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The Baptist Examiner

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

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WHOLE NUMBER 2199

Prophecies Concerning The Gentile Nations

By OSCAR B. MINK
Crestline, Ohio

PART I

TEXT: Matthew 25:31-46. Please read the text. For brevity's sake, we will not at this time set down the complete text, but will give an abbreviated exposition of it.

Verse 31 establishes the time of the judgment of the nations. The nations of the earth will be judged by Christ at His second advent to earth. This judgment follows, or immediately succeeds, the battle of Armageddon, wherein Christ and His armies are the indisputable victors. It is the time when Christ shall sit on the throne of "His glory." He is now sitting as the intercessor for His people on the throne of His Father's glory (Rom. 8:34; I Tim. 2:5).

Verse 32 reveals that "all nations" of the earth shall be judged at this time. Every individual on earth will not at this time stand before the throne of Christ's glory, but all people of the earth will be represented by their governmental heads of state, and their ruling bodies. This is a judgment of nations, and has to do primarily with the favor or ill-favor Israel has received at their hands, and especially in the seven year tribulation period which has just ended. The judgment of all unsaved individuals post-dates the judgment of nations by one thousand years

(Rev. 20:6-12). The purpose of this judgment is clearly stated. It is to divide the sheep nations from the goat nations.

Verse 33 discovers the sheep on the right hand of Christ which is the place of favor. The goat na-



OSCAR B. MINK

tions are seen standing on His left hand, the place of rejection (vs. 41).

Verses 34-40, the sheep nations enter the millennial kingdom which was prepared for them from the foundation of the world. They are astonished by this great favor. Christ relates to them the ground

of their reward was the kindness He received at their hands during the tribulation period. This puzzles them, and they ask, how could they have shown Him kindness in that they had not actually seen Him before this time. We have Christ's answer in verse 40, "And the King

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shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The expression, "My brethren," is a reference to the kinsman of Christ according to the flesh, and "Christ was made of the seed of David according to the

Continued on page 7, column 4)

JESUS OF NAZARETH

I once was a stranger to grace and to God,
And knew not the dangerous path that I trod;
Though friends spoke in rapture of Christ on the tree,
Jesus of Nazareth was nothing to me.

I often read with pleasure to sooth or engage
The wonderful truths of the inspired page;
But even when was pictured the blood on the tree,
Jesus of Nazareth was nothing to me.

When free grace awoke me by light from on high,
Then legal fears shook me, I thought I must die;
No refuge, no safety, on earth could I see,
Jesus of Nazareth my Saviour must be.

My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came;
To drink at the fountain, life giving and free,
Jesus of Nazareth is all things to me.

—An old hymn by A. J. Showalter, 1888

ACCURSED PREACHERS

C. W. DICKERSON
Coeburn, Virginia

In the Apostle Paul's day, false teachers were constantly opposing the truth which he preached. Note Acts 15:1 and Galatians 5:8, 12. In consequence thereof we have the Book of Galatians. In chapter 1, verse 7, of that book, those troublemakers were charged with the awful sin of perverting the Gospel! The next two verses list the curse which the Holy Spirit, through the Apostle Paul, pronounces upon all who commit such terrible sin. One term used to describe the false teaching was "another gospel" which is not another. Paul tells us, in I Corinthians 15:1-4, the Gospel which he preached: "Moreover, brethren, I declare unto you the Gospel . . . how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." This is the Gospel, God's power unto salvation to those who believe, for therein is revealed the righteousness of God, without which no one is saved (Rom. 1:16, 17; 10:4).

THE PROBLEM

The Gospel was preached unto Abraham (Gal. 3:8, 16; Acts 3:25) and by it he was saved, 430 years before the law was given (Gal. 3:17; Gen. 16:6; John 8:56). And also, before circumcision was given (Rom. 4:10). Yet he was saved! Further Galatians 3:16, 17 make it clear that the giving of the law did not alter in the least the manner in

which salvation is received today. Sinners are saved just as Abraham was (Rom. 4:20-25; Gal. 3:26, 29).

Now, how did the false teachers of Paul's day seek to pervert the Gospel? Acts 15:1 gives the answer. By teaching Gentiles that they had to be circumcised and keep the law in order to be saved. The church at Antioch carried this matter to the Jerusalem Church for solution. The Jerusalem Council resulted, of which we read in Acts 15:6-29. There, after much discussion, the Jerusalem Church, the apostles, and the Holy Spirit Himself, decreed that Gentile believers were not compelled to be circumcised and keep the law! Read Acts 15:23-29. Really the law was given to convince mankind of the utter impossibility of being saved by one's own efforts (Gal. 3:10, 11) and so drive us unto Christ Jesus to be saved by Him (Gal. 3:19-24). After being saved, victorious living is accomplished by the power of the Holy Spirit prompting love unto the Lord Jesus in our hearts (Rom. 8:1-3).

PERVERTERS OF THE GOSPEL

Titus, although a Gentile Christian, present at the Jerusalem Council, was not compelled to be circumcised (Gal. 2:1-3). Moreover, James, Cephas, and John (Gal. 2:9) gave their approval. The entire Jerusalem Council acknowledged the truth of what Paul preached! This should convince all doubters. The false preachers of

(Continued on page 4, column 4)

NO MORE HYPOCRITES

It could very well be that by the end of our generation there will be no more hypocrites. Before you disagree listen to my reasoning. I am hearing folks say more and more, "Well, preacher, at least I'm not a hypocrite about it." Our generation has as its motto, "Tell it like it is!" Hypocrisy has been sentenced to death. The people are in open revolt against hypocrisy. Now I know hypocrisy is evil. I know it's wrong. Our Lord was constantly denouncing it. In fact, some of the most scathing language Jesus ever uttered was directed to the hypocrites of His day. They made a show of religion. They appeared to be righteous, but within were full of hypocrisy and iniquity. Jesus called them serpents because of their hypocrisy.

But today the people have revolted against hypocrisy and try as I may, I find no consolation in the death of hypocrisy in our society. In making the 180 degree turn our society has sped past righteousness into the ditch of open sin. Hypocrisy has been said to be the homage that vice has ceased to shroud or veil itself, a very advanced stage of wickedness has been reached. Women

confess their abortions and urge their friends to have one. Homosexuals openly parade their sins on television talk shows. Young people blatantly live in adultery. Profanity has stalked out of the locker room to evade every area of a bluish society. Pornography is openly available to children . . . And we sit around and congratulate ourselves on not being hypocrites. The prophet of God speaks to our generation, ". . . they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isaiah 3:9).

(Continued on page 8, column 5)

SIX SHORT RULES FOR YOUNG CHRISTIANS

The following rules were originally published by Brownlow North, the celebrated evangelist. The grandnephew of Lord North, the celebrated Prime Minister of King George III. Brownlow North was born in 1810. Up to the age of 44 years, he lived a careless, sinful, godless life until one night in the month of November 1854, while sitting at a table playing cards, he was seized with terrible conviction of sin and a sensation of sudden illness and approaching death. His conversion to Christ followed and for the remaining twenty years of his life, he was conspicuously honoured by God in the salvation of souls, as he labored in parts of Scotland, Ireland and England.

