

WHAT IS "IT" THAT REALLY SAVES A SOUL?

By J. C. PHILPOT
1802 - 1869

Well may every sensible sinner desire a true and satisfactory answer to a question of such importance. Well may every one who has tasted the wormwood and the gall, been pierced with the sting of sin, groaned beneath the curse of the law, and trembled at the judgment to come — well may every such guilty, self-condemned wretch "kiss his lips that giveth a right answer" to the all-important question, "How should man be just with God?" (Job 9:2).

To answer, then, this question aright, we must view salvation under two points. 1. Salvation, considered as an act out of us. 2. Salvation, considered as an act in us. As the former precedes the latter, we will give it its due preference. And as none "teacheth like him" (Job 36:2), and as He is "the Father of lights" (James 1:17), "the fountain of life" (Psa. 36:9), and "the only wise God" (Jude 25), may both writer and reader have grace given them to look up unto Him for that "anointing (which) teacheth you of all things, and is truth, and is no lie" (I John 2:27).

SALVATION AS AN ACT OUT OF US

Salvation, then is to be considered, first, as an act out of us, as an eternal, irreversible transaction, originating in the mind of

Jehovah, and utterly independent of the creature. To suppose that any new plans, any before-unthought-of schemes, any alterations of purpose, any improvements of an originally imperfect design, can take place in the mind of Jehovah, is to cast one of the greatest insults on the wisdom and power of the triune God which the creature can offer.

If He is all-wise, no new thought can arise in His mind; if He is all-powerful, no unexpected obstacle, no unlooked-for contingency, no unforeseen emergency, can defeat His purpose; and if He is the source and spring of the very existence of the creature (Rom. 11:35), neither the will nor the power of the creature can be stronger than He. We consider him to be the most skilful engineer who can "calculate" beforehand, with the greatest accuracy, the movement and effect of every wheel and cog of some new piece of machinery, and whose hand can execute, with the greatest nicety, the invention of his mind. We call him the ablest general who plans best before the battle every maneuver which he means to perform, and who executes with the greatest precision and success his original design. To miscalculate, to be defeated by some unlooked-for obstacle, to stop short on account of some unforeseen hindrance, stamps a man as a

(Continued on page 6, column 1)

Rhode Island Baptist History

WILLIAM CATHCART
(1826-1908)

To most Baptists the evidence is conclusive that the First Baptist church of Providence, formed in 1639, is the oldest Baptist church in Rhode Island, and the first church of our denomination in America. Roger Williams was baptized by Ezekiel Holliman in March, 1638-9, and about that time the first church of Providence was founded. Soon after the origin of this church, as Baptists generally believe, the first church of Newport was organized. John Clarke, M.D., came from England in 1637, and not long after, taking up his residence in Newport, he became the public instructor of a congregation out of which, in 1644, according to tradition, a church was formed "on the scheme and principles of the Baptists." (For the arguments favoring 1638 as the time when this church was founded see article on THE FIRST CHURCH OF NEWPORT, R.I.)

Eld. Henry Jackson says of this church, "It occupied a high rank in the community, and drew members from towns remote."

The second church in Newport was established in 1656. These three communities comprised all



WILLIAM CATHCART

the regular Baptist churches in Rhode Island for many years. The next in age are the churches in Richmond, Warwick, and East Greenwich, constituted in 1743, Exeter in 1750, Warren in 1764, and Shoreham in 1780. Rhode Island

(Continued on page 6, column 4)

AUGUSTUS HOPKINS STRONG
1836 - 1921

Prof. George P. Fisher, of Yale, did not like to call himself a "worm of the dust." I once had a student who objected to that same designation. I explained to him that it had Scripture warrant. A prophet, in exile and in the slime of his dungeon, could well use oriental hyperbole, and could say, "I am a worm, and no man."

All depends on our sense of weakness and sin. If we feel ourselves in health and equal to any emergency, we have no disposition to speak ill of our condition. But when we are at the last gasp, it is a luxury to tell others that we are sick. Pride conceals its defects; humility is willing to confess them. On the tombstone of William Carey, the heroic missionary to India, are inscribed, at his own request, the words: "William Carey, Born August 17, 1761; Died June 9, 1834. A wretched, poor, and helpless worm, On thy kind arms I fall."

Such confession is the indispensable condition and prerequisite of Divine help. It is only when we realize our emptiness, that God can fill us; only when we realize our impotence, that He can endow us with His power. "Not many wise, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame them

(Continued on page 8, column 5)

Fear Not, Thou Worm!

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(Continued on page 8, column 5)

THE KING JAMES VERSION DEFENDED

The following quotation gives Spurgeon's view on tampering with the Scriptures:

"The approved method of the present carnival of unbelief is not to reject the Bible altogether but to raise doubts as to portions of it, and questions as to the uniform inspiration of it as a whole.

If the Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of popelings fresh from college. Are these correctors of Scriptures infallible? Is it certain that our Bibles are not right, but that the critics must be so? Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word or whether

(Continued on page 6, column 1)

The Baptist Examiner

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

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"BAMBOOZLED" SOUTHERN BAPTISTS

RAYMOND A. WAUGH, SR.
Midland, Texas

PART II LACKADAISICAL

Obviously, that which is often deemed to be the ministry of God in the midst of Southern Baptists is really the mockery of all that is holy, righteous, and good. This may help to explain some of the desperate schemes and gimmicks to which Southern Baptists resort in order to accomplish their devious, numerical, social, financial, and religious ends. This may help to explain some of the pagan practices which are pawned off on the Biblically-ignorant Southern Baptist people as direct commands of God.

As we have noted, Jesus said, "In secret have I said nothing"

(John 18:20). Yet, ministers throughout the Southern Baptist Convention just this week arose in a unity of conspiracy to keep



RAYMOND WAUGH

the people in spiritual and practical darkness regarding what the enemies of God — Satan's neo-orthodox underwriters, as it were — are doing in the Southern Baptist

Convention, and among Baptists generally.

There, perhaps, is not a group of Baptists in America today, whether they be Convention, Association, Missionary, Independent, or Regular who have not been affected and influenced by what has happened and what is happening among Southern Baptists. In the day when Yale University was becoming a hotbed of German Higher Criticism and Darwinian Evolution, it was Southern Baptists who were producing the scholastic voices in theology, influential voices in evangelism, and mighty voices in defense of "The faith which was once delivered to the saints" (Jude 3).

By the grace of God, in those days Satan was stymied by our Baptist forefathers who stood unflinchingly against German Higher Criticism and Darwinian Evolution. Crawford Toy learned

(Continued on page 3, column 1)

The Doctrine Of Election

J. E. COBB

Though there is relatively free agency in man, yet we must believe that God does the first work in man's salvation. In the Garden of Eden when man had sinned, it was God who first sought man, not man first sought God. It has



J. E. COBB

always been so, and will always be so. Paul tells us in Romans 3:11b, "There is none that seeketh after God." Left to himself, man would never seek God; God does the first seeking; the Spirit so works upon the will of man that

man wills to seek God. Hence we believe that in those who are to become the children of God the Holy Spirit works before conversion, providentially guiding, preserving, and controlling the events of their lives. (Read Psalm 139:13-18; Jer. 1:5; Gal. 1:15,16).

The Scriptures set forth three distinct kinds of election. (a) National, as in the case of Israel as a nation. (Read Romans 9:11; 11:5-28). (b) Official, as in the case of Aholiab, Bezaleel, and David (Read Ex. 31:1-6; II Sam. 16:1-11). (c) Redemptive, as in the case of the church and the believers (Read I Thess. 1:4; Eph. 3:10,11; 1:4).

Redemptive election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chose certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation.

The Arminian definition of redemptive election is as follows: "Redemptive election may be defined as God's determination from eternity to save certain individuals, apart from any merit of their own, on the ground of their foreseen faith." This is predestination. (Pardington).

This definition seems to us contradictory; it admits that the election is "apart from any merit of their own," then says it is "on the ground of their foreseen faith." Faith is meritorious, because it procures salvation, and is the personal act of the believer. We cannot accept this definition unless or except it be so qualified as to state that this foreseen faith is the gift of God, not the act solely of the person himself. Election is certainly according to the foreknowledge of God, but God foreknew man in unbelief, not in belief. If God had first foreknown that man would believe, then election was unnecessary, for salvation is procured by faith, or belief in Christ.

We heartily accept the New Hampshire (Baptist) Confession of Faith in regard to the doctrine of election. It reads, "We believe that election is the eternal pur-

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE LONG-SUFFERING OF GOD

"The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression . . ." (Num. 14:18).

Books written on systematic theology usually neglect to deal with the topic of our study. But the Holy Scriptures are not silent on this excellency of the Divine character. It would not be in the Bible unless it was profitable for doctrine. Without some understanding of the long-suffering of God, we would be unable to properly consider His anger and wrath.

To slight this important attribute is to have a lopsided view of His character. A detailed meditation of this subject will be beneficial to the spiritual life of each believer.

THE THREE TERMS

Three different words are used in the Bible to call attention to this attribute in God: long-suffering, forbearance, and patience. The most common is long-suffering. This term means that God is gracious and merciful. Long-suffering is a branch of God's good-

ness and mercy, yet the Bible makes a slight distinction between these. This is seen in our text and Exodus 34:6 which reads: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

It may be said that the long-suffering of God is His power of self-restraint, or a moderation of His anger. Psalm 103:8 declares: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." This Divine perfection

(Continued on page 2, column 1)

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Long-Suffering . . . God

(Continued from Page One)

causes God to linger long, to give
man space for repentance and an
opportunity for receiving mercy.
It simply means the Lord is not
easily excited, He bears much, He
endures much. God will be long-
suffering for a season but not for
eternity (Isa. 48:9).

Another word employed to refer
to this virtue of God is the word
"patience." Romans 15:5 men-
tions "the God of patience." Pa-
tience is that power of self-control
which God exercises over Him-
self, causing Him to bear insults
without inflicting punishment. He
being the greatest in goodness
possesses also the greatest mild-
ness. Patience causes God to bear
with the criminal for a long time.

