us? God forbid! No wonder it is said of those who thus come: "For this cause many are weak and sickly among you, and many sleep." Oh, my brethren, see to it, do see to it, that in coming to this table today but one thing is to engage the powers of your minds and hearts, and that is that you "discern the Lord's body." And know, once for all, that any other coming is mockery against the meaning of this ordinance and against Him who gave it.

There is still another Scripture that we should briefly examine: "But let a man examine himself, and so let him eat of that bread and drink of that cup" (I Cor. 11:28). This is often quoted by those who insist upon "individuality" and "liberality" in the observance of this ordinance. Let us examine the verse a moment. To whom were the words addressed? They were addressed to a church, the church at Corinth. This same church, as we have before learned, was instructed concerning this Supper, to "Come together in the church . . . to come together into one place . . . and to tarry one for another, when they thus came together to observe the Supper" (I Cor. 11:18,20,33). All thought of individualism in the observance of the Supper is thus destroyed.

Then, when this church, collectively, is ready to observe the Supper, the question of self-examination is pressed upon every individual who proposes to participate in its observance. The individual has his place there with his brethren. The church collectively, and not individually, is about this table. They are going to observe the Supper. The officials are ready to give to each the emblems. Now, what is the supreme object of this self-examination? The Scriptures connected with the verse plainly tell us — it is a question of motive. The self-examination is to be had with this one end in view—not to so eat and drink as to bring condemnation upon himself, but simply and only so as to "discern the Lord's body." Oh, my brethren, I charge you, see to it that yours is the one motive whenever you observe this beautiful ordinance.

THE BAPTIST POSITION

I have already spoken an hour, and must close. I have gone over this subject hurriedly, but item by item, presenting the Scriptures touching this ordinance. May I say it modestly, my Baptist people keep this ordinance as is demanded by the Holy Word. They believe that God's Word does plainly teach that men must be born again, and then be scripturally baptized, and then maintain an orderly church membership, in order to be scripturally entitled to observe this ordinance. For these prerequisites my Baptist people unwaveringly stand. They are the only people who have thus stood for this meaningful ordinance. Their fidelity has cost them reproach, and many have been the charges of "narrowness," "discourtesy," and "illiberality" that have been heaped upon them.

But did it ever occur to some good Christian, who forgot himself so far as thus hastily to criticize his Baptist brethren, that the sublimest exhibition of fidelity and unselfishness in the history of Christianity is the Baptist position on the Lord's Supper? Dear brother, if it were for human ap-

(Continued on page 7, column 4).

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THE BAPTIST EXAMINER

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PAGE SIX

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

The budget of the United Methodist Church in this country gives more of its money to "world hunger" and "strengthening the ethnic minority church" than it does evangelism. Of the total budget of \$244 million set up for the four-year period of 1976-1980, the commitment to evangelism involves only a \$125,000 yearly share. In other words, out of every \$1,000 the church is spending on its various programs, two lonely bucks are being allocated to evangelism.

"Hunger" merits \$5 million annually, or 40 times the figure allowed for evangelical concerns. "The ethnic church" rates a \$5.5 million draw, or 44 times the allowance for evangelism. It is a sad time when a religious organization allows more for socialism than evangelism.

The United Methodist Church will advance a considerable sum of money to both the National and World Councils of Churches, and through them will spend millions more in direct and indirect support of various collectivist terrorist groups around the world than it will allocate for evangelical emphasis. (Adapted from METH-ODIST OBSERVER, 11-77).

The stage is being set for Armageddon in the Middle East. Israel is preparing for an all-out war with the Arabs. Israel now has about 3,000 main battle tanks as compared with only 40 small ones in 1949. By 1980 she intends to increase the number to 5,000. The U. S. now owns 9,000 tanks.

In 1967 Israel had a total of 286 military aircraft. Today she has 481 first-line jet combat aircraft. By 1980 the Zionist forces intend to raise the number to 750. Some reports indicate that Israel has 22 nuclear bombs of great power and a huge stockpile of uranium.

