

# The Baptist Examiner

Baptist Is Our Middle Name

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

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## THE HOLY SPIRIT IN PREACHING

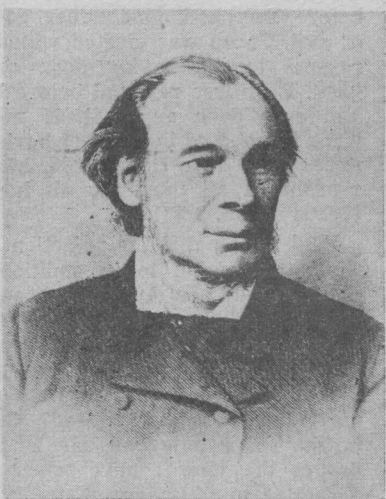
THOMAS ARMITAGE  
1819 - 1896

### PART II

My Young Brethren: Do not dismiss this secret of all secrets, this power of all powers in preaching without forming the supreme purpose of being filled with the Holy Spirit yourselves. Your entire success or failure as preachers hinges here. You cannot have the personal presence of Jesus with you in your labor. When He says, "Lo, I am with you alway even to the end of the world," He does not leave you in doubt as to the form of His presence; but says also — "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." He is not to leave you, as the Saviour left His disciples after they had seen His divine power, His unwearied compassion, and His majestic benignity, but "he shall abide."

Then when the Redeemer withdrew to loftier scenes of mediation, after a short ministry of three years, did He leave His ministers in the hands of a weak impersonal

abstraction, less than Himself in dignity and power? No verily; but the Spirit was to be tangibly present with them in the same omnipotence which had marked the ad-



THOMAS ARMITAGE

ministration of that Lord whose substitute He came to be. But more than this. He was to be present with them in an omnipresence which Jesus had never granted to them; for in His body He

had never been present in two different places at the same moment. For this cause, if for none other, it was expedient that He should send the Spirit to attend His servants to the ends of the earth. Had Jesus remained with us in the body which was born of Mary; so far as we can see He could not have been with all His ministers at the same moment, in Europe, Asia, Africa, America, and the islands of the sea. But by the Spirit He is at the side of each individual preacher, under the tropics and at the Arctic, nay, in all zones — in a word, wherever man faints or shivers while listening to the tidings of salvation.

So then, the Spirit is to do the same deep soul-work in the preacher which the Saviour wrought. Every faculty of the Redeemer's soul was exalted to give intensity to His teaching; and the sublime dignity of the Spirit's character is devoted to its propagation by the ministry of reconciliation. Christ had enlarged the instruction of His disciples to the amplest capacity possible, and the Spirit came to make their hearts as gen-

(Continued on page 3, column 1)

## ROMAN CATHOLICISM EXPOSED

BERNARD FRESNBORG  
(Ex-Priest)

My parents were Catholics, and for this reason I suppose, is why I became a Catholic Priest.

I was born in Germany, in 1847, thus you see I am now almost what the world would call an old man—56 years old.

A few years ago, I was of the opinion that my life had been well spent, but today I firmly believe that the major part of my life has been spent in erroneous doctrines and nonsensical teachings, as the broad light of wisdom and independent thought has penetrated the dark resources of my bewildered conception of right, and has caused me to look upon things in general in an intelligent manner. Therefore, I feel that my youth and the vigorous years of my manhood have been spent in what one might term idolatry.

From this time forward I am going to endeavor to undo, as near as possible, what I have helped to accomplish in the past.

In the first place, I desire to give the reader an idea of who I am, as the reader is entitled to this knowledge, and in the second place I want the reader to understand what I am, and in the third place to understand why I am what I

am, as there must be a reason for all things.

My ancestors came from Sweden, but becoming tired of religious warfare under Gustavus Adolphus, King of Sweden, they settled in a Catholic colony in Germany, in the southern part of the Dukedom of Oldenburg, near the River Haase.

The reader, if he be a Protestant, is familiar with Protestant affiliations, known under the head of Methodist, Baptists, Christian, United Brethren, Presbyterian, Free Baptist, or some one of the many other Protestant Churches. Therefore you can easily see why it was that I became a Catholic, as I was taught it from my infancy.

My father, like his ancestors,

lived in Essen, Oldenburg. Essen is a town of considerable trade in grain, in fine Oldenburg horses and Holstein cows, in fact, it is a town noted for its fine stock.

The beautiful town of Essen has a considerable population. Two fine rivers, which unite their rapid waters in its very midst, make it an ideal spot to live.

My relatives were among the first and best families of the Dukedom. These families were by name Dickmann, Meyer, Junker, and Mohlenkamp, who are at the head of the intellectual and material movements of that place. They are all related by marriage and intermarriage to the Fresnborgs. My parents had ten children. This,

(Continued on page 4, column 4)

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## THE LORD WILL PROVIDE

AUGUSTUS HOPKINS STRONG  
1836 - 1921

I have heard many sermons on the text, "The Lord will provide," but some of them have missed its essential meaning. You remember that these words are found at the close of the narrative about Abraham's sacrifice of Isaac. Isaac sees no provision for the burnt-offering. But the Lord provides it. "The Lord will provide" — will provide what? Why, the sacrifice. Abraham cannot provide it. He has nothing acceptable to God; nothing but what God has given him; nothing but what is stained by his sin. God Himself provides the ram for a burnt-offering.

It is the picture of the one great sacrifice for sin. God asks no human sacrifice. He offers for us His

"Knowing, brethren beloved, your election of God" (I Thess. 1:4).

Though Divine election is plainly taught in the Holy Scriptures, there are millions who are ready to object to this great Bible doctrine. All men are by nature Arminians. They naturally believe man is the decider of his own fate. Man refuses to let God be God. But all the criticisms and cavils of men can never remove election from the pages of the indestructible Book.

No doctrine in the Bible has suf-

fered more at the hands of those who corrupt the Word of God than this vital truth. Election is much misunderstood, much perverted, much abused, and much opposed by unrenowned minds. But to those who have seeing eyes, it is a mine of spiritual wealth. To those who are "full grown" it is a blessedly and gloriously profitable truth. But election to the weak and unstable is often one of those "things hard to be understood" (II Pet. 3:16).

Unconditional election is the foundation doctrine of the Bible which has been committed to the

scrapheaps of modernism by most theologians in this present age. A multitude of Sovereign Grace Baptists give only lip service to this truth. But we must believe in election if we believe in the Bible. It is so prominently taught that you can only get rid of it by getting rid of the Bible.

### WHAT IS ELECTION

May I be permitted to ask you a pointed question: Do you believe in the doctrine of election? If you are saved I do not see how you can fail to do so. May I raise a

(Continued on page 2, column 1)

## MR. DRAGON DEVIL, D.D. (Doctor Of Disruption)

O. B. BAKER  
Verona, Ohio

(The following is not necessarily original with this pastor. Many have had similar thoughts, but this arrangement is ours, and comes from the many years of observation and experience.

There is a personal Devil, in spite of what the Modernists may try to tell you, and his servants are "angels of light").

INTRODUCTION: We take our text this morning from the great-



O. B. BAKER

est book of our unholy bible — Book of Distortion.

"Don't forget the assembling of yourselves together on Sunday mornings — make sure you do a good job of disrupting any and

every program that doesn't honor the ways of this world." Disruption 1:1 (Modern Version).

Our text needs no explanation; it is self-explanatory. However, it becomes necessary at times that we do a little reminding, as well as exhorting, along the lines of duty to our ignoble cause.

This text is one of our fundamentals, and it definitely sets forth one of our dearest doctrinal distinctives. So, let us be reminded again of a few of the great obligations which necessarily become ours when we take the initiation of comradeship.

### HOW TO BEHAVE IN CHURCH

We do not wish to take the text and divide it as a regular sermon today; we simply want to take the text as a basis for our message of exhortation.

I'm really happy that we have so many of our faithful unfaith-members present this morning, and somehow we feel confident that nothing that would tend to harm our interests will be allowed to get by without disruption.

Let them preach and teach all they want just so they leave off the blood of Christ and fail to call for a personal visitation of evangelism. These two must be challenged with all your vitriolic ejaculative powers.

Remember, you must bring up (Continued on page 8, column 3)

## BAPTISTS AND MISSIONS

WILLIAM R. WILLIAMS  
(1804 - ?)

How strangely, and at a date comparatively how recent, have the Baptists been led to a recognition of this great Christian duty. Their churches, compared with others, of little worldly endowment, having lost in England the position of national influence which they had won in the days of the Commonwealth and Protectorate, they had yet been honored of God with faithful preachers. From one of these, William Carey — a convert under the influence of the labors of Thomas Scott, the commentator—proceeded under God the impulse. The son of the parish clerk and parish schoolmaster, under great disadvantages he had acquired but the elements of learning, and was apprenticed to a shoemaker, in consequence of weakness that was thought to unfit him for the farm-work to which he would otherwise have passed. Scott himself was brought from the mazes of Socinianism under the teachings of John Newton of Olney, the friend of Cowper; and Newton himself, the prodigal, was met at sea and amid the slave-trade on the western coast of Africa; how remote and how unlikely, at every link of good influence, was the long chain, that yet, in God's good providence, brought the old gospel down from the hammock, where Newton had at first swung as a profane and infidel sailor, to the humble shoemaker's shop, where Carey cobbled, studied, and prayed.

The conquests of Clive at the battle of Plassey had, in India,

converted the traders' company into the beginnings of an empire. But the British ruler who won the subject tribes and territory little heeded the language of the people whom they subjected. Clive, it is said, never learned any of the Indian dialects proper of the various peoples whom he led to conquest or reduced to subjection. Of one among the later great governors-general of India, the Marquis of Wellesley, the brother of Wellington, and a man of large intellect and wide statesmanship, it is told by an English writer on India, that once passing through the streets of a great Indian city, a Brahmin, with the dignity of which some of their number are such masters, cursed the English viceroy in the name of all the gods of his country. Wellesley, though described by the narrator as the haughtiest of viceroys, knew so little of the language that he made the lowliest reverence to the Hindu, in utter unconsciousness of the true meaning of the salutation.

It was the aim of the British to appropriate the revenues and treasures of the Indian colony; but to secure this, it was matter of policy, in the minds of their agents generally, to avoid aught that should exasperate the superstitious prejudices of the people. Many, even of English settlers, gave offerings to the idol-temples; and some, attached to heathen mistresses, gave silent or eager aid to the pagan oblations of the mothers

(Continued on page 6, column 1)

## FAITH AND WORKS

On the statement of Paul and that of James concerning faith.

Much perplexity has often been felt, in contemplating the two passages, "Therefore, we conclude, that a man is justified by faith without the deeds of the law" (Rom. 3:28). And "Ye see, then, how that by works a man is justified, and not by faith only" (Jas. 2:24).

To view these citations through a proper medium, a due regard must be paid to the context and to the various considerations in which the subject is involved.

It is well known, that the Apostle Paul was a learned Hebrew of the Pharisean sect, and that while he sustained this connection, he was a high-toned legalist, and a persecutor of the Christian faith. He no sooner became a convert to this faith, than he changed his views,

(Continued on page 7, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## UNCONDITIONAL ELECTION



## The Baptist Examiner

THE BAPTIST PAPER FOR THE  
BAPTIST PEOPLE

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## Unconditional . . .

(Continued from page one)  
second question: Did you save  
yourself or did God save you? If  
God saved you did He do it ac-  
cidentally or on purpose? If on pur-  
pose it must have been due to  
"the purpose of God according to  
election" (Rom. 9:11), for the Bi-  
ble teaches election is unto salva-  
tion (II Thess. 2:13).