Still another word which speaks
of this attribute is "forbearance."
Speaking of God's dealing with
Israel, Nehemiah said of God:
"Yet many years didst thou for-
bear them . . ." (Neh. 9:30). The
Lord was good to Israel in spite
of all their badness. The length
of His forbearance was long and
enduring.

LONG-SUFFERING TOWARD THE ELECT

The Scriptures reveal that God
is long-suffering toward His cho-
sen people. In II Peter 3:9 it is
written: "The Lord is not slack
concerning his promise, as some
men count slackness: but is long-
suffering to us-ward, not willing
that any should perish, but that
all should come to repentance."
This is one of the most misunder-
stood verses in the entire New
Testament. Arminians view this
passage as an irrefutable verse in
their system of heresy. They af-
firm it teaches that God wills that
the entire human race be saved.
Any person who dares to question
this interpretation is thrown out
of the door on his head and asked
questions later.

But I shall dare to examine this
text and context to see if it will
support or deny their teaching.
First, what is the promise that
God is not slack concerning? Is

it that God has promised to save
all men without exception? or is
it the promise of something else?
By looking at the context, we dis-
cover the "promise" under con-
sideration is the second coming
of Jesus Christ. In verses 3 and
4 Peter mentioned scoffers who
say: "Where is the promise of his
coming?" Then verse 10 speaks of
"the day of the Lord will come,"
and verse 12 of "the coming of the
day of God."

Second, what about the portion
which reads ". . . is long-suffer-
ing to us-ward?" Does the "us-
ward" mean the whole human
race, or does it have a limited
meaning? To whom was this epis-
tle written? Verses 1,8,14, and 17
disclose it is the "beloved." II
Thessalonians 2:13 reveals that
the "beloved" are those God chose
to salvation. Romans 11:28 says
the elect are the beloved: ". . .
but as touching the election, they
are beloved for the fathers' sakes."
Then the "beloved" is God's elect
people, a people who in chapter
1, verse 10, of this Second Epistle
of Peter have made their calling
and election sure.

Third, who are those that God
wills not to perish and to repent?
Jesus answers this question in
John 10:27-28: "My sheep hear my
voice, and I know them, and they
follow me: And I give unto them
eternal life; and they shall never
perish . . ." Those whom God wills
not to perish are the sheep for
which Christ died (John 10:15).
John 3:15 makes known that the
believer will not perish in his sins.

If God wills that the believer
not perish, then it is a certain fact
that He wills that the unbeliever
perish. Mark 16:16 says: "He that
believeth not shall be damned."
Who is it that wills to damn the
unbeliever in this verse? It is God!
God has ordained the wicked to
perish: "But the wicked shall per-
ish" (Ps. 37:20). If an Almighty
God wills that all men without
exception be saved, then why do
any perish? Some will say, "Be-
cause they do not believe." I reply
does God lack the power to bring
a man from unbelief to faith in
Christ? If He lacks this power then
He is not an omnipotent God. In
bringing Saul of Tarsus to repen-
tance and faith did God not once
for all time prove He does have
power to make an unbeliever a
believer? If God wills that all men
not perish, then why did He send
some a strong delusion that they
might perish (II Thess. 2:10-12)?

Those with whom God is long-
suffering in II Peter 3:9 are the
elect who will not perish due to
Christ's atonement. Christ will not
return to remove His saints from
the earth until the last soul ap-
pointed to salvation in this age re-
pents. This is the reason why
Christ has not already returned
for the rapture.

II Peter 3:9 contains no help for
the "Hardshells." This verse
proves that all the elect will come
to repentance. It leaves no place
for an impenitent sinner to enter
Heaven. It even teaches that
Christ cannot return to gather His
elect out of this world until all of
those elected to salvation repent.

LONG-SUFFERING WITH OLD TESTAMENT SAINTS

Romans 3:25 is an important
Scripture on the long-suffering of
God: "Whom God hath set forth
to be a propitiation through faith
in his blood, to declare his right-
eousness for the remission of sins
that are past, through the for-
bearance of God." The "sins that
are past" are the sins of believers
under the old economy, before
"the redemption of the transgres-
sions that were under the first
testament" (Heb. 9:15). For four
thousand years God withheld the
punishment of sin until Christ's
atonement. He passed over these
sins with a view to the shedding
of Christ's blood in the fullness of
time.

This same truth comes to light
in Acts 17:30: "And the times of
this ignorance God winked at." Here
again we see that God over-
looked the sins of believers under

A MOTIVE FOR PIETY

And when the closing scenes prevail,
When wealth, state, pleasure, all shall fail;
All that foolish world admires,
Or passion craves or pride inspires;
At that important hour of need,
"Jesus" shall prove a friend indeed:
His hand shall smooth thy dying bed,
His arm sustain thy drooping head;
And when the painful struggle's o'er,
And that vain thing, the world, no more—
He'll bear His youthful friend away,
To rapture and eternal day:
Come, then, be His in every part,
Nor give Him less than all thy heart.

the first testament without inter-
posing punishment. Acts 14:16
says: "Who in times past suffer-
ed all nations to walk in their
own ways." We must suppose that
God regarded Old Testament idol-
atry or sins as innocent, but He
did suffer the nations to live with-
out coming forth in direct judg-
ment against them.

WITH REBELLIOUS PEOPLE

How patient God was with Is-
rael in the Old Testament! "And
about the time of forty years suffer-
ed he their manners in the wil-
derness" (Acts 13:18). When they
finally got to Canaan they follow-
ed the nations around them in idol
worship. Although God chastened
them sorely, He never did utterly
destroy them as a nation. Their
sins rose up to Heaven. None but
a God of infinite patience could
have borne them.

His patience continued into the
earthly ministry of Christ. Of the
inhabitants of Jerusalem the Sa-
viour said: "O Jerusalem, Jeru-
salem, thou that killest the proph-
ets, and stonest them which are

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sent unto thee, how often would
I have gathered thy children to-
gether, even as a hen gathereth
her chickens under her wings, and
ye would not!" (Matt. 23:37). The
Jews in Jerusalem would not suf-
fer God's messengers to live. They
would not suffer Christ to live and
teach among them! However, God
was long-suffering to this prophet-
killing city for nearly 40 years
after Christ spoke these words!

WITH HIS PEOPLE BEFORE CONVERSION

The conversion of Saul, who
later became Paul, is a remark-
able instance of God's long-suffer-
ing. Saul in a state of nature blas-
phemed Christ and persecuted
the church at Jerusalem unto
death. Yet during all these evil
days Saul was "a chosen vessel"
unto God. The eye of everlasting
love was upon him and His heart
was toward him. Being long-suf-
fering the Lord did not cut off
Saul in his sins. God's long-suf-
fering and grace brought Saul to
repentance and faith in Christ. Here
is the highest possible degree of
Divine forbearance.

The Apostle Paul relates this
amazing fact by saying: "Howbe-
it for this cause I obtained mercy,
that in me first Jesus Christ might
show forth all long-suffering, for
a pattern to them which should
hereafter believe on him to life
everlasting" (I Tim. 1:16).

WITH HIS REBELLIOUS CHILDREN

How wondrous is God's long-
suffering with His sinning saints!

Our God is long-suffering! He
permits the worst of sinners to
fill up the cup of their sins. The
Lord said to Abraham: "For the
iniquity of the Amorites is not yet
full" (Gen. 15:16). He will let
the sins of Commercial Babylon
"Reach unto heaven" before
Divine wrath falls (Rev. 18:5).
The impenitent are allowed to
"fill up their sins always" until
God's long-suffering is exhausted
and Divine wrath comes "upon
them to the uttermost" (I Thess.
2:16). Proverbs 29:1 says: "He,
that being often reproved hard-
eneth his neck, shall suddenly be
destroyed, and that without rem-
edy."

God is patient with the modern
world just as He was with the
old world. "Which sometimes
were disobedient, when once the
long-suffering of God waited in
the days of Noah, while the ark
was preparing, wherein few, that
is, eight souls were saved by
water" (II Peter 3:20). God wait-
ed on the wicked of Noah's day
120 years, a period sufficient to
prove His long-suffering. At this
present hour God remains long-
suffering with the nations of earth.
How much longer will He wait
before He arises to punish this
planet? I do not know, but I
firmly believe the hour is late.

LONG-SUFFERING ABUSED

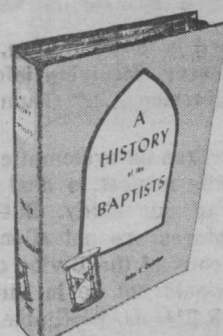
Generally, sinners "despise the
goodness and forbearance and
long-suffering . . . of God" (Rom.
2:4). Ecclesiastes 8:11 says: "Be-
cause sentence against an evil
work is not executed speedily,
therefore the heart of the sons
of men is fully set in them to do
evil." Impenitent sinners too
often view God's long-suffering as
Divine indifference. Since their
sins go unpunished they assume
the righteous Judge has passed
no sentence against their evil
deeds. But though the sentence
is not executed "speedily" it will
be executed severely. Vengeance
comes slow but sure.

The abuse of the long-suffering
of God has serious consequence.
One day judgment will fall upon
those who abuse God's long-suffer-
ing. The Divine Being warns:
"When your fear cometh as deso-
lation, and your destruction
cometh as a whirlwind; when dis-
tress and anguish cometh upon
you. Then shall they call upon
me, but I will not answer; they
shall seek me early, but they
shall not find me; For they hated
knowledge, and did not choose the
fear of the Lord; They would
none of my counsel; they despised
all my reproof. Therefore shall
they eat of the fruit of their own
way, and be filled with their own
devices" (Prov. 1:27-31).

MEN NEED LONG-SUFFERING

The long-suffering of God with
us should cause us to manifest
this virtue toward our fellow cre-
atures. "Put on therefore, as the
elect of God, holy and beloved,
bowels of mercies, kindness, hum-
bleness of mind, meekness, long-
suffering; Forbearing one another,
and forgiving one another. If
any man have a quarrel against
any; even as Christ forgave you,
so also do ye" (Col. 3:12-13).