Florida Education Commissioner Ralph Turlington has advised school officials to keep Christ out of Christmas. He said that religious observances depicting the birth of Christ constitute a form of religious teaching and are therefore unconstitutional.

Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops, announces that Pope Paul has agreed to lift the penalty of excommunication for Catholics who remarry after a divorce. The penalty, in force in the United States since 1884, meant that a person was separated from the commun-

ity of the church, forbidden to receive the sacraments, and excluded from church prayers.

Kelly emphasizes that lifting the penalty of excommunication does not change the Catholic Church's teaching that sacramental marriage cannot be dissolved and that divorced and remarried Catholics cannot receive Holy Communion.

Eric Sloane has been prevented from completing his mural of clouds at the National Air and Space Museum in Washington. Sloane wanted to inscribe the mural with these words from Abraham Lincoln, "I cannot imagine a man looking at the sky and denying God." The government said that was a no-no.

There is much being said both pro and con about the National Women's Conference in Houston, Texas. Former New York Congresswoman Bella Abzug as presiding officer dismissed all opposition to the Equal Rights Amendment (ERA), abortion, and "lesbian lib" as "attempts by the ultra right, like the Ku Klux Klan, who still want to keep their women home washing the sheets."

This is the first federally funded convention to promote women's equality, costing the taxpayers \$5 million. It would seem \$5 million is a high price to pay to hear Bella bray.

According to Abzug, lesbians are an important and legitimate part of the "women's movement." The SPOTLIGHT has reported several times that Bella, as a member of the House before being rejected by New York voters for a Senate seat, has Communist and lesbian associates.

The women's movement has now been perverted into a coalition of radical minorities sponsored by federal taxes. It represents both the sexually weird and Communist front groups.

Delegates to the 140th annual session of the Kentucky Baptist Convention, meeting at Florence, Ky., refused to take a stand on the question of ordaining women into the Southern Baptist ministry.

The messengers did so by approving an amendment that eliminated all references to sex in a resolution concerning the authority for ordination.

The amendment was presented by Wayne Dehoney, pastor of the Walnut Street Baptist Church in Louisville.

About 30 women have been or-

dained in the Southern Baptist ministry, contrary to the Scriptures and in violation of all former Baptist church polity. Three female ministers have been ordained in the state of Kentucky.

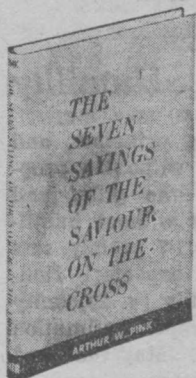
NEW YORK (EP) — In a resolution adopted unanimously at its closing session, the Governing Board of the National Council of Churches (NCC) appealed to Soviet President Leonid Brezhnev to release all imprisoned "Believers, as well as political dissenters."

The resolution noted that "recently the Soviet leaders and their allies have celebrated the 60th anniversary of the Bolshevik Revolution," and said that the NCC Governing Board members "remember with sorrow but also with deep gratitude all martyrs who lost their lives for their faith in God and/or their love of freedom during that violent period of Russian history."

Pointing out that the Soviet government's amnesty proclamation in connection with the 60th

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anniversary of the revolution did not include "prisoners of conscience," the NCC agency called on President Brezhnev "to release, in the spirit of Helsinki, all imprisoned Baptists, Catholics, Jews, Muslims, Orthodox, and other believers, as well as political dissenters."

JERUSALEM (EP) — The reading passage stated for the week of November 20 among Orthodox Jews includes the 33rd chapter of Genesis — the reconciliation of Esau and Jacob.

It is appropriate, Orthodox Jews in Israel pointed out, since it occurs at the time of an unprecedented visit by the head of an Arab state to the 30-year-old nation of Israel — the visit of President Anwar Sadat of Egypt to Jerusalem.

Esau, the Jewish leaders noted, is revered by Arabs as the fountainhead of their race and Jacob as the ancestral forerunner of the Jews.

WASHINGTON (EP) — Congress has voted to raise the mandatory retirement age from 65 to 70 years for most of the nation's employers who have 20 or more employees. This includes churches and their agencies, according to a Department of Labor spokesman.