The word "elect" literally means  
"to single out, to select, to choose,  
to take one and leave the other." It  
is found 20 times in the Bible. The  
word "elected" occurs only one  
time, and "election" six times. If  
there is an elect there must be an  
election. Those who deny the doc-  
trine of election ignore 27 verses  
of Scripture. Can any man have a  
correct system of theology who re-  
pudiates 27 verses in the Bible? Is  
any doctrinal system correct which  
is out of harmony with 27 verses  
in the Bible? The answer to these  
questions are known to all.

Matthew Henry defined election as  
"God's gracious decree or re-  
solution to save some, and bring  
them, through Christ, by proper  
means, to eternal life" (MAT-  
THEW HENRY'S COMMENTARY, Vol. VI,  
p. 1003). J. P. Boyce says:  
"God, of His own purpose, has  
from eternity determined to save  
a definite number of mankind, as  
individuals, not for or because of  
any merit or work of theirs, nor  
of any value to Him of them; but  
of His own good pleasure" (AB-  
STRACT OF SYSTEMATIC THE-  
OLOGY, p. 347).

### A BAPTIST DOCTRINE

Baptists have always held to the  
doctrine of unconditional election. Our  
early progenitors, the Paterines,  
Albigenses, Paulicians, Dona-  
tists, Anabaptists, and Waldenses  
held this precious truth. W. A.  
Jarrell in his CHURCH PERPE-  
TUITY says of the Paterines of  
A.D. 1040: "They were Baptists on  
the doctrine of election and 'ap-  
pealed to the texts in the ninth  
chapter of the Epistle of the Ro-  
mans, employed by others also in  
proof of the doctrine of uncondi-  
tional predestination'" (p. 139).

In 1532, four years before John  
Calvin published his INSTITUTES  
OF THE CHRISTIAN RELIGION  
and 107 years before the Canons

of Dort, the Waldenses of Pied-  
mont affirmed their belief in un-  
conditional election. Article 2 of  
their Brief Confession of Faith  
reads: "All those that have been,  
and shall be saved, have been  
elected of God, before the founda-  
tion of the world." Article 3 says:  
"It is impossible that those ap-  
pointed to salvation, should not be  
saved." Article 4 declares: "Who-  
soever upholds free will denieth  
absolutely predestination, and the  
grace of God."

Article III of the London Baptist  
Confession of 1644 asserts: "God  
had in Christ before the founda-  
tion of the world, according to the  
good pleasure of His will, foreor-  
dained some men to eternal life  
through Jesus Christ, to the praise  
and glory of His grace, leaving the  
rest in their sin to their just con-  
demnation, to the praise of His  
justice."

The Particular Baptists of the  
Midlands in 1655 put forth their  
Confession. A part of Article 5  
reads: "That God elected and  
chose, in His eternal counsel, some  
persons to life and salvation even  
before the foundation of the world  
... ." Article 6 goes on to say:  
"That election was free in God  
and of His good pleasure and not  
at all for or with reference to any  
foreseen works or faith in the crea-  
ture as the motive thereunto."

In the Second London Confession  
of the Baptists in 1677, Chapter III,  
Section 5, is found these words:  
"Those of mankind that are pre-  
destinated to life, God, before the  
foundation of the world was laid,  
according to His eternal and immu-  
table purpose and the secret coun-  
sel and good pleasure of His will,  
hath chosen in Christ unto ever-  
lasting glory, out of His mere free  
grace and love; without any other  
thing in the creature as a condi-  
tion or cause moving Him there-  
unto." The same article is in the  
Philadelphia Baptist Confession of  
1742.

The Articles of Faith of the Ke-  
hukee Association of 1777 in North  
Carolina, Article 3, states: "We  
believe that God, before the founda-  
tion of the world, for a purpose  
of His own glory, did elect a cer-  
tain number of men and angels to  
eternal life and that His election  
is particular, eternal and uncondi-  
tional on the creature's part." These  
articles were adopted 60  
years before the missionary  
churches seceded leaving the  
Primitive minority and associa-  
tional name.

### WHAT ELECTION IS NOT

Divine election is not an election  
to certain privileges and advan-  
tages. While it is true of Israel in  
the Old Testament time in some  
sense, it is not true of the election  
of the New Testament, nor is it  
the only kind of election in the Old  
Testament. There is taught in the  
Bible an election of persons within  
a nation, and not the nation itself.  
"Even so then at this present time  
also there is a remnant according  
to the election of grace" (Rom.  
11:5). Please observe how Paul  
makes a distinction between the  
Jewish nation and the remnant of  
them according to the election of  
grace.

We do not mean that God elect-  
ed all men to be saved. If this were  
true then all men would be saved  
without exception. The very word  
"election" implies the passing over  
of some who were not elected. "Is-  
rael hath not obtained that which  
he seeketh for; but the election  
hath obtained it, and the rest were  
blinded" (Rom. 11:7). Here the  
elect are distinguished from "the  
rest" of mankind.

Election is not merely to service  
and not to salvation. The election  
of the Bible is of persons and not  
things or service. II Thessalonians  
2:13 speaks of us being "chosen  
to salvation."

We do not mean by election God  
foresaw who would believe and  
therefore elected to save them. God  
foreknew man in unbelief (Rom.  
11:32). If God foresaw man  
would believe, then election was  
needless, for all agree faith is the  
instrumental cause of salvation.  
Election is not the consequence of  
faith, but faith is in consequence  
of election. "As many as were or-  
dained to eternal life believed" (Acts  
13:48). If man originated  
faith in himself, then salvation is  
not due to God but man. If it is

God who gives the faith by which  
a person is saved, then it was  
given according to His elective  
purpose.

By unconditional election I mean  
that in the decree of election God  
chose not according to anything  
found in man. The supposed good-  
ness, works, repentance, faith, and  
holiness in man in no way deter-  
mined God's choice of a people to  
grace and glory. This must be so  
since man is a totally depraved  
sinner. Hence election was the free  
choice, a sovereign choice of the  
Supreme Being.

### ELECTION AN ACT OF GOD

Men are ever striving to prove  
the sinner must choose Christ be-  
fore Christ can choose the sinner.  
Unrenewed minds want so much  
to believe God is a servant to man.  
But we cannot be governed by our  
feelings; we must be controlled by  
our faith in the inerrant Word. We  
must not wander from the paths in  
which the Scriptures lead us. We  
must believe God's infallible Word  
in preference to men's conjectures.  
Whenever the Scriptures teach a  
doctrine hard to be understood, we  
must always bow in humility be-  
fore the God of truth.

The Bible teaches election is an  
act of God, and not the result of  
the choice of the elect. If election  
be solely an act of God, then we  
must forever banish from our  
minds any thought of man elect-  
ing himself to salvation. Does God

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choose the sinner, or does the sin-  
ner choose God? What did Jesus  
say? In John 15:16 the Lord said:  
"Ye have not chosen me, but I  
have chosen you."

This is not a reference to Christ  
choosing these men as His apos-  
tles, for this idea does not agree  
with the first clause: "Ye have not  
chosen me." In what sense could  
they have chosen the apostolic of-  
fice? Hence I do not believe Jesus  
had reference to the apostolic of-  
fice in these words: "I have cho-  
sen you." He went on to say that  
He had chosen them, not to the  
apostolic office, but to "bring forth  
fruit."

It was a custom of the Jews to  
choose their own religious teacher.  
But the reverse was true in the  
case of Christ's choice of His dis-  
ciples. They had not first chosen  
Him as their Master, but He had  
first chosen them. His choice of  
them was entirely free and did not  
arise from their choice of Him.  
This clearly shows His choice was  
unconditional and free. Their  
choice of Him was in consequence  
of His beforehand choice of them.

The tenor of the whole Bible  
views election as an act of God.  
In John 13:18 Christ said: "I know  
whom I HAVE CHOSEN." In Ro-  
mans 8:33 Paul asked: "Who shall  
lay anything to the charge of  
God's elect?" In I Corinthians 1:  
27-28 three times it is written:  
"God hath chosen." Ephesians 1:  
4 says: "HE HAS CHOSEN US." II  
Thessalonians 2:13 declares:  
"God hath from the beginning  
chosen you to salvation." To as-  
cribe to man any part in God's  
sovereign choice is about like try-  
ing to go forward by running back-  
wards.

### ELECTION WITHOUT HUMAN CONDITIONS

Romans 9:11-13 teaches plainly  
unconditional election: "(For the  
children being not yet born, nei-  
ther having done any good or evil,

that the purpose of God accord-  
ing to election might stand, not of  
works, but of him that calleth);. It  
was said unto her, The elder  
shall serve the younger. As it is  
written, Jacob have I loved, but  
Esau have I hated."

The choosing of Jacob and the  
rejection of Esau proves uncondi-  
tional election. The sole ground  
was the unconditional choice of  
God. This Divine choice was made  
before either was born or had  
committed sin. Since this choice  
was prior to birth it was before  
moral agency had commenced. In  
these verses the elective purpose  
of God is antecedent to the forma-  
tion of character or the perform-  
ance of any good works.

A man has his eyes closed who  
is unable to see in Romans 9:11-13  
that God chose some and refused  
others by His own absolute and  
sovereign will. God chose the elect  
before they had done either good  
or evil. Jacob was elected without  
respect to his having done any  
good. Esau was rejected before he  
had ever done any evil. If men  
were reprobated because of having  
done evil, then God would have  
reprobated all men, for all have  
sinned (Rom. 3:23).

Paul anticipated the rejection of  
the carnal mind to unconditional  
election. He knew Arminians would  
say unconditional election is in-  
consistent with the justice of God.  
That is why he said in verse 14:  
"What shall we say then? Is there  
unrighteousness with God? God  
forbid." This objection clearly  
proves the view I have taken of  
verses 11 to 13 is correct, for it is  
this view which would suggest this  
objection.

The Arminian charges the God  
of Unconditional election with be-  
ing a tyrant, the author of sin, a  
capricious dictator who arbitrarily  
chooses some and rejects others.  
But Paul silences this objection  
with Exodus 33:19 which he quotes:  
"For he saith to Moses, I will have  
mercy on whom I will have mercy,  
and I will have compassion on  
whom I will have compassion" (Rom.  
9:15).

Unconditional election, instead of  
making God do injustice, is the  
strongest possible proof of His be-  
nevolence. It is in sovereign elec-  
tion that God shows mercy and  
compassion. Being a sovereign God  
He has the right to choose the ob-  
jects of His favor and to bestow  
as He chooses. This He does with-  
out regard to any claim on the  
part of man. His mercy is pure  
mercy, and He owes no apology to  
any man — not even Moses — for  
the manner in which He exercises  
His benevolence. Puny man can-  
not drag God from His throne and  
set Him before man to be ques-  
tioned and examined.

Paul then adds: "So then it is  
not of him that willeth, nor of him  
that runneth, but of God that show-  
eth mercy" (Rom. 9:16). The  
mercy and compassion of God in  
election is not owing to any origi-  
nal willingness or disposition to  
be saved in man. The will and  
power to obtain salvation are from  
God. In the final analysis of the  
matter, it all depends upon God  
who shows mercy. His gracious  
and sovereign will is before, and  
behind, and beneath all human will-  
ingness and running.