I
Never neglect daily private prayer; and when you pray remember that God is present and that He hears your prayers. (Heb. 6:6)

II
Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. (John 5:39)

III
Never let a day pass without trying to do something for Jesus. (Continued on page 7, column 5)

TENUOUS TERMINOLOGY

ROY W. SNELL
Charleston, W. Va.

A fine old saint of God has said he no longer dares to ask someone if they are a Christian as the term has seemingly many faces in this present day and time. So he says he now asks are you saved. If you will think upon this for a moment you may see where this simple change in terminology could separate some wheat from the chaff. We are seeing so many changes in the religious trend today, with the world and the church so wedded and bedded that the old time honored phrases are no longer reliable and relevant.

Look at the word church itself. Besides being, at one time, an independent, autonomous assembly of baptized believers in accord with New Testament teaching and founded by the Lord Himself, the word church was often used to designate the building in which worship services were held. And frequently, instead of saying go to the church or go to a church, we simply said go to church Sunday and everyone knew that meant to assemble and worship our God, come next Lord's Day.

Now in these last days we find that there are "churches" in the land which claim no Christ and no God. There are churches of Scientology, churches of Demon Worship and the church of Christian Science, about which someone has rightly stated that it is neither Christian nor true science. So the very word church has come to mean many things to many people.

Now consider the word "fundamentalist." All sovereign grace believers, pastors and laity, are fundamentalist, plus, but they have

never been constrained to wear that classification as a badge. The gentlemen who did seem to take pride in such a listing were understandably strong in their defense for certain basic and cardinal truths of God's Word, although not many ever seemed to be interested in church truths or the precious doctrines of grace. Now it does appear that some devious meanings and interpretations have been connected and related to the word fundamentalist until its meaning has become shaded with many nuances so that it, too, has come to look akin to "situation ethics."

Something else that the world has adopted and embraced is the totally scriptural term of being "born again." Extremely well-

(Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by J. C. Philpot

THE ANCHOR WITHIN THE VEIL

III. But the apostle shows us, (and this is the third point which I shall endeavour this morning to speak upon) the certainty and security of this refuge that the Lord's people flee to take hold of: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." The Lord gave certain promises (and these are the promises to which the apostle alludes) to Abraham. He said, "Surely in blessing I will bless

thee." This was the leading promise, "Blessing I will bless"; that is absolutely, unconditionally.

But in giving this promise to Abraham, he gave it to all who have the faith of father Abraham. Every believing soul that walks in the steps of believing Abraham, God blesses with the same absolute, unconditional blessing that He blessed His spiritual progenitor with—those rich blessings which God has blessed His children within heavenly places in Christ Jesus. As the apostle declares, "Know ye therefore that they which are of

faith, the same are the children of Abraham, And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:7-9). Again in verse 14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promises of the Spirit through faith." And again in verse 29, "And if ye be Christ's," (Continued on page 2, column 1)

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BRIEF NOTES

Elder Bill Burke, Jr. has resigned
as pastor of Covenant Baptist
Church, Lexington, Ky., and he is
available for pastoral or evangel-
istic work as the Lord may lead.
You may contact him by writing
2010 Macon Ct., Lexington, Ky.
40505, or call 1-606-299-2276.

Due to an adverse zoning action,
the Grace Baptist Chapel of Holly-
wood, Fla., is now without a meet-
ing place. Bro. Ray Hiatt and the
members of this chapel have been
unable to locate an alternate site
to hold services. Therefore, the
mission work that Bro. Hiatt has
been conducting has been held in
abeyance until such time as new
property can be located. Bro. Hiatt
wishes to express his appreciation
to all the faithful churches that
supported the work in Hollywood
and in particular the King's Addi-
tion Baptist Church of South Shore,
Ky., under whose sponsorship the
work was undertaken.

The Landmark Baptist Church,
905 Garden St., Lake City, Minn.,
has called Elder Donald Mikitta as
their pastor. He has accepted and
moved on the field. His new ad-
dress is 3429 Helen Lane, Red
Wing, Minn. 55066.

The Grace Baptist Church of
Stanleyville, N.C., and Pastor Jos-
eph Wilson will host a Bible Con-
ference Dec. 30-31. The services
will begin at 3:00 p.m. Saturday
and go through Sunday night. The
program will appear later in the
paper. The church and pastor in-
vite all to attend these services.

The Anchor . . .

(Continued from page one)

then are ye Abraham's seed, and
heirs according to the promise."

Now these promises rest upon
two things; and these two things
the Apostle declares to be "im-
mutable," or unchangeable. One
is, the counsel of God; as we read,
"to shew the immutability of his
counsel," and the other is, the oath
of God.

The counsel of God is, the de-

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PAGE TWO

terminate purpose of God to bless
whom He will bless, to have mercy
upon whom He will have mercy,
and to save whom He will save.
This is His eternal immutable, un-
changeable counsel. The Three-
One God fixed His love upon defi-
nite objects; the purpose of His love
being to bless them and bring them
to the eternal enjoyment of Him-
self, in spite of all opposition from
without and within. This counsel
stands firm as the throne of Jeho-
vah; an irreversible counsel, that
though man may change, the ele-
ments melt with fervent heat, the
world pass away, and the heavens
be rolled up as a scroll, yet the
eternal purpose of a covenant Je-
hovah never can pass away. Upon
this counsel and purpose of God
His promises stand; they flow out
of this counsel; they run parallel
with this counsel; they stand upon
the same foundation with this coun-
sel; and were given in the mind of
God ere the world itself had any
being, and when the "everlasting
covenant ordered in all things and
sure," was made between the
Eternal Three.

We have the transcript of this
counsel in the writer's word. Every
promise in that word flowed from
His eternal counsel; and His eternal
counsel was the basis of every
promise. We read the coun-
sel from which those promises
flow, and on which those promises
stand. When then we read "the
promises," we may be as sure
that every promise will be ful-
filled, as we are certain that the
eternal counsel itself will be ful-
filled, as we are certain that the
source, the promises are the
streams; the eternal counsel is the
foundation, the promises are the
superstructure. The superstructure
will last as long as the foundation
stands, and the streams will flow
as long as the source remains.

But God has confirmed His im-
mutable purpose with an oath. He
adopts here the custom of men,
knowing how weak, how feeble,
how frail man's faith is. It was not
sufficient to give a simple promise,
to make a covenant, and bestow
promises resting upon that coven-



J. C. PHILPOT

ant — He would do more. He would
confirm it with an oath, as we find
in Genesis 22:16, "By myself have
I sworn." The margin of the text
instead of "confirmed" reads "He
interposed himself;" that is put
Himself by an oath, as between the
promise and its fulfillment. And
this He did, in infinite condescen-
sion, that Abraham's faith might
be stronger as resting not merely
upon the Word of God, but upon the
oath of God. Now, a man's word
we trust to, if he be an honorable
man; but if we have, not that
man's word only, but the addition-
al security and sanction of his
oath, it creates double confidence.
So it is with the Lord. His Word is
enough; but He has, in condescen-
sion to human infirmity, knowing
the weakness of His people's faith,
not only given His word, but also
His oath: "Surely by myself have
I sworn."