Before taking revenge on a
brother who has wronged you,
please call to remembrance God's
infinite patience toward you. Such
a thought should cause us to bear
patiently with the infirmities of
(Continued on page 5, column 2)



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"Bamboozled"

(Continued from page one)

something of the conviction of Baptists when they discovered that he was only posing as a Baptist in a Baptist seminary. Although they knew the wrath of the liberals and the modernists would be upon them, stalwarts of the Baptist faith stood without fear in the confidence that God, in His elective grace, had been fair with them, and that they, within the omniscient sovereignty of God, had an undying responsibility toward Him and their fellow-Baptists and fellowmen.

Today such uncompromising dedication may very well be gone from the councils and the congregations of Southern Baptists. But when "Unitarian" Toy came posing as a Baptist, he was dismissed! Twenty-five years ago, a number of Barthian, neo-orthodox scholars came posing as Baptists, and Southern Baptists apparently welcomed them with open arms. Twenty-five years later, the Barthian blasphemy that we have no certain truth, colored sometimes with a satanic Brunnerian consensus that what Word we have is contradictory and Bultmann's plea that the Scriptures which, he contends, are written in myth must be demythologized, has been thoroughly disseminated throughout the Southern Baptist Convention agencies, institutions, and churches.

Nevertheless, the other Convention, Independent, Missionary, Association, and Regular Baptist folk who exist apart from the Southern Baptist Convention may hear one of the so-called great Southern Baptists mightily proclaim that he "preaches from an infallible Bible" or that "Modernism must be kept out" or that "We ought to purge out corrupting leaven wherever it appears," quoting, "Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6) and suppose that they have found a friendly, fellow-protagonist.

This is a delusion!

Nothing could be further from the truth!

Anyone who is really alert to what is happening among Southern Baptists is aware that such are really smoke screens or cover for what are admitted and known to be demonic "termites" of theological devilry. This great leader's religious or theological sorties, as it were, into the highways and the byways, and sometimes into the temples of the great cities are simply diversions — witting or unwitting is not mine to say — which are used regularly and routinely by the anti-Baptists in the camp of Southern Baptists to make further satanic, neo-orthodox inroads into the lives and the efforts of the Southern Baptist people.

Why would he compromise Christ so?

In a crisis moment of personal defense which has been used most

effectively by the enemy, this one made it clear from his perspective that the preservation of the agencies, institutions, and programs of Southern Baptists was the ultimate and crucial criterion. It is rather strange that he should have been so lackadaisical about "the enemy within," when he took it upon himself in other days to warn other Baptist and religious polities, "Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6).

Perhaps he cannot abide the truth, "In this world ye shall have tribulation" (John 16:33). Perhaps the god he serves is not the one who encouraged, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:15).

In the heat of personal aggrandizement, it may be that he has turned from eternal verities to the temporal. This may be why he can manipulate the thinking of Southern Baptists so that they can conclude all is well in "Zion" without any apparent conscience. Perhaps the cry is tuned to his "kingdom building" which is designed to give him an earthly memorial to his name. This may explain why he indulges in sufficient innocuous criticism to get a few Baptists, and others, interested in his ability to provide them "A Bible Education" in the Criswell Educational Complex.

As might be expected, the people never really learn that even here his chosen scholars hold forth subtly and most carefully with the neo-orthodox "Dynamic Inspiration" which holds the pre-eminent place in the BROADMAN COMMENTARY. Thus, even under the tutelage of the man who has broadly proclaimed — perhaps for the benefit of Independents, Missionary, Association, other Convention, and Regular Baptists — that he speaks from an "infallible, verbally-inspired Bible" questions are raised. Some of these Barthian, Brunnerian, and Bultmannian questions are carryovers, of course, from the neo-orthodox education which his professors got at Southern Baptist Theological Seminary.

AWASH

Already, the foundation sands of his "Memorial Kingdom" which he would raise to bear his name in the earth so long as time shall last are being washed by the waves of time. Can it be that a man who is concerned to build a personal memorial to his own name in the earth — a temporal thing at best — is really looking for the return of the Lord Jesus Christ? Has this one who has posed as a pre-millennialist for 10, these many years really been an a-millennialist after all?

Is it hypocrisy?

To the multitudes who have been content with the brainwashing which the Southern Baptist hierarchy and the neo-orthodox scholastics have been accomplishing among the people for 25

(Continued on page 4, column 4)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

FOR APRIL 23, 1978

I Thessalonians 2:20-3:1-5.

Intro.: One cannot help but be impressed at the fellowship between the Apostle Paul and the church at Thessalonica, but we must also realize that Paul did not seek to build churches around himself but around the Lord. God help those of us who are pastors to keep this uppermost in our hearts.

CHAPTER 2, VERSE 20

"For ye are our glory and joy." In the realm of salvation the Apostle Paul only gloried in the cross of Christ, as this was the means of his redemption and the ground for his justification (Gal. 6:14). Now in the realm of service he gloried in the churches as he had sought to build them on the foundation of the Lord Jesus Christ. When they give evidence of being true, it was a joy to his heart. He recognized that at the coming of Christ this would result in a "well done, thou good and faithful servant."

CHAPTER 3, VERSE 1

"Wherefore." This is the connecting link between these two chapters and once again brings out the fact that the Bible is one Book. It is a Book of unity. This is true of every division in the Old and New Testament. They present the same truth. So Jesus said, "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me" (John 5:39); and "In the volume of the book it is written of me" (Heb. 10:7). How we need to ask God to help us "rightly divide the Word of truth" (II Tim. 2:15) and to learn how to handle the Word of God correctly (II Cor. 4:2).

"When we could no longer forbear." Paul had these saints in his heart and the intensity of his concern for them was so great he had to know of their state (Col. 2:5; Philip. 1:27). We have already seen this several times in this one letter. God give us ministers like this.

"We thought it good to be left at Athens alone." Even though this meant additional hardships on the Apostle Paul, remember he has poor health and has to depend on the help of others, especially Luke the physician. This brings out the fact he was willing "to spend and be spent." However, we must also remember that at times like this God manifested Himself in a special way to Paul (II Tim. 4:17). He found the blessed fulfillment of the promises, "As thy days, so shall thy strength be" (Deut. 33:25), and "I can do all things through Christ which strengtheneth me" (Philip. 4:13).

VERSE 2

"And sent." How we should rejoice in the blessed "sendings" of God (Ex. 3:10; Acts 15:25; John 1:6; Rev. 1:11).

"Timotheus, our brother, and minister of God and our fellow-labourer." Here we see God's providence in raising up a young soldier to travel with an "old" soldier to prepare him for service. Paul's recommendation of Timothy is found in the terms he uses to describe him. "Our brother." Here we have equality. Paul knew the preciousness of this term for he had heard it right after he was saved (Acts 9:17). He surely knew by now Christ had used it to show the relationship of saints (Matt. 23:8).

Then he says, "and minister of God." What a high calling we have as preachers. We are attendants or servants of "the Most High

God." "Lord, here am I, send me." He further says, "And our fellowlabourer." Paul's recognition of this young man as a fellow-labourer shows us that "one sows and one waters" and one is no greater in God's sight than the other (I Cor. 3:4-8).

Could it be said of us that we are brothers, ministers of God, and fellowlabourers?

"In the gospel of Christ." If we are not laboring in the gospel of Christ, which means the spread of the gospel to every creature (Mk. 16:15), our labor is in vain, for this is the first duty of the church (Matt. 28:18-20). Without this, baptism and teaching would have no foundation because "The gospel is the power of God unto salvation" and by which we are saved (Rom. 1:16; I Cor. 15:1-4). So a faithful minister is to labor in the gospel and in the Word and doctrine (I Tim. 5:17).

"To establish you." His coming is for the purpose of making firm or setting the saints in the things of God. In order to withstand the fiery darts of the wicked and the false doctrines of his servants, the saints must be fixed in the doctrines of Christ and of the apostles' doctrine which are one and the same (II John 9,10; Acts 2:42).

"And to comfort you concerning your faith." Since "faith cometh by hearing, and hearing by the Word of God," Timothy was sent to place along side of their faith the Word of God which would support them. The same word is used concerning the Holy Spirit, therefore the Holy Spirit is our Comforter as He comes alongside of with the Word of God as it is proclaimed. What would we do without this support? Our faith has to do with the firm persuasion we have in Christ (II Tim. 1:12) and in His Word (Acts 27:25).

VERSE 3

"That no man should be moved." This is the reason we need to be established and comforted. God's people are to be "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). How we need to be like Paul, "But none of these things move me." (Acts 20:24). We need to "and having done all, to stand. Stand therefore" (Eph. 6:13,14). Contrary to Peter who was moved away from the Lord and "followed afar off." Thank God this was only temporary.

"By these afflictions." Afflictions in the sense of pressure by the forces of evil. The devil puts his weight against us to shove us away from the Lord. Sometimes the pressure of the devil produces bruises which cause us to have a tendency to draw back. We need to look at these afflictions in the proper way by seeing the real

purpose back of them. The devil has one thing in mind, but God has something else (Rom. 5:3; II Cor. 4:17,18). Yes, "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"For yourselves know that we are appointed thereunto." It is true our disappointments are God's appointments. "The steps of a good man are ordained by the Lord." Just after we read of Paul's being a chosen vessel unto God, to bear His name, which is a glorious privilege, we read, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:15,16). This is what Paul reminds the Philippians in chapter 1:29, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Therefore we should be like the apostles in Acts 5:41, "Rejoicing that they were counted worthy to suffer shame for His name."

VERSE 4

"For verily, when we were with you." I believe we have a reference to the faithfulness of Paul. He was true to them while he was there. How preachers should take note of this. May we be faithful when God gives us the opportunity.

"We told you before." Like their Saviour and Teacher who said, "Behold, I have told you before" (Matt. 24:25). Also in John 13:19: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." The pastor needs to prepare the members for those things that lie ahead so they will not be taken by surprise. How true this is in relation to the coming of Christ, and also to the sufferings of God's people as they live for God's glory on this earth. We are not "appointed to wrath" but we are "appointed to afflictions."

