

The Baptist Examiner

Baptist Is Our Middle Name

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"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

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ANOTHER LOOK AT FREE ENTERPRISE

By G. RUSSELL EVANS
Norfolk, Virginia

The Communists in Vietnam are apparently going to get their two million dollars' worth of wheat thanks to the generosity of the "capitalist" system — and more specifically, thanks to the member denominations of the National Council of Churches (NCC).

Church World Service (CWS), the relief arm of the NCC, has decided to help lighten the food shortages in Vietnam. The contributions of church members will finance the project which, in effect, props up the Communists' failures to take care of their own. In using the fruits of the free enterprise system (capitalism), the Communists can direct more of their own resources to policing and controlling the captured and enslaved Vietnamese people.

However, Miss Claire Randall of the NCC calls the wheat gift "a beginning of the process to bind up the wounds of war." CWS executive Paul F. McCleary says it is "a symbolic expression of the oneness we feel" with the Vietnamese people.

The NCC seems to have an obsession to help the Communists of Southeast Asia, even to the extent of reparations which has been advocated; and likes to use the Biblical justification of Matthew 5:44 about loving our enemies. However, this aid goes to the Communist government which can use it as it pleases — no outside supervision. Does the Bible justify helping brutal masters to further brutalize their slaves?

It is ironic that this wonderful help is made available to the NCC because of the hated free enterprise system. Just a short time ago, the NCC was condemning free enterprise as a "basical-

ly unjust system," unable to handle poverty and hunger, and as a contradiction of Biblical justice. That's just what we want to consider in this article: What does the Bible say about free enterprise? Let's see who's kidding who about free enterprise being a contradiction of Biblical justice! Right now it's coming in handy for the NCC in Southeast Asia just as it has in America for providing church buildings, equipment and printing presses;

salaries, paid vacations, plush offices and quarters for those trying to tear it down. Furthermore, this is the system that has provided more of these things than all the planned socialist systems in the history of the world.

Not too long ago officials of the Methodist Board of Global Ministries denounced free enterprise as "a system based on greed" and as responsible for world hunger. So did officials and speak-

(Continued on page 3, column 1)

Oldest Baptist Confession In America

We believe with the heart and confess with the mouth that there is but (a) one God (b) Creator and Governor of all things (c) distinguished into Father, Son and Holy Spirit (d) and that this is life eternal to know the only true God and Jesus Christ whom He has sent (a) Deut. 6:4; I Tim. 2:5; Eph. 4:6; (b) Gen. 1:1; Heb. 11:3; (c) Matt. 8:16; I John 5:7; (d) John 17:3; Heb. 5:9.

(e) And that the rule of this knowledge faith and obedience concerning the worship and service of God and all other Christian duties is the written Word of God contained in the books of the Old and New Testaments (e) John 5:39; II Tim. 3:15-17; Deut. 4:2-6; Gen. 6:22; Ex. 20:4-6, 39-43; I

Chron. 28:19; Ps. 119; Ezra 8:19-27; Gal. 1:8; Rev. 22:18-19.

(f) We believe Christ is the foundation laid by the Father (g) of Whom Moses and the prophets wrote and the apostles preached (h) Who is that great prophet Whom we are to hear in all things (i) Who has perfectly revealed out of the bosom of His Father the whole Word and will of God which His servants are to know, believe, and obey (f) Gen. 3:15; 22:18; (g) Deut. 18:15; Ps. 22:6-17; (h) Deut. 18:15; Acts 3:22-23; (i) John 1:18; 12:29; 15:15; 17:18; Matt. 17:5; II Tim. 3:15-17.

(k) Christ's commission to His disciples is to teach and baptize (l) and those that gladly re-

(Continued on page 6, column 5)

FINAL PERSEVERANCE

By EZRA COURTNEY
(1771-1855)

Beloved brethren: We desire to return thanks to Almighty God for the happy privilege of another annual meeting; and being anxious to promote the glory of God, and the spiritual interest of His people, we invite your attention to a few remarks on the final perseverance of the saints in grace, to glory; wherein we shall prove that those who are effectually called and regenerated by the Spirit of God shall preserve in grace unto the end, and shall be everlastingly saved, or shall never fall so as to finally perish. This truth is confirmed by various passages of Scripture, which clearly establish the same. To cite all the proofs which might be added, would be to transcribe great part of the Bible. We shall, therefore, only se-

lect a few passages suited to the length of a letter.

In Psalm 84:7, it is written: "They go from strength to strength, every one of them in Zion appeareth before God." Now, if the righteous shall hold on his way, he must persevere; and if he that hath clean hands shall wax stronger and stronger, he must endure to the end and be saved; otherwise, he would become weaker and weaker, until he had no strength at all; and then how would this promise be fulfilled?

Jeremiah 32:40: "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." These words contain more proofs than one: first, from the perpetuity of this covenant, which is not

(Continued on page 5, column 5)

ELECTION

By ROBERT CUTHBERTSON
Yates Center, Kansas

The grace of God is manifest in the Bible doctrine of Election. Election is not salvation, but the choosing out from among sinners through His sovereign will who will be saved. God in His grace is not trying to save the world, nor did He send His Son to save the world. If the god of the Arminian is trying to save the world he has failed.

The elect were selected before the foundation of the world, not according to their good works and not according to their race, wealth, or social position. They were not selected because God saw anything good in them, nor because He knew they would believe, nor because they had faith, but according to God's own sovereign will to choose whomever He pleases. God does not owe the Hell-bound sinner anything, but through His grace He has selected a remnant to be saved. God's grace is a favor freely bestowed with no expectation of return.

Our Lord and Saviour died a substitutionary death for the elect whom the Father gave Him. In the Bible, those people are called His sheep. His blood is applied by the Holy Spirit to those sheep, (Continued on page 4, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE INDEPENDENCY OF GOD

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM has sent me unto you" (Ex. 3:14).

The title of God used in this passage is of profound importance to our subject. There is in the name "I AM" a height, a depth, a length, and a breadth which truly pass beyond the utmost stretch of human conception. This name contains each tense of the verb "to be," and it might be translated I was, I am, and I shall

always continue to be. The words express unchanging and eternal being. In the text they simply declare God to be a self-existent, self-sufficient, and all-sufficient, being.

INDEPENDENCY DEFINED

The word "independent" means "not dependent; not subject to control by others; self-governing and sovereign; not contingent or conditioned." Strictly speaking, God is the only person to whom this definition can be applied. In all the universe God is the only

independent being. All creation depends on the Creator, the Creator depends on neither creature nor thing.

Often we speak of the independency of a state, or nation, or a well-to-do person. Nevertheless, all such speaking is in a very limited sense. The radio program of Calvary Baptist Church is called "The Independent Baptist Hour." But this name is not intended to convey the idea we are independent of God and the Bible. It

(Continued on page 2, column 1)

THE MACEDONIAN CALL

To the Brothers and Sisters in Christ Jesus our beloved Lord and Saviour. Greetings to you in the name of our Lord and Saviour Jesus Christ. May your days be filled with blessings and your walk glorifying to God.

This letter is just a thought that has come to my mind by the working of God. He has put this burden upon my heart for so long now that I feel that you all should know it also. I see many wonderful works happening back in the U. S. and I praise the Lord for them. I also praise Him for keeping so many truthful to His Word. The thing that I want to say is this: We here in Nurnberg are without a pastor and now we have a brother that has taken the teaching upon his shoulders with fear but with the willingness of a bear after honey. I praise the Lord for such a strong brother. The church here is six members strong and by God's grace we still go on. We have only one brother that is capable of teaching, and the others are growing each day but have not as yet showed themselves capable of teaching. The dear brother has a large burden upon his shoulders, and I ask your prayers for him.

What I want to say is this: The United States is not the only place to go. When our Lord said to go to all nations He did not say some. I see many nations

that don't even have the true Word of God, to name one is Australia. We ask you to think on this matter and pray about it. The world needs missionaries, not just the U. S. How many of you are living the good life, living a life of comfort and ease? From reading the Word of God I never saw where He said to spend your time worrying about this and that but He stated to GO. He never said you could watch TV while there are still nations that are not even getting the truth. (TV is one of the many tools of Satan, besides card playing and other things of this nature). I pray that you missionary men will look at yourselves and may we all pray for strength to do thy Father's will.

Let's look at our individual lives and see if we are living off the comforts of home, or are we living an obedient life unto God. The times are getting worse, they sure aren't going to get better, so if you are waiting for the breeze to blow over, you are being disobedient unto God.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever (Continued on page 8, column 2)

LIMITING GOD

AUGUSTUS HOPKINS STRONG
1836 - 1921

One of our greatest sins is that of "limiting the Holy One of Israel." We acknowledge His spirituality, His infinity, His perfection; yet this acknowledgment is mostly theoretical, while in practice we either ignore or deny those very attributes which are essential to His Godhead. We limit God by making Him material instead of immaterial, bounded instead of unbounded, imperfect instead of perfect. We are especially wrong when we put Him under the limitations of space and time, instead of remembering that He is the Creator of space and time, and so is not subject to their law.

Take for example the matter of space. Space is a form of our thinking, common to all finite beings, and necessary to their present existence. But mind transcends space. You cannot cut your mind in two with a hatchet, nor speak of the southwest corner of your mind. Mind has no place, as brain has; minds have communications with each other, beyond all power of speech or gesture to explain. There is no absolute space, and even our minds are not entirely subject to the law of space. And God is mind, and perfect mind. He is not in space, but space is in Him. He is everywhere. When we pray

for a friend in Peking, God is there as well as here, and He can answer even while we pray. As by calling up Central we may reach a friend across the town, so by calling up God we may reach a friend in Peking. Wireless telegraphy abolishes space, and believing prayer abolishes it also. In both cases, the ever-present God is the all-sufficient Intermediary.