Every heir of promise has an
interest in this counsel of God; and
every heir of promise is interested
in this oath of God. I may—you
may—doubt, fear, and question in
our own minds what right we have
to the promise of God. We read
them in the Word; we see them to
be unspeakably precious; we be-
hold them spangling the Scriptures
of truth as the stars spangle the
sky; we view them leaded with
blessings. But this thought arises,

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



GOD'S CALLS

"For ye see your calling, breth-
ren, how that not many wise men
after the flesh, not many mighty,
not many noble, are called: But
God hath chosen the foolish things
of the world to confound the wise;
and God hath chosen the weak
things of the world to confound
the things which are mighty; and
base things of the world, and
things which are despised, hath
God chosen, yea, and things which
are not, to bring to nought things
that are" (I Cor. 1:26-28).

I want us to notice several of
God's calls. God not only calls
sinners unto himself, but He calls
others to do His will. This is
apart from the calling of a sin-
ner from sin to salvation.

GOD CALLS UNSAVED MEN TO DO HIS WILL

Now that may sound to you as
an impossibility. In fact, it may
even appear to you that it could
not be true, but I assure you on
the authority of God's Word that

"Am I interested in them? I see
them full of blessings; but what
testimony have I that they belong
to me?" Now, this is the mark—
"that have fled for refuge to lay
hold of the hope set before us in
the gospel." This is the mark of
the heirs of promise: this is the
stamp that God has put upon them,
"that they have fled for refuge";
not that they have been extremely
religious, not that they have been
remarkably consistent, not that
they have done this or that, or
mean to do this and that, for the
Lord. But this is the divine stamp
put upon them—that they have
"fled for refuge." In other words,
that they have had such a work of
grace upon their hearts—such con-
victions of sin—such guilt, such
soul trouble, as has beaten them
out of lying refuges; and that, be-
ing beaten out of these lying re-
fuges, they have looked to find
some shelter from this storm
which they know will one day burst
upon a guilty world.

Having heard the roar of the
thunder upon the horizon and seen
the flashes of lightning in the sky,
and felt the drops of falling rain
upon the earth, while the world
saw nothing but a bright sky, they
fled for refuge to the Saviour that
God Himself has set before them
in the gospel—to the Lord of life
and glory revealed in the Scrip-
tures of truth—to the Son of God as
having appeared in the flesh. They
have fled by faith to His atoning
blood for the pardon of their sins
—to His righteousness as their
only justification—to His sacred
Person as their Advocate and In-
tercessor at the right hand of the
Father—to the promises of the gos-
pel as the breasts of consolation to
which they desire for ever to cling
and milk out their sweetness and
blessedness. This is their char-
acter.

Now every soul that has exper-
ienced these things, that has been
taken out of refuges of lies, and
fled for refuge to lay hold of the
hope set before him in the gospel,
and not merely fled to, but also
by an act of living faith has laid
hold of Jesus, has felt a measure
of His love and blood, tasted His
grace, and been ravished by His
beauty—every such soul, however
dark and distressed, however cast
down with the difficulties of the
way, is "an heir of promise"; and
being an heir of promise, he rests
upon the counsel and the oath of
God. In a word, every such soul
that has "fled for refuge to lay
hold of the hope set before him in
the gospel," has the counsel of God
upon his side. He is one of those on
whose behalf has "fled for re-
fuge," and the counsel of God, the

God actually calls unsaved people
to do His will.

I am satisfied that there's many
an unsaved man, who does the
things that he does, not knowing
that he is doing the will of our
Heavenly Father. There's many
an unsaved man who doesn't real-
ize that the will of God is being
done in his life, and that what he
is doing, he is doing because God
called him to do it. I'll give you
an example of that in the Bible.
Listen:

"Thus saith the Lord to his
anointed, to Cyrus, whose right
hand I have holden, to subdue na-
tions before him; and I will loose
the loins of kings, to open before
him the two leaved gates; and the
gates shall not be shut; I will go
before thee, and make the crooked
places straight: I will break in
pieces the gates of brass, and cut
in sunder the bars of iron: And I
will give thee the treasures of dark-
ness, and hidden riches of secret
places, that thou mayest know

that I, the Lord, which CALL
THEE BY THY NAME, am the
God of Israel" (Isaiah 45:1-4).

This prophecy was given two
hundred years before Cyrus was
born. It is interesting to notice
that when he was born, he was
named Cyrus by his parents, just
like God had surnamed Cyrus two
hundred years before.

Notice further that God said,
"Cyrus, I am going to loose the
loins of kings in your presence."
I am sure that you will recall the
night when Belshazzar had a feast
for a thousand of his lords, and
nobles, and ladies. When the
handwriting came out on the wall,
as he saw the thumb and fore-
finger write those four mystic
words on the wall — "Mene, Mene,
Tekel, Upharsin" — as he saw
that, his joints were loosed, and
his knees smote one against an-
other. God said that this was go-
ing to take place two hundred
years before it came to pass.
(Continued on page 3, column 1)

such and such promises, and
confirmed such and such promises
by His solemn oath — that those
who flee for refuge, and lay hold
upon this hope, have an interest in
and title to them, and have a mani-
fest assurance of being "heirs of
promise."

See how the Lord puts strong
consolation: on the surest ground.
He does not say, "Look at your
lives—how pious, how holy, how
religious they are," nor does He
even point at the depth of your
experience; nor does He condes-
cend to notice anything whatso-
ever of the creature. But this is
the foundation on which He places
it—His own counsel, His own oath.

Now, did you ever in your life
feel spiritual consolation? If ever
you did, it was by laying hold of
the hope set before you in the
gospel. There was no consolation
ever gotten by looking at fallen
self. If ever there was any true
consolation, any hope raised up in the
heart, any solid comfort it came
out of the actings of living faith
embracing the blood and right-
eousness of Christ, tasting a mea-
sure of His preciousness, seeing His
glory and beauty, and feeling the
heart in some measure dissolved
into nothingness at His footstool.
Not looking at ourselves; but re-
ceiving as empty sinners out of His
fulness; not trusting to ourselves,
or our own attainments; but going
to Jesus, and receiving something
into our hearts out of Him. Noth-
ing but this can give us consol-
ation; and the more this is felt the
more this will give us "strong
consolation."