"That we should suffer tribulation." Satan is constantly pressing, squeezing, and afflicting the saints, but thank God, this is just for a moment. As we have said, according to God's Word, it works for our good, so this is far different than the great tribulation that will fall on this world in judgment for sin.

"Even as it came to pass." This tribulation fell on the saints at Thessalonica in accordance with the Word of God. Both God's "exceeding great and precious promises" (II Pet. 1:4) and the prophecy of the "enmity" between the seed of the woman and the seed of the serpent, which results in persecution on the people of God, has come to pass and will come to pass.

"And ye know." They did not have to guess about what was taking place for they knew. We, too, can know. We can know about the past, the present, and the future, for we have the Holy Scriptures "which are able to make us wise." However, keep in mind there are some secret things that God has not seen fit to reveal (Deut. 29:29). May we not add to or take away from that which is revealed, but also may we never go beyond that which is written by speculating or supposing.

Could it be said of you, ye know? Do you want to know? May the Spirit of God using the Sword of the Spirit quicken the lost and may He arouse the saints as it pleases Him.

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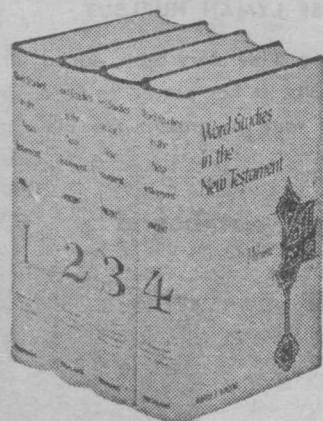
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PAGE THREE



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"Please explain Hebrews 10:26."

PAUL
TIBER

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Please see the last Forum—the same applies in this instance as applies to Heb. 6:4-8 with but one noteworthy difference.

Here we must notice the overt and deliberate rebellion — "if we sin wilfully" and in verse 29 "trodde underfoot", etc. Such rebellion in the face of knowledge of the truth will bring fearful punishment — NOT chastisement as a son but judgment as an adversary!

Such judgment can never apply to a truly blood-bought saint of God. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

E. G.
COOK

101 Cambridge
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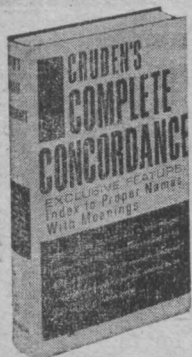
PASTOR

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There are three things in this reference that we need to ponder well. One is, "if we sin wilfully." This word wilfully comes from HEKOUSIOS which means voluntarily and willingly. This is not a sin that slips upon you unexpectedly, and you commit before you realize what you are doing. It is one you commit voluntarily and willingly, knowing full well that you are sinning. Another thing to consider is that we commit this sin "after that we have received the knowledge of the truth." It is not a sin that is committed by a babe in Christ. Rather it is one committed by a mature Christian. This should show us that the more

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light we have the more responsibility we are under to obey God's Word.

Then the third thing is "there remaineth no more sacrifice for sins." Let us not jump to the conclusion that the mature Christian must pay for this wilful sin in the lake of fire. In Psalm 37:28 we are told that the saints "are preserved for ever." And in John 10:28 our Lord said, "They shall never perish." So what does it all mean?

In II Samuel 7:14-15 God said, "If he (David) commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him." David had much light, but still he committed some terrible, wilful sins. So in II Samuel 12:10 God said, "Now therefore the sword shall never depart from thy house: because thou hast despised me."

David who had much light paid dearly for his wilful sins. God took his baby from him. He then raised up his own son, Absalom, who tried to take the throne from him. He then caused Absalom's hair, that should have been left in the barber shop, to bring about his death. Certainly, David had to pay a high price for his wilful sins. He paid that high price while he was still in the flesh. Our Lord will sit upon David's throne when He comes back to this earth.

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The text in question reads: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

This text is a stern warning against apostasy. Verse 29 of this chapter describes the awful nature of the apostasy warned against. Verses 27, 28 and 30 tell of the terrible judgment annexed to such an apostasy. What we have before us in considering this text is not the backsliding of a born-again Christian, which all do in lesser or greater degree. A Christian may follow Jesus afar off, but all follow Him (John 10:27). What we have before us is a warning against a wilful, premeditated, and total abandonment of the gospel of Christ. In the deeper sense, it is a call for all who profess the name of Christ to examine themselves whether their faith be of the intellect or of God. Thus it is, Paul says to the Corinthian church, "Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5).

Mere intellectual faith is a breeding ground for apostasy, and there can be no apostasy from the truth without some knowledge of the truth. The apostasy Paul refers to is not one of mere defection, but a definite rejection of the truth, and a revolt against it. In the case of the Hebrews it meant esteeming the blood of bulls and goats above that of Christ. Yea, it meant a trampling underfoot of the Son of God. With the Hebrews, it meant a turning back to the Mosaic Law, which Paul equates with a drawing back "unto perdition" (vs. 39). Such an apostasy would be inexorable, and leave the apostate with nothing to look for but "judgment and fiery indignation" from the Lord.

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The "sin wilfully" of verse 26 is more than an act of apostasy. It is a deliberate and persistent state of apostasy. The verb is the present participle and means continuous sinning. The language of the context leaves no doubt to the vehemence such apostates directed toward the gospel of Christ. Paul was a constant object of this kind of hatred, and he said he was often in "perils of false brethren" (II Cor. 11:26). Paul's desire was that they would be "cut off" (Gal. 5:12).

The sanctification of verse 29 is a positional sanctification, such as the sanctification of Israel as a nation. The nation as a whole was set apart from the other nations of the earth, while as yet there were many unsaved people in Israel. So it is with the Lord's true churches, they are set apart but not safe from reprobate intrusion.

Jesus Christ is the ONE sacrifice whereby sins are forgiven. When one has intellectually accepted the gospel which relates to that ONE sacrifice then turns away from it to a system of works, which delights in making a mockery of the gospel and persecuting its adherents, there remaineth no more sacrifice for his sins.

While the unpardonable sin is not mentioned per se in the context, there is a strong implication that it is included in the actions of the apostates (vs. 29). Verse 39 leaves no doubt as to their end, i.e., perdition and perdition means utter destruction or eternal damnation.

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This passage of Scripture has a similar lesson as the one in last week's forum regarding Hebrews 6:4-8. All through the New Testament Scriptures we have examples of those who seemingly follow Christ but then turn away. For example: "From that time many of His disciples went back, and walked no more with Him" (John 6:66). These were people who followed Christ — until He began teaching truths about a Sovereign God. They were not possessors but just professors — which is not salvation.

The key word of verse 26 is "if." Again we see a passage that destroys the "saved, lost, and saved again crowd." If a person could be saved and then lost we see from this passage and others like it that they couldn't be saved again. "... There remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26,27).

After teaching more along this line in the next few verses the author concludes with verses 38, 39: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We can thank God that we will not lose our salvation. We have then the promise of eternal life and the assurance that it is kept. The verses in question are simply teaching that if it were possible for a person to get lost after having been saved they could never be saved again.

"Bamboozled"

(Continued from page three)
years, this "Memorial Kingdom" built in the name of religion on the sands of human desire in the interest of personal perpetuity of one man may appear as "The Eighth Wonder of The World." Even as I write and as you read, however, the waves of time are awash against the foundation sands of his temporal, personal memorial. The neo-orthodox theological termites who work best in the darkness of human ignorance of the Word of God are gnawing upon the structure of the "Criswell Educational Complex" from within!

E're the ink is dry on the "Criswell Notes" which some Southern Baptists and a multitude of others will read as though they were oracles or excathedra insights, God will further hasten the demise of Southern Baptists as a Bible-believing and a Bible-teaching people — unless there is REPENTANCE, NOW! This man and a multitude like him are simply "fiddling" while the wild-fires of neo-orthodoxy destroy Southern Baptists throughout our land and in others!

Twenty-five years ago, in an hour when he knew that the Southern Baptist Theological Seminary was a hotbed of neo-orthodoxy, some of the faithful, concerned, dedicated members of his church gave him an opportunity to be God's voice in the midst of the people. They dealt personally and earnestly with him about the neo-orthodox infidels who were already breaking through the Bible-bastions of Baptists. Even then, he professed to believe that the Bible is the Word of God. However, instead of using the Bible as the "Sword of the Spirit," which it is, it became for him a "positive" smokescreen which he used to keep the people who looked to him in spiritual and practical darkness, perhaps for his own pragmatic ends.

In that hour, the pulpit of the great First Baptist Church which had been a beacon light for Biblical and Baptist truth from its beginning could have been used to expose the neo-orthodox enemies of Baptists at the Southern Baptist Theological Seminary. Instead, he opportunely toured the world mission fields with the man who was the power behind the neo-orthodox takeover of Southern Baptists and who has subsequently declared, "If God had thought I needed an inerrant, infallible verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet" in utter defiance of the Baptist, "We believe that the Holy Bible was written by men divine-ly inspired, and is a perfect treasure."

ure of heavenly instruction; that it has God for its author, salvation for its end, and the truth without any mixture of error, for its matter."

Thereby, this great Southern Baptist preacher provided all Southern Baptists and other Baptists around the world the word that all was well in "Zion!"

Interestingly, but tragically perhaps, in a recent hour when "The Battle for the Bible" was reaching a new intensity, he again opportunely accepted the invitation of the man who has rejected the Bible as God's inerrant, infallible and verbally-inspired Word. He spent a week at Southern Baptists' neo-orthodox headquarters, The Southern Baptist Theological Seminary, with "Elder Statesman" status. Though one of the respected professors in the Seminary has indicated that "he did not know any teacher at our Louisville Seminary who believed

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in the inerrancy of the Scriptures," and though this "Elder Statesman" professes to "preach from an infallible Bible," not one word of criticism or censure have we heard.