God is not limited by time, any more than He is limited by space. Time is a form of our thinking common to all finite beings, and necessary to their present existence. But mind transcends time. Whenever we grasp any whole, like a melody, there is a timeless act, quite different from our recognition of its separate notes. (Continued on page 6, column 1)

CARDS

BOLTON DAVIDHEISER
La Mirada, California

The origin of card games is lost in antiquity, but the design of modern playing cards seems to have originated in France during the 14th century. The human figures pictured on the cards have been interpreted as various historical personages, but each picture predominantly and traditionally represents only one specific person.

From the earliest times, the "King of Hearts" has represented Charlemagne. Although he had several wives, the "Queen of hearts" is none of them. She is the apocryphal Judith. The reason for this seems to be that the heart is ever associated with courage, and the exploits of Judith stood out as the most notable deeds of valor accomplished by a woman. The "King of Spades" is none other than David of the Bible, and early cards show him with a harp. His companion, the "Queen of Spades," is the mythological goddess Minerva, also called Pallas. The "King of Diamonds" is Julius Caesar, and strange as it seems and difficult to believe, the "Queen of Diamonds" is Rachel of the Bible, the wife of Jacob. The "King of Clubs" is Alexander the Great, (Continued on page 8, column 1)

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Independency Of . . .

(Continued from Page One)
merely means our program is not
under the direction of some asso-
ciation, or board, or committee.

The independency of God does
not preclude the use of means in
accomplishing His work in the
world. This teaching calls atten-
tion to the fact that God does not
have to use means. The well-
known slogan, "God is depending
on us," makes Him weaker than
we are. The Bible says: "We
are laborers together with God"
(I Cor. 3:9) and "workers to-
gether with him" (II Cor. 6:1).
The God of Heaven and earth
often does use us in furthering His
cause in the world. But let us
ever remember that He can ac-
complish His work without us if
He pleases.

INDEPENDENT IN EXISTENCE

The God of the Bible is self-
existent. He has in Himself the
ground of His existence. It is His
very nature to be. Man is de-
pendent on something outside of
himself for his existence, while
God's existence is underived and
absolute. He is independent in
His being and in everything else.
Everything in the universe de-
pends on Him for its existence;
He is dependent on none. This
is inconceivable to us mortals.
Our minds find it hard to under-
stand how a being can be self-
sufficient from all eternity.

God has life as an independent
possession: "For as the Father
hath life in himself; so hath he
given to the Son to have life in
himself" (John 5:16). His life
does not come from any anteced-
ent life in something else, for He
has always existed as He now is.
God is the sovereign giver of life;
It is derived from Him and de-
pends on Him. The God of all
living "gives life, and breath, and
all things" to His creatures (Acts
17:25). ". . . in the hand of the
Lord . . . is the soul of every
living thing, and the breath of all
mankind" (Job 12:10). Job said:
"Thou hast granted me life and
favor, and thy visitation hath pre-

served my spirit" (Job 10:12).

A painter can paint the likeness
of a man which looks like the liv-
ing man, yet he cannot make the
canvas have life and breath. A
sculptor can fashion a statue
which greatly resembles the man,
but he is void of the power to
make it have life and motion.
Only God is sufficient to do this
and did it centuries ago. The
Lord fashioned Adam out of the
dust of the ground and gave him
the breath of life.

INDEPENDENT IN HIS PERFECTION

There is no perfection lacking
in God. Being absolutely inde-
pendent, He is the perfect Being.
Our Lord commanded: "Be ye
therefore perfect, even as your
Father which is in heaven is per-
fect" (Matt. 5:48). Here we are
told that God is perfect in His
nature and attributes. There is
a glorious completeness about
God.

The Bible not only affirms God
is perfect, but it also declares
that all His ways are perfect. II
Samuel 22:31 says: "As for God,
His way is perfect." There is no
fault or error in God's dealings
with His people. Every way of
God is complete in itself, and all
His ways put together are in
harmony with His perfection. Even
so it may be said that the works
of God are perfect. Moses said
of God: "His work is perfect"
(Deut. 32:4). All His works in
creation, providence, and redemp-
tion are entire, wanting nothing.

INDEPENDENT IN HIS HAPPINESS

There being no perfection want-
ing in God He is eternally happy
or blessed. The Apostle Paul
called Him "the blessed" (Greek
"Makarios" — "happy") God"
and "and blessed" (Greek "Makar-
ios") and only Potentate" (I Tim.
1:17; 6:15). God is invariably
happy in the perfection of His na-
ture; He is God "blessed forever"
(Rom. 1:25). His happiness lies
chiefly in two things: a freedom
from all evil and in the possession
of all good things.

Sin is the source of all disorder,
disaster, and distress in the uni-
verse. This evil has marred the
happiness and comfort of both
men and angels. Yet God is free
and independent of sin and all
its consequences (Deut. 33:4). Be-
ing completely holy He is always
perfectly happy. His happiness is
such that He cannot be tempted
with evil (Jas. 1:13), hence
there is no danger of Him becom-
ing unhappy.

God's omniscience is such that
He can never make a mistake or
miscalculation. His wisdom pre-
vents Him from being deceived
and drawn into unhappiness. His
omnipotence guards against being
overcome or oppressed by evil
forces. There is nothing any cre-
ature can do to disturb or dis-
quiet God. From eternity to
eternity He abides unhurt and un-
hampered in a state of ease and
comfort. Such things as grief and
wrath are ascribed to Him speak-
ing after the manner of men. In
the absolute sense He is un-
changeably happy.

INDEPENDENT IN KNOWLEDGE

The knowledge of God like His
existence is independent of creat-
ures and things. No being can
impart knowledge to God. The
apostle exclaimed "O the depth of
the riches both of the wisdom and
knowledge of God! How unsearch-
able are his judgments, and his
ways past finding out! For who
hath known the mind of the Lord?
or who hath been his counselor?
Or who hath first given to him,
and it shall be recompensed unto
him again? For of him, and
through him, and to him, are all
things: to whom be glory for
ever" (Rom. 11:33-36).

The God of omniscience stands
alone in the universe. No being
can teach Him or give Him coun-
sel. Earthly rulers need counse-
lors of state whom they can con-
sult in times of perplexity and
danger. God does not need or

want the advise of puny man.
Neither men nor angels are qual-
ified to contribute anything to en-
lighten Him who from eternity
knew all things.

Just what could God learn from
any ignorant creature? Man is
but of yesterday and knows noth-
ing. It is not within his power to
penetrate the counsels of Divine
Omniscience! When compared to
the riches of God's wisdom and
knowledge all the speculations and
conjectures of men are vain and
foolish. God has "made foolish
the wisdom of this world," and
"the foolishness of God is wiser
than men" (I Cor. 1:20,25). The
Lord warns: "Let not the wise
man glory in his wisdom . . . but
let him that glorieth glory in this,
that he understandeth and know-
eth me, that I am the Lord . . ." (Jer. 9:23-24).

The prophet raised the question:
"For who hath stood in the coun-
sel of the Lord, and hath perceived
and heard his word?" (Jer. 23:
18). Mere mortals cannot enter
into the secrets of the Most High.
They are too young to have been
a party to God's eternal council.
The apostle inquires: "For who

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hath known the mind of the Lord,
that he may instruct him?" (I
Cor. 2:16). The interrogative
form is a strong way of denying
that anyone has ever known the
mind of the Lord. No creature
can fully comprehend His plans
and purposes. The knowledge of
God is independent of created be-
ings who are limited in knowledge.
The knowledge in the creature is
derived from the Creator.

INDEPENDENT IN HIS WILL

Arminians make God depend-
ent on man's depraved will in
their system of theology. God is
able to move and work only as
man permits Him to do so by his
freewill. It seems never to occur
to them that fallen man's will is
controlled by his depraved nature.
The human will is greatly influ-
enced by circumstances and con-
ditions. It is a terrible heresy
to assume the Almighty is bound
by any will outside of Himself.
It is extremely difficult for me
to understand how Arminians can
go so far in defense of man's sup-
posed freewill, while never affirm-
ing the freewill of God. It ap-
pears they are more concerned
about the freedom of man than
the freedom of God. This is so
because their whole theological
system deifies man and dethrones
God.

The Bible teaches God's will is
independent of the will of the
creature. It is not influenced by
circumstance or condition. God
is the only being in the universe
with an absolute free will.

A MORAL AND WARNING

I beg of your indulgence that
I might be permitted to incor-
porate a small portion of Holy
Writ into a true story of my own.
This narrative might just contain
a moral and possibly a warning.
In ancient biblical history the
record is given of Jehoshaphat,
king of Judah, and he is spoken
of as a goodly man — even a
godly man. However, there came
a time in his reign of twenty-five
years when he was so disposed
as to go to the assistance of an
ungodly man. In spite of ample
warnings from Divine Providence
he persisted in listening to the
evil blandishments of this God
hater and proceeded to move in
his behalf.

Consequently Jehoshaphat was
out of the will of God — the mis-
sion was a shambles — the un-
godly king was killed and Jehos-
haphat barely escaped. Upon his
return to his kingdom God direct-
ed Jehu, of the priestly order, to
confront Jehoshaphat and to
soundly denounce him for his ac-
tions and disobedience.

This is but a portion of God's
true story and now, if you are
still with me, I shall then proceed
with my own true story. A num-
ber of years ago, in one of the
local assemblies, I heard a then
budding politician bring a mes-
sage. He didn't simply make a
speech, he took a text from the
Bible and did some sermonizing.
He chose the well-known passage
that states: "Thou art weighed in
the balances and found wanting,"
and proceeded to apply it to our
nation, indicting both government
and the citizens of our land. The
point was well made, the appli-
cation timely and the shoe fit, as
there was much truth in his state-
ments.

In Daniel 4:35 Nebuchadnezzar
declared of God: "And all the in-
habitants of the earth are reputed
as nothing; and he doeth accord-
ing to his will in the army of
heaven, and among the inhabitants
of the earth; and none can stay
his hand, or say unto him, What
doest thou?" When Arminian
forces have done their best at
fancy twisting and turning of this
verse, it still means that God's
power is irresistible and His so-
vereignty uncontrollable. For God
to will a thing is to perform it:
"What his soul desireth, even that
he doeth" (Job 23:13). His will
joined to His power accomplishes
His desires and designs without
failure.