NASHVILLE (EP) — Jesus Christ, not nuclear weaponry, should be America's "first line of defense," former U. S. Senator Harold E. Hughes declared here during the state leadership prayer breakfast sponsored by the Religious Heritage of America.

"Peace will not come about by bringing more and more instru-

ments of destruction into existence," said the former Iowa governor and senator. "We can't keep building bigger and better weapons. Man has always used weapons to kill and destroy. What makes you think we have changed? The only real change is through Jesus Christ, who changes the heart."

Trusting God as a nation's defense "is not a very pleasant thing to think about," Hughes admitted. "But," he added, "I'm totally convinced that if we trust Christ as our first line of defense that death and destruction caused by war will finally come to an end."

Supper Of Our Lord

(Continued from page six)

plause, is it not reasonable that our course would be different? Against all the world my Baptist people thus have stood — and for what? They could have baptized many who are today in Pedobaptist churches, if they had not unyieldingly contended for the scriptural restrictions of this Supper. Our people feel, they believe with all their hearts, that for them to change their course one iota in this matter would be palpable disobedience to their Master's word.

I repeat, this ordinance has received awful treatment, but not by Baptist hands. It has been individually taken out of the church into the streets, to the beds of the sick and dying, but not by Baptist hands. Some withhold part of it altogether, but not my people. Some withhold it even from some whom they say they have baptized, but not my people. Some — from their talk I fear there are many — observe this ordinance for expressing their fellowship one for another, but never so by my Baptist people.

ILLUSTRATION OF THE ONE VISION

I am speaking too long, but my heart greatly yearns that this service may be a blessing to us all. Let me detain you with a question: Here in this solemn presence I ask you, Have I preached the truth today? I know I have with my whole heart sought to do it. And I have done it with the tenderest Christian love of my being for all who love my Master. If you have not seen that in my message today, then you have not seen my heart at all. I press the question: Have I preached the truth? Oh, if I have, what good to hear and not obey it? I beseech you, one and all, to research God's Word, that you may know whether I have spoken the things of men or the things of God.

And now we gather about this table to remember our dying Lord. Saviour, by thy Spirit prepare us for this solemn yet joyous service! In the long ago a prince led an insurrection against his country and thereby legally forfeited his right to life. Though fleeing, he was finally captured and brought before the ruler

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whose authority he had despised. Looking upon him, the ruler asked him what he would give for the liberty of his children. "The other half of my estate," he quickly answered. And again, the ruler, looking upon the prisoner's wife, asked him: "And what would you give for her liberty?" Quick as the lightning's flash he answered: "Oh, sir, if you will spare her I will give you my life!"

Do you not guess the result? So deeply touched was the ruler's heart that he released them all. One day thereafter, when the pardoned prince spoke to his wife of the wonderful look of the ruler, on that momentous day when he set him free, she replied that she did not see him. "How could that be?" the husband asked. "Oh," said the wife, "I had eyes for nothing but for the man who was offering to give his life to save me."

Oh, my Master, thou Son of Man and Son of God, with such sentiment let us come to thy table today! Let mother, aged, precious mother, and wife, patient, faithful wife, and children, tender and true, and neighbors, beloved and helpful — let the fair visions of all these be displaced this solemn hour by the glorious vision of Jesus — of Jesus only! Let us pray!

(A sermon preached in the First Baptist Church, Dallas, Texas, and stenographically recorded in 1908).

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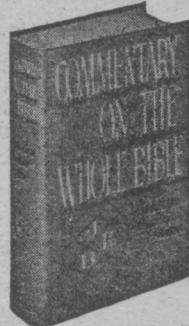
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THE BAPTIST EXAMINER

DECEMBER 17, 1977

PAGE SEVEN

Schools Of Intidelity

(Continued from page one)
modernism. The school of any major denomination that stands true to the Christian faith is the exception rather than the rule.

Every year thousands of young people who go to so-called Christian schools are robbed of their faith by infidel professors. It is difficult to understand how Christian leaders who profess to be sound in the faith and who profess to love the Lord, will defend such infidels. Perhaps they think that discretion is better than valor, for they have seen many a man, who dared to question the hierarchy, lose his head on the denominational chopping block.