But, you will observe, that the
Apostle speaks of this act of hope
in the Lord Jesus Christ as an
anchor; and He says, this anchor
is "sure and steadfast, and entereth
into that within the veil." In other
words, that this hope acts the
same part towards the soul as the
anchor literally and naturally acts
(Continued on page 5, column 2)

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God's Calls

(Continued from Page Two)

And who was the king that was responsible for Belshazzar's fright? It was Cyrus who was knocking at the gates of the city of Babylon just then to get in. God said, "I am going to cause him to open the two leaved gates, and the gates shall not be shut." You will remember on that night of the drunken feast that everyone in the city was celebrating, and somebody forgot to close the gates. Two hundred years beforehand God said it was going to be thus. Two hundred years before it came to pass God prophesied it. Even before Cyrus was born, God said, "Cyrus, I called you for this particular task. The gates of the city shall be left open, and the loins of the king shall be loosed. Furthermore, I am going to go before you," as if to say, "Cyrus, I am going to guide you into the city of Babylon."

Then He tells us why He was going to do all this, for He said, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name."

I tell you, beloved, God loves His elect. There isn't anything that God won't do for His elect.

You remember when the field had been sown with wheat, and the Devil oversowed it with tares, that the angels said, "Lord, if you will permit it, we will go down and take every one of those tares out of the field." But God said, "No, don't do it. You might make one mistake. In rooting up the tares, you might destroy one blade of wheat. Let them both grow together, the wheat and the tares, until the time of the harvest, and then we will separate them."

Beloved, our Lord loves His wheat. Our Lord loves His own. He loves His elect — so much so that he wouldn't even allow an angel to try to separate the wheat from the tares for fear that the angel might make a mistake and destroy one grain of wheat. I say, God loves His elect, and accordingly, God called this unsaved man, Cyrus, to do His work.

Let's notice also the man who was governor at the time when the Lord Jesus was born. We read:

"And it came to pass in those days, that here went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city" (Luke 2:1-3).

If you will notice, this was not exactly a taxing, but more an assessing, looking forward to a taxing. The decree was that everybody had to go to his own city, to his birthplace, to be assessed for taxation. That meant that Joseph and Mary, both of the city of Bethlehem, had to travel to Bethlehem to be assessed. They were living at that time some 50 or 60 miles north of Bethlehem. Mary was pregnant, soon to be delivered of the child, Jesus, and unless this decree had gone forth from the heathen king, the Child Jesus would have been born in Nazareth, some 50 or 60 miles north of Bethlehem.

In Micah 5:2 we are told that Jesus' birth was to be in Bethlehem. The Lord Jesus Christ said, "The Scripture cannot be broken." So in order to keep this Scripture of Micah 5:2 from being broken by Jesus being born in Nazareth, as He logically would have been born, God put it into the heart of this evil, pagan king to pass an edict whereby everybody had to go to his home city to be assessed for taxation. This meant in

spite of Mary's condition that Joseph and Mary had to travel 50 to 60 miles to the city of Bethlehem where the Child Jesus was born.

Don't you see how God called upon this ungodly king and made him pass an edict whereby the Word of God would be fulfilled? I tell you, God calls unsaved men to do His work.

GOD CALLED THE PROPHETS OF THE OLD TESTAMENT

I am a firm believer in the truth that every one of the prophets were God-called. Listen:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! Behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant" (Jer. 1:5-10).

God said, "Before you were ever conceived, I knew you. Before you were formed, I called you. Before you were born, I sanctified you. I set you apart, and I ordained you as a prophet."

Can anybody say that Jeremiah wasn't called of God?

Every once in a while I run into some preacher who says that there is no such thing as a call of God — that God doesn't call people, and that men just take upon themselves the task of preaching. I ask you, how can a man be so blind as to read a Scripture like this and fail to see that God called the prophet, Jeremiah, to do His work?

Let's notice Samuel. He is the one I most often refer to so far as God's call is concerned. I am sure you remember how he was born and his mother brought him into the home of Eli where he was to be reared. This was in keeping with her promise to God, that if God were to give her a baby, she would bring that baby up in the fear and the nurture of the Lord.

Here he is in the home of Eli, associating with Eli's evil sons every day. As I often say, he reminds me of a beautiful lily growing on a manure pile. You couldn't find anything much greater by way of contrast than the sons of Eli on the one hand and the son of Hannah, Samuel, on the other. Samuel, then, didn't know the Lord, but God called him. Samuel thought it was Eli, and he rushed to him. Eli said, "I didn't call you. Go back and lie down." It happened a second time. Eli said, "No, I didn't call you." Finally, Eli gave to Samuel the best advice in the world, for Eli perceived it was the Lord. He said, "I am not calling you. It is the Lord that is speaking to you. You don't know the Lord yet, but it is God that is speaking to you. You go back and lie down and if that voice comes to you again you say, 'Speak, Lord, for thy servant heareth.'" When the voice came again, Samuel spoke to the Lord, and God called him to be His servant.

I won't say that every man has to have a literal call just like Samuel, but I will say this, in my personal opinion, if a man doesn't have a call that is as strong as the call of Samuel's he hasn't had a call from the Lord. I believe that the call God gives a preacher today, is a call that is just as strong from the standpoint of God's directions, and God's leadings, as was the call that God gave Samuel.

III

GOD CALLED THE APOSTLES

Those apostles didn't enter the ministry because of themselves. Rather, they entered because they were called of God. We read:

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the



For December 3, 1978

Philippians 3:1-3.

Paul again returns to the key note of this letter which is joy in the Lord; but he includes in this a strong warning against those who are perverters of the Gospel of Christ and then gives himself as a personal witness to one who was delivered from this pitfall. He then proceeds to show the true course for the child of God.

VERSE 1

"Finally." Not in closing the letter, but in the sense additional thoughts which are needful and for emphasis. This seems to be what most preachers mean when they say, "in closing!" Paul has reached the pinnacle of the letter and is finalizing.

"My brethren." Paul never loses sight of the purpose of this letter; that is, the strengthening of the saints. This letter was to further prepare them for worship and working in the Lord's vineyard. What a needful responsibility in view of the condition and conduct of most churches!

"Rejoice." The reason most professing Christians are turning to external means for happiness is they have lost sight of true joy. A Christian has every right to be a happy person for the foundation of joy never changes.

"In the Lord." Surely you have discovered if you are saved, many things for joy "in the Lord." Situations are constantly changing, but not so our standing "in the Lord." Feelings are so flexible, but not the fact of our salvation in the Lord. So again, rejoice "in the Lord." You can experience this on the mountain top and in the valley; on the sick bed as well as in perfect health; in the days of youth and in the declining years of life. The sun need never set in the Christian's sky. This is one defense against backsliding, for the joyful Christian is a bad target for the fiery darts of the wicked. Oh, he may shoot them, but the waves of joy put them out.

"To write the same things to you." There is a vain repetition in praying and in preaching, but this is not because it is wrong to repeat the truth, but because of the condition of the individual and the purpose of the repetition. God's preachers are to constantly lay line upon line, precept upon precept, for

sea: for they were fishers. And he saith unto them, FOLLOW ME, and I will make you fishers of men. And they straightway left their nets, and followed him." (Matt. 4:18-20).

Notice, two fishermen became fishers of men. These two men, Peter and Andrew, heard the call of Jesus Christ to become two of His original twelve apostles.