Romans 9:19 raises the ques-
tion: "For who has resisted his
will?" The word translated "re-
sist" is the word used to denote
the resistance offered by soldiers
in battle (Eph. 6:13; Luke 21:15;
Acts 13:8). Paul's question im-
plies angelic and human resist-
ance to God which is unsuccess-
ful. The will of God is accom-
plished despite all creature oppo-
sition. No frail creature of earth
can successfully resist "the coun-
sel of his will" (Eph. 1:11).

INDEPENDENT IN CREATION

The Bible opens with the words:
"In the beginning God created
the heaven and earth" (Gen. 1:1).
This creative act was performed
by God. It was His mighty work
of power and majesty. This was
done by Him independent of pre-
(Continued on page 5, column 2)

Now this particular gentleman
has grown greatly in political
stature and in influence and is
currently engaged in an all-out
effort to convince his constituents
that they too, should assist an un-
godly man of another country.
Like Jehoshaphat he, too, has had
ample warnings from many godly
men. Still he persists in his chosen
course. Possibly he has never
read that when Jehu rebuked King
Jehoshaphat for assisting an
enemy of God then Jehu was
moved of God to ask the king
"Shouldest thou help the ungodly
and love them that hate the Lord?
therefore is wrath upon thee from
before the Lord."

I am not a prophet, nor yet the
son of a prophet, but I am made
to wonder if the text used by that
politician might yet be used
against him. "Thou art weighed
in the balances and found want-
ing." He that hath ears to hear,
let him hear.

In closing, let me add that the
foolish act of Jehoshaphat was
certainly one of the aggregate of
sins which led our Lord to send
His chosen people, the apple of
His eye, into captivity for seventy
years in Babylon. Remember, too,
that the written Word was given
to all of us for our admonition,
our instruction and our reproof
and to wilfully ignore it, to dis-
regard it, or to disobey it is
surely to incur the wrath of a
just God.

ROY SNELL
Charleston, W. Va.

BRIEF NOTES

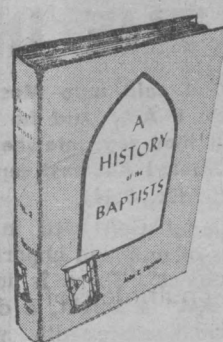
Some of the brethren have heard
that Elder Bill Mayes is dead.
Bro. Mayes writes seeking to cor-
rect this error, assuring the breth-
ren he is very much alive.

Our book store offers a new
book called "THE SBC ISSUE &
QUESTIONS" by William A. Pow-
ell. The price is \$7.95 (hardback
only). This book was written by
a Southern Baptist to expose their
Watergate. Convention leaders are
greatly upset over the book. It
gives the names of the religious
infidels in the ranks of the SBC.

The First Baptist Church of
Nauvoo, Ala., and Pastor Lee Roy
Dutton will have a prophetic re-
vival March 24-26. The editor is
the speaker. The pastor and
church invite you to attend these
special services.

The Castle Road Baptist Church,
12800 Castle Road, Valley Station,
Ky., and the Sovereign Grace Bat-
tist Church of Louisville, Ky., will
have combined services April 8-9
with Missionary Fred Halliman as
the speaker. These services will be
held in the building of the Castle
Road Baptist Church. Bro. Mal-
com Lilly and Bro. Ray Sexton,
pastors of the two respective
churches, invite readers within
driving distance to attend these
services.

The Castle Road Baptist Church
and Pastor Ray Sexton are to have
a prophetic seminar April 10-14
nightly at 7:00 p.m. The editor is
the speaker. The pastor and
church invite you to attend these
special services.



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Free Enterprise

(Continued from page one)

ers at the 1975 Fifth Assembly of the World Council of Churches (WCC), one saying "Christendom must help destroy the capitalist system and create a new world order."

The new world order being promoted is socialism. Let's remember that free enterprise means a free market in which individuals are rewarded according to their abilities, industry, and ambitions. That's how America became great. On the other hand, socialism means government ownership and control of industry and services with members of society sharing equally in benefits, regardless of individual input. The next step from socialism, of course, is communism where a dictatorship totally controls every segment of society.

So now let's see what the Bible does say about free enterprise — and whether or not it is a contradiction of Biblical justice. Many Scriptural passages recognize and praise free enterprise. Abraham, Isaac, Lot, Jacob and many others in the Bible owned property. So did Moses. In fact, he told the Pharaoh that the children of Israel weren't leaving Egypt without taking their property with them, their sheep and oxen.

The Bible speaks of individual responsibility for property and for the proper use of God-given treasures. Individuals are commanded to obey this law — not states or communities. The following Scriptural passages, relating to free enterprise, are very clear.

In Proverbs 13:1 Solomon says, "he that gathereth by labour shall increase," and in Proverbs 14:23, "In all labour there is profit . . ." In Luke 19:12-26 and in Matthew 25:14-30, Jesus tells two parables: In both cases servants are given talents (or pounds) while the master is away. Those who trade and prosper are rewarded, while those who don't are scorned and punished. This is the profit motive, free enterprise.

In Matthew 5:23-24 Jesus teaches about giving, saying "thy gift," and meaning a gift owned by the individual and earned by the individual — not a gift from or provided by the state. Paul is teaching us about stewardship in I Corinthians 4:2 when he says, "Moreover it is required in stewards, that a man be found faithful." Man's soul, body and property are owned by God, and God has entrusted them to the individual. Socialism destroys the individual's responsibility and his stewardship.

An example of the importance of stewardship is found in Luke 12:16-21 where Jesus tells the parable of the rich fool who wanted only material things with no thought for his own soul. The rich man had neglected charity and had failed in his stewardship,

because he hoarded for himself the treasures which God had provided for him. Covetousness and greed are the main weaknesses in the free enterprise system. These are the sins which must be overcome in order for free enterprise to meet God's requirement for stewardship. This is an example of imperfection in the free enterprise system, but it is caused by man's sinfulness.

When men hoard their God-provided treasures and fail to use them for the blessings of mankind, their stewardship collapses and they can expect the misery and punishment described in James 5:1-4. All of us had best heed the warnings in these verses.

Man is required to give an accounting of himself to God in Romans 14:12 which says, "So that every one of us shall give an account of himself to God" and again in I Corinthians 7:23, "Ye are bought with a price; be ye not the servants of men." But man cannot do this if his property, food, money and job are controlled by the government (socialism).

The 13th Chapter of Romans describes the Christian individual's relationship with the state, which derives its authority from God. The state exists to serve the individual (not the other way around as with socialism and communism). The state's function should be as a director or policeman to see that individual initiative is orderly and not violated by repressive controls. Socialism violates the free order of things which God establishes in the Bible. On the other hand, free enterprise provides for individual freedom, is Scriptural, and is the best economic system yet devised.

We have never contended, however, that free enterprise, as we have used it, is perfect. There are many imperfections and transgressions against it, as practiced by the free world.

Free enterprise created the prosperity which made possible the gift of wheat to Communist Vietnam, although the church leaders who are delivering the gift would like to destroy free enterprise and substitute a "new economic order." Free enterprise also created Big Business — and some big businesses are engaged in transgressions which can destroy both free enterprise and America itself. One transgression is greed!

Greed — putting the profit motive ahead of Christianity and the national interest! Lenin predicted that the "capitalists" would provide the rope for their own hanging. Alexander Solzhenitsyn, the famous Russian author, exile and Nobel Prize winner, condemned the "continuous and steady support by the businessmen of the West for the Soviet communist leaders." The Russian patriot added, "The clumsy and awkward Soviet economy, which could never cope with its difficulties on its own, is continually (Continued on page 8, column 3)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Rt. 2, Box 578 — South Point, Ohio 45680

APRIL 2, 1978

I Thess. 1:9-10; 2:1-6

We have seen in our first lesson this is a letter written to the local church of the Lord Jesus Christ at Thessalonica, by the hand of Paul, under the inspiration of the Holy Spirit.

Paul begins this letter with a hearty salutation and blessings pronounced on the saints. He gives thanks as he remembers their work of faith, labor of love, and patience of hope in the Lord Jesus Christ. He proceeds to tell of the evidence of their election by the God of all grace. We have covered verses 4-8 in viewing this evidence. In this lesson we will examine additional evidence and then characteristics of a faithful minister found in the second chapter.

VERSE 9

"For they themselves." That is, those in other fields of Paul's labors who were affected by the strong outward evidence of God's wonderful works in Thessalonica. Paul didn't solicit their testimony, but it seems they were so moved they voluntarily came forward. They may not have been aware of all of the spiritual application of what had happened, but they knew it was outside of the power of man. Many times, even the enemies of God have to acknowledge this (Neh. 6:16).

"Shew of us what manner of entering in we had unto you." There were two things they saw that evidenced God's election in connection with this verse and verse 10. First, they could see the mighty power of God in furnishing vessels to carry the cargo of salvation; that is, the message of Jesus Christ (Acts 9:15). We read of this moving power of God in Acts 16:10. It is most impressive when men will undergo all manner of trials and afflictions to preach the gospel to others. Then also, their ministry was blessed of the Lord. This doesn't always mean large numbers will be saved, but it does mean God uses His churches and ministers in this world (I Cor. 1:21).

"And how ye turned to God from idols." Here then is the second evidence, the effect Paul's preaching had on some of the Thessalonians. They were turned, that is, converted by the quickening power of the Holy Spirit using the Word of God, which is "the sword of the Spirit."

Salvation is experimental. There is a calling out of darkness into light (Col. 1:13; I Pet. 2:9; Rom. 8:30). There is a repenting and believing that is produced as the gospel comes in power (Acts 20:21; Eph. 2:8; Acts 11:18; Rom. 10:17). So conversion is a turning from and a turning to (Acts 14:15; Acts 11:21; Acts 15:19; Acts 26:18,20). We are brought to give up any dependence on our righteousnesses, for in reality our righteousnesses are as filthy rags in the sight of God (Isa. 64:6). Thus we are made to realize we are sinners in God's sight (I Tim. 1:15) and that we can't save ourselves (Jer. 13:23). Then we are brought to trust in the finished work of Christ for salvation (Rom. 4:4-8; Acts 4:12).