### UNCONDITIONAL BECAUSE IT IS ETERNAL

Election must be unconditional  
because God elected a people to  
inherit the glory world in eternity  
past. How could man who is a

## BRIEF NOTES

There will be a Bible Conference  
at the Pilgrim's Hope Baptist  
Church, Memphis, Tennessee 38127  
from September 29 through Octo-  
ber 1, 1978. The theme is "Earn-  
estly Contending for the 'One  
Faith' of Ephesians 4:1-5." The  
speakers are:

E. G. Cook, Birmingham, Ala.;  
Milburn Cockrell, Ashland, Ky.;  
Jimmie Davis, Fulton, Miss.; Hor-  
ace Hammond, Memphis, Tenn.;  
Walter Herin, Orange, Tex.; Mack  
Hall, Kingsport, Tenn.; Wayne  
Lemons, Springfield, Mo.; Don  
Morrow, Birmingham, Ala.; Dan  
Phillips, Bluff City, Tenn.; George  
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creature of time contribute to an  
election which is without actual  
origin. Election goes back to the  
timeless past as does the Creator.  
II Thessalonians 2:13 tells us elec-  
tion occurred "from the begin-  
ning." This term expresses eter-  
nity (Prov. 8:23; John 1:1).

Ephesians 1:4 indicates the eter-  
nal date of election: "According  
as he hath chosen us in him before  
the foundation of the world." Here  
election predates the world and  
the things in the world. It happen-  
ed "before the foundation of the  
world." Not only before God's peo-  
ple had a being, but before the  
world had a being. The elect were  
chosen in the counsel of God from  
all eternity, for election is a pro-  
duct of the eternal counsel of the  
Trinity. Election gave us grace in  
Christ "before the world began" (II  
Tim. 1:9).

### THE VALUE OF THE DOCTRINE

First, election should be believed  
and taught because it gives a prop-  
er view of God. All who deny un-  
conditional election deny the sov-  
ereignty of God over all creation.  
To concede God is sovereign is to  
admit that He has the right to be-  
stow more grace upon one person  
than another.

"The Arminian view takes elec-  
tion out of the hands of God and  
puts it into the hands of man. This  
makes the purposes of Almighty  
God to be conditioned by the pre-  
carious wills of apostate men and  
makes temporal events to be the  
cause of His eternal acts. It means  
further that He has created a set  
of sovereign beings upon whom to  
a certain extent His will and ac-  
tions are dependent. It represents  
God as a good old Father who en-  
deavors to get His children to do  
right, but who is usually defeated  
because of their perverse wills; nay,  
it represents Him as having  
evolved a plan which through the  
ages has been so generally defeat-  
ed that it has sent innumerable  
more persons to Hell than to Heav-  
en. A doctrine which leads to such  
absurdities is not only un-Scriptu-  
ral but unreasonable and dishon-  
oring to God" (THE REFORMED  
DOCTRINE OF PREDESTINATION  
(Continued on page 4, column 3)

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### The Holy Spirit

(Continued from page one)

erous as their instructions; so that their preaching should not be "in word only, but in the Holy Spirit, and in much assurance." Hence the chief of the Apostles attributes his success to the demonstration of the Spirit. He was strengthened with might by the Spirit in the inner man, the very sanctuary of the soul.

And this promise is made to you as well as to the primitive preachers. Your spirits may be filled with the fullness of God, that the faith of your hearers shall "not stand in the wisdom of men but in the power of God." The Holy Spirit asks that your soul should be consecrated as His shrine; that He may anoint it with holy unction, and breathe incense around it, and fill it with the lustration of His bright glory.

After the ascension, the Holy Spirit appointed ministers. "The Holy Spirit said, Separate me Barnabas and Saul, for the work whereunto I have called them" (Acts 13:2). And He still presides over and directs the faithful ministers of the gospel. His power is tendered to expound itself in the utterance of your ministry, by converting your thoughts, feelings, and words into a kindred power. He offers to make the weak things of this world powerful; and when He does not, all preaching is weak, no matter what its intellectual character may be. But He often makes light reasoning irresistible, uncouth simples polished and broken appeals eloquent. In His hands a gossamer of thought will float a soul away to infinite realms, a whisper of love will fall like a thunderbolt, and a hint of truth will become a system of divinity.

In preaching the gospel you may, by holy waiting on God, find the Spirit acting upon your reason and granting to you a large intellectual apprehension. If you aim at being wise and thorough preachers of His word, He will hold the same relation to you that the light holds to the eye. There is a passive vision and an active vision here, a marked difference between looking and seeing. To idly wish for the Spirit's power, as many indolent men do, is one thing; to luminously apprehend that power is another. In the latter case your logical forces will pass through all the processes of reasoning, your

judgment will compass one degree of the "deep things of God" after another; till the veil is lifted from your understanding, and by the more perfect operations of the mind you will ascend to the higher knowledge of God.

Brethren, put your will into the keeping of the Holy Spirit of God, as the Spirit illuminates it through the inspired word, and He will strengthen your will to comprehend His own. Never forget that the peculiar attribute by which Jesus made the promise of leading you, was "truth," moral and revealed truth, interpreted by the "Spirit of truth"; for this restraint will guard you against fanaticism. This inspired revelation was infused into the Apostles by a direct agency for that special purpose; but for you to expect the same operation of the Spirit for understanding its subject-matter under the forms of the interpretation, would be to assume a fallacy, and would run you into fantastic notions. You need the influences of the Spirit to act upon your intellects; not by the revealing of truth, but in the enlightenment of your minds to comprehend the right sense of what is already revealed, and to give you all needful power to communicate it to others.

That revelation was perfect in the mind of the Spirit before the Apostles wrote one word of it; and they traced all its truths into one full and harmonious science of our redemption. What however you need and may have, is light to flow from the same infinite Intelligence; illuminating these outlines of truth, so that your finite comprehension may grasp and teach them. This will make you the organ of His voice; for He will guide your intelligence into an adequate and precise conception of the truth already revealed; and will sustain you in an adequate and precise enunciation of those conceptions. The articulation will be of man, but the voice will be of God.

You see, then, that the primary element of a preacher's power is lodged by the Holy Spirit in the depths of his own spirit; and you can create a second sun in the heavens to outshine the present center of the solar system as easily as you can make a true preacher of Christ without this power of the Spirit. A man thus taught of God sinks all those subtleties and shams which disgrace his sacred office; because he becomes perfectly oblivious to all his own selfishness, in the congruity which exists between the Author of the Word and its preacher. In that case the law of sympathy between the truth, the Spirit of truth, the preacher of truth, and his hearer, forms a chain of golden links, a power that cannot be broken.

Whenever a very successful preacher becomes distinguished, immediately his preaching brethren eagerly ask: "Where is the hiding of this power?" And if the subject were not so serious in itself, the answers usually given would be amusing, if not ridiculous. One finds it in his fine voice, another in his prepossessing person and presence; one in his elocution, and another in his winning pathos: some lodge it in his fluency of language, and others in



By WILLARD PYLE

For July 16, 1978

II Thessalonians 2:4-8. Intro.: A contemplation of the consummation of this age is a much needed emphasis in our churches, as it will cause the people of God to cry out "even so, come, Lord Jesus," and it will help us to "having done all to stand," and "earnestly contend for the faith once for all delivered to the saints." The two great marks of this consummation are the coming of Christ in the air, and the saints gathering together unto Him, and the appearing of the Antichrist on this earth, and the gathering the tares together for judgment. Involved in this will be the gathering of Israel and the time of Jacob's trouble. Surely we should learn all we can in relation to the coming of Christ so as not to be ignorant, or taken unawares, and also to learn all we can about the spirit and appearance of the Antichrist so as not to be deceived by his fore-runners.

#### VERSE 4

"Who opposeth and exalteth himself above all that is called God, or that is worshipped." The names and descriptions of the Antichrist are many and varied (Dan. 7:8, 20-25; Dan. 8:9-12). Even now are many Antichrists in the world which have some of these traits, but in the Antichrist they find their total fulfillment. He shall put down all opposition, temporarily, either by treaty or trick or force and shall exalt himself by his ability to use great swelling words conning the world into thinking he is all

his intellectual sweep and grasp. But strangely enough, it seldom occurs to any of them that there is anything supernatural as its cause, which puts these natural qualities to a divine use.

Now put the question to these exceptionally noted men themselves; and right down from the Apostles to this day, without one case of variation or hesitation, they give you this one answer: "The excellency of the power is of God and not of us." And is their reply a mere piece of modest, voluntary humility? That would savor of duplicity and pretension; which of itself, would rob them of their power and make them weak as other men. Has it ever entered the heart of man to attribute the preaching power of Paul or Peter to their fineness of voice or fluency of utterance, to their breadth of intellect or charming elocution? They themselves sternly disclaim everything of this sort, and why should not the power of God as effectually accompany the preaching of godly men now, under the administration of the Spirit, as in the Apostolic days under the same administration? Indeed, my own idea is that the only real power of preaching above other forms of human address is lodged there.

It was under the exercise of this power that Chrysostom preached when He said: "I do not think that I spoke those words of myself, but God put them into my mind"; and he also says of Flavain, the great preacher: "It was not human thought that poured forth his discourse, but the grace of the Holy Spirit, as it was not the nature of the vine, but the power of Christ that made the water wine."

The most perfect specimen of preaching on record, in or out of holy writ, as a standard of gospel preaching under the administration of the Spirit, is the sermon of Peter at Pentecost. In modern parlance, his text was taken from Joel 2:28-32. His sermon contains narrative, argument, and application. It appeals to the love of the pictorial, to the taste for discussion, to patriotic and conservative (Continued on page 5, column 3)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

wise and all powerful. "Who is like unto the beast? Who is able to make war with him?" (Rev. 13:4). This will bring about worship and submission on the part of the earth dwellers, the elect Jews and some Gentiles excluded (Rev. 13:8; 17:8; 13:15-18). This will result in "he as God sitteth in the temple of God, shewing himself that he is God." Self-deception is one of the worst deceptions there is.

#### VERSE 5

"Remember ye not, that, when I was yet with you, I told you these things?" How many times God's people must have their minds stirred up by way of remembrance (II Pet. 1:12,13). The saints of God should hide God's Word in their hearts that they sin not against Him (Psa. 119:11). Yes, we not only are neglectful, but forgetful. Would to God, each minister could say, when I was with you I told you these things. Too many times either out of fear, or a desire for favor, preachers fail to properly instruct the flock with all the council of God. If our people are to be properly prepared for the present they must be informed of the past and pointed to the future. One reason I believe Paul didn't say what all he had taught them while he was present with them was so the saints of latter days would apply themselves in searching the Scriptures.

#### VERSE 6

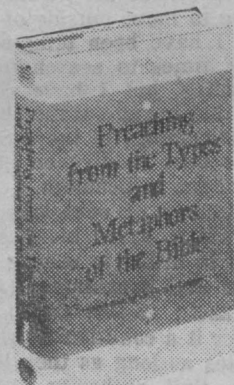
"And now ye know." That is because of the previous instructions of Paul, they were not left in darkness so as to have to guess about the appearance of the Antichrist. How many things we would know if we heeded the Word of God.

"What withholdeth." There is a specific barrier in the path of the Antichrist which until removed will hold back his appearance. This is why "the gates of hell will not prevail against it" (the church). For greater is He that is in it than he that is in the world. The church is "the habitation of God through the Spirit" (Eph. 2:22).

"That he might be revealed in his time." Just like Christ was brought forth "in the fulness of time," as in God's providence all arrangements were completed, this will be true in regards to the Antichrist.

### THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

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#### VERSE 7

"For the mystery of iniquity." Contrast this statement, "Great is the mystery of godliness" (I Tim. 3:16). The leaven of iniquity has been spread throughout this world by the many Antichrists and when it has done its insidious work, will bring forth the fullness of iniquity in the person of the Antichrist.

"Doth already work." "The spirit that now worketh in the children of disobedience" (Eph. 2:2; I John 5:19). The ungodly are plants in the hot house of the Devil which grow into poisonous trees producing all manner of ungodliness. This condition, as already stated, will bring forth "the man of sin." One of the greatest ways the mystery of iniquity has and is working is through false churches sowing their heresies which have leavened the whole lump. Even the churches of the Lord Jesus Christ have been affected.

"Only He Who now letteth will let, until He be taken out of the way." The word "let" means to hinder, so there is a power which holds back the appearance of the Antichrist. This restraining power can be found in Acts 1:8 and in I John 4:4. The Holy Spirit in the believer and in the church is greater than he which is in the world. Particularly I believe the Holy Spirit in His office work through the churches is the withholding force. Therefore, the taking out of the way would mean the end of the church age, which consummates at the rapture. That which makes the churches the light of the world and the salt of the world is the Holy Spirit ministering through them the Word of God. When this preservative is removed, the maggots of sin will move in on the dead carcass of this world, led by the Antichrist. I believe there is a connection between the falling away in Verse 3 and the taking out of the way in this verse.

#### VERSE 8

"And then shall that wicked be revealed." As the saints go up, the Antichrist appears in his counterfeit garments; the wolf in sheep's clothing. The rider on the white horse of Revelation 6:2 gallops into view: He comes as the answer to the "prayer" of a deceived world. He comes in outward beauty and splendor and power. The false messiah; therefore even the Jews will make a covenant with him. In reality he is that wicked one, the forerunner of death and destruction.

"Whom the Lord shall consume with the spirit of His mouth." The reign of the Antichrist is short-lived. Like Herod who sat on a throne with the adoration of the people when he was eaten with worms (Acts 12:21-23). Like Belshazzar in the midst of his wild celebration (Dan. 5). Like the giant who paraded up and down before Israel (I Sam. 17:45-51). Yes, the days of the Antichrist are short-lived. How our Lord is magnified even in this, for He just breathes on the Antichrist and he is blown away.

"And shall destroy with the brightness of His coming." This brightness is seen on the Mount of Transfiguration. The earthly sun fades into darkness at the presence of the Lord Jesus Christ. If the earthly sun can put out men's eyes if viewed for a period of time, how much more will the "brightness of His coming" destroy the Antichrist? No wonder they cry for the rocks and mountains to fall on them from the face of Him Who sits on the throne (Rev. 6:16). The brightness of His Person is emphasized when we are told there is no need for the sun or moon in Heaven.

THE BAPTIST EXAMINER

JULY 8, 1978

PAGE THREE

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Since abortion is murder should we withhold our income tax?"

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR

Philadelphia  
Baptist Church  
Birmingham, Ala.



That certainly is one way to look at it. And it looks logical. But is it Scriptural? In Matthew 22:17 the Pharisees trying to tempt our Lord, said unto Him, "Is it lawful to give tribute unto Caesar or not?" The word "tribute" in this verse comes from KENSOS which means a tax. Caesar (the Roman government) was doing things contrary to Christian thinking, and they thought He would say it was wrong to pay tax to such a government. They could then go to the Roman officials and say that He was guilty of treason. But in verse 21 He said unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." In Leviticus 27:30 we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." There are those who will pay their taxes in order to stay out of jail, but refuse to pay the Lord all the tithe in order to receive the wonderful blessings in Malachi 3:10. I am convinced that we should pay both if we want to please our dear Lord.

JAMES HOBBS

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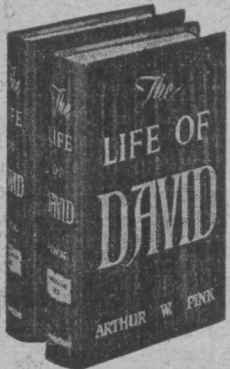
Kings Addition  
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South Shore, Ky.



Let me say, first of all, that there is no question as to the fact that abortion is murder. Every doctor that performs an abortion is guilty of murder. Every nurse that assists in an abortion is guilty of murder. Every law maker, state or federal, that voted the law permitting abortions is guilty of legalizing murder. And, of course, the parents that submit to it are guilty of murdering their own child.

While we cannot condone murder, we cannot sin against God by being disobedient to Him either.

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The Pharisees asked the Lord Jesus the same question. "Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matt. 22:17). The answer that Jesus gave them was, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (vs. 21). We are commanded to be obedient to the laws of the land. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. FOR SO IS THE WILL OF GOD, that with well doing ye may put to silence the ignorance of foolish men" (I Pet. 2:13-15). (See also Rom. 13:1). Again we read in Titus 3:1, "Put them in mind to be subject to principalities and powers, to obey magistrates . . ."

We are to obey God in this respect — to disobey is to sin against God, if they misuse the funds we are not responsible.

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



Yes, due to the fact abortion is against the Scriptures it would be right to withhold payment of Federal Income Taxes, that is, providing the withholder would deny himself all benefits provided by the government through the tax money of others.

The withholder should refuse to drive on federally sponsored highways, refuse to send his children to federally supported schools, deny himself the protection of the military in the event of war, etc. The Jehovah Witnesses, so-called, refuse to salute the U.S. flag, saying it is a form of idolatry, they refuse to go to war in defense of the U.S., but they want and get the protection of the military in time of war. I would say there is an element of hypocrisy in their position on these matters, and the same would be true if the withholder of Federal Income Tax shared in the benefits provided by the tax money of others. To be absolutely consistent with his convictions the withholder would have to move outside of the U.S., and I have been tempted a number of times to search for a better country, but I have come to realize that in spite of the abominable shortcomings of the U.S., it is still the best country on earth this side of the millennium.

On a number of occasions the Apostle Paul asserted his Roman citizenship in order to escape imprisonment and punishment (Acts 16:38; 22:22-28; 23:27). Christ did not consider it a coalitionist act for His disciples as long as they lived under the civil authority of the Roman government to "render to Caesar the things that are Caesar's." In fact, our Lord, Himself paid taxes to the idolatrous government of Rome (Mt. 17:24-27). However, He did not subscribe to that philosophy, which says, "When in Rome do as the Romans do," for there was "no guile found in his mouth" (I Pet. 2:22).

While our Lord paid taxes to the heathenish Rome, He did not give assent to the evil in the Roman government. On the contrary, His dissent was pertinent and pungent to the extent that we hear Him say, "The world cannot hate you; but

Me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). Within the historical time frame the word "world" used by Christ in John 7:7 is a reference to the Romanized world, of which Judea was in subjugation at the time. So, we can see that our Lord did not sit idly by, and let the evil in government go unrebuked, and neither should His disciples in this day while paying their taxes, fail to voice strong protest against the government for its use of tax money to support policy which defies the Sovereign Court of Heaven.

On Monday, January 22, 1973 the U.S. Supreme Court ruled it legal to kill unborn babies. That day could be referred to as "Black Monday," for it will go down as one of the darkest days in American History. Abortion is abhorrent to the Lord, and He will rebuke the U.S. for this abominable ruling.

In 1857 a majority of the judges on the Supreme Court bench ruled, saying, "Even though a slave may have a heart and a brain, he is not a legal person." The court further stated, "A man has a right to do what he wants with his own property." Under this ruling, slaves could be bought, sold, and killed legally. This ruling is very similar to the Courts ruling on abortion. The abortionist, says, "A fetus may have a heart and a brain, but it is not a person." This is blasphemy of the most hellish kind. The Supreme Court made a grievous mistake in the slave act of 1857, and the Lord levied a heavy penalty upon the U.S. in the form of a war that split the country, and gave it the worst blood bath in its history. And I fear, if the U.S. does not acknowledge and repent of its terrible error regarding abortion that God Almighty will once again tilt His cup of wrath and pour out His fury upon us. While, as an individual, you may consider yourself to be powerless to do anything about legalized abortion. Nevertheless to be silent or passive about your convictions in the matter is in degree to approve. So, there is something the Christian can do, he can let his convictions be known by strongly protesting, by writing his Senators, Congressmen, and other political authorities. Our efforts may seem futile, but God will bless us for our defense of righteousness.

## Unconditional . . .

(Continued from Page Two)  
NATION by Loraine Boettner, p. 101).

Is such a god worthy of worship and service? Do you really want a helpless God who is dependent upon the fickle will of man? A god who can only work after man makes his decisions and choices? A god who must alter his plans according to man's whims? Such a god is no god at all. It is a god no better than the heathen worship in the dark jungles of the earth.

Second, election magnifies the Person of Christ. Ephesians 1:4 says election is in Christ. You cannot separate unconditional election from Christ, for it is God's purpose to save a people by Christ's atonement. The more we understand election, the more we will love Christ and desire His fellowship.

Third, election makes the salvation of a great multitude sure and certain. Without unconditional election all totally depraved sinners would burn in Hell. Suppose I told you there were none ordained to eternal life out of a fallen race? Would this not cause you to despair? But election tells you that God has purposed to save an innumerable host. If such a vast number is to be saved, why not you?

Can you admit the justice of unconditional election? Can you say, "I am lost and undone. If I go to

Hell I deserve it. God has a right to save whom He will." Bless God if it is so with you! God has been pleased to make the doctrine have its proper effect upon your soul. If you believe sovereign election and hope only in Christ's redemption, be assured you are among the countless millions who shall be heirs of eternal salvation.

Someone else may be saying, "This is nothing but a cold hard-shell heresy. I want to hear no such doctrine. I cannot believe in such a God as you preach. I will continue in my sins." Then why grumble if God has not elected you? If He had elected you, you would not have liked it according to your own testimony.

## Catholicism Exposed

(Continued from Page One)

however, may not interest the reader, so I will confine myself to my own biography.

The school to which I was sent was one of the leading schools and had a world-wide reputation, especially of sending many scholars and students to the gymnasium and afterwards to universities for different branches of sciences.

It seems as though all of those who attended this school became successful in their individual careers, as lawyers, doctors or some other of the chosen avocations of life.

I was raised, I might say, under the walls of the free City of Bremen and was inspired with the idea of freedom, and this, perhaps, may be the reason why, when I have come to be an old man, that I have shaken off this eternal bondage of Catholicism and launched my boat so late in life upon the broad waters of Protestant freedom.

As the son of a wealthy family, I was sent to the Gymnasium of Vechta for higher studies, where I received the best education which Germany could give to her sons, and from there I was dismissed with the diploma of "Maturity" in 1870, which was a passport to any man holding such a diploma in any scholarly community, for a diploma from this institution meant all that it implied.

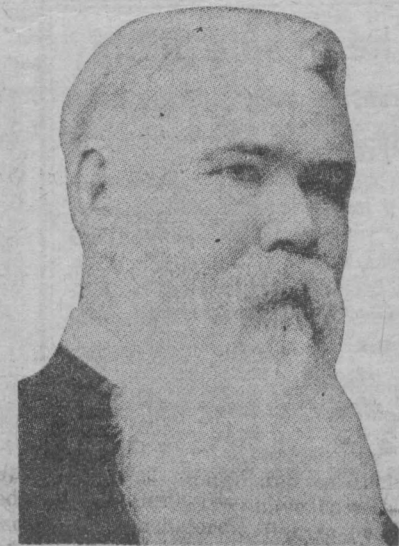
After I had gone through a perfect study of Gymnasium, and after having obtained my diploma, I could then decide for any career that I might choose.