Needless to say, anyone who had any question about the Scriptural virility and integrity of the Southern Baptist Theological Seminary after watching the man who professes to "preach from an infallible Bible," bask unquestioningly in the sunny warmth of Seminary attention would have to deem himself to be an insensitive heretic! That is, he would have to do so if he was utterly ignorant of the Word of God and oblivious to what is actually taking place among Southern Baptists.

Satan, perhaps, has accomplished his objective!

How subtly and surreptitiously have the emissaries of Barthian, Brunnerian, and Bultmannian neo-orthodoxy accomplished their nefarious ends! By getting what is doubtless the mightiest voice among Baptist anywhere to join them in their neo-orthodox bed of religious prostitution, they have ensured the perpetuity and the incorporation of, "If God had (Continued on page 5, column 3)

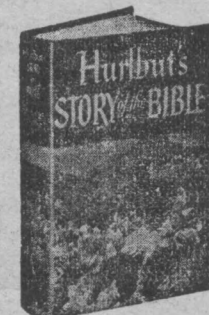
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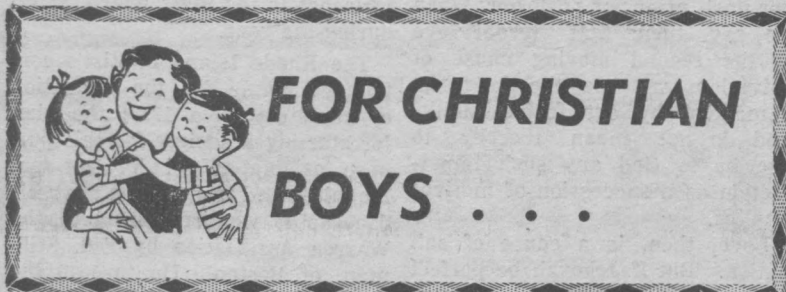
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and 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.

"REMEMBER"

DON VALENCOURT
Ashland, Kentucky

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1). How good but how rare it is for youth to remember their Creator. The general rule is "God is not in all their thoughts" and "the imagination of their hearts is evil continually."

But why should a youth remember his Creator, they ask? "What's in it for me?" We read in Psalm 1:1: "Blessed (happy) is the man (or boy or girl) that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Anybody that is walking in the way of sinners is under the wrath of God and is under condemnation. He that believed not is condemned already because he hath not believed in the name of the only begotten of God.

You won't be condemned when you die. The rich man in Luke 16 died "and in hell he lifted up his eyes, being in torments." He could look over and see Abraham and Lazarus, the poor beggar he had despised while on earth. So he asked Abraham to send Lazarus to cool his tongue but there was no way for him to get relief.

Moreover, Abraham said to him "Son, remember." Remember the good things you had in your lifetime. Remember how you treated Lazarus. Remember how you lived

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a life of ease and pleasure. Now you have an eternity to remember. Remember how you neglected doing good. Remember how you neglected the Lord's house and, most of all, remember how you neglected your soul's salvation.

Then the rich man remembered his five brothers. He remembered that they were headed for the place of torment that he was in already. He remembered that they were in the same condemnation. Then he wanted Lazarus to go and tell his brothers about the awful place he was in.

But Abraham said to him that if they won't believe Moses and the prophets, neither would they believe if one went back from the dead. There was only one possible way to escape the damnation of Hell. There is only one way of escape now and that is the Lord Jesus Christ.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We must be saved by Christ, for He is the only Way. Believe on Jesus Christ and be saved!

Long-Suffering . . . God

(Continued from Page Two)
another. It ought to prompt us to "suffer long," bear "all things," and endure "all things" (I Cor. 13:4,7). The Apostle Paul wrote: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4:1-2).

This virtue is frequently demanded of us in our intercourse with others. We do not go far with any fellow-creature on the journey of life before we find an occasion for its exercise. Other people have different habits and dispositions from ours. This makes it so necessary to bear and forbear. A husband and wife, a brother and sister, a friend and neighbor who chooses to magnify imperfections and become irritated at trifles can do much to destroy friendship. A spirit of fault-finding, an unsatisfied temper, a constant irritability, or a cloudy brow makes life miserable for all. It discloses a heart unrenewed by God's grace, a mind ignorant of the teachings of God's Word on long-suffering.

It is not man's nature to be long-suffering. He had rather be critical, demanding and impatient. Only when extended the grace of God in regeneration can he become long-suffering to a great degree. Galatians 5:22 says: "But the fruit of the Spirit is . . . long-suffering, gentleness, goodness . . ." The Spirit-filled person is slow to show his passions. He can bear long when opposed, oppressed, provoked, and injured by another. By God's enabling grace the person whose life is controlled by the Spirit is good-natured, gentle, tender, and affectionate.

The minister of the gospel needs a double portion of this grace. Paul wrote: "But in all things approving ourselves as the ministers of God . . . by long-suffering . . ." (II Cor. 6:4-6). Again he wrote: "But thou hast fully known my doctrine, manner of life, purpose,

faith, LONG-SUFFERING, charity, patience" (II Tim. 3:10). A minister of the gospel is duty-bound to control his passions and to be an example of patience to others. It is his responsibility to bear and forbear with the evil passions of other people and all their efforts to injure him. "Be patient toward all men" (I Thess. 5:14).

May we never doubt but what our long-suffering God will one day render punishment to evil men. The psalmist said: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth" (Ps. 37:7-9).

Sinner, the only reason you are not burning in the fires of Hell is because God is long-suffering with you. The only reason He permits you to hear a gospel message once more is because He is patient. Do not abuse the long-suffering of God. It is soul destructive to do so.

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"Bamboozled"

(Continued from page 4)
thought I needed an inerrant, infallible verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet" among Southern Baptists.

CONSPIRACY

If present trends continue, it is just a matter of time until Southern Baptists officially alter their statement of faith concerning the Scriptures. That altering, of necessity, will effect the removal of "truth without any mixture of error for its matter." There is not a neo-orthodox scholar or neophyte who can abide such absoluteness!

Already, the younger Southern Baptist Theological Seminary theologian who will doubtless lead the neo-orthodox foray into the coming generation has announced most adamantly, "Never say that the Bible is inerrant because I think that is blasphemous." How can the man who says the Bible is the "divine, infallible, inerrant Word of God" and that he "preaches from an infallible Bible" remain silent when he knows that he and his people and Southern Baptists across this land are contributing to the support of their enemies within and thereby destroying themselves? How can the people of God in any Southern Baptist Church, in good conscience before God, contribute to the support of a neo-orthodox pastor, a charlatan who is posing as a pastor, or a conspiring pastor who is in collusion with the Southern Baptist hierarchy and scholastic infidels whose mission in life is the infiltration of neo-orthodoxy to the purposed destruction of Southern Baptists as a people of the Book?

We may be assured that God

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will not be undone or even confused by the devious devices and efforts of men. As I prayed 25 years ago, so He yet lets me pray today that "they might see the light and live." The ultimate prerogative, however, is not mine. In the flesh, perhaps, I have wondered about, "Ephraim is joined to idols; let him alone" (Hos. 4:17).

Needless to say, God, in His grace, has sovereignly determined the end from the beginning. So, in the consciousness of His Omniscience, my further prayer must ever be simply that I be permitted to know His will and to do His will regardless of the cost from the human perspective.

Men may continue on in their devious complicity toward evil under the guise of good, even in the name of God, and in their duplicity have one face and one demeanor for the people whom they supposedly serve and who pay their salaries, but have another face for their fellows among whom they will conspire to keep the Southern Baptist people in total ignorance of what is actually happening among them and to them.

Since Satan is "the god of this world" (II Cor. 4:4), we would not question the probability of fleshly, financial, numerical, social, or even professional success for these. We remember that Herod was the man in power who called for the head of John the Immerser on a platter. His end doubtless was tragic, and that without recourse, though he had power to destroy the one of whom Jesus said, "Among those that are born of women there is not a greater prophet than John the Immerser . . ." (Luke 7:28). Similarly, perhaps, eternal tragedy awaits a people who serve Antichrist while they are yet called Baptist!

In another day, the name, "Christian," which designated those whose faithfulness to Christ Jesus and His Word, even unto death, was taken by those who destroyed the children of God by the millions without conscience. It is equally possible that "Baptist," the name which has been bought in the fires of martyrdom, may very well be used to fan the flames of the fires of neo-orthodoxy to such heat that any faithful among them will have to pay the price of final personal, professional, or even fleshly destruction.

Already, of course, Southern Baptists are officially involved in the slaughter of innocent fetal life who have not had their day in court. It is but a small step to that day when Southern Baptists as a people will begin de-

stroying the Baptists among them who have set their faces to serve the Lord Jesus Christ in His Word regardless of the cost, even as their neo-orthodox educational institutions, administrators, and professors have been doing for at least twenty-five years.

Preachers in collusion already have their part!

Preachers who conspire already have their part!

Preachers who remain silent already have their part!

Preachers indulging in duplicity already have their part!

Preachers who compromise already have their part!

The preachers in the churches of the Southern Baptist Convention who conspire to participate in the undermining of the historic Baptist faith by the devious doctrines of neo-orthodoxy or by their silence concerning the infiltration of neo-orthodoxy, needless to say, are more than enemies of Baptists. They are enemies of God, men, and Baptists.

It may be that some of these have never known the Lord Jesus whose piteous look brought tears and cries of repentance to a denying Peter's heart. It is quite probable that some of these have never known, in truth, the commitment of a Saul, "Lord, what would you have me do?" (Acts 9:6).

CONCLUSION

There is no hope, of course, for an apostate people! But such a judgment, certainly, is not ours to make!

Rather, we recall most hopefully that there was once a city of Nineveh, a people who walked afar from God. So, it may be that Southern Baptists, as a people, walk afar from God, and their departure from the presence of the light of His Word may be tragic, but perhaps it is not fatal, yet! Still, Southern Baptists may not have 25 years more to recover from their ever-broadening part on "the broad way which leadeth to destruction" (Matt. 7:13).