"To serve." In service we manifest life and love. This surely has to be one of the best evidences of our election. "Here am I; send me" (Isa. 6:8). This is what it means to present our "bodies a living sacrifice." We read in Joshua 5:14, "And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?"

These examples tell us service is to be a normal thing for the children of God. It shouldn't seem strange in our churches for the members to lovingly serve God, and yet I'm afraid it is.

"The living and true God." What a blessed expression! How it should thrill our hearts. We don't serve a dead God like the idols in Thessalonica, but the living God (I Tim. 3:15; Matt. 16:16; John 6:57).

Christianity is the only religion in the world that has a living God as its founder and sustainer. Of course He is not only the living God, but the one true God. There are many false gods, false christs, and false spirits in the world. So we have to "try the spirits whether they be of God" (I John 4:1). If we believe in the living and true God, we should surely manifest this in our faith and obedience (Rom. 4:21).

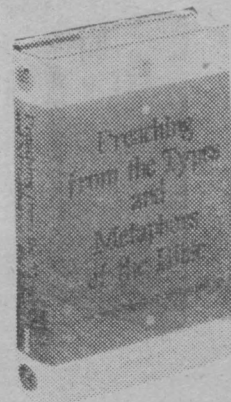
VERSE 10

"And to wait for His Son." Some of the last words that Jesus spake to His disciples just before His death was, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again" (John 14:2,3). The message of the angels as the disciples stood gazing up into Heaven at the ascension of Jesus after His resurrection was, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11). Yes, we should be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." This is one great theme of this book; not only the books of Thessalonians, but the entirety of the Word of God.

"Whom He raised from the dead." A reference to the fact Jesus is alive forevermore. He died for our sins and was raised for our justification (Rom. 4:25). The humiliation, His cruel death, is over. He has now been raised in exaltation. There is to be no more swaddling clothes, no more

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stripes, no more separation. Thank God for the resurrection of Christ because He is our forerunner, and we too, if we lay this body down, shall be resurrected.

"Even Jesus, which delivered us from the wrath to come." There is something very solemn as we think about the wrath to come. In I Thess. 5:3, Paul refers to sudden destruction coming upon the ungodly. In Revelation John tells about the great day of His wrath is come (Rev. 6:16,17).

How we should praise our Redeemer, for He has saved us from the wrath to come. Again Paul reminds us in I Thess. 5:9, "We are not appointed unto wrath."

CHAPTER TWO

Intro.: This is one of the greatest chapters in the Word of God in setting forth the pattern and principles for a faithful preacher in his relationship to the saints to whom he is ministering. To carry these out would strengthen the church, as well as bring a "well done" from the Master. Therefore, we divide the chapter in this way: His entrance, verse 1; His entrustment, verse 4; His encouragement, verses 8, 17; His encouragement, verse 1; His example, verse 10; His efforts, verse 9; His endurance, verse 2; His exhortation, verse 3, 11; His edification, verse 11; His expectation, verse 19. There are other things brought out in this chapter, as we will bring out in our verse by verse study.

VERSE 1

"For yourselves, brethren, know our entrance unto you." Surely, if others know and remember and can see what the Lord has done for the saints, these who experience it should know and remember. How many times we get so wrapped up by present difficulties that we fail to remember the great blessings of God in the past. We see this in the disciples on the sea, even when Christ was with them.

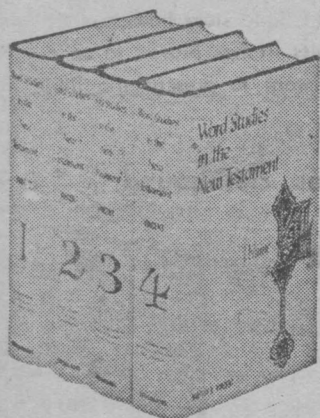
"Our entrance unto you." What must it have been like when it was announced that Paul had come to Thessalonica! There were probably among the citizens those who later were saved who had in mind to put Paul out of business! Also, there were others who had at first no concern whatever for their eternal well being, but then the gospel came with power and they were drawn to the Lord Jesus Christ. Imagine what they must feel now.

"That it was not in vain." The Father did not purpose in vain; the Son did not die in vain; the Spirit does not work in vain; God does not send missionaries in vain; for known unto God are all His works from the beginning of the world (Acts 15:18).

VERSE 2

"But even after that we had suffered before, and were shamefully treated at Philippi." Again he brings out the power of God as it sustained him and those with him on their missionary endeavor (Acts 18:9, 10; Acts 26:22). This was true even when Paul was left alone (II Tim. 4:17). Certainly this should give us encouragement and steadfastness as we face the future (Heb. 13:5,6).

"As ye know at Philippi." Like others have heard of you, you have heard concerning us. Many times people love to hear of the seemingly good things which happen, but hesitate to learn of the (Continued on page 4, column 4)



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THE BAPTIST EXAMINER

MARCH 25, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Did Christ eat the passover a day early, or at the regular time?"

PAUL
TIBER

PASTOR
New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



The three gospel accounts of this event are found in Matthew 26:17; Luke 22:17; Mark 14:12. In each of these verses, reference is made to the first day of the feast of unleavened bread or Passover. The ensuing verses indicate that our Lord and His apostles promptly arranged for and celebrated the passover then.

It is not likely that our Lord would eat the Passover out of order because He is the God of order.

E. G.
COOK
101 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In Exodus 12:6 the Passover lamb was to be killed on the fourteenth day of the month in the evening. And from verse 2 we learn that this was their first month. In Leviticus 23:5 we are told that "In the fourteenth day of the first month at even is the Lord's Passover." Nothing is said in either reference about the thirteenth day of the month. It had to be the fourteenth day in order for it to be the Passover. Then in I Corinthians 5:7b we learn that "Christ our Passover is sacrificed for us." Our Lord died on Calvary's tree at the very hour the Passover lambs were being killed throughout the land. In Numbers 9 some of the people

told Moses they were not able to eat the Passover at the appointed time. Moses went to the Lord about the matter. And in verse 11 the Lord said, "The fourteenth day of the second month at even they shall keep it." So far as I am able to know there was absolutely no other provision made for the observance of the Passover. It had to be done on the fourteenth day of the first month, or else wait until the fourteenth day of the second month.

I am aware that some Scriptures such as Luke 22 and John 13 make it appear that our Lord ate the Passover the night before He was taken by the soldiers. But that seems to be the fault of the translators. The word for supper in John 13:2 comes from the Greek word DEIPNON, and this is the word for the regular evening meal. The word for the Passover feast is HEORTE. So our Lord and His disciples ate the DEIPNON, or regular evening meal on the thirteenth day of their first month which is our fourth month, April. Our Lord would never violate His own law. And in His law He said to observe the Passover on the fourteenth day of the first month, or wait until the fourteenth day of the second month. May I ask, How could He eat the Passover, and at the same time be our Passover?

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Hebrews 4:15 tell us: "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." I John 3:4 tells us: "... for sin is the transgres-

sion of the law."

To eat the Passover a day early would be breaking the law. The two verses above tells us that to break the law is to sin. They also tell us that Christ was without sin. We must conclude then that Christ ate the passover at exactly the time that He was supposed to eat of it.

Election

(Continued from page one)

which make them to be accepted by God for all eternity. We become His children through the blood of our Lord, not by our own contract which the Arminians teach. Oh, how sweet it is to know that Jesus did it all for us, and that He atoned for our sins! Praise His name! We belong to Him forever. Let us always be in thanks and praise.

God is not in business trying to save somebody and in the end not be able to accomplish His will. The call of the Holy Spirit to a lost depraved sinner is effectual, causing the person to repent and believe on the Lord Jesus Christ. The Father is always successful in bringing home His sheep to Jesus, because they hear His voice and follow Him. Beloved, the call of the Holy Spirit to the elect is irresistible. Many Arminians, including those that call themselves Baptist, inconsistently teach preservation of the saints. Of course the Bible teaches that all of the elect will be glorified. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30).

Beloved, let us proclaim God's grace to the world. The work at the cross that our Lord did for us is not added to by our own work. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). Our name was written in the Lamb's book of life before the foundation of the world. What a terrible thought to believe what the Arminians teach, that Jesus died for the people down in Hell who wouldn't let God save them. Our Lord and Saviour died a substitutionary death for those people whom the Father gave Him. Not one drop of His shed blood was wasted. Not any blood was wasted for a person that the Arminians believe God could not save.

In electing the saved God encounters them and regenerates them according to His own sovereign will (John 1:13; James 1:18), apart from their will. God the Father elected us, Jesus made a limited atonement for the elect, and the Holy Spirit brings the sinner to a saving knowledge of Jesus as Lord. God has chosen to use His Word to bring sinners to Jesus. Faith comes through hearing the Word. We are commanded to proclaim God's Word to lost souls because we know that "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Bible teaches that the word EKLEKTOS comes from EKLEGOMAI, which is translated "chosen" here. God chooses, or elects; not man. "According as

he (God) hath chosen us in him (Christ) before the foundation of the world" (Eph. 1:4). "Ye have not chosen me, but I," says the Saviour, "have chosen you" (John 15:16). "God hath from the beginning chosen you to salvation" (II Thess. 2:13).

We can conclude that many Baptist churches who call themselves fundamental don't preach the truth about God's grace. But the truth is that we are elected and predestinated to the praise of the glory of His grace (Eph. 1:4-6).

Christ loves His sheep (John 13:1) and died a substitutionary death for them (Romans 5:8). He makes them new creatures (II Cor. 5:17,18), washing all their filth in God's sight away forever (I John 1:7). How sweet it is to know God's grace! Beloved, if you know the song "Amazing Grace," then sing it and thank the Lord Jesus Christ for saving you.

TBE Bible Study

(Continued from Page Three) difficulties, but we need to know both, for God uses both (Philip. 1:12).