About this time came the disturbance of all of Germany caused by "The German-French War." Like every patriot, I volunteered as a soldier, but the officers in the German army were practical men and they had little use for unseasoned "student soldiers" in the field of action, and I was left in garrisons where universities were situated, where I had military practice for a few hours each day, and then could follow my studies at the same time.

Peace followed quickly after the Waterloo of Napoleon III at Sedan, and this peace was restored quickly in the "fatherland," as not one victorious Frenchman had crossed the "Rhine."

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I followed my favorite study, forestry and agriculture, for some time, but as my parents and my forefathers, both on my father's and mother's side, had been devout Catholics, I had an earnest longing to become a Catholic Priest, as I desired to go forth in the world and proclaim the cause of Christ, believing that Catholicism was the only church which had a right to establish her doctrines, and, of course, cast my lot with this church, and today finds me an old man with every vestige of childhood's faith shaken from center to circumference. As I have lived in America so long and seen so much of the intelligence of Protestantism, and so much of the deception of Catholicism, I could not remain in the Catholic Church and be true to my conception of what was right and wrong, therefore I laid aside, with a degree of regret, the relics of Catholic barbarism.

I discarded the Scapular and everything that has no more intelligent meaning to it than the cumbering devices of the heathen has towards the uplifting of humanity and the civilization of the world.

Many, many years ago my faith was shaken by what I had seen with my own eyes and heard with my own ears, but I nursed my religious belief from my mother's bosom; my religion was born and bred in my bones; every drop of blood in my person was electrified in childhood by the cungerings of Catholic legerdemain, and I was taught at my mother's knee to believe that there was no other church that had a ghost of a chance of eternal salvation but the Catholic Church, and I was taught that all Protestants were heretics and abominable in the sight of God and sure of eternal damnation, unless they turned from their sins and joined the Catholic Church.

Ofttimes I would have my faith shaken by the actions of some lustful priest, but I clung tenaciously to the religion of my mother and refused to look beyond the horizon of Catholic superstition.

About the time that I had fully made up my mind to become a priest, I had my faith shaken in the priesthood to a great extent by a scandalous happening near the College of Vechta, which concerned and strictly involved one of the great dignitaries of Catholicism in my college town, but I fought this (Continued on page 5, column 5)

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JULY 8, 1978  
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## FOR CHRISTIAN GIRLS . . .

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.

### "GOD ANSWERS PRAYERS"

NELLIE M. MASON  
Aripeka, Florida

Some of you girls might say that God doesn't answer your prayers because you don't receive what you asked for, but this is a mistake, for in that case, His answer is a kindly, "No, it's not the best thing for you now — I have better plans for you," or it might be, "Wait awhile and don't be impatient. I've heard your prayer and will answer in due time, at just the right moment to do you the most good." He is never unmindful of His own children's needs and wants, but since He is omnipotent, and leads and guides us in the way He arranges for our lives, the thing you ask for might be entirely contrary to His will for you.

One of my favorite hymns is the old familiar favorite of long ago, "He leadeth Me," for it's so true, and a real Christian girl is glad to leave it all in His hands, desiring His will for your life rather than your own. When you pray for something, you might end it with "If it be Thy will," and then if you don't get your prayer answered, you'll realize it wasn't His will. With that attitude, you won't be tempted to blame Him for "not answering my prayer."

We have many examples of remarkable answers to prayer, and I'll relate just a few I've read or heard about which will be an encouragement to you. When the millionaire Jay Gould was taking a trip across the continent, the locomotive broke down, forcing him to spend time in a small Texas town. There he found a church building that was being auctioned off. Because of some mix-up, the contractor had entered an unexpected claim on the structure, and the people were not able to raise the money. On the spur of the moment, Mr. Gould made a bid of \$1,500.00 on the building. When none topped it, the building was his.

Three gray-haired men watched the proceedings with keen interest. Approaching the buyer, they asked what he intended to do with the building. "Why do you ask?" said the wealthy financier. One of the men replied, "We're the trustees of the church, and at this very moment, there are some of our members back there on their knees asking God to save our meeting house." "Here, take this deed. I'm the answer to their prayers," said the generous man. Thus he graciously gave the building back to those faithful few who still believed God would answer their request. The lesson is clear — God honors persevering prayer!

You've all heard of the noted Baptist preacher of England in the past century, Charles H. Spurgeon, haven't you? I consider him next to Paul in his influence for good to the many in his day, as well as those of our day, through his numerous writings he's left behind, just hundreds of sermons and books. He had an orphanage for homeless and unwanted children, which would be called in our time a "Children's Home," I presume,

and during an evangelistic meeting he was holding in a certain place, he made an appeal one night for funds to be given especially for those youngsters in his care, as he needed it desperately in order to continue operating. To his delight, he received in that special offering just the amount he so badly needed, and he went home rejoicing, thanking God for His provision for his needs.

Oddly enough, he was unable to get to sleep after retiring, for God seemed to say to him to give that money to George Mueller, a contemporary who had many orphanages run entirely on faith and prayer for their needs. He is known to this day as an outstanding example of praying for daily needs. Charles Spurgeon didn't understand why God would tell him to give the money he so badly needed to George Mueller, but the conviction was so strong and urgent that the next morning he went to give George Mueller the money he had received the evening before. He found Mr. Mueller on his knees praying for just exactly the amount that Mr. Spurgeon had brought him, so both men wept and rejoiced together for God's answer to prayer — Mueller for receiving just what he had prayed for, and Spurgeon for being used to answer his prayer. Upon returning to his home, Spurgeon found a letter on his desk he had overlooked before, containing just the amount he had given to Mueller, with a little added "for interest" he said.

My daughter's church supports several children's homes, and it's

thrilling to hear how those children pray for their daily needs, each child taking some certain object to pray for, and when their prayer is answered and the item supplied by God, there is great rejoicing among them all, the object is erased from the prayer list, and a prayer of thanks to God for supplying that particular need is offered up. With such faith as that, it's not surprising that God works miracles in their midst.

### The Holy Spirit

(Continued from page three)

passion, to the taste for discussion, to patriotic and conservative passion, to the aspirations and yearnings of the soul, to sin and guilt, and to the quickened conscience in penitence and pardon. Thus, the whole range of human capacity, mental, moral, spiritual, is swept; and the mode and proportion in which this is done, is most suggestive. Of course, the effect produced, humanly speaking, was much indebted to its environments. But they were not so peculiar as we might suppose at first sight, for in view of the presence of the Spirit today, the perpetual rejection and crucifixion of Jesus by the impenitent, by those who nom-

gospel seemed doomed to failure till the Spirit by this one act opened His dispensation to "every nation under Heaven." He began His reign by crowning the elder sons of Zion with a coronation flame forked like a tongue, and cleft in the center; as a fit emblem of the divided languages, which the heralds of mercy now used as fluently as they had their mother tongue by the inland lake.

So far as the composition of Peter's sermon goes, it seems to have been the fruit of ordinary influences from the Spirit; while the extraordinary might which accompanied it related to the miraculous verbal utterance of himself, and his brethren. These languages were radical; full of philosophy, feeling, and literature; and the Apostles used them for the expression of the most subtle thought. Copious, idiomatic, and versatile—the primary elements of religious truth appropriated vernacular terms so sacredly, that these gospel orators gave an exact transcript of their holy thoughts in a syntax which to them was a barbarism. Without a grammar or a vocabulary, these fishermen preached the religion of the Son, by the guidance of the Spirit, to foreigners, without learning their tongues by the pronunciation to the ear, or the accent to the lip.

power of God." (PREACHING: ITS IDEAL AND INNER LIFE, pp. 103-131, 1880 edition).

### Catholicism Exposed

(Continued from page four)

feeling of dislike down and forced myself to believe that what a priest or bishop did was all right in the sight of God, but at the same time I had a feeling of distrust, as I could not reconcile myself to believe that God would look with compassion upon the acts of a dignitary more readily than He would upon the transgressions of his blind and duped followers, but nevertheless I went ahead and prepared myself for the priesthood, which I followed for thirty years.

Right directly opposite the college which I was attending resided the Very Rev. Harold. This reverend gentleman was a high dignitary in the Catholic Church.

We young priests had often heard it whispered about that Priest Harold had in his house at different times a number of concubines, which are nothing more nor less than lewd women. We often saw ladies around the mansion, dressed in the very height of fashion, and their actions led us to believe that they were there at the solicitation of Rev. Harold, as they were seen there at all times of the day and night, and this certainly made a very strange impression upon us young students, as there were so many different faces; one day we would see two or three young girls, and the next day the same number would be about the mansion, but different faces. All of us young students endeavored not to believe the rumor, as we were Catholics in every sense of the word, and we did not want to believe that anything so degrading would be tolerated in the very mansion of one of the officials who were teaching us.

The acts of this dignitary became so flagrant that even the students who were trying not to believe the scandal were forced to believe there was something wrong about the mansion of this Catholic dignitary.

About this time there was a young priest by the name of Wulf, from Rome, who was sent to Vechta and made secretary of this dignitary's mansion, who, during the day, worked in the office of the mansion, where court was held in cases of the Catholic Church and schools.

He was soon familiar in and about the mansion and the surrounding grounds and was given many privileges and the dignitary seemed to like him because he did not meddle with his vile conduct, and the ladies who frequented this place also seemed to admire him. There was a large lawn surrounding the mansion and at night time a number of vicious dogs were unchained to guard it.

The priest that was sent from Rome was soon on familiar terms with the dogs and they would mind him and become as obedient as children, and he was soon on such good terms with these dogs that he could approach the house at any time, day or night, and one word from him would cause them to sneak off to their kennels and not molest any who desired to approach the mansion.

The young priests of this college were determined to learn, if possible, if this Catholic dignitary was guilty of the immoral conduct that he was accused of, so they went to Wulf and explained to him that they desired to make a personal investigation, and got this young priest to promise that he would let them into the grounds one night and also see that the dogs did not molest them.

We selected a dark night and a few of us young priests slipped into the lawn surrounding the mansion and placed a ladder up to the second story window, as there was a bright light inside, and we determined to learn, if possible, what was going on in this room.

Dr. Wulf, the secretary, was the first to ascend, and there in this (Continued on page 8, column 1)

### MY COUNTRY (HEAVEN), 'TIS OF THEE . . .

By ULYSSES L. GINGRICH

I	My country, 'tis of thee, Sweet land eternally, Of thee I sing: Land where the saints abide, Land of the glorified; From voices multiplied Let praises ring.	Phil. 3:20 Psa. 23:6 Rev. 21:1-4 Rev. 21:3 I Pet. 5:10 Rev. 19:1 Rev. 19:5
II	My native country, thee, Land of the saved and free, Thy name I love; I love the river there, The tree of life so fair, The capital foursquare, Bright home above.	Heb. 11:16 Rev. 21:27 Phil. 1:23 Rev. 22:1 Rev. 22:2 Rev. 21:16 John 14:2
III	There heavenly melody Sings forth triumphantly Our Saviour's grace; He died upon the tree, From sin to set me free, To live eternally And see His face.	Rev. 5:9 Rev. 5:9 Rev. 5:9 Rev. 5:9 I Pet. 2:24 I John 5:11 Rev. 22:4
IV	No disappointment there, No pain, no death, no tear, All things made new; A throne for God's dear Son, His will forever done, The curse completely gone; Ah! Yes, 'tis true.	Rev. 21:27 Rev. 21:4 Rev. 21:5 Rev. 22:3 Rev. 22:3 Rev. 22:3 Rev. 22:6
V	Who shall not enter there? All they who doubt and fear, And love their sin. But all who will believe, His gift of life receive, Great victories achieve, And enter in.	Rev. 21:8 Rev. 21:8 Rev. 22:15 John 14:1 Rev. 21:6 Rev. 21:7 Rev. 22:14
VI	Our Saviour's God, to Thee In humble certainty, To Thee we sing; We long to see the light Of Jesus' presence bright, No more to know the night; Great God, our King.	Eph. 1:17 Rev. 19:7,8 Rev. 7:9-12 Rev. 22:5 Rev. 21:23 Rev. 22:5 Rev. 17:14; 15:3

inally believe on Him, the essential features of Pentecost are in fact as marked now and here.