Here are samples of what is being taught in so-called Christian schools. Moses did not write the Pentateuch. It is a composition of several authors. The story of their flood is undermined by showing that other nations have a flood story of their own. The crossing of the Red Sea is a legendary explanation of Israel's escape from Egyptian bondage. The author of the book Joshua made an error when he stated that the sun stood still. The story of Jonah and the whale is an ancient myth. The story of Daniel in the lion's den is Maccabean propaganda. The Virgin Birth is merely early Christian piety. The crucifixion was not an atonement for sins, but a Roman execution. Jesus is not the Lamb of God but a great moral teacher. The resurrection of Christ was an hallucination. The doctrine of the second coming of Christ is ridiculed and the miracles of Christ are declared to be fake.

Dear friend, does your "denominational loyalty" compel you to give your tithes and offerings to support such teachings? At the Judgment Seat of Christ each of us must give an account of our

The troubles of yesterday added to the worries of tomorrow are too heavy to be carried today.

stewardship. You had better know whether the money you give for the Lord's Word is being used to propagate or to destroy the Gospel. — The Missionary Crusader.

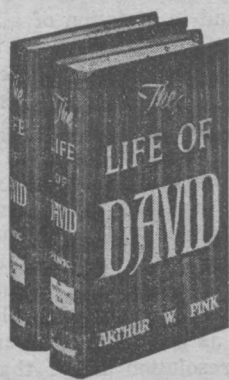
"All" Things

(Continued from page one)
used of God for this very purpose, and Paul was such an one. This is why Paul, an apostle of Jesus Christ could expect believers to give attention to what he said, and why he was pleased when they paid heed to his teaching. Nineteen centuries later the situation is unchanged, God's Word, given through prophet and apostle, is the standard of authority; man's will is as fickle and fallible as ever and cannot be trusted in things relating to God.

Therefore we restate and reassert the ancient principle of obedience to God's Word in all things. Neither the convenience of the creature nor the traditions of race or religion can be equated with the sure Word of prophecy, the Apostolic Teaching, the Word of God. This was the issue at the Reformation, this is the issue today and we make no apology for again stating that Scripture alone is all sufficient in all matters of doctrine and discipline, Scripture alone leads sinners to salvation and saints to sanctification, Scripture alone pilots the believer in the life of witness, and the church in her life of service to Christ.

Obedience to God, through His Word, is the highway to blessing and prosperity and the only factor in the final divine assessment; it is faithfulness not success which enables God to say, "Well done, thou good and faithful servant." Can we hear the apostle saying, "Be ye followers of me, even as I am of Christ. Now I praise you brethren, that you remember me

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in all things and keep the ordinances as I delivered them to you."—Baptist Beacon.

Holiness . . . Humility

(Continued from page one)
then is a unifying principle, and this can't be had without a proper estimation of the gifts, and this can't be had without humility. Ephesians 4:1-7 plainly sets forth these four aspects: Holiness (v. 1), humility (v. 2), unity (vv. 3-6), and proper estimation of the gifts (v. 7). May the Lord teach us true holiness.

Reprobation . . .

(Continued from page six)
to faith or manners. And hence, it is again that they are also said to be rejected of God, cast away and the like.

I call this temporary, visible reprobation, because these appear and are detected by the word as such that are found under the above-named errors, and so adjudged without the grace of God. Yet is possible for some of these, (however for the present disproved,) through the blessed acts and dispensations of grace not only to become visible saints, but also saved for ever. Who doubts but that he who now by examining himself concerning faith doth find himself, though under profession, graceless, may, after that, he seeing his woeful state, not only cry to God for mercy, but find grace, and obtain mercy to help in time of need? Though it is true that for the most part the contrary is fulfilled on them.

But to pass this, and more particularly to touch the eternal, invisible reprobation, which I shall thus hold forth. It is to be passed by in or left out of God's election, yet so as considered upright; in which position you have these four things considerable:

First. The act of God's election. Secondly. The negative of that act.