"We were bold in our God." This brings out the truth of Acts 4:29-31. This was the resource David had in facing the giant (I Sam. 17:37,45,46). No, we are not sufficient of ourselves, but our sufficiency is of God (II Cor. 3:5). Therefore, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"To speak unto you the gospel of God." We believe Paul had full confidence in God's promises and believed the gospel would do what God said it would (Phil. 1:6; Rom. 1:16).

"With much contention." Christianity is not a game. It is not a bed of roses. I think we lead our young people to expect the wrong thing. Even though there is joy and happiness in serving God, we must remember we are in a warfare and Satan launches his strongest attack against faithful Christians (I Pet. 5:8). Particularly this is true of faithful preachers. Therefore, we need to heed the admonition in Ephesians 6:10-18 and in Jude 3.

VERSE 3

"For our exhortation was not of deceit, nor of uncleanness, nor in guile." In others we had no wrong motive, nor impure motive, nor hypocritical motive in our preaching unto you. How preachers need to check their motives.

VERSE 4

"But as we were allowed of God." What a privilege to be permitted to preach the glorious

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gospel of Christ.

"To be put in trust with the gospel." If twelve men in the Old Testament had to give account of those things for rebuilding the tabernacle, how much more will a preacher who has the most precious thing in this world, the gospel, have to give an account? Yes, we must give account of our stewardship!

"Even so we speak." As Peter said in Acts 4:20, "For we cannot but speak the things which we have seen and heard."

"Not as pleasing men, but God." We could have used flattering words (v. 5), which would have pleased men, but if we merely pleased men we would not be the servants of Christ (Gal. 1:10). It probably would have meant more money, which preachers are warned against being greedy of (I Tim. 3:3; I Pet. 5:2). Sad to say, some preachers do wear a "cloak of covetousness" (v. 5). Paul is saying our chief goal is to please God (II Tim. 2:15). He could say this knowing God was a witness (v. 5).

VERSE 6

"Nor of men sought we glory." How many preachers have their reward because they have the applause of men?

"Neither of you, nor yet of others." Paul says you know we are telling the truth, and so do others, for our ministry is the same wherever we are.

"When we might have been burdensome, as the apostles of Christ." It is not only right for those who "preach the gospel to live of the gospel" but in order not to be misunderstood, we were willing to work with our hands. Any true preacher is willing to do this, but it is sad when they have to because churches that could free them to give themselves to prayer and the ministry of the Word don't.

Concl: With this in mind, what are you doing to further the ministry of preaching and teaching the Word of God?

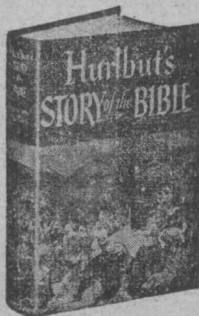
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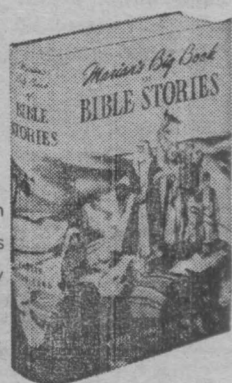


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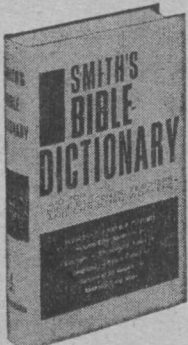
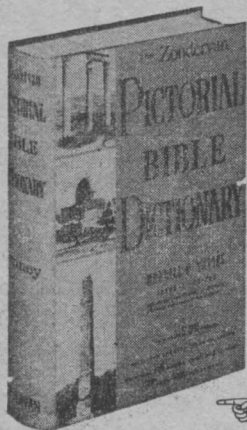
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

MARY FRANCES RIGHT

Mary Frances Right departed this life, in the city of New York, on the 24th of October, 1850, aged eight years and ten months. She was a child of most amiable disposition, and delighted in her Sabbath school. Her father preceded her a few months to the eternal world; and her mind became deeply interested in the things of death and Heaven.

When first taken sick, she seemed to anticipate her departure; but it did not in the least disturb her peace. She frequently asked her mother and friends to sing and seemed to long to join in the praises of God. Looking up to her mother, she said, "You have been a kind mother to me;" and then, musing a moment, she added, "Though father is dead, I have a kinder Father and Friends in Heaven." When so weak that she could not remember the Lord's prayer, she desired her mother to help her, and seemed to take great delight in breathing out its petitions to her Father in Heaven. She said she wished to be buried by the side of her dear papa, and she knew she should be with him in Heaven.

At one time, just before she died, she appeared very happy; and in her ecstasy, looking up and around, she cried out, "I see Heaven, and the angels are round about my bed." Her mother asked whether she would rather die or live. To which she replied, "I

would rather die, and go home to Heaven."

Thus departed this little girl, giving the most unmistakable evidence that the seeds of truth sown in her youthful breast had been productive of the most blessed fruit.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8).



Independency Of . . .

(Continued from Page Two)

existing materials or creature-help. But creation added nothing to His perfections. It only declared His eternal power and Godhead to man. Jehovah did not need creation to make Him God.

INDEPENDENT IN REDEMPTION

The whole scheme of redemption sets forth God's independency. It was undertaken for man's sake and not God's need. "The work of our Lord Jesus was not needful on account of any necessity in the Divine Being. Jehovah would have been inconceivably glorious had the human race perished, and had no atonement been offered. Although the life-work and death-agony of the Son did reflect unparalleled luster upon every attribute of God, yet the Most Blessed and Infinitely Happy God stood in no need of the obedience and death of His Son; it was for our sakes that the work of redemption was undertaken, and not because of any lack or want on the part of the Most High" (C. H. Spurgeon).

INDEPENDENT OF CREATURE SERVICE

All the works of men and angels add nothing to the perfection and happiness of God. In his speech at Athens Paul asserted: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hand, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24-25).

The heathen to whom Paul spoke had a notion that the gods were nourished by the offerings they made to them. They thought their gods needed houses and food. They believed their offerings could obligate their gods to the worshippers for certain blessings. It is to be feared that much Christian worship is scarcely less than heathenism.

On Mars Hill Paul made it known that such could never be said of the God he preached. He affirmed that the Creator is not dependent on the creature for help or happiness. God made all and maintains all, and He cannot be benefited by any of man's service. God has perfection in Himself, while the creature has nothing good but what he received from Him. God is independent of His creatures; He needs nothing from them. Nothing outside of Himself is necessary to God's perfection.

Our prayer and praise do not benefit God, but they greatly benefit us. Our obedience and offerings to Him add nothing to His Divinity, but they are of great worth to us. The Lord condescends to accept our humble services.

These good works make us better Christians, but they never make Him a better God. Jesus said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). Our best services are mingled with imperfections.

Man cannot profit God in his best state. Eliphaz inquired: "Can a man be profitable unto God, as he that is absent may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?" (Job 22:2-3).

God is too great to be benefited by puny man, for He is infinite in all His perfections. A righteous man is no advantage to God's happiness. No man can lay God under obligation by his own righteousness. Some men of great piety seem to feel God can't get along without them. But the truth is, God could make it without any man who ever lived. Man needs God, but God does not need man.

Elihu asked: "If thou be righteous, what givest thou him? or what receiveth he of thine hand?"

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... Thy righteousness may profit the son of man" (Job 35:7-8). Good works performed by a believer are profitable to him, but they contribute nothing to the greatness of God.

God is the absolute owner of all the earth and has need of nothing — not even religious worship. "I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goat out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof" (Ps. 50:7-12).

When we give God of our substance, we merely return it to its rightful owner. In connection with the offerings of the temple David said: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (I Chron. 29:14).

Sinners are so very foolish. They suppose their evil acts some how hurt God and lessen His glory. The Bible discloses that their sins hurt themselves and others, but never God. Elihu asked: "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? . . . Thy wickedness may hurt a man as thou art . . ." (Job 35:6,8). God is never troubled with the sinner's transgressions (Ps. 2). "The malice of sinners is impotent malice; it cannot destroy God's being or perfections, cannot dethrone Him from His

power and dominion, cannot diminish His wealth and possessions, cannot disturb His peace and repose, cannot defeat His counsels and designs, nor can it derogate from His essential glory" (Matthew Henry).

PRACTICAL POINTS

First, it may be said that "God knows no limitations. He is never at the end of Himself. His resources are never diminished. He never faces an emergency. He knows nothing of crisis. He never resorts to any new deal, for His plans and purposes are all eternal . . . There never was a time when God wondered what He would or could do. He has no experiment station where He learns what is best, for He naturally knows what is best" (C. D. Cole). It is shameful that God's children so often mistrust the God with whom all things are possible. We act like God is limited in power by our lack of faith (Ps. 78:41).

Second, this truth reveals man's utter dependence on God. The missionary to the Gentiles wrote: "Not that we are sufficient of our selves; but our sufficiency is of God" (II Cor. 3:5). Here Paul acknowledges the success of his ministry came from God, not any strength of his own. Correct knowledge of the independency of God destroys boasting and stops self confidence in the Lord's servants.

Third, let us never serve God because we feel it will add anything to His perfections. Never let us work merely to get God out of an embarrassing situation. Both Abraham and Jacob tried this and the result was chaos. The motive of Christian service is: "The love of Christ constraineth us" (II Cor. 5:14). Let us serve the Lord because He requires it (Deut. 10:12) and is pleased to accept our service for Christ's sake. Let us serve because it is profitable to us here (Luke 10:17) and hereafter (Heb. 6:10).

Fourth, a sinner should never think that his repentance and faith can add to the atonement of Christ. Truly a believer is "complete in" Christ (Col. 2:10). The Redeemer by one offering "hath perfected for ever them that are sanctified" (Heb. 10:14). Sin was put away by the sacrifice of Christ (Heb. 9:26), not by man's repentance and faith. Men are given repentance and faith that they may know what Christ did for them on Calvary.

Sinners are commanded to repent and believe the gospel (Mark 1:15), but they must never be so foolish as to believe their faith and repentance can add to the atonement of the independent God.