The gift of tongues was specially intended to confound the violent rejector; for tongues are "a sign, not to them that believe, but to them that believe not." This was the chief reason why the Holy Spirit commenced His administration of the gospel with this linguistic miracle. When the Father would punish man for universal wickedness, He miraculously smote the earth's tongue, and confounded the seventy-two families of Babel. But when His Son had redeemed all nations, the Holy Spirit taught the Jews at Pentecost that the word of God was to be no longer exclusively theirs; and that this stubborn obstacle was removed for the discipling of all nations.

Our Lord had appeared to pass by this necessity without provision, by selecting Apostles who were notoriously illiterate; knowing even their mother-tongue so imperfectly that their chief orator could not disguise his uncouth provincialisms, and save a mortifying exposure from a meddlesome servant-girl, who impudently triumphed over him for his bungling Galilean accent. These difficulties of the fishermen were met however by the Spirit at the first step in their mission. It would have cost the best of them a lifetime to have mastered the grammar of the nations whose citizens stood around them. A miracle in the linguistic world was needful to clear a channel for the new religion to the hearts of men; and the

Thus, preaching was honored by the entire Trinity, as the only method of publishing the gospel by special, miraculous endowments.

But the gift of tongues began and ended with Apostolic preaching. They did not write books in all those languages, nor did they translate books into them; the gift empowered the Apostles to preach the gospel in those tongues, and win men who spoke them as their mother language, to Christ, and when the Spirit had provided by this ratification, that the Redeemer had really taken His throne and sent Him to fill His office, it ceased forever.

We have good reason for concluding, then, that between the extraordinary manner of Peter's preaching at Pentecost, and the ordinary aid of the Spirit granted to Paul at Athens, at Ephesus, at Miletus, and at Lystra, lies the range of the Spirit's influence, and his relation to all preaching which shall be true and successful, to the end of time. That which was extraordinary at Pentecost has never been repeated since the Apostles' days. But that which was repeated all through the preaching of the Apostles, continues with the Spirit's ministers to this day; and continues so markedly, that it is no less your privilege than it was Paul's to preach with the Holy Spirit sent down from Heaven; and to say with him: "My speech and my preaching were not with persuasive words of man's wisdom, but with demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the

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## Baptists And Missions

(Continued from page one)

The East India Company was bitterly hostile to all attempts to interfere with the faith of the Hindus. Carey in his humble shop read the voyages of Cook; and the discovery of heathen islands, that only excited the curiosity of others, awakened his Christian sympathy and compassion. He constructed for his school-children a crude map of the globe, describing its population and its various and erring religions. Became a pastor, but with the smallest stipend, and a father with a growing family, his soul was drawn out to the desolations of ancient paganism.

He had the friendship of the Eld. Robert Hall, parent of the great scholar and orator, a pastor of strong mind and clear views; of Sutcliffe, another country pastor, devout, sagacious, and earnest; and of Ryland, who had baptized him; and of Andrew Fuller, a man of the clearest and strongest intellect, gravely, solidly pious, and yet a few literary advantages. To these, Carey's suggestions for heathen evangelization seemed visionary, and, rather to evade the topic, they proposed his putting into written form his thoughts on the subject. He did so.

Called to preach before his Association, he took as his theme a prophecy of Isaiah 54:2-3, of the enlarged tent and lengthened cords that were to take in the Gentiles. In 1792, he preached on it with the two great subdivisions, "Expect great things from God, and attempt great things for God." It led to the formation of a missionary society at Kettering, the seat of Fuller's labors, in October 1792. Fuller was its secretary, Carey was its offered missionary. The church of the devout Pearce of Birmingham added a sum quintupling the original funds. Yet how, to any other than the simplest, strongest faith, must the enterprise have seemed one of sovereign absurdity — that of attempting with these puniest means to assail the faith of pagan India and a population of, perhaps, one hundred and sixty millions.

But the churches enlisted were country churches. The London Baptists, when consulted, generally stood aloof. Stennett, to whose pulpit ministrations Howard expressed such warm gratitude and reverence, could not be brought to favor it. The Elder Ryland, the father of Carey's friend, a scholar and author, a man of genius and piety, and of whom the statesman William Windham makes respectful mention, had cried with some indignation when the project was by Carey named to him: "Young man, when God would have the heathen converted, he will do it without your aid or mine."

With small children, his wife adverse to the voyage, his way shut up as to passage in one of the East India Company's vessels, Carey persisted, and secured, at last, embarkation in a Danish keel, his wife consenting finally to sail if her sister, who was, however, equally with herself, unbelieving as to the wisdom of the undertaking, would accompany her. Thus freighted with discouragement, Carey set sail.

When the question of permitting Christian missionaries in their possessions came up before the Board of Directors of that great mercantile body, one of the directors, depicting the tumult it would excite, said, that he would see a band of devils let loose in India rather than a band of missionaries. Perchance eyes of keener and celestial vision already saw his wish at work; for the population of India counting but one hundred and sixty millions, its subordinate deities, according to their own Brahmin, were in number three hundred and thirty millions, or an average of two separate deities to every man, woman, and child of the teeming myriads of the vast region.

The East India Company was a most potent body in its wealth and its patronage and its parliamentary influence at home. Burke and Sheridan had assailed one of its fav-

ored governors, Warren Hastings; and after a trial of years, marked by the most resplendent exhibitions of talent and eloquence, and after fearful evidence produced of malversation and oppression, such orators, with such witnessing, had failed to secure his conviction. Charles James Fox, a statesman of great powers and signal popularity, had devised, with the aid of Burke, a new charter by an India Bill. Not that Fox favored missionaries; for when consulted, he disapproved them. But the British Parliament and the nation and the Court were against the India Bill of Fox, however skillful its framing or vigorous its advocacy; and it failed.

On his arrival, Carey found himself shut up, after various experiments in indigo-culture, to a refuge in the small Danish settlement of Serampore, an independent region of small extent, but near the English capital of Calcutta. Here he set up a press, which in Calcutta even Wellesley would not then have permitted. His wife became insane; his fellow-laborer Thomas also insane. With these sorrows on either hand under the roof, he went forth to the baptism of his first convert. Had not the faith of a present Christ and the power of an Almighty Spirit sustained the laborer, human zeal might well have faltered when in circumstances so forlorn, after seven years of toil, he led down his first convert to baptism in Christ's name. But as he said, he could plod; and plod he did, till God turned hearts toward him in the India of his chosen residence and in the Britain which he was no more to see.

He became a Sanscrit scholar, greater than Sir William Jones, who had been the first of Englishmen to lead in that new field. He completed, in the modern and feebler language of the people around him, a Bengalee Bible, and its finishing was occasion to him of profound and devout joy. God gave him fellow-laborers, Marshman and Ward. The favor of Wellesley, the governor-general, was drawn toward him. He received, though a Dissenter, an appointment as professor in the college which Wellesley set up, without the authority, and even against the protests, of the East India Company, under whom he acted. Strong in his own energy and in the friendship of the younger Pitt, Wellesley persevered, and brought forward also his more illustrious brother, afterward to be known as the Duke of Wellington, and who, on the field of Assaye, on Indian soil, began the fame so emphasized in Spain and on the field of Waterloo.

But besides the complications encountered thus in the East India Company, the opponents of missions in the Edinburgh Review, then the highest organ of British literature, by the witty Sydney Smith, commenced an attack on the whole evangelizing enterprise, as endangering the lives of every Englishman, and as one that ought to be forthwith and ruthlessly suppressed.

Some of the older of us may recollect a time when the ill words of that great journal stirred up the wrath of all our country, as it asked scornfully, "Who reads an American book?" It was a blessed and Christian revenge on the maligners of missions, which, in God's good providence, the mission and mission family took upon these their priestly and Parliamentary revilers, when a son-in-law of this same Marshman, the gallant Havellock — "every inch a soldier, and every inch a Christian," as Sir Henry Harding called him — pushing his way against such overwhelming odds, relieved Lucknow, and saved to the British Crown, under God, an empire which Smith had said the missionaries were sure to overthrow. Putting to silence the ignorance of foolish men by patient continuance in well-doing is apostolic. But it requires apostolic zeal and endurance to obey a precept so calmly brave.

The number of versions of the Bible that in part or entire Carey and his coadjutors completed is wondrous. His brother-laborer, Marshman, framed a Chinese version of the Bible. These may be superceded, just as Wycliffe's and Tyndale's and Coverdale's have

## IS "THAT" IN THE BIBLE?



Question:

### "WHAT WOMAN PREACHER TAUGHT FORNICATION?"

Answer: The prophetess Jezebel of Thyatira, Revelation 2:18-20. "And unto the angel of the church in Thyatira write; . . . Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." It is possible that the woman's real name was not Jezebel and that the writer called her that name because of the similarity of her character to that of the wife of Ahab. See First Kings 21:25 and Second Kings 9:22.

been, in our own tongue. But they did a good work; and nations have been glad for them, and Heaven has been made the richer in its tenantry by their means, in the converts they have won.

Carey, Marshman, and Ward, of their earnings in various ways, gave to the mission cause nigh \$3,000,000 of our money at present rates. They reared a college. Bishop Heber, a churchman and Christian prelate, writing on Indian soil, publicly lauded the services and character of the men whom Sydney Smith had so blackened.

American Baptists had purposed to continue as they had begun, to aid their English brethren by collections raised here and transmitted thither. But God, in His gracious arrangements, raised up Adoniram Judson, a man of high endowments, rare energy, and true piety. He left our shores a Paedobaptist, studied the Bible, and on reaching Serampore was a convert to our views of the ordinances and church. Without further resources from the Paedobaptist body before sustaining him, he was advised to apply to the English Baptists. But God put it into the hearts of him and his fellow-missionary and convert, Luther Rice, to appeal to the American churches.

Our own body found themselves (Continued on page 7, column 4).

## The Lord . . . Provide

(Continued from page one)

only Son. In His infinite grace and love, God has Himself provided the offering which makes sinners acceptable to Him, and which they cannot themselves provide. If we ever preach on the text, let us be sure not to leave out that essential thought.

All other things God will naturally give to us, as incidental to His one unspeakable gift. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things." All things are ours, if God has given us Christ. All other things are involved and included. All things work together for our good, since we are Christ's and Christ is God's. All our temporal wants, as well as our spiritual needs, are provided for, because the gift of Christ has preceded them. But only as we accept Him, have we hope of receiving these things also.