Notice another apostle who heard the call:

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, FOLLOW ME. And he arose, and followed him" (Matt. 9:9).

Can anybody say that Matthew wasn't called of God to be an apostle? Here is a man who was a tax collector; he was in the business of taking in money. Being a Jew, it would be rather hard for him to leave that job unless it was the Lord that was calling. But Matthew immediately turned his back upon his business and followed the Lord Jesus Christ. I say, beloved, the disciples were called of God.

Notice another disciple whose call shall not be disputed:

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (John 1:43).

I have read to you about Peter and Matthew, and Philip and Andrew — those four apostles who were called of the Lord. I haven't

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

no Christian receives all or retains all or learns all the first time. No, we don't have to build the whole house in each sermon, but we should always use some of the same material. Eighteen times in this epistle Paul uses the term for joy or rejoicing and we know this was not needless repetition.

"To me indeed is not grievous."

It is not a burden for a pastor to go over the same truths, for he too needs to be reminded lest he forget or be led astray. The beauty of the Lord's person, power, and providence is never diminished by looking at them. The Lord's songs never lose their melody because they are played again. God help the pastors to stay on the old paths (Jer. 6:16).

"But for you it is safe." The preacher knows the safest route for the Christian is a constant journey through the road map of God, the Holy Scriptures. This will save us from losing the joy of the Lord, or of being careful and troubled about many things.

VERSE 2

"Beware of dogs." A dog may possibly be man's best friend in some respects, but not in the way Paul uses it here. For he uses this terminology to describe those enemies of the cross who are extremely dangerous to the lambs and sheep of God's flock. Again, may pastors be ever on alert for their approach to the flocks (Acts 20:28). Also, mothers and daddies should watch for the sake of their children. Beloved, there are wild dogs spiritually who would poison or infect the children of God, who would maliciously destroy. How many stray dogs do we have in our communities who have been injected with the doctrines of Hell and who run freely because preachers have failed to warn the people? A good study for any preacher and all Christians would be on the reference to dogs in the Bible.

"Beware of evil workers." God's people are said to be "created in Christ Jesus unto good works" and are taught to abound in these good works; they are also taught to "study to shew themselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (Eph. 2:10; I Cor. 15:58; II Tim. 2:15). In contrast to this Paul

refers to evil workers. Those because motivated by a wicked heart and an evil conscience are said to be evil workers and in I Corinthians 11:13 "zealous of good works" are active in evil works. They compass land and sea to make proselytes. So by their fruits ye shall know them. They serve not the Lord, but their own bellies (vs. 19; Rom. 16:18).

"Beware of the concision." These "dogs" and evil workers are a very fanatical religious group who have a form of godliness but deny the power thereof. Paul is mainly referring to Judaizers who boasted in their outward circumcision and despised all others. They knew nothing of the inward circumcision of the heart (Rom. 2:29). How sad when people trust their outward works or in the picture of the gospel, baptism, and the Lord's Supper, instead of in Christ alone for salvation. There is certainly nothing wrong with either circumcision, baptism, or the Lord's Supper in their place, but they will not save.

So we can readily see these warnings are needed today as well as in Paul's day.

VERSE 3

"For we are the circumcision." Paul is saying you only have a concision in the flesh or a mutilation, but we have, through Christ, the inward operation of the heart (John 3:3); therefore the spiritual descendants of Abraham.

"Which worship God in the spirit." All other worship is in vain and is a mere show of the flesh. The child of God therefore is the only one who can worship God, for he is the only one who has the Spirit.

"And rejoice in Christ Jesus." Here again is a distinction between those who glory in their accomplishments and those who rejoice in Christ Jesus as the all sufficient Saviour.

"And have no confidence in the flesh." Once you learn that the flesh profiteth nothing, you learn not to trust in the flesh. This is emphasized in Romans 7:18, "In my flesh, dwelleth no good thing." So they that are "in the flesh cannot please God."

This lesson cannot be over emphasized.

said, "Saul, Saul, why persecutest thou me?" Saul might have said, "Lord, I am not persecuting you. I am persecuting those who claim to be your followers." But you know, beloved, a follower of Jesus is so identified with Him that you can't persecute Him without persecuting the Lord Jesus. Speaking of Paul, the Lord said to Ananias:

"Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake" (Acts 9:15,16).

I say to you, beloved, you can't read this without realizing that Saul was chosen and called of God.

The Apostle Paul tells us definitely and clearly that he was called by God to the ministry, for he says:

"But when it pleased God, who separated me from my mother's womb, and CALLED ME by his grace, To reveal His Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15,16).

"And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, (Continued on page 4, column 3)

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Please explain what the Bible means by abstaining from blood and things strangled. Is this the reason why some people refuse to take blood transfusions?—Germany

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There is little doubt in my mind that the prohibition against things strangled and blood has to do with ingesting foods which contain strangled foods and blood (Acts 15:20) for that was the prohibition in ancient Israel (Lev. 17:12).

This is probably the reason some religious sects ban blood transfusions, but think they are in error to do so on Biblical grounds.

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The admonition we see in Acts 15:20 is because of the commandment we see in Leviticus 17:10-14. There we are told that the Jews nor the strangers (Gentiles) were not to eat blood. And if an animal is strangled to death its blood remains in the flesh. So to eat that flesh would be to eat the blood also. The reason we are not to eat blood is because the life is in the blood. That is what makes us mortal.

So far as I know this has nothing to do with refusing to take blood transfusions. This is an altogether different thing from eating blood. From a human standpoint my first wife was able to continue to live with me for some thirty years after she had a blood trans-

fusion. The doctor said that was the only way that he could operate. We realized that without the operation she had no chance to live. Had she refused to take the transfusion I would have thought she was crazy.

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"That ye abstain from meats offered to idols, and from blood, and from things strangled . . . ye shall do well" (Acts 15:29). The eating of such food was not sinful in itself (I Cor. 10:19-33). Yet in Paul's time when many Jews were being converted from the Mosiac economy to Christianity some of them still regarded the eating of such food as an abomination to God (Deut. 14:3). While abstinence therefrom was not an essential Christian duty, it would be a small concession to make for the sake of the tender conscience of those God was calling from Judaism to the truth as it is in Christ. To abstain from eating such meats would be to "do well" for yourself, and at the same time be doing a favor to the weaker brethren, by your concern for their tender conscience.

Of recent the Jehovah Witnesses so-called have made the national headlines by their refusing to have blood transfusions. While they refuse blood transfusions they drink in satanic confusions like a thirsty man drinks in water. They want to keep this issue alive, for in doing so they call attention to themselves, and de-emphasize the true significance of blood in the scheme of Divine redemption.

The Bible places sacredness on

blood, for life and blood are inseparably connected (Lev. 17:11), but where the Jehovah Witnesses go fatally wide of the mark on the doctrine of the blood is, they cannot see that the soul of man must be sustained by the blood of Christ. ". . . It is the blood that maketh an atonement for the soul." Not the blood of an animal, nor that of a human ancestor, but the blood of God's dear Son, "In Whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:14.)