If this were so then man's faith saved him, not the blood of Christ. Faith is his savior, and Christ had nothing to do with his salvation. The truth is that a man is saved solely by the atonement of Christ, and he believes the gospel because Christ died for him.



Final Perseverance

(Continued from page one)

of works, promising life founded on obedience; for then, indeed, their perseverance would be precarious; but it is of grace, sovereign and free, and so is a better covenant, established on better promises, not depending upon creative acts, but runs thus—"I will, and they shall;" a covenant well ordered in all things, nothing wanting which would be conducive to the welfare and happiness of the saints, containing all spiritual blessings for time and eternity, in both grace and glory, and therefore said to be sure.

Its blessings are the sure mercies of David; its promises are yea and Amen in Christ, and the whole is ratified and confirmed by the blood of the Son of God, and sure to all the spiritual seed — a covenant not made with them as considered in themselves, but with Christ as their head, and with them in Him, and which will stand firm forever more. It is an everlasting covenant, flows from divine love, is founded on an eternal purpose, and consists of promises which God made before the world began, and of grace given in Christ, who was set up from everlasting as the mediator of it.

It is said of those who are begotten again unto a lively hope by the resurrection of Jesus Christ, that they "are kept by the power of God through faith unto salvation" (I Pet. 1:4). They are kept in the love of God, in the covenant of grace in the hands of Christ, and on Him the sure foundation, in a state of grace, both of sanctification and justification. They are kept in the paths of truth and holiness; also, from the destructive power of Satan, and from being finally carried away by the destructive errors of false teachers; therefore, they shall never perish, but Christ will raise them up at the last day.

Again: It is written: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). Now, if the true believer should finally perish or be consumed, God must change in His love toward them, in His purposes and designs concerning them, and in His promises of

(Continued on page 6, column 3)

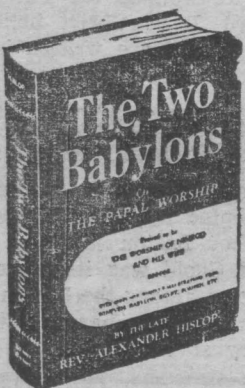
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THE BAPTIST EXAMINER

MARCH 25, 1978

PAGE FIVE

ADORATION

*It is not bland orthodoxy nor a finely polished creed;
It isn't facile verses learned by rote.
It's not self-effacing sacrifice and denying fleshly need
Such as Pharisaic gentry still promote.
It's not a Sophist's education or an intellectual mind;
It's none of the mechanics named above.
It's love our Saviour's looking for and love that He
shall find;
It's willing adoration, praise and love.*

*It is not the logician's dogma, neither men's
philosophies;
It is not empirical reason that He seeks.
It is not high sounding maxims of vain social
proprieties;
It's not zealous evangelism's "numbered" peaks.
No, it's childlike adoration; it's simplicity of faith;
It is worship, in the fulness of the word.
It's a heart that bows before Him, to hear whate'er
He saith,
And rejoiceth, yea rejoiceth, when it's heard.*

*It is not men's fancied systems of vague theologic
thought;
It isn't garrulous doctrinal debate.
It's not fractious cliques now forming, which are
almost always fraught,
With envy, variance, jealousy and hate.
Nay, its simply adoration, for the blessed King of
kings;
It's worship of the person of the Son.
It's hearts suffused in joyfulness, while the grateful
Christian sings,
Of the victories Emmanuel has won.*

*It's not empty rite or ritual; it is not cold litany;
It isn't mere assemblages He asks.
It's not the loafer's easy sinecure nor courtly liturgy,
Nor the sluggish torpor ritualism masks.
No, listen, blessed Christian, it is love He seeks from
you;
Not doleful, grinding, regimented woe.
It's fellowship He's seeking and heart worship that
is true;
It's love and adoration you should show.*

Ray Hiatt

Limiting God

(Continued from page one)

We realize how arbitrary and conventional are our divisions of time when we remember that we got the news of King Edward's death in England five hours before the actual time. There is no absolute time. God is not in time, but time is in God. Even our minds are not entirely subject to its law. And God is mind, and perfect mind. He is not under the law of time; His existence is not one of successions; He inhabits eternity.

We must not limit the Holy One of Israel by imagining that He is involved in our bondage. "One day is with him as a thousand years, and a thousand years as one day." To us, prayer seems to meet with delays. It is because we are under the law of time. But God is not under that law; and we may rise into His eternal point of view. Wireless telegraphy abolishes time, and believing

prayer abolishes it also. When we ask in faith, "we have the petitions" we desired of God. He that believeth "hath eternal life." The spiritual resurrection has taken place already: "the hour cometh, and now is." Faith catches a glimpse of God's eternal vision, and so is "assurance of things hoped for, a conviction of things not seen."

When we cease to limit the Holy One of Israel, we have a present God and Saviour. The only real God is an unlimited God — able to do for us abundantly, above all that we can ask or think. An omnipresent, omniscient, omnipotent God — what more can we ask for our portion, in time or in eternity? The true believer is blest, both here and hereafter:

He feeds in pastures large and fair
Of love and truth divine;
O child of God, O glory's heir,
How rich a lot is thine!
A hand almighty to defend,

An ear for every call,
An honored life, a peaceful end,
And Heaven to crown it all.

Final Perseverance

(Continued from page five)

grace made to them; and His blessings of grace bestowed on them must be reversed, which is impossible; for He will not alter the thing that has gone out of His mouth, nor change His mind, for He is of one mind, and who can turn Him?

The doctrine of the saints' final perseverance in grace established the unchangeableness of God; but the contrary doctrine makes Him changeable in His nature, will, and grace, and reflects dishonor on Him with whom there is no variability or shadow of turning.

The wisdom of God, which is displayed in all His works of nature, providence, and grace, appears very conspicuous in this doctrine; which would not be the case if any of the Lord's people should perish. No wise man, who has an end in view, but will devise and make use of proper means; and, if in his power, to make them effectual to accomplish the end. The end which God has in view is the salvation of His people; and it is inconsistent with His wisdom to appoint means which will prove ineffectual, seeing it is completely in His power to make them effectual to the accomplishing the end.

God has appointed His Son as the author of this salvation, which He has wrought out by His obedience, sufferings and death — and that for His people; and has appointed, as the means of their enjoying it, the sanctification of the Spirit and belief of the truth; for which purpose He sends His spirit to sanctify and work faith in them, whereby these means become effectual, and the end is accomplished. Here we see the wisdom of God highly displayed and glorified. But where would be His wisdom to appoint a people to salvation and not save them? to send His

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Son to redeem them, and they never be the better of it? to send His Spirit into them to begin a good work, and not complete it? But this is not the case; for He has put the work of redemption into the hands of His Son, by Whom it has been completed, and assigned the work of sanctification, in its beginning, progress, and issue, to the agency of the Holy Spirit, who is adequate to it, and by Whom it will be effected.

In the work of salvation there is an eminent and glorious display of divine power. Those who are elected according to the foreknowledge of God, and regenerated by the operation of the divine Spirit, are kept by the power of God, through faith, unto salvation; so that they shall never perish, but be everlastingly saved.

Brethren, we are obliged to believe, that inasmuch as God sent His Son into the world to save His people from their sins, that He has a people whom He designs to save. Now, if any of those whom God designs to save should be finally lost, He must either change His mind, or else He has not power to accomplish His designs; the

IS "THAT" IN THE BIBLE?



Question:

WHAT WOMAN LIVED IN THE ONLY "COLLEGE" MENTIONED IN THE BIBLE?

Answer:

Huldah the prophetess, Second Kings 22:14 — "... Huldah the prophetess, ... (now she dwelt in Jerusalem in the college;) ...". Second Chronicles 34:22 is a parallel account. This "college" may have referred only to a district or ward of the city. RV translates it "in the second quarter." But some scholars think that it was a place of instruction. The confusion is due to the fact that the Hebrew idea of a school or college was a place of repetition, and the word for "second" is easily confused with the word for "repetition," since both are from the same root.

supposition of which we consider blasphemy. The doctrine of the final perseverance of the saints in grace, to glory, is abundantly exemplified and established in many other passages in the sacred writing, beside those already mentioned.

In Romans 8:38-39, we are assured that nothing in Heaven, or earth, or under the earth, or in Hell, shall be able to separate the true believer from the love of God, which is in Christ Jesus our Lord. I John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Now, if the believer cannot commit the sin unto death, he must be saved; and the doctrine of final apostasy must be false. It is written for the comfort of every true believer, that Christ is their life, and because He lives, they must live also. In John 6:39, 40, 44, 47, 54 and 58, it is repeatedly asserted, that those who are drawn of the Father, that come to Christ, and are made partakers of His saving benefits shall never perish, but that they shall be raised up at the last day, and enjoy everlasting life.

Having established the doctrine of the final perseverance of the saints in grace we shall conclude this letter, by just observing, that when this doctrine is properly understood, and received by a living faith, it is so far from producing licentiousness, that it fills the soul with humble gratitude and lively praise to Him who hath loved us, and washed us from our sins in His own blood.

And now, brethren, we commend

you to God and the word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. Amen.

(Circular Letter of Mississippi Baptist Association in 1811).

Oldest Baptist

(Continued from page one)

ceived the Word and are baptized are saints by calling and fit matter for a visible church (m) and a competent number of such joined together in covenant and fellowship of the gospel are a church of Christ (k) Matt. 28:19; Acts 9:10-18; 10:28; (1) Acts 2:41; (m) I Cor. 1:1; 4:5; Jer. 50:4-5; Ps. 50:5; Micah 4:5; Matt. 18:15-20.

(o) We believe that a church thus constituted are to walk in all the appointments of Christ (p) and have power from Him to choose from among themselves their own officers whom the gospel allows to administer in the ordinances of Christ among them whom they may dispute or ordain to this end (o) Matt. 28:20; (p) Acts 14:23; 6:3-6; Rom. 12:4-8; Acts 9:10, 18; 10:47-48.