It is our privilege to put all our affairs into the hands of God, believing that our wants will be supplied. When I go to the grocer and buy a pound of tea, the grocer does it up, and I say, "How much is this?" He answers: "Fifty cents." "But," I say, "you have not charged for the paper and the string." "No," he replies, "that is included; I make no charge for that." So God has given us Christ, and in Christ He has included everything else. God, who provided the ram for a burnt-offering, will provide all we really need both for time and for eternity.

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Sunshine In The Soul	Shining More and More
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#### THE OLD FASHIONED REVIVAL HOUR QUARTET

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Hallelujah! We Shall Rise  
An Old Account Settled and At the Cross  
I Need Thee Every Hour and Leaning on the Everlasting Arms  
The World is Not My Home and Sweet By and By  
Everybody Will Be Happy Over There and When the Roll is Called Up Yonder  
He Will Remember Me and Kneel At the Cross  
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Just a Little Talk With Jesus	Medley: On Jordan's Stormy Banks and
There Is a Fountain	I'm Bound for the Promised Land
The Banner of the Cross	Seeking For Me
Under His Wings	Break Thou the Bread of Life
This World Is Not My Home	Like a River Glorious

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### LET THE LOWER LIGHTS BE BURNING

#### THE OLD FASHIONED REVIVAL HOUR QUARTET

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My Latest Sun Is Sinking Fast	More About Jesus
Farther Along	Let the Lower Lights Be Burning
A Glorious Church	Thy Word Have I Hid in My Heart
Does Jesus Care?	Spirit of God, Descend Upon My Heart
Beneath the Cross of Jesus	Sunlight, Sunlight

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

NEW YORK (EP) — Comparing the reported slaughter of millions of Cambodians with the mass exterminations under the Nazis, the American Jewish Committee has urged the U. S. government to aid Cambodian refugees and bring pressure to bear against that country's rulers.

At its 72nd annual meeting here, the committee adopted a resolution which declared that "if published reports of mass killings in Cambodia by its Communist rulers are even only partially true, then the scale of murder in that small, tragic land, perpetrated in pursuit of a political end, approaches the enormity of the Nazi exterminations based on a myth of racial purity."

At a news conference here, Chang Song, minister of information in the last Cambodian government before the country fell to the Khmer Rouge revolutionaries in 1975, said that recent reports indicated that between 2.3 and 2.5 million Cambodians have been killed by the Communist rulers. According to Mr. Song, that figure represented almost one-third of the population of 7 million. "The time has come to put an end to these terrible crimes against humanity," he said.

ATLANTA (EP) — When Anita Bryant comes to Atlanta to address the Southern Baptist Pastors' Conference, the Atlanta Coalition for Human Rights will be here to demonstrate against her opposition to gay rights.

The newly-formed coalition, which states that it promotes "civil rights" for all people, including lesbians and gay men, is hoping to assemble 2,000 protesters on June 11, when Ms. Bryant is scheduled to speak.

CALGARY, Alberta (EP) — A "born again" Christian, accused of defrauding members of a Vancouver church, escaped police cus-

tody after an old woman was kidnapped and an elderly couple's car commandeered. A Canada-wide warrant has been issued for the arrest of Scott Bowe on charges of kidnapping and robbery.

Bowe is also accused of defrauding members of the First Baptist Church in Vancouver of \$2,130 paid out for stamps that were never purchased. According to church officials, Bowe appeared at the church two months ago telling a story that his fiancée had been killed in an auto accident. Feeling sorry for the man, church members and a Vancouver lawyer took him in. Bowe eventually persuaded church members to invest money in stamps . . . \$2,130 worth.

The Federal Bureau in Weisbaden reports that 16,168 abortions were registered for the last quarter of 1977 in West Germany. For every 10,000 live births there are at least 1,143 abortions. This murder of unborn babies is supported by the government.

NEW YORK (EP)—The archaeological discovery of an additional 20,000 clay tablets — bringing the present total to 40,000 — of a flourishing ancient Semetic civilization in northern Syria has given added hope to unlocking questions of biblical history.

The new findings were reported here by Carlo Martini, S.J., rector of the Pontifical Biblical Institute in Rome and Jerusalem where scholars are studying the Ebla tablets, dating back to about 2500 B.C., predating events described in the Old Testament.

Martini said that the studies show that "three centuries before Christ the Bible was born out of a sophisticated culture that could rely on literary traditions preserved in a language similar to Hebrew," thereby scuttling the contention that Old Testament writers only had oral tradition to rely on.

In fact, the tablets may contain the name of God recorded for the first time in man's history. Martini reported that the Old Testament monotheistic name of "Yahweh" most likely has its root in the Eblaite word "Yah" found on the tablets in a list of some 500 deities revered by the ancient civilization.

The original discovery of the tablets was made by two Italian archaeologists in 1974 at Tell-Mardikh, 30 miles south of the Syrian town of Aleppo, and have been attributed to the Kingdom of Elba, a hitherto unknown civilization that flourished in the Middle East between the ancient Egyptian and Mesopotamian peoples.

HARTFORD, Conn. (EP) — Gov. Ella T. Grasso of Connecticut has signed a bill requiring Sunday closings for all stores in the state.

The new law exempts stores operated by merchants who observe the Sabbath on days other than Sunday, and certain categories of businesses including drug stores, dairies, restaurants, small food stores and gas stations.

NEW YORK (EP) — A Jewish Sabbath Prayerbook, using female imagery for God, has been prepared by two members of the Brown University Women's Minyan (congregation) in Providence, R.I.

The prayerbook includes lines such as "Blessed is She who in the beginning, gave birth . . . Blessed is She whose womb protects all creatures . . . Blessed is She who nourishes those who are in awe of her . . ."

EUGENE, Ore. (EP)—Eugene's residents, by almost a 2-to-1 margin, voted to repeal a local ordinance banning discrimination against homosexuals in housing, jobs or public accommodation.

MILAN (EP) — Leonardo da Vinci's masterpiece, The Last Supper, may become irreparably damaged unless art specialists can think of some way to raise money for an air conditioning system which can cut down on the amount of pollution to which the painting is exposed.

The Renaissance work, considered by many to be Leonardo's greatest painting, is in the refectory of the Church of Santa Maria delle Grazie here. It shows Christ seated among his 12 disciples just after the moment when Christ has said "one of you will betray me."

ST. LOUIS (EP) — Three graduates of Christ Seminary-Seminex, a Lutheran institution here, have accepted invitations to be interviewed for placement in parishes of the United Methodist Church.

CAMBRIDGE, Mass. (EP) — After four years of exile in the West, Soviet author ALEXANDER SOLZHENITSYN said at Harvard University's 327th commencement that Western society is suffering "spiritual exhaustion" and could not be a model for transforming Russia. The outspoken dissident's sometimes stinging criticism of American life was met with subdued applause and occasional hisses. "Through intense suffering, our country has now achieved a spiritual development of such intensity that the Western system in its present state of spiritual exhaustion does not look attractive," said the 59-year-old Solzhenitsyn who now lives on a secluded 50-acre estate in Vermont. "A fact which cannot be disputed is the weakening of human beings in the West while in the East they are growing stronger."

LONDON (EP) In reporting the presence of Sun Myung Moon in London, the Times speculated that the controversial leader of the Unification Church might shift his headquarters from the United States to Britain.

The Times reported that Mr. Moon had slipped quietly into London on May 13, accompanied by "one or two" of his senior advisers.

In its report, the newspaper said American authorities are anxious for Mr. Moon to return to the United States by early June when he will be subpoenaed to testify before the Frazer Committee, a House of

Representatives unit now probing Korean-American relations.

The Times said that Mr. Moon's unpublicized visit adds substance to its reports of April 6 in which it stated that because of the unpopularity of his movement in the United States — plus refusals by American authorities to consider the Church a charity qualifying for tax exemption — Mr. Moon might shift the Unification Church's headquarters to Britain.

## Baptists And Missions

(Continued from page six) suddenly called to a work which they had not planned. It was like Paul's Macedonian voyage, a Providence beckoning and leading the blind by a way which they for themselves had not known. Turned from British India, where Judson was not allowed by the jealousy still felt against missionaries to remain, he went perforce to Burma. It had been a field for a time filled by Felix Carey, but who, favored by the Burmese government, had accepted an appointment as the Burmese envoy to the British Indian government; thus, as the good father complained, sinking from a missionary to an ambassador. The younger Carey's labors had not much facilitated the missionary toils of Judson. His heroic endurance; his imprisonment; his impending death in the wars between the jealous Burmese and British invading armies; the sickness of his wife; his carrying his nursing babe from heathen door to door imploring that some Burmese mother would sustain its waning, wailing life; his having his great manuscript version of the Bible rolled up as a log and laid under his head as a pillow in his prison, to disguise it from his pagan tormentors and jailers; the death of babe and mother, — all these are parts of missionary history familiar to all.

The churches gathered in the Karen people, the death of Judson's heroic coadjutor, Boardman, who labored especially for them, after being carried in pining consumption to see, at the river, the baptism of several converted heathen — these, too, we can but recount hastily; and the deaths of others of the band; and the sheaves, large and rapid, they were permitted to gather, are they not too familiar to bear prolonged recital?

Then came the death of Judson at sea with such unconquerable exhaustion of bodily strength, and yet such salient joy of soul, that he felt, with all his ties to home and life, as he viewed eternity, the joy of a schoolboy going from tasks and vigils to the old dear home-land. These are among the illustrations God has given to show that He loves not His servants to war a warfare at their own charges or without present and rare refreshments of spirit by the way.

(LECTURES ON BAPTIST HISTORY, pp. 295-304, 1877 edition).

## Faith And Works

(Continued from page one) his associates, his manner of life, and earnestly endeavored to establish that belief, for the destruction of which he had employed his mightiest efforts. He saw his brethren whelmed in the delusion from which he, by the grace of God, had emerged.

In his endeavors to remove this delusion, and exhibit the nature of evangelical faith, he traveled extensively; he wrote fourteen epistles to different churches and individuals; he performed the most perilous missions in Europe and Asia, and, willing, not only to be bound, but to die, for the sake of the Lord Jesus, he cheerfully sealed his testimony with his blood.

Evangelical faith was, in his view, of the highest importance. He unfolds its nature, discourses upon its value, and shows, that without faith, it is impossible to please God. In his address to the Hebrews, he defines it, as it is expressed in the English version, "the substance of things hoped for, the evidence of things not seen;" or, it might be more clearly expressed, confidence in respect to things hoped for, firm belief in

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respect to things not seen. It is that by which we receive the atonement and lay hold on the hope set before us.