The Jehovah Witness, (?) view regarding blood transfusions is based on Deuteronomy 12:23, which reads: "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." This Mosiac prohibition has nothing whatsoever to do with blood transfusions, but has to do with eating of flesh that had not been properly bled (Lev. 22:8). In a blood transfusion, blood is received from human beings, and given to another. There is no connection between a blood transfusion, and eating of animal blood. Receiving a blood transfusion is not the eating of flesh with the blood which was prohibited by the Law of Moses. Blood transfusions are often the means of saving life, and to refuse to receive one where a life would be saved is to commit self murder. "Murderers . . . shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

God's Calls

Continued from page three)
PUTTING ME into the ministry" (I Tim. 1:12).

"Whereunto I am ORDAINED a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (I Tim. 2:7).

"Whereunto I am APPOINTED a preacher, and an apostle and a teacher of the Gentiles" (II Tim. 1:11).

Beloved, I say to you, you can't read these Scriptures and deny the fact that God called the Apostle Paul to preach. Just as God called the unsaved people to do His work and God called the prophet of the Old Testament, so God called the apostles.

GOD CALLS PREACHERS TODAY

There are a lot of folk who don't believe in a God-called ministry. The Campbellites, for example, say that a man just takes it upon himself to be a preacher, and all the Plymouth Brethren say that there is no such thing as God calling a man to be a preacher. They say every man who is saved has the same kind of call, and that there is not such a thing as a God-called ministry today.

I even know some Baptists who believe thus. Some of my very closest friends in the years gone by are individuals who believe today that God does not call preachers, but rather that every male member of the church is called of God to be a preacher of the Word of God. Beloved, I don't believe it. I don't agree with the Campbellites. I don't agree with the Plymouth Brethren. I don't agree with any Baptist who denies that God calls ministers.

We read:
"Let a man so account of us, as of the MINISTERS OF CHRIST, and stewards of the mysteries of God" (I Cor. 4:1).

Seemingly, the Apostle Paul made the distinction that some people were ministers of Christ.

Listen again:
"Giving no offence in any thing, that the ministry be not blamed; But in all things approving our-

selves as the MINISTERS OF GOD, in much patience, in afflictions, in necessities, in distresses" (II Cor. 6:3,4).

How could a man be approved as a minister of God if everybody in the group were ministers? Beloved, He was talking about somebody, other than the ministers, approving of him. He is saying ministers are God-called.

We read also that Paul says:

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18).

If you will study the context, you will find that Paul was talking to preachers, and he says that preachers have been given the ministry of reconciliation.

Notice again:

"And he gave some, apostles; and some, prophets, and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

I ask you, doesn't that show you that God calls preachers? Isn't that proof in itself, for it says that He has called some to be pastors and preachers, in order that they might edify the body.

Listen again:

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God" (Col. 1:25).

This would tell us that Archippus had had a special call from God to be a minister.

I say to you, I believe that God calls men to the ministry, and I don't believe that you have to listen to a man very long to know that he is called of God, or whether he is preaching out of his head. I will be perfectly frank with you, I think that any group of saved people can very soon detect whether a man has a call from God, or whether that man is deceiving people.

Notice another Scripture:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the MULTITUDE of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the MINISTRY OF THE WORD" (Acts 6:1-4).

There are three groups spoken of here: the multitude, the individuals who were chosen to be the first deacons, and the others who were the ministers who said they would give themselves to prayer and ministry of the Word. As I say, there are three different groups — the multitude, the deacons, and the preachers. How can you say anything except that God calls men into the ministry?

I have heard some fellows preach that I don't think God ever called. I have heard some preach that I am satisfied Mamma had a great deal to do with their being in the ministry. I remember one fellow who went to Georgetown College two or three years before I did, and I heard him say that he

hoped his mother would die before September so he wouldn't have to go back to school. He didn't want to be a preacher. Why? Because God calls men into the ministry. Men don't become successful preachers because Mamma calls them into the ministry.

Some people go into the ministry because they think it is an opportunity for an easy time. I think the average minister, if he wants to make it such, could have an easy time in the ministry. If he has enough sense to keep his mouth shut and never say anything that would offend people, keep his ear to the ground, keep his eye on the congregation and walk a tight wire. Of course, that is a pretty hard thing to do. A man would have to be quite an acrobat to keep his ear to the ground, walk a tight wire, and keep his eyes on the congregation at the same time. But if a man is able to do it, for a while he will have an easy time; and if he stands in with the denomination, and if he turns his shekels into the Cooperative Program, he needn't worry if he flunks out one place they'll have a place for him somewhere else.

But, beloved, I believe that there are men whom God calls to preach. They get their message from God, and not from man, and they preach it without fear or favor of man, respecting only the eye of God.

GOD CALLS THE UNSAVED TO HIM

What an example Nebuchadnezzar is of a man God called. Three different times before he was saved, God referred to him as "my servant." Listen:

"Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the King of Babylon, my servant, and will bring them against this land" (Jer. 25:9).

"And now have I given all these lands into the hand of Nebuchadnezzar the King of Babylon, my servant; and the beasts of the field have I given him also to serve him" (Jer. 27:6).

"And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid" (Jer. 43:10).

God referred to Nebuchadnezzar three different times as "my servant." Thirty-five years before he was saved, God knew he was going to be saved. God knew just exactly when He was going to call him.

I tell you, beloved, it took an unusual experience on the part of Nebuchadnezzar for him to become a child of God. I can see him one day as he walked around and looked out over those hanging gardens. He prided himself with those things, and he said, "Is this not great Babylon that I have built?" God was the LAST thought that he had. Notice, he said, "I built. This is what I have done."

Nobody but a beast forgets about God. The only person that doesn't know anything about God is a beast. Since he didn't know anything about God, God just turned him into a beast. For seven years you could see Nebuchadnezzar hopping around on all fours, with his fingernails growing out like bird-claws and his hair growing long. (Continued on page 6, column 1)

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FOR CHRISTIAN BOYS . . .

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.

"SIN CANNOT BE DENIED"

By ARVEL D. WADDELL
Rome, Ohio

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

This is a wonderful passage of Scripture for Christians. Oh, how we should praise God for it! How many countless times have we used this passage. How many times have we felt the sweet peace of God when we have confessed our sins and He has so mercifully forgiven us. We will claim and use this passage until our dying day.

For various reasons, there are some people who will deny the fact that they sin. Some of these may be unsaved individuals who have too much pride to admit their sinfulness. As long as a person is in this condition he will never be saved. That is why we should tell unsaved people that all have sinned and come short of God's glory, and that all men are dead in trespasses and sin. Unsaved people need to hear the Gospel.

Note verse eight: "If ye say that we have no sin." Sometimes we meet with other Christians who claim to have achieved victory over sin. They believe in eradication of the old nature. I believe the Devil has deceived them or they just don't know what sin is. I know I sin and others do also because our actions and attitudes bear witness against us.