If there are some, among the hierarchy, some behind professorial lecterns, and some in the pulpits of Southern Baptist churches across our land who know the Lord in saving faith, there will be the sound of some bitter weeping, tears and cries of repentance, throughout, the length and the breadth of the Southern Baptist Convention very soon. Pulpits which have been given to godless graft, compromising conniving, satanic unscripturalness, and nefarious neo-orthodoxy will be returned to the God and Father of our Lord Jesus Christ and to the ministration of the Spirit of God in the Word of God. Lecterns (Continued on page 8, column 4)

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King James Version

(Continued from page one)

er it is of dubious authority . . . We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to the rest of us. I have no more faith in their mercy than in their accuracy . . . And we are fully assured that our old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation, and goodness. We do not despise learning, but we will never say of culture or criticism, "These by thy gods, O Israel."

Strange that there should be men so vile as to use the pen-knife of Jehoiakim to cut out passages of the Word, because they are unpalatable. O ye who dislike certain portions of Holy Writ, rest assured that your taste is corrupt, and that God will not stay your little opinion.

The tendency to alter the Word of God is human.

The desire to alter the Word of God is dangerous.

The act of altering the Word of God is sinful.

The desire to alter the Word of God is weakness.

The ambition to alter the Word of God is Pharisaic.

The craving to alter the Word of God is accursed."

—Free Presbyterian Magazine



What Is "It" That . . .

(Continued from page one)

bungler. To err in his original estimate, impeaches the skill; to be unable to execute his plan, argues defect of power in an architect.

Now, shall a general have a plan, an engineer have a plan, an architect have a plan, and shall God not have a plan? Shall we measure a man's skill by the wisdom of his design, and his power by its execution; and shall we not measure the wisdom and power of God in the same way? Shall we consider him a dolt and a fool who has no regular system of business, no organized plan of managing his affairs, no fixed hours of work, no preconcerted series of operations; and shall we not tremble to ascribe all this folly to God?

A Manchester cotton factory could not go on for a week, if it had not some system of operations, some regular plan, which assigns to every wheel its work, and to every hand its place. And yet, men are to be found of such daring impiety, as to ascribe to the only wise God, a confusion, a disorder, a negligence in the management of the eternal destiny of man, which, if acted upon in this great town, would shut up its busy factories, beggar its vast

population, and turn its crowded streets into a habitation of dragons, and a court for owls.

We cannot, therefore, deny that all which God does, He does according to a plan settled in His own eternal mind, without impeaching either His wisdom to contrive, or His power to perform. If, then, all that God does, He does according to "the counsel of his own will," it is plain that the salvation or damnation of souls must form a part of His eternal purpose. If all things that take place flow in a channel cut out for them, follow each other according to a fixed order, and form as much a part of God's universal government as every wheel contributes to the movement of some complicated machine, then salvation must be included in the one great original design.

To say that God appoints some things, but not others; decrees temporal events, but not spiritual; watches over the fall of a sparrow, but leaves man's immortal soul to chance, random, and haphazard, is as barefaced an assumption as for an ignorant rustic to examine one of Watt's steam engines, and say, "This boiler, this flywheel, this piston Watt planned; but this parallel motion, this governor, this self-registering valve, this beautiful precision of every movement, he left to chance. His mastermind forgot this part of the machine, and omitted that; and all this exquisite arrangement and nice adaptation is the result partly of skill and contrivance, and partly of haphazard, luck, and fortune.

No less vainly and ignorantly do all talk who deny salvation to be a complete plan, harmonious in every part, and having its origin, progress, and end, in the will and purpose of God alone. Because we cannot perceive the harmony and beauty of the one great whole; because there are objections and difficulties; because we cannot comprehend the object and bearing of every part, are we at liberty to deny that salvation is one great harmonious plan? As well might the ignorant rustic above-mentioned cavil at every wheel and movement in the steam engine, the use and beauty of which he could not comprehend.

If salvation, then, as a whole, be one grand harmonious plan, all the parts and branches of salvation must be of the same nature. Say that a part is not harmonious, and you say the whole is not so, for the harmony of the whole depends on the harmony of the parts. These branches, or parts, then, demand our careful attention; and if we can show them to be complete, we shall do so of the whole.

1. The first branch, then, of salvation, is the manifestation thereby of the glory of the triune Jehovah. Nothing can be so dear to God as His own glory. Nothing less than the manifestation of it can be the supreme end of all

IS "THAT" IN THE BIBLE?



Question:

"WHAT ARCHANGEL FOUGHT THE DEVIL AND DEFEATED HIM?"

Answer: Michael, Revelation 12: 7:9. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

His actions. The origin of all created beings, from the brightest angel to the grovelling worm, can only be ascribed to the desire which Jehovah has to manifest thereby His own eternal glory. Salvation, therefore, which is the greatest act of God, must be traced up to the same source. "To the praise of the glory of his grace," says Paul (Eph. 1:6), "wherein he hath made us accepted in the beloved." And again (vs. 12), "That we should be to the praise of his glory, who first trusted in Christ." "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:23).

Now, if salvation at all rested on the will of man, and depended for its final success on the power and ability of the creature, it is evident that not a single soul might be saved. Nay, if it did so depend, there is not the slightest doubt in the mind of those who experimentally know the fallen state of the creature, that no one could, or would be saved. Unless, then, salvation be a decreed, fixed, unalterable, irreversible plan, it is clear that God might be disappointed of all the glory He has proposed to Himself to accrue to His great name thereby. And if we only allow that He sees the end from the beginning, and knows beforehand every event which is to take place, which Arminians themselves acknowledge, it is evident that looking forward to, and foreseeing the disappointment of all His schemes, He would have stopped short, and never would have devised the plan of salvation at all.

Nay, to carry the argument one step farther, if God could, by the resistance of the creature, be defeated of the revenue of His own glory, He would never have called this world into being, or formed man from the dust of the earth. We plan schemes, in the result of which we are disappointed, because we cannot foresee future events; but if we were gifted with the foreknowledge of all things, we should only commence such undertakings as we were sure we could execute. Let no man, then, ascribe that folly to God, which he would not do to a fellow creature.

2. Our feeble faculties being unable to grasp the mind of Jehovah as one harmonious whole, we are compelled to ascribe to Him a succession of acts, which succession has no real existence in Him who is one eternal Now, "the same yesterday, and to day, and for ever." Thus we speak of the regard which God has to His own glory, as the first act in the scheme of salvation, and His eternal love as the second. But in His infinite mind, there is neither first nor second, future

nor past, prior nor posterior. When we say, then, that eternal love is the second moving cause of salvation, we use the language demanded by our feeble minds, and do not mean thereby to ascribe to God any such imperfection as a succession of motives implies.

Love, then, is a cause of salvation. But if Jehovah be perfect and unchangeable, His love must be of the same nature. The more pure, the more unwavering, the more unalterable that love is, the nearer it approaches to perfection. To be fickle, to move from object to object, to be dampened, discouraged, destroyed, alienated, or in any way impaired by external circumstances, takes from the purity of love. The fond wife that clings to her husband in spite of all treatment and neglect, that loves him in disgrace and ignominy, that wears his image on her heart, though he be transported as a felon, or hanged as a malefactor, commends herself to our admiration as a pattern of conjugal love. The tender mother, who yearns after her profligate son, and waters her midnight pillow with tears of love towards him, though her heart is well nigh broken by his licentious habits, we at once admire as an example of maternal affection. The strength, the unalterable nature, the purity, the disinterestedness of these two instances of human love, go instinctively to our heart.

Now, shall we measure the purity and perfection of creature affection (Continued on page 7, column 4)



Baptist History

(Continued from page one)

is everywhere permeated by Baptist principles, and churches of the denomination are found in all parts of the State. The rights of conscience are everywhere respected, and protected by public opinion and legislative enactments.

There are three Associations of Baptist churches in Rhode Island, the oldest being the Warren, formed in 1767; the next in the order of time is the Providence, formed in 1843; and the third the Narragansett, formed in 1859. The last report of the Warren Association, in 1880, gives 21 churches, 24 ordained ministers, and 4,036 members.

In the Providence Association there are 15 churches, 21 ordained ministers, and a membership of 2,953. The Narragansett Association has 24 churches, 20 ordained ministers, and a membership of 2,850. There are 60 churches, with 10,839 members, in Rhode Island. The Rhode Island Baptist State Convention was made a corporate body by an act of the General Assembly, passed in October, 1826, and is authorized to hold in trust an amount not exceeding \$3,000.00. The Convention gave to feeble

churches in the State nearly \$2,500 during the year.

The Rhode Island Baptist's contributed funds for the education of ministers from 1792; the plan for starting a society for this purpose originated with President Manning, and two months after his decease it was submitted to the Warren Association by Eld. Stillman, of Boston. Up to 1816 the concerns of ministerial education formed a part of the regular business of the Association. In that year a separate education society was formed, at which time there was placed in the treasury, in the form of bank stock, the sum of \$1,800, from which amount various sums have been withdrawn, 'till there now remains \$1,350. Some of the most distinguished Baptist ministers in the country have been among the nearly 150 beneficiaries who have been aided by this society.

The Baptists of Rhode Island legally proclaimed absolute religious liberty of all creeds when no government in the world but the one which they controlled pretended to confer such a boon, or regarded it as either wise or just to give it. Roger Williams, in his "Bloody Tenent," defended this doctrine of his Baptist fathers in the faith with a power which no mind governed by intelligence could permanently resist, and finally that doctrine swept from the statute books of America persecuting States every intolerant enactment. The freedom of conscience demanded by Roger Williams has effected a greater change in the relations between Church and State on this continent than the Declaration of Independence, the armies of the Revolution, and the Constitution of the United States have made in the secular liberties of this great republic. A moral cable, stretching from the Teacher of Nazareth, in Palestine, across the ages, the countries, and the oceans in order by our Baptist fathers of all preceding Christian time, to whom it communicated its blessed news, landed at Providence, R.I., in 1636.

Roger Williams received and put in circulation its divine dispatches, and by the authority of the King Eternal immortal and invisible, demanded liberty for all men to pay their devotions to Deity, without State laws commanding or prohibiting religious worship. All Rhode Island received and obeyed the divine message coming through this glorious cable. Baptists everywhere respected it, and now our whole country has yielded obedience to the heavenly teaching. And, as Rhode Island was the American landing-place of this blessed cable, and her Baptist people the interpreters and propagators of its precious communications, we would honor them as the best friends of American liberty and of the universal rights of men.