(q) And this church has power to receive into their fellowship visible believers (r) and if any prove scandalous, obstinate, and wicked, to put forth such from among them (s) when the church is met together they may all prophesy one by one that all may learn and all may be comforted (t) and they ought to meet together the first day of the week to attend upon the Lord in all His holy ordinances continuing in the apostles' fellowship and breaking bread and praise (q) Rom. 14:1; 16:2; (r) Matt. 18:7; I Cor. 4:5; (s) I Cor. 14:23-31; (t) Acts 20:7; I Cor. 16:2; Acts 2:42.

(v) We acknowledge magistracy to be an ordinance of God and to submit ourselves to them in the Lord not because of wrath only but also for conscience sake, Rom. 13:1; I Pet. 2:13-14.

(w) Thus we desire to give unto God that which belongeth to Him (x) endeavoring always to have a clear conscience void of offence toward God and toward men having hope in God that the resurrection of the dead be of the just unto life and of the unjust unto condemnation everlasting (y) if any take this to be heresy then do we with the apostles confess that after the way which they call heresy we worship the Father of our Lord Jesus Christ believing all things that are written in the law and in the prophets and in the Psalms (w) Matt. 22:21; (x) Acts 24:14-15; John 5:28 (y) II Tim. 1:13; 3:14-16; Matt. 10:32.

(Editor's Note: This confession was adopted by the First Baptist Church of Boston in July, 1665. Thomas Gould was its pastor. It was known among the Boston Puritans as an Anabaptist Church and they severely persecuted it).

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PAGE SIX

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

NEW YORK (EP) — Of those members of the American Psychiatric Association responding to a questionnaire, 69 per cent said they believed "homosexuality is usually a pathological adaptation, as opposed to a normal variation."

The survey, prepared by Medical Aspects of Human Sexuality, listed 18 per cent in disagreement and 13 per cent uncertain.

A sizeable majority of the psychiatrists said that homosexuals are generally less happy than heterosexuals (73 per cent) and less capable of mature, loving relationships (60 per cent). Seventy per cent said homosexuals' problems focus more on their own inner conflicts than on stigmatization by society at large.

Many of the physicians doubted that homosexuals could be trusted with important jobs. Time magazine stated that 43 per cent of the psychiatrists participating in the survey answered yes to the query: "Are homosexuals generally a greater risk than heterosexuals to hold positions of great responsibility?"

The Southern Baptist Convention church membership topped 13 million for the first time in the denomination's history in 1976-1977, but losses were recorded in the number of baptisms and in enrollment for Sunday School, Church Training, Women's Missionary Union and Brotherhood.

The figures compiled by the Research Service Department revealed the number of churches to be 35,255, an increase of 182. The total includes 406 non-reporting churches.

Baptisms in the S.B.C. dropped by 10.1 percent, a decrease of 38,806. The 345,690 baptisms was the lowest number in the S.B.C. since 1949. There was a drop in Sunday School of more than 27,000 members. Training Union enrollment was off by 72,227. The W.M.U. had a loss of 20,949 and the Brotherhood of 5,672.

Modernism is catching up with the S.B.C. as it did some years ago with the Northern Baptist Convention.

WASHINGTON (EP) — The lawsuit filed by atheist Madalyn Murray O'Hair against the national motto "In God We Trust" is now pending in the U. S. District Court for the Western District of Texas (in Austin).

Here is the chain of events. On September 1, 1977 Mrs. O'Hair filed suit to have the court declare unconstitutional the law that requires the national motto "In God We Trust" to be imprinted on the coins and paper currency

of the United States.

On November 11, 1977 the attorneys for the government filed a motion to dismiss the suit on the grounds that Mrs. O'Hair does not have sufficient personal stake in the outcome to bring such a suit and that she did not state sufficient grounds for the suit.

Mrs. O'Hair was then given until January 5, 1978 to respond to the motion to dismiss her suit. In the meantime, she hired new lawyers, who filed an amended complaint at the same time they answered the government's arguments for dismissal of the case.

The attorneys for the government have filed a reply to the amended complaint and have renewed their motion that the case be dismissed. The court at the time of this writing (January 27, 1978) has not announced its decision on the motion to dismiss the suit.

NEW HAVEN, Conn. (EP) — A student at the Yale Law School has argued in a scholarly paper that presentation of "scientific creationism" in public school textbooks would not violate the separation of church and state.

In a paper in the January issue of The Yale Law Journal entitled, "Freedom of Religion and Science Instruction in Public Schools," Wendell R. Bird also asserts that "exclusive instruction by public secondary and elementary schools in the general theory of evolution abridges the free exercise of creationist students and parents."

Mr. Bird maintains that "just as instruction in the general theory (of evolution) does not have a primary effect of aid or opposition to religion, presentation of scientific creationism does not have a primary effect that establishes religion."

ST. PAUL, Minn. (EP) — A bill recommending that state aid be given to non-public schools in the form of textbooks and other educational materials was approved here by a Minnesota House Education Subcommittee.

Sponsors say the measure attempts to bring Minnesota in line with U. S. Supreme Court decision in an Ohio case that broadened significantly the way states may aid private education through subsidies to pupils in non-public schools.

The Court said some instructional materials and field trips may not be financed with public funds but money for textbooks and some "auxiliary services" is permissible.

Sponsored by Rep. James Pehler of St. Cloud, the bill would allow

non-public schools to receive more than \$1.4 million for textbooks and standardized texts and \$935,265 for health services.

On February 14, Secretary of State Cyrus Vance announced that the Carter Administration will approve the sale of \$4.8 billion worth of jet fighter planes to Egypt, Saudi Arabia, and Israel.

Under the program, Egypt would buy 50 F-5E fighters, Sandia Arabia would purchase 60 F-15 fighters, and Israel would get 15 F-15s and 75 F-16 fighters. The F-15 is America's most advanced fighter plane.

The Middle East is being armed for the final conflict on the plains of Megiddo.

It is a well-known fact that the Soviet Union and Cuba are giving degrees of military backing to Communist Ethiopia in its war against Somalia. The Marxist regime has launched "red terror" against domestic opponents of the

THE FIVE POINTS OF CALVINISM

By FRANK BECK

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism — from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

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revolutionary government. The land of Solomon and Sheba is filled with fear and bloodshed.

It is alarming to know that Foreign Minister Moshe Dayan admits Israel is helping this Communist country by selling arms to them.

I have finished reading some in ARMAGEDDON NOW, published by Baker Book House. The book is written by Dwight Wilson, an ordained minister in the Assemblies of God and professor of history at Bethany Bible College. On the cover it is called "The Premillennial Response to Russia and Israel Since 1917." The writer gives lip service to premillennialism, but in the editor's opinion he is the most amillennial premillennialist of which I have knowledge.

The book is deceitful as it is in content the opposite of what it claims to be on its cover. A better title would have been ARMAGEDDON NEVER and "The Amillennial Response to Russia and Israel Since 1917." Truly you cannot judge a book by its cover!

THE NEW YORK TIMES (1-30-78) reported that a delegation of Soviet Baptists representing the state-sanctioned church attended a national prayer luncheon with President Carter and family. The group was led by Andrei Klimenko, president of the Soviet Baptists' Union.

These men are nothing but Communist-controlled churchmen sent to influence the United States in behalf of Communist causes.

Roman Catholic theologian Malachi Martin has published a new book, THE FINAL CONCLAVE. The book relates how a powerful faction in the church favors election of a new Pope who will collaborate with Communist leaders of Eastern Europe. The book says the reasoning behind the move is that it is the best way

for the church to survive in a world destined to be largely Communist.

The editor has said for many years the Communists and the Catholics will combine their forces in a one-world church and a one-world government. Now a Roman Catholic theologian has printed a book assuring the world this is about to happen.

In Buenos Aires, Argentina, all religions except Roman Catholicism must register with the state or be banned the military government declared in a decree published by newspapers.

The decree says registration can be refused, providing effectively for more religious bannings by the two-year-old government of this 90 per cent Catholic country which has already outlawed three sects.

CHATTANOOGA (EP) — A doctor who considered religion "all hocus-pocus," changed his mind after reviving a technically dead patient and "brought him back, terrified, from hell."

"It scared the fool out of me," Dr. Maurice Rawlings told AP reporter Eric Newhouse afterward. "That night I went home, dusted off my Bible and started reading it. I haven't stopped yet. It's just the way it says in the Bible."

Rawlings, 54, is an American College of Cardiology fellow, a cardio-vascular disease specialist, and an American Heart Association national instructor.

Later the patient couldn't remember his desperate cries, "Don't stop, I'm in hell, doctor. Don't let me go back."

Rawlings said half his patients who have been resuscitated have had bad experiences. "The usual pattern is that they hear the alarm go off, see the doctors run in and start to work. Then they wonder who the doctors are working on, so they edge between them and look down and see themselves."

"The next thing they know, they are in a dark passage, tumbling through space. Some come to a light place, a meadow or a big city. Some never come to the light at all, but go to a dungeon or an enormous lake of fire or a crowded cave."

None recalled seeing the devil, some thought they saw Christ.

"Although recorded history, people have predicted life after death," Rawlings said. "But only now with modern resuscitation methods are we beginning to see beyond that door. And the things we are seeing would curl your toes."

NEW YORK (EP) — A Harris Survey shows that the American public has become less confident in the feminist movement as a source of "helping the cause of women" than it was a year ago.

A 43-41 plurality of the public said that of the groups "trying to change women's status in society, only a few or none are helping the cause of women." Last year, the plurality was 49-42.

One factor that seemed to contribute to the declining confidence

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in women's activist groups was the National Women's Conference in Houston in November, according to the Harris poll report. A 52 per cent majority had no opinion. But of those who did, the opinion was negative by a 29-19 per cent margin.

SANTA FE (EP) — The New Mexico Supreme Court has reversed an appeals court decision that sex between an adult woman and a consenting 15-year-old boy was legal and constituted "sex education."

BOSTON (EP) — The Massachusetts Attorney General's office has moved to halt the Unification Church's fund-raising activities in the state.