Note verse ten: "We make Him (God) a liar." How sinful is man that he would be guilty of such a crime? "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18). Let us not make God a liar by claiming sinlessness. For Paul says in Romans 5:8: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." God's truthfulness and faithfulness is taught in 1 Peter 4:19, Psalms 36:5 and many more.

Note verse ten again: "His word is not in us." We make God's precious Word a liar when we claim

we have not sinned. Philippians 3:12 says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Vincent's Word Studies in the New Testament says that the word in verse 10 is not the personal WORD of John 1:1, but the divine message of the Gospel. And that we should compare "His word is set in us" to verse 8, "the truth is not in us." We need and love the Word of God and should have the attitude of the Psalmist. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Also read John 5:38-39; 8:32; 15:3,7.

I want God's Word in me, don't you? In verse 9 is the remedy for sin, undeniable that we sin and it is undeniable that a God forgives. We are told only to confess and God's response is forgiveness and cleansing. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

The Anchor . . .

(Continued from Page Two)

to the ship. Now, can we always see the ground on which the anchor rests? Is not the bottom covered by the dark, deep waves? And the deeper the anchor sinks, is not the ground less seen? Is it not so spiritually? Is not this the mark and characteristic of a living soul—"to endure as seeing him who is invisible?" Is there not, must there not be, a laying hold of invisible realities in the soul? And is not this laying hold of, and is not this anchoring in invisible realities, a grand mark of faith? If I can see with my eyes, I do not want to see with my heart. If I can believe in my judgment, I do not want to believe in my conscience. If I can touch by the hand of nature, I do not want to touch by the hand of faith. These all fail, and come short. The child of God, I am well convinced, will be opposed at every step he takes. But he has fled for refuge to lay hold of the hope set before him; and he believes, hopes, and anchors in an invisible Jesus.

Unbelief is always looking for something visible. Reason always questions "how this thing can be consistent with that?" And thus all the reasonings and argumentations of our fallen nature will be bringing up strong artillery against living faith. But the Apostle says, "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. 8:24). If we could see Jesus as plainly with our bodily eye as we can see the texts of Scriptures in which He is spoken of, there would be no need of the special act of God the Spirit upon our heart to give us faith. If we could reason upon truth and receive it into our souls, as we reason upon and receive matters of science and human learning, there would be no need of the special operations of God the Spirit. Therefore, just in proportion as our hope enters within the veil, and anchors in this glorious Immanuel, will be the opposition made to it by nature, sense, and reason. And nature, sense, and reason, with the unbelief and infidelity of our hearts, will sometimes work so powerfully, that the anchor seems almost giving way. Nay, we scarcely at times seem to have

any anchor at all. The ship is so beaten about by the waves, that there appears no firm hold of, no real anchoring in, the Person, blood, and work of Jesus. And yet it holds. The ship is not beaten from her anchorage; it does not fall upon the rocks, is not cast away and lost. Still, by some invisible cable it holds, in spite of nature, sense, and reason. Therefore, the Apostle says, it is "sure and steadfast." It is firm and stayed; it may be out of sight, and seem giving way; the waves and billows may rise so high as even to hide the cable from our eyes; and as the cable dips beneath the waves, it may seem sunk and lost; and yet all the while there is a secret, firm, invisible hold.

Have not a thousand temptations blown across us to drift us from Jesus? I am sure they have blown upon my soul. Have they not blown across yours? Have not a thousand waves of unbelief almost tossed us upon the rocks? Have we not sometimes been tempted by lust, and sometimes been driven almost by despair, to give up our anchorage? Have we not sometimes doubted and feared whether our hope was not all a delusion, and whether we ever really by an act of living faith cast anchor within the veil? Yet it will not, it does not altogether give way. There is still some coming unto the Lord, still some going up of tender affection, some actings of faith in His blood and righteousness, some pantings of heart after Him, some love to Him, some embracings of Him as our only hope and help. Then it has not failed yet; nay, the more it is tried, does it not prove the anchor to be all the stronger? Does it not prove the anchorage to be all the firmer? What can fail? Can the anchorage fail? That cannot fail—it is the Person of Jesus. Can the anchor itself fail? That cannot fail—it is the work of the Spirit to create it in the soul. Can the cable fail—the mysterious connection there in the heart between the soul and Jesus—can that break? No; that is twined by an eternal hand—that was woven by the fingers of God Himself—that cannot, cannot break. Then what can fail? Shall the ship fail? If it be a ransomed soul—if the Lord of life and glory be the pilot, He knows all the shoals, and can steer it into the Heaven of eternal felicity. If that infallible Pilot who never yet missed the harbour has purchased her, chartered her, and is guiding her upon her homeward destination, how can the bark itself, "The Good Adventure" be ever cast away?

Then, if none of these things can fail, what strong consolation there is to those that have "fled for refuge to lay hold of the hope set before them in the gospel!" How this noble anchorage, this safe roadstead, opens its capacious arms to receive every living child of God! Surely you must know whether this has taken place in your conscience; if once you were in a lying refuge, and then a storm came, and beat you out of it—then you must know whether there were any goings forth, any longings, any stretchings forth, any reachings forward to lay hold of a precious Saviour. You must know if these things ever had a place in your soul—if you have had these feelings you must know whether Jesus ever had a place in your heart—whether you ever viewed Him by the eyes of enlightened understanding—then you must know whether faith ever flowed toward Him, hope anchored in Him, and love embraced Him.

These things cannot take place in a man's bosom, without his knowing he has had such things working in his soul with power. He may have many doubts, fears, and apprehensions as to the reality and genuineness of the work. His faith may be sorely tried. But he must know whether he has felt these things or not—whether these things have had a certain definite effect upon him that has brought him out of lying refuges to "lay hold of the hope set before him in the gospel."

Now, if God the Spirit has wrought these things in your heart in a measure, though a feeble measure, you are a heir of promise; and if you are an heir of promise, you have a title to strong consolation; for your soul rests

upon the immutability of God's counsel, and the immutability of God's oath. Is it not a mercy it should be so? Suppose it was thus—that I had made myself a holy man; that I had, by a long course of penance, endeavoured to atone for my sins; that I had, by rigorous acts of obedience, worked out a measure of self-righteousness;—should I not be always at uncertainty? and would not the issue be final despair? But when it comes to this—"fleeing for refuge to lay hold of the hope set before us in the gospel"—when it stands thus that this is the mark God has stamped upon the heirs of promise, and put His finger upon this experience—if you have this, you have everything. If this has been wrought in your heart by divine power, you are a child of God—your soul will be saved as sure as there is a God in Heaven, a counsel of God in eternity, and an oath of God in time.

If these immutable things that cannot fail are on your side, how it holds out an escape for every poor sin-convinced sinner—every one that knows the plague of his own heart—every one in whose soul the blessed Spirit has begun and is carrying on a work of grace!