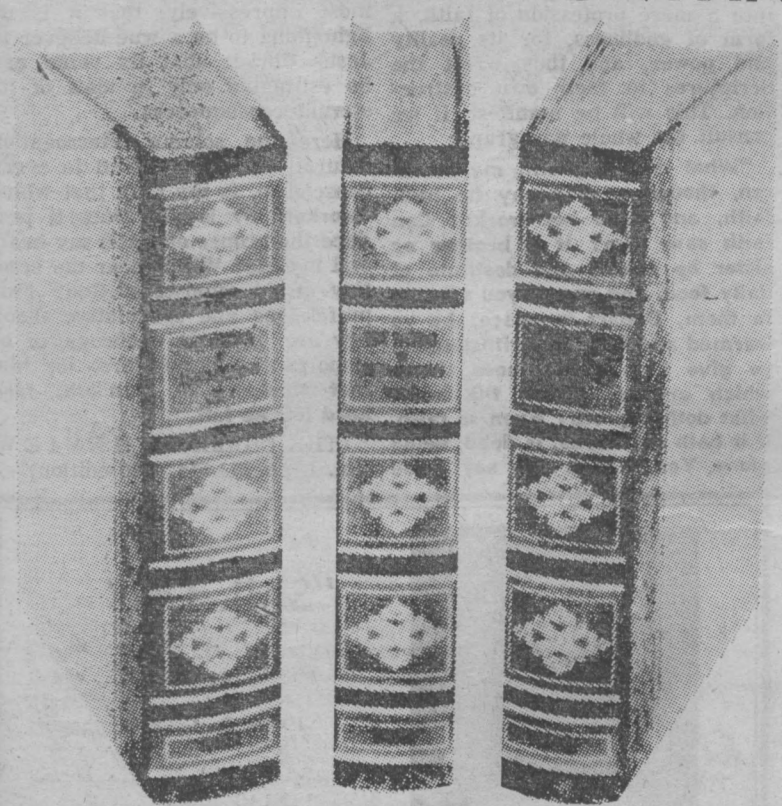
In Galatians 5:5-6, Paul gives us to see what sort of faith he means, where he treats of it as connected with justification. "We," says he, "through the Spirit, wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." It is, then, according to the teaching of Paul himself, the faith which worketh by love, and this only, that availeth anything.

To understand, fully, his statement in the passage under consideration (Rom. 3:28), we must commence with the 23rd verse, in which he says, "For all have sinned;" all have transgressed the law, the rule of duty, (whatever that rule may have been), under which they were placed. None, therefore, can plead the deeds of the law, or their works, as the ground of their justification. "For all have sinned, and come short of the glory of God;" and if any are justified, they must be "justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood;" — that is, most clearly, through such a faith as relies, not on their own merit, but solely, on divine grace, through Christ and Him crucified, and, at the same time, worketh by love.

"Where is boasting, then? It is excluded. By what law (or principle)? Of works? Nay, but by the law of faith. Wherefore we conclude, that a man is justified by faith, without the deeds of the law." As much as to say, Therefore we conclude, that without, or independently, of the deeds of the law, that is, gratuitously, or through grace, a man is justified; it being understood, as a matter of course, that the faith spoken of is that which looks to the blood of Christ, and "worketh by love."

Now, let us turn to the apostle James. Soon after the crucifixion of our Lord, this apostle, it is probable, had a leading part in the care of the church at Jerusalem. From the year 34, till his martyrdom, in the year 62, his influence over the Christian church was extensive and salutary. At the time when he (Continued on page 8, column 4)

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THE BAPTIST EXAMINER

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PAGE SEVEN



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WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## Catholicism Exposed

(Continued from page 5)

room was the dignity of the Catholic Church in a half drunken condition, with two licentious and lewd women, playing cards and drinking wine, and the trio were in a half nude condition, and frequently this dignity of the Catholic Church would kiss these harlots.

After Dr. Wulf came down the ladder and told what he had seen, of course the rest of us wished to become eye witnesses to the perfidy of this vagabond of the Catholic Church.

We would take turn about going up the ladder to look at this sight, and sometimes one would remain so long at the top of the ladder the others would become restless and urge him to come down and give the rest of us a chance.

It seemed as though this Catholic dignity and the women upstairs within had implicit confidence in the dogs, and had no fear of detection in their drunken orgie of immorality. This dignity seemed very drunk, and the ladies began to undress him preparatory to putting him to bed. When they had him undressed, one of them pulled off her clothes and went to bed with him.

The next morning the report in the form of affidavits was presented to the parents of the girls, which caused a very great sensation, and this bundle of infamy and abomination was forced to leave the city by the parents of these daughters whom he had de-

secreated by his filthy touch.

It was afterwards learned that this state of affairs had existed in this Catholic mansion for years past, and all that had transpired in this mansion would blush the inhabitants of Sodom if it could be told, but it is so filthy that it could not be repeated by any one who had much respect for himself.

After this dignity had left the mansion there were a number of children's skeletons unearthed in the park belonging to the mansion, and one child's skeleton was found in the waters surrounding the palace.

No one was ever arrested for this awful, awful crime, as this Catholic dignity fled to some monastery and there was concealed from the law's clutch, as there is no law whereby these monasteries can be forced open and their criminals brought to justice.

A monastery is a Catholic institution that may be used for divers purposes, but one great purpose, and a very heinous purpose, is to hide and conceal Catholic officials who break the laws of their country, as they can flee to these monasteries and there hide themselves from the wrath of the civil government.

It makes no difference how vile the culprits may be, these Catholic institutions are always a refuge for them, and especially if the culprit who has money or friends supply them with same, as the Catholic Church is and always has been a great money machine, as money, in the eyes of the Catholic dignitaries, covers up a mul-

titude of sins.

You may not know it, but it is a fact, nevertheless, that the monasteries never allow the officers of the civil laws to enter, and suppose the officers did enter, the culprit would never be found, as Catholic institutions are built with the purpose of sheltering her abominable faithless in case these criminals desire to hide themselves therein, as the convents, monasteries and cloisters have a labyrinth which would mystify any one who was not used to these underground passages.

No one ever learned where the dignity of this Catholic institution at Vechta went, but we were thoroughly convinced that he was hiding somewhere in a monastery. (THIRTY YEARS IN HELL, pp. 9-19).

## Mr. Dragon Devil

(Continued from page one)

all the opposition necessary to turn aside your teacher from that dreaded subject of Personal Evangelism.

Do you know something? These fellows with a doctrine of door to door personal evangelism are our greatest enemy. So if you are going to be good dis-honest Devilites, you can work in all the emotional and worked-up mass evangelistic meetings you wish, but to be a true Devilite, you must resist all efforts of personal witnessing.

By the way, you might throw a few tacks in the road when the pastor drives too hard on the subject. Of course, you are to let no one know that you are on my side. That would completely defeat our purpose of disruption and ultimately our plans to delay our own destruction. You must keep on keeping on making folk believe that you are conservatives, and that this personal evangelism is of modern origin. This must be done, however, with utmost care. Your church leaders are prepared to prove it to be an earlier doctrine than we care to admit. Fact is, they can prove from their Bible as well as from secular history that it was the primary practice of the early church.

You of today would not know about this, but those early days were my very hardest. These simple Bible-believing folk just went from house to house telling other folk how that one Jesus of Nazareth, who was God incarnate, had died personally for the wrong doing of His people. They persuaded folk to believe that this same Jesus had not committed any sin of His own, but that He has taken the sin of the whole of His people upon Himself when He was nailed to the cross. They further persuaded these folk to believe that in His death on the cross He had destroyed my power over death and had made them free to follow Him into eternal life. The only condition was His death as being sufficient for their guilt.

There is something else you may not know, and this can be a very unpleasant experience for you all. Personal evangelism will make them so devoted to their task that they won't ever want to miss a single service of the church. Of course, they will only see you once a week on Sunday morning. You must keep up with this service or lose all, for this is when the children and uninstructed adults come.

These people will get so excited about absentees that they will visit you just as though you held membership with them, and if you aren't on your toes, they will have you lined up with them for every activity of this work. They will be coming every week, and maybe more often than that, to torment you with their everlasting exhortation, "Ye must be born again."

Again, let me plead with you, my everlasting comrades of eternal fire, that you keep up the good work — harass these leaders — cause all the confusion you can — whisper in class — don't pay any attention to the preacher's message. If you can do no better, go to sleep and snore as loudly as you can.

Oh, there was another thought which I must not forget. Somehow I can't conceive of this being true, but have they convinced you of their doctrine of tithing? If so, you had better reconsider. We have too many bills coming up of our own. The bills for pleasure driving on Sunday afternoon, the movies on Sunday night, ball games and races during the week and Sunday afternoon, not to mention the beer and whiskey bills.

By the way, it gives me great pleasure to know that more and more of our unholy comrades are buying their whiskey and taking it home to their families. After all, you need to teach your children that they aren't to be social oddballs as they prepare for the realities of life. But, remember, that you must not allow any of these personal workers to come and sit down with the wife and children. You don't have to worry about the other folk. They won't be able to change them from what you are now teaching.

A little timely advice right here might be in order. Establish a class for your wife and children on Wednesday evening. And while the dull and uninteresting class is going on at the church, you can have a lively interest at home. You make a way to play instead of pray. Learn the names of movie stars instead of the unsung divines who performed in the arenas. Learn the heroes of the gambling halls instead of the gallant ones who lost their lives at the stakes.

CONCLUSION: My! But I do get great pleasure out of watching you harass the over-zealous personal workers. It carries me into a state of ecstasy when I observe your spirit of "Conforming to this world," of which I am the god, instead of being "Transformed" into the so-called glorious liberty of the sons of God.

So, keep up the unholy work of causing disruption in all circles of church life that dishonors my unworthy cause. Keep suggesting more programs, and more to do. Keep them busy with all the innovations you can think up.

## Faith And Works

(Continued from page seven)

wrote the epistle which bears his name, and, especially that part of it to which the present discussion relates, he had in view the deluded professors of religion who substitute a mere profession of faith, a form of godliness, for its reality and power, and thus wrest the Scriptures to their own destruction. This will be manifest, if we consult the whole paragraph:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou

hast faith and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works (as when Abraham's faith wrought with his works) a man is justified, and not by faith only (that is, by a mere unproductive dead faith that yields no fruit of righteousness). For as the body without the spirit is dead, so faith without works is dead also."

It must now be manifest, that Paul speaks of that genuine faith which "worketh by love;" James, of a merely speculative faith, or a spurious one that is dead. Paul speaks of deeds of the law, or works, viewed as claiming justification on the ground of perfection and merit. James speaks of works, viewed as the fruit of a living faith, and as the evidence of character. In a word, Paul addresses a lesson to such as rely on their own merit, for salvation; James, to such as rely on a faith that does not prompt to a holy life, but turns the grace of God into lasciviousness.

As, therefore, the words faith and works are used by the one apostle in a different sense from that in which they are by the other, there is, clearly, no contradiction in the statements. Both Paul and James commend and enforce that faith which works by love. From their statements, it is evident, that a spurious or dead faith is an index of spiritual death; that, however high and fair its pretensions may be, it is adapted only to decoy, to captivate the unwary, and lead them on to endless ruin; that genuine faith looks humbly and gratefully, to the Lamb of God; that it works by love; that it is productive of good fruits; that it has a lodgment in the heart, and influences it to regard nothing which comes in competition with the decisions and commands of God. These statements, rightly understood, concur with the whole current of Scripture, and teach us, most impressively, that it is no light thing to be a true believer in Jesus Christ; that its value can be estimated only in view of its eternal consequences.

Here the solemn interrogation naturally addresses itself to every conscience. Is my faith that which "worketh by love?" Does it produce the proper effect in my heart and my life? Will it bear the scrutiny of an omniscient God? Fair professions and speculative theology are, in these decisions, of no importance. "Wherefore, let him that thinketh he standeth, take heed lest he fall."

(THE CHRISTIAN REVIEW, Vol. I, pp. 511-514, 1836 edition).

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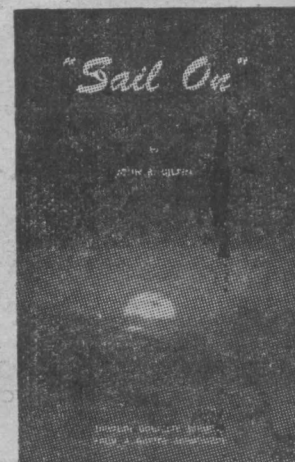
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