(BAPTIST ENCYCLOPEDIA, Vol II, pp. 977-978, 1881 edition).

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

GENEVA (EP) — Peter Vins, 20-year-old son of the imprisoned Soviet Baptist leader Georgi Vins, was arrested at his home in Kiev after completing formalities for his projected emigration to Canada.

The young Vins was said to have an invitation from relatives in Canada which has been notarized by the Soviet embassy there.

The arrest was the second in three months for Peter Vins. He was arrested in December while going from Kiev to Moscow to participate in a human rights demonstration. He spent several weeks in jail, but was released without facing charges.

Soviet officials now appear determined to prosecute Peter Vins on charges of "parasitism," according to reports from Kiev. The term applies to persons who have no visible means of support. If he is convicted, he will not be able to leave the country until his sentence is served.

Peter Vins is an electrical technician who has been unable to secure employment. He lost his last job on the grounds that he was a security risk because of his father's conviction.

Pastor Georgi Vins, 50, leader of the unregistered Reform Baptists, was sentenced to five years in a labor camp in 1975 on charges of inciting citizens to commit "illegal acts" — holding unauthorized prayer meetings. He is scheduled for release from a labor camp in March, 1979, but is subject to exile to a remote area of the USSR until 1984.

Adultery has been a crime in Maryland for 262 years. Only the penalty has been changed. In 1715, adultery could be punished by a fine of money or tobacco or up to 39 lashes "until the blood shows." Today's penalty: a \$10 fine and nobody has been fined since the 1960's.

Women's rights advocates in Maryland want the crime abolished, but the state's male lawmakers want it retained, holding abolition would encourage permissiveness and threaten the family unit.

NEW YORK (EP) — Jewish leaders from many quarters have joined Christians in "strongly opposing" a new Israeli law making it a prison offense to offer material benefits to get anyone to convert to another religion.

Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee feels that "the sweeping provisions of the law could compromise the civil liberties of legitimate Christian bodies."

He communicated his opposition to the highest authorities in Israel, he said.

"Jews have suffered more than enough from denial of religious liberty," he added. "They will not allow such denial to be inflicted on others, especially in a Jewish state."

NEW YORK (EP) — Portions of the Bible are now available in 1,631 languages — the number spoken by 98 per cent of the world's population, according to the American Bible Society (ABS).

The ABS reports that it now has published portions of the Bible for the first time in 28 languages which never before had been reduced to writing.

The society reports that the complete Bible is now available in 266 languages, the New Testament in 420.

WASHINGTON, D.C. (EP) — Half the inmates in Washington's jails are members of the World Community of Islam in the West — formerly known as the Black Muslims — and now they have a chaplain.

Imam Mikal Huda Ba'th is the first salaried Islamic chaplain in the District of Columbia's seven detention houses. He says he finds himself logging 450 miles each week and putting in 13-hour days to earn his \$22,000 annual salary.

The State of Pennsylvania has had salaried Muslim ministers in its prison system since 1973.

WASHINGTON, D. C. (EP) — Teenage American women who marry between 14 and 17 have a 72 per cent chance of ending their first marriage in divorce, according to recent calculations of the Population Reference Bureau.

Those who marry at 18-19 have a 46 per cent chance. The National divorce level for all first marriages is 38 per cent.

Between 1901 and 1970, for every divorce in the general population there were 1.9 divorces to women married between 14 and 17. The low point in the century was between 1901 and 1919, when the ratio was 1.7 to 1.

The University of Richmond's board of trustees received an undisclosed number of resolutions related to a controversy surrounding Robert S. Alley, former chairman of the department of religion, during the March meeting.

The controversy erupted after a Dec. 6, 1977, speech to a group of atheists in Richmond in which Alley reportedly told the audience at First Unitarian Church, "Jesus never really claimed to be God or

related to Him." University president Bruce Heilman revealed that Alley had been transferred out of the department of religion, at Alley's request, to the chairmanship of the university's area studies program.

The board took no action on the resolutions from churches, faculty, students and other groups. Thus it is now clear for all to see that the trustees of this Southern Baptist related university take the position that an infidel can teach in a Christian school. It is shocking to know that 880 students out of 3500 gathered signatures supporting Alley. This 880 evidently agree with Alley that "Jesus never really claimed to be God or related to Him." All of this goes on in what is termed "a Christian institution!"

Jesus had special compassion on the blind. The Communists do not. Ivan Muzica, a blind Baptist of Uman, has been threatened with deprivation of his ten children and with imprisonment if he continues to teach them the spirit of the Gospel. Some twenty others have been deprived of their children recently. Baptists Petrenko and Nazarick, and Adventist Sheadrik face the same danger (BULLETIN OF RELATIVES OF BAPTIST PRISONERS via JESUS TO THE COMMUNIST WORLD).

A Roman Catholic theologian charges in his new book that a powerful faction of influential church officials are trying to reconcile Communism and Catholicism. Malachi Martin, a former Jesuit and Vatican scholar, says in THE FINAL CONCLAVE that the alliance with Communism will be carried out by electing a Pope whose declared policy will be one of collaboration with Communist governments in Western and Latin America. Already, in Poland, the highest church officials openly consort with the Red dictators in order to retain religious privileges. The Catholic Church used to be the strongest religious force opposing Communism (SPOTLIGHT 3-20-78, 300 Independence Ave., S.E. Washington, D.C. 20003).

It seems that Pope Paul VI and the Roman Catholic Church have now embraced the philosophy of "better Red than dead."

The Hebrew Christians in Israel are still threshing out among themselves what it is to be in a land that does not accept them. Though so many Israelis are open to the Gospel, the government is run by orthodox Jews, who are making it difficult for one to be a Hebrew Christian there. This is a situation of which we American Christians need to be mindful and in prayer over. Laws have been passed even as we were there that would end any effective missionary testimony (JEWS FOR JESUS NEWSLETTER).

An important decision was reached on Feb. 14, 1978, regarding the plans of those Regular Baptists who became identified as "Particular Baptists" in their struggle to restore the GARBC to its original Calvinistic stance in the doctrines of salvation.

The Steering Committee met at North Olmsted and adopted plans for a fellowship instead of a new association. They adopted a statement of faith which is said to be "Baptist, Calvinist, and Pre-Millennial." Annual Bible conferences will be conducted emphasizing the doctrines of grace.

Mormons are rushing to the advantage of anti-porno campaigns, etc., in their effort to advance their claims to morality, propriety, and virtue.

But church-owned radio and TV stations in Utah advertise alcoholic beverages. Church owned newspapers advertised R and X rated movies until not too long ago. The LDS church is reputed to own much of the property in Las Vegas. A recent article in the

CHURCH NEWS told how LDS men regulate the gambling "industry" in Nevada (THE UTAH EVANGEL, 3-78).

G. Temp Sparkman, a teacher at the Midwestern Baptist Theological Seminary in Kansas City, has authored books which teach universalism.

In his first book BEING A DISCIPLE, published by Broadman Press, he taught that everyone is already a true child of God and therefore there is no need for being born again. On pages 30-32 he says it is okay to affirm doctrinal statements even though you do not believe them. He also states that he learned all of these things from Southern Seminary in Louisville and the church there he attended.

What Is "It" That . . .

(Continued from page six)
fection by a certain standard, and throw that rule aside when we measure divine love? If the love of God to the sons of men be fickle, changeable, dependent on circumstances, influenced by their conduct, alternately given and taken away, then we must say boldly that the love of God is imperfect; and if the love of God be imperfect, then is God Himself imperfect, too. But if God loves those whom He loves, eternally, infinitely, perfectly, then must He love them unchangeably and unalterably.

Does God, then, love all men? Did He love Esau, Pharaoh, Saul, and Judas? He tells us Himself that He "hated Esau" (Mal. 1:3), and Paul declares that this hatred was before the children were born, and before they had "done any good or evil" (Rom. 9:10-13). We must come, then, to this conclusion, that God loves some, and hates others. But is there no moving cause in the individuals themselves? Are not some good and others bad, some obedient and others disobedient, some who deserve love and others who deserve hatred? If all men are equally fallen, equally vile, equally involved in condemnation and transgression, there can be in them no original difference. If some are saved and others lost, some made eternally happy and others eternally miserable, we must look for the cause of this difference as existing somewhere else than in the persons themselves. And let us argue the matter as long as we will, if we once admit original sin, and the fall of man, we must still come to the same conclusion, that the difference made between the saved and the damned, originates not in them, but in God; in a word, that He freely hates some, and freely loves others.

3. But the existence of love can only be made known by actions. Love is a hidden principle in the bosom, as far as regards those by whom it is felt; but with respect to those to whom it is felt, it can only be manifested by some outward conduct. Thus love is the spring of salvation, as salvation is the fruit of love. The one is the cause, the other the effect; the one the inward motive, the other the outward action. But we measure love by the trials it will undergo, the sacrifices it will make, the sufferings that it will endure for the object of affection. By the same standard we measure the love of God towards the children of men.

Redemption, therefore, is continually set forth in the Word as the test and proof of the love of Christ: "Christ also loved the church, and gave himself for it" (Eph. 5:25). "Who loved me," says Paul, "and gave himself for me" (Gal. 2:20). "Hereby perceive we the love of God, because He laid down his life for us" (I John 3:16). If redemption, then, is the fruit of love, the effect of it, and the expression of it; if love is limited and particular, redemption will be limited and particular, too. The effect cannot be greater

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than the cause, nor the action than the motive.