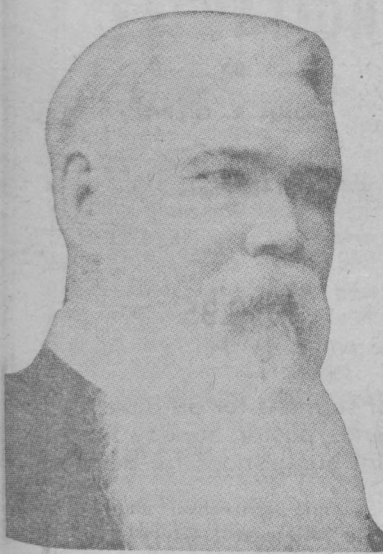
STOCKHOLM (EP) — After more than 20 years of work by various committees, proposals have been made to alter the relationship between the church and state in Sweden. The proposals establish governing boards for the diocese, limit the authority of the bishops, change the system of taxation, and state that the church is no longer solely responsible for burials and the keeping of population records.

NEW YORK (EP) — A rare Gutenberg Bible will be sold April 7 at Christie's auction house and is expected to sell for \$1 million.

The Bible, one of the few re-

AN INTERPRETATION OF THE ENGLISH BIBLE

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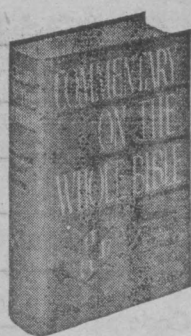
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THE BAPTIST EXAMINER
MARCH 25, 1978
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Cards

(Continued from page one)

and for some unknown reason the "Queen of Clubs" has no special traditional designation.

The French added an extra card to the pack, called the "Fou" or the Fool. American card makers added a similar card about the middle of the nineteenth century and it is called the Joker. Gamblers blasphemously designate it as representing the Lord Jesus Christ!

The degradation and national disgrace that followed the frenzy of card playing in France and England during the 17th and 18th centuries is difficult to believe without a detailed knowledge of the period. The diarist John Evelyn wrote concerning the last Sunday in the life of Charles II, "I can never forget the inexpressible luxury and profaneness of gaming and all dissoluteness, and, as it were, a total forgetfulness of God (it being Sunday evening), which this day I was witness of..." The king was fatally stricken the very next day and lingered on four more days before he died.

In France card playing became the ruling passion in the life of Louis XIV, at the instigation of his Prime Minister, Cardinal Mazarin. One historian says that under the influence of the cardinal, Louis almost raised card playing to an institution of state. That Cardinal Mazarin was a notorious player and cheat at cards is an understatement. An eyewitness tells that even as he was dying, he played cards with great eagerness. As he became too weak to hold the cards, he had another hold them for him as he continued to play, and he was thus engaged when one came to him from the Pope to grant him a "plenary indulgence" (forgiveness of all his sins).

The French clergy were much addicted to card playing and wag-

ered masses and prayers against the money of the laity. We are told that "... frenzied gambling had depraved the nobility of any interest in France or its welfare; cards had killed conversation and murdered political life."

Quite a large number of packs of cards have been printed for advertising purposes, while on others only the "Joker" has advertising. As might be expected, most of the advertising is for whiskey, beer, cigars, and cigarettes.

One writer on the subject says that in order to become and remain a good player of the game of bridge, it is necessary to play twice on weekdays and all weekends. This illustrates the great waste of time to which an interest in card games leads. Furthermore, playing cards have for so long a time been so thoroughly associated with gambling, cheating, and all sorts of licentiousness that Christians should have nothing to do with them, in accordance with the Scriptural admonition to avoid even the appearance of evil (1 Thess. 5:22).

Macedonian Call

(Continued from page one)

I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-29).

The work here in Nurnberg in Christ's Church, the Grace Baptist Church of Nurnberg is strong. We have a few very strong members that are shaking Satan's knees, making him tremble with fear. Praise the Lord! The news is always plentiful here. We have many things that happen to this church but Christ always prevails. Praise God for the glorious triumph! We thank the Lord for thinking us worthy of such suffering.

"And they departed from the presence of the council, rejoicing

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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

that they were counted worthy to suffer shame for his name" (Acts 5:41). Though many of us seem weak, we thank the Lord for the knowledge that He does see fit to teach us and for the strength to endure another week of persecution for His name's sake. For many are rejecting the true Word of God but those that see the light, we praise the Lord for showing His mercy upon them. Many are worried about worldly things and not about the work at hand. Each member of this church is in the Armed Forces and only by God's grace are we able to continue on. Even with the hardships that this church is going through, the Lord has shown His mercy upon Bro.

The Piedmont Road Baptist Church of Griffin, Ga., will conduct revival services March 24-29. Services will be at 7:30 p.m. with the pastor, Elder Gerald Price, doing the preaching. The church invites you to attend these services.

Rich Adams by allowing him to become a member of this assembly of believers. Bro. Rich has shown himself faithful to the Lord's work here in Nurnberg. We praise the Lord for the salvation of this man.

My last and final say is this: Men of God, turn away from the pleasures of the world and do the work that is at hand.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

So brethren in Christ, take time now and pray for the missionary work of the Lord, that every saved man will be convicted of this and shall be obedient unto God always. May God keep you safe by His guiding hand and bless you all abundantly and continually. All to His glory. Amen.

As Paul stated in Philippians 1:21:

"For to me to live is Christ, And to die is gain."

In Christ's Glorious Triumph, A Brother in Christ Our Lord.

WAYNE F. WHEELER
Member of the Grace Baptist Church in Nurnberg, Germany.

Free Enterprise

(Continued from page three)

getting material and technological assistance... This is something which is almost incomprehensible to the human mind, a burning greed for profit that goes beyond all reason, all self-control, all conscience, only to get money."

The famed columnist, Patrick J. Buchanan, writing in the "Conservative Digest" for April, 1977, tells us more about profit and greed. Not only is the communist bloc getting the latest and best in Western technology, but also some forty billion dollars worth of credits and low interest loans to beef up its faltering economy, to out-strip us in military power, and to tighten up controls over its citizens.

Another transgression of Big Business is also related to greed: It is the subsidizing of Big Media with advertising dollars,

while Big Media (the TV networks and press) is engaged in a "basic antipathy toward business and industry." Surveys show that about 75 per cent of the people use TV as the primary source of news and general information. However, studies and reports charge the networks with biased reporting and with selecting news "well to the left of the electorate." Example: Slanted coverage against the U. S. armed forces during the Vietnam War and favored coverage of the communist war effort; failure to report slippage of U. S. military power as compared to Soviet power. Another example is public television which has largely been taken over by the liberal and left-wing journalists.

Big Business has been supporting and subsidizing all this with its advertising billions. Isn't this putting profit first and principle last? Is nothing more important than profit? The same holds for the Big Business advertisers in the pornographic magazines and the Big Business sponsors of the newest obscene-type television programs.

The rewards for the transgressors of the free enterprise system are described in the first few verses of the fifth Chapter of James. Those who would substitute a "new economic order" should tell us just what they have in mind. In the meantime, perhaps a renewed appreciation of the God-given free enterprise system may be in order.

What's Happening

(Continued from page seven)

maining books printed more than 500 years ago with the world's first movable metal type, is a two-volume, leather-bound work owned by the Episcopal Church's General Theological Seminary in New York. Proceeds from the sale will establish an endowment fund to sustain the school's library.

The Bible to be auctioned is one of 48 known to remain from the approximately 185 volumes printed by Johann Gutenberg in Germany around 1450. It is one of 21 that exist in their entirety, according to a spokesman for the auction house.

SAN ANTONIO (EP) — Anita Bryant, who used to sing at secular concerts for \$8,500 or more

a night, now appears as the feature attraction at patriotic-religious revivals and shares the donations given at the rallies.

Miss Bryant, who appeared here recently at a Revive America Crusade, said she has lost every secular booking since she became identified as the national leader of the anti-homosexual rights movement.

She said her main source of income now is the Florida Citrus Commission, which has retained her services as its chief promoter of orange juice through 1979 at \$100,000 a year.

WASHINGTON, D. C. (EP) —

U. S. Census Bureau figures indicate that about four times as many crimes may have been committed in the nation in 1975 and 1976 than were reported to police. The bureau's 1976 crime projections, based on interviews with crime victims, show that some 41.1 million persons were victimized by rape, robbery, assault, burglary and larceny. Only 11.3 million such crimes were reported in the FBI's 1976 crime report, based on police records.

RESPECT AMONG THE CHURCHES

ALVAH HOVEY
1820 - 1903

As a rule, churches ought to respect the action of one another; for, though organically separate, they are under the same law, animated by the same spirit, seeking the same end, and intrusted with equal authority.

1. Hence the ordination of a minister by one church may be properly accepted by others as valid; yet this act is of such a nature as to render the advice of a council of delegates from several churches very desirably, if not prudentially imperative. Should the council deem the candidate presented unworthy of ordination, and thus disagree with the church calling it, the latter has power to go on and ordain the man; but it is rarely or never wise to do so; or the man thus ordained would have slight claim to be recognized by other churches as a competent and trustworthy minister.

2. Hence, too, the discipline of one church should be treated as valid and just by other churches. Exceptions to this rule must be of very rare occurrence; for the relation of churches to one another is fraternal; and a spirit of mutual confidence ought to be cherished.

3. This is what churches ought to be and ought to do, according to the apostolic teaching; but, if any so-called churches differ essentially in doctrine or in polity from the New Testament standard, their action need not, and oftentimes should not, be considered as valid.

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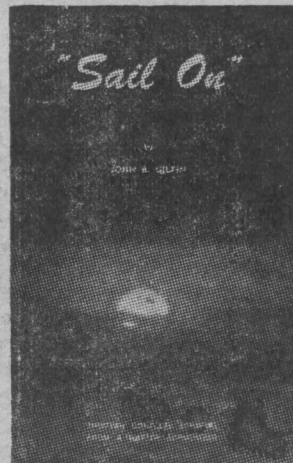
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