Thirdly. The persons reached by that negative. And, Fourthly. Their qualification when thus reached by it.

For the first. This act of God in electing, it is a choosing or fore-appointing of some infallibly unto eternal life, which He also hath determined shall be brought to pass by the means that should be made manifest and efficacious to that very end.

Secondly. Now the negative of this act is a passing by or a leaving of those not concerned in this act — a leaving of them, I say,

without the bounds and so the saving privileges of this act; as it followeth by natural consequence that because a man chooseth but some, therefore he chooseth not all, but leaveth, as the negative of that act, all others whatsoever. Wherefore, as I said before, those not contained within this blessed act are called the rest besides the election: "The election hath obtained it, and the rest were blinded."

Thirdly. The persons then that are contained under the negative of this act, they are those (and those only) that pass through this wicked world without the saving grace of God's elect; those, I say, that miss the most holy faith which they in time are blest withal who are foreappointed unto glory.

Fourthly. And now for the qualification they were considered under when this act of reprobation laid hold upon them — to-wit, they were considered upright.

This is evident — First, from this consideration: that reprobation is God's act, even the negative of his choosing or electing, and none of the acts of God make any man a sinner.

Secondly. It is further evident by the similitude that is taken from the carriage of the potter in the making of his pots; for by this comparison the God of heaven is pleased to show unto us the nature of His determining in the act of reprobation. "Hath not the potter power over the clay of the same lump?" etc. Consider a little, and you shall see that these three things do necessarily fall in to complete the potter's action in every pot he makes:

1. A determination in his own mind what pot to make of this or that piece of clay — a determination, I say, precedent to the fashion of the pot; the which is true in the highest degree in Him that is excellent in working; he determines the end before the beginning is perfected: "For this very purpose have I raised thee up."

2. The next thing considerable in the potter, it is the (so) making of the pot, even as He determined, a vessel to honour or a vessel to dishonour. There is no confusion or disappointment under the hand of this eternal God; His work is perfect and every way doth answer to what He hath determined.

3. Observe again, that whether the vessel be to honour or to dishonour, yet the potter makes it good, sound, and fit for service; his foredetermining to make this a vessel to dishonour hath no persuasion at all with him to break or mar the pot; which very thing doth well resemble the state of man as under the act of eternal reprobation, for "God made man upright."

From these conclusions then consider —

1. That the simple act of repro-

WHY I SMOKE IN FRONT OF MY CHURCH

1. I want it to look like a worldly place.

2. I want it to give the sinner an alibi. The one who doesn't smoke can say I am better than your church members. They smoke and I don't.

3. I am sure it pleases Jesus for me as His witness to stand in front of His Holy Temple and smoke like men in a saloon.

4. It gives my brothers and sisters in Christ a much better opinion of my truly clean and consecrated life.

5. It pleases my pastor to let outsiders know the kind of church members he pastors.

6. It teaches the little folks to do the same thing when they grow up. I like to set the pace for them to follow.

7. It gives my breath such a pleasant odor when I am speaking to a lady or to someone who doesn't smoke.

8. It's so good for my lungs, it makes my mind so much better, as well as giving my fingers a dark brown color that is so becoming.

9. I want to see how much poison my body can stand before it kills me.

10. I want to show God that He is wrong as it is written: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (I Cor. 3:16).

—The Illinois Baptist

bation, it is a leaving or passing by, not a cursing of the creature.

2. Neither doth this act alienate the heart of God from the reprobate, nor tie him up from loving, favouring, or blessing of him; no, not from blessing of him with the gift of Christ, of faith, of hope, and many other benefits. It only

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denieth them that benefit that will infallibly bring them to eternal life, and that in despite of all opposition; it only denieth so to bless them as the elect themselves are blessed. Abraham loved all the children he had by all his wives, and gave them portions also; but his choice blessing, as the fruit of his chiefest love, he reserved for chosen Isaac.

Lastly. The act of reprobation doth harm to no man, neither means him any; nay, it rather decrees him upright, lets him be made upright, and so be turned into the world.

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