But is redemption a complete act, a finished work? If it is the execution of an original plan, and executed, too, by incarnate Deity, it surely must be as perfect as its Author. But is that work perfect which is uncertain and contingent, which depends on the fickle caprice and changeable will of a creature, and that, too, a fallen creature? Did the creation of the world depend on the cooperation of man? Can he cause a single blade of grass to grow, or make one hair black or white? Is the cooperation of man admitted into any one of the acts of God? If such a thing were possible, would not the admixture of the work of the creature stain and mar the whole? If redemption be universal, and only a portion saved, is it to be called a perfect work? If redemption springs from love, if redemption be universal, love will be universal; but if any be lost, if any be in Hell, for whom Christ died, their redemption was in vain, and all Christ's love to them was in vain. He paid their debt, and still their debt is due. He put away their sins, and still their sins remain. He loved them, had power to save them, did all that He could to deliver them from Hell, came down upon earth for the express purpose of bearing their sins in His own body on the tree, rose from the dead for them, and ascended up into Heaven as their High Priest and Advocate — and after all He can't save them — after all this mighty, this infinite, immeasurable expenditure of love, sufferings, tears, groans, agony and blood, they perish in their sins, and are cast into Hell.

Is Christ really and truly God? Has He all the attributes of Deity? Is He all-wise and all-powerful? Does He see the end from the beginning, and know all things, past, present, and to come? Did He know, when upon the cross, who would be saved, and who would be lost? Then, what a waste of love, what a useless expenditure of suffering, what a needless amount of agony, if the effect of all He then suffered hung upon the free will of the creature, and (Continued on page 8, column 1)

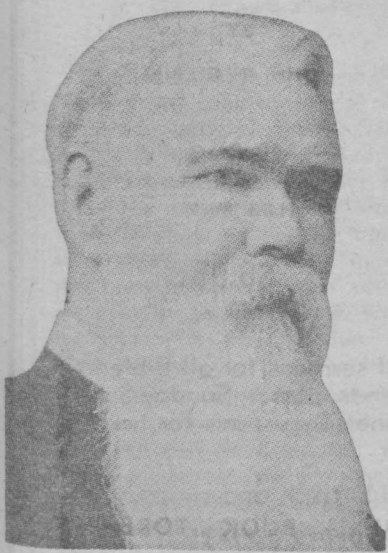
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What Is "It" That . . .

(Continued from page seven)
millions were never to benefit by all that He then endured for them.

But did Christ die for the sins of all mankind? Then He bore the sins of the men of Sodom and Gomorrah; of the host of Pharaoh, that perished in the Red Sea; of Korah, Dathan, and Abiram, whom the earth swallowed up; of the seven accursed nations of Canaan; and of all those who perished in the universal deluge. But all these had died in their sins. Was a chance given them in Hell? Did Christ bear their sins on the cross, and afterwards go down into Hell with offers of grace to the damned? Had free will another opportunity, another day of grace, another season allowed it for the exercise of its mighty powers? Jude tells us that such as these "are set forth for an example, suffering the vengeance of eternal fire" (Jude 7). Paul says that they "were destroyed of the destroyer" (I Cor. 10:10).

But if Christ died for all, He died for these, and if He died for these, there must have been some purpose, something to be done, some effect to arise from His bearing their sins. If He died not for them, then redemption is no longer universal. We have found out millions for whom Christ did not die. A limit is at once set to the universality of the texts so often quoted in favour of universal redemption. If He did die

for them, then they either receive some benefit from His death, or they do not. If they receive any benefit, then souls already in Hell, who have died in their sins, and perished under the wrath of God, are saved. And if some, why not all? The pains of Hell will surely have taught them to use their free will better than they did upon earth, and an hour's experience of the burning lake will have made them close in with the offers of grace.

Christ would not knock so long in vain at the door of their hearts, as the Wesleyan ministers say He now does at the hearts of their hearers. If the damned, they tell us, had the same offers as we, how gladly would they embrace them. If Christ then died for them, Hell has long ago been dispeopled of its ancient inhabitants. Cain, Pharaoh, Saul, Ahitophel, Doeg, Esau, and thousands of others, whom the Scripture represents as the enemies of God, are now in Heaven, singing the praises of the Lamb. But if Christ did not die for all these, then redemption is not universal; a limit has been set to it, and it is what we contend for — particular.

Thus we consider and believe from the Scriptures of truth, that Christ lay down His life "for the sheep"; "was once offered to bear the sins of many"; that He sanctified "the people with his own blood"; "loved the church, and gave himself for it"; and bare the

sins of His elect family "in his own body on the tree." As the names of the children of Israel were borne on the breast of the High Priest (Exod. 28:29), so, do we believe that Jesus bore on His heart the names of His elect when He hung upon the cross, and atoned by His blood for all their sins and transgressions. He paid their debt to the uttermost farthing, satisfied the most rigorous demands of eternal justice, suffered in body and soul the full weight, measure, and tale of the sins of His people, and left not a single sin of theirs unexpiated or unatoned for. Godhead gave dignity and merit to the sufferings of manhood; and thus Immanuel, God with us, became the all-sufficient Saviour of all that were given to Him, loved by Him, and redeemed by Him.

4. The last branch of salvation as an outward act, which we have space to consider, is the imputed righteousness of the Son of God, which is unto all, and upon all them that believe. The law of God, being the transcript of His eternal justice, could no more be broken with impunity, than that God would cease to be God. Unless, therefore, that law were perfectly obeyed, either by man, to whom it was given, or by a surety, who should stand in his place, that holy and just law must pour out its penalties and curses on the disobedient to all eternity. If this is true, then Christ was made under the law, and perfectly obeyed it, either for the whole of the human race, or for a part of it. If for the whole, then all men are justified, all men have obeyed the law through their surety, all stand before God complete in Christ, without spot or blemish, or any such thing. The doors of Heaven are opened for all, and all the race of Adam shall sit down in the wedding garment at the marriage of the Lamb. But if this be not the truth, and though all have broken the law, only a portion be saved, then we must come to this conclusion, that only those are justified for whom Christ as a surety obeyed the law, and that it is Israel only who are justified in the Lord, and shall glory.

(Continued Next Week)

Doctrine Of Election

(Continued from page one)
pose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; and it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it in regard to ourselves demands and deserves the utmost diligence.

The following note is quoted from Pardington's "Outline Studies in Christian Doctrines": "In Romans 8:29 two verbs occur, namely, 'foreknow' and 'Predestinate.' The Greek word translated 'foreknow' occurs in Acts 26:5; Romans 8:29 and 11:2; I Peter 1:20; II Peter 3:17. The Greek word translated 'predestinate' occurs in Acts 4:28; Rom. 8:29,30; I Cor. 2:7; Eph. 1:5,11. The Greek word rendered 'foreknow' implies prescience of character; the Greek word translated 'predestinate' implies determination founded on such prescience of character."

What Pardington seems to want us to see in this is that God foreknew certain in belief, therefore He determined to save them, or elected to save them. But again we object that if God foreknew certain individuals in belief, belief being that which brings one into a saving relationship to God, their election was useless and uncalled for. In other words, according to the Arminian view of election, God foreknew certain individuals in a saved condition, therefore to elect such to be saved would be useless. The truth of the matter is, God foreknew men in unbelief, in corruption, in sin; He elected and determined, or predestinated that He would use such means that certain would be brought to a knowledge of their hopeless state, turn to Him in belief and trust and be saved.

In conclusion of our remarks on the doctrine of election, it seems to us that the reason some so strenuously object to the doctrine of election is that they overlook the fact that God elected every means to the salvation of men as well as that He elected to save them. The election, we just remember, comprehends the means by which God's purpose to save is brought about.

(BRIEF STUDIES IN CHRISTIAN DOCTRINES, pp. 153-155).

"Bamboozled"

(Continued from page five)
which have been given to demonic, devious, and devious neo-orthodox doctrines will be bathed in the tears of repentant professors. And repentant and weeping people will join them in their humility before God and men!

This new day for Southern Baptists could well begin in the First Baptist Church of Dallas with a preacher who knows the Word of God being literally brought to his knees by the Word of God in repentance and in weeping and in humility. Or that new day for Southern Baptist might well begin in the pulpit of the beautiful Southern Baptist Theological Seminary Chapel on the spacious, rolling, verdant Campus of The Beeches as the man who has indulged a deceptive pose for these twenty-six years breaks before "A perfect treasure of heavenly instruction; that has God for its author, salvation for its end, and the truth without any mixture of error for its matter" and repentantly bathes that grained pulpit's beauty with tears of humility and a prayer that the people before whom he has walked these fifty years and more might live. Or God, by His grace, could accomplish the wonder as they both "go out and weep bitterly" (Luke 22:62), remembering their denial as they feel the pleading eyes of their risen and soon-coming Lord Jesus!

Perhaps 35,000 Southern Baptist

preachers who have been indulging in conspiracy and playing at hypocrisy will join them in their repentance and their bitter weeping. And a Southern Baptist people who are brought to the realization that they have been playing at church and crucifying Christ afresh will join their preachers in repentance and in bitter weeping.

No longer will Criswell crucify Christ afresh by mockingly giving his life to raising a "Criswell Kingdom" for time, when he has been called of God with a message of eternal life. No longer will McCall dishonor E. Y. Mullins and others who preceded him with MacLennan or any other piteously and satanically deluded soul, when his call was to "the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Revival, then, will be under way in America!

Hope will rise anew in the hearts of our people!

Southern Baptists joined in the Word of God, "A perfect treasure of heavenly instruction . . . the truth without any mixture of error for its matter," and in Love, and in the fulness of spiritual purpose by Baptists of every polity, and other multitudes who have come to know Scriptural, Church, and Doctrinal truth, will be God's evangelists in time with a message eternal. That would be ONENESS like that to which our blessed Savior spoke in "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21)!!!!

Fear Not

(Continued from page one)
that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God."

Let us consider "the end of the Lord," how God treats those who feel their own nothingness, and depend entirely on Him. "Fear not, thou worm Jacob!" He says; "I will help thee; . . . thou shalt thresh the mountains." The mighty powers that threaten the kingdom of God shall give way before what John Milton calls "the irresistible might of weakness." That very student who objected to be called "a worm," learned, after he left the seminary, to glory in his infirmity; and, when he was ready to be used, God made him "mighty to the pulling down of strongholds." "When I am weak," says the apostle, "then am I strong."

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