The Lord enables us to see it more plainly! The Lord enables us to feel it more powerfully! The Lord enables us day by day to be manifested as heirs of promise, to be continually fleeing for refuge to lay hold of the blessed hope set before us—so that when eternity shall come, and time has passed away, and be no longer—then we shall see face to face in Heaven what we have seen by the eye of faith upon earth, and enjoy in full that which in this life we have only realized by feeble and distant anticipation.

(THE GOSPEL PULPIT, Vol. VIII, pp. 291-308, 1899 edition).

Accursed Preachers

(Continued from page one)

our day teach the necessity of keeping the law, as did those of Paul's day. Teaching the possibility of losing salvation, inevitably involves keeping the law for "sin is the transgression of the law" (1 John 3:4). Those who so teach, do not know the meaning of salvation. "Quit your meanness and join the church" usually sums up their message. The poor sinner thus resolves to reform and start working to gain Heaven. This is not salvation; they are yet under bondage. The one who trusts the Saviour for salvation, is, in Christ, dead to the law (Gal. 2:19, 20), having been crucified with Christ. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear" (Col. 3:3, 4).

"The wages of sin is death" (Rom. 6:23) and we are dead, executed with Christ in His death. The one who trusts Jesus to save him is no longer under the law (Rom. 6:14) "Where no law is, there is no transgression" (Rom. 4:15). Where there is no transgression, there can be no condemnation. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). O, the blessed liberty wherewith Christ hath made us free (Gal. 5:1, 13).

But, as one drop of poison contaminates a glass of water, so a little heresy turns salvation-by-grace into salvation-by-works. By Galatians 4:21-31, Paul illustrates the two systems. Ishmael, the bondwoman's son, not of the grace line, could not inherit with Isaac, the son of Sarah the free woman. In 4:31 and 5:1 he, in substance, says, like Isaac, we are free born. "Stand fast therefore in the liberty wherewith Christ hath made us free." And, as in Hebrews 6:1-9, where a case is supposed in order to expose the awful result of the disgrace to Christ if one were to lose his salvation, so here. Nobody is charged with having done as mentioned in verses 2 to 4. Always it is prefaced by "If." Note 3:4 and 4:11. The detailed account in 5:2-4 of the results of trying to be saved by works, is sandwiched in between verses 1 and 5 in both of which he says, "We (you and I) are standing in liberty, not bound by law, waiting (here the same 'we' of verse 1) for the

hope of righteousness by faith." None of us are going to do as verses 2 to 4 detail. We are free born. When we sin, we are chastened of the Lord (Heb. 12:5, 6), but we are forgiven (1 John 1:9), in order that as the Lord says, we may not be condemned with the world (1 Cor. 11:32). God's curse is deserved by anybody who perverts such glorious teaching, thus turning from the only way of salvation!

AN INFLEXIBLE PRINCIPLE

Galatians 5:2 in part says, "If ye be circumcised, Christ shall profit you nothing." Verse 3 brings out the meaning of verse 2. Simply the rite of circumcision is not the thought. It is, if circumcision be received with the purpose of securing one's chances of Heaven. This is perceived by the fact, that, by so doing, as verse 3 declares, one becomes bound to do the whole law. Doing so, one refuses the liberty which Christ offers, and instead chooses the bondage of the law. Note verse 1. He who so chooses, has "fallen from grace" i. e., from the grace plan, to the false substitute of works. Consideration of chapter five, verses 8 to 12, especially verses 10 and 12, leave no doubt but that these "troublers" who were teaching the heresy set forth in 5:2-4, were never "in" grace, they had refused it, and were opposing it. Inasmuch as circumcision was given more than 400 years before the law, it is no part of it, but if it be received as being necessary to salvation, one is bound to do all the law (Gal. 3:10-11). This is highly significant, because it establishes the principle that whatever one may add to Christ for salvation, henceforth Christ profits him nothing; he is bound to do all the law, and is under its curse! After being saved, one should be baptized, but to teach that one cannot be saved before baptism, is to pervert the Gospel! And, it earns God's curse! We are perfected only in Christ (Heb. 10:14). Adding to the Gospel renders it null and void, for grace and works do not mix (Rom. 11:6).

THE PROPER MOTIVE

Salvation is a gift (Eph. 2:8-10). One is created in Christ Jesus unto good works, not by good works. Reader, are you trusting the Saviour, or yourself? The motive behind the deed determines its quality. There is a vast difference between trying to buy salvation by one's works, and in working for the Lord because you love Him! Here, Romans 8:1-8 helps us. Verse 8 explains that the unsaved man cannot please God. Therefore, whatsoever he might do in order to save himself, it is a dead work (Heb. 6:1; 9:14). He lacks the only acceptable motive, love (John 14:15). If one is striving to live a good life in order to get to Heaven, he has the same motive which prompts another to be circumcised in order to improve his chances of Heaven! In this way, he perverts the Gospel, and renders the Saviour of no effect unto himself (Gal. 5:1-5). All this in spite of the fact that Titus 3:7, 8 emphasize that the sure way of getting a saved person to maintain good works, is by teaching him that he has eternal life.

Being saved, the assurance of it will nurture in his heart love to Christ. (If an unsaved man thought that he had eternal life, he would take his fill of sin. A saved man will not.) Romans 8:2-4 illustrates the principle set forth by Titus 3:7, 8. Verse 2 describes the state of the saved person. He has been delivered from the law of sin and death by the Spirit of life in Christ Jesus! Praise the Lord! Then verses 2 and 3 declare that one so blessed will fulfill the righteousness of the law. Let no one dispute the Lord's Word! Only by such an one, and in this manner, is the righteousness of the law fulfilled.

DEDUCTIONS AND CONCLUSIONS

The church, which holds to the teaching which brings the curse of God upon him who preaches it, could not possibly be a church of Christ. Being so, it cannot bestow valid baptism. If any member of it has trusted the Saviour to save him, (Continued on page 6, column 2)

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RELIGIOUS WALLS

By FERRELL KENNEDY
(1903-1978)

Why are these religious walls built? Because I believe in the divine authority of the local church, and because no man has shown me scriptural authority for any other organization, am I unfit to be a fellow-laborer with all other Christians? Does God labor alternately with those who built this wall of division, and with those without the wall? Or are we all fellow-laborers with God? If so, why are we divided? who has drawn this line of separation, and why? Who has refused to be "laborers together"?

The minister of an independent church is given the same treatment as Jeremiah, as recorded in Jeremiah 18:18, "Then said they, Come let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words." The independent church has the same treatment awarded it as was Paul at Jerusalem by his Jewish brethren when they shouted "Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22). Is this Christian fellowship?

We find by a study of the Holy Scriptures that walls were generally built by the people of God for the protection of God's people and to separate them from a hostile world. They were never erected between two or more groups of God's chosen ones. They were never designed to show partiality or discrimination. Even the age-old wall of partition between the Jews and the Gentiles was broken down and abolished by the sacrificial death of Jesus Christ. By this they are made one. He hath made of one

blood all nations of men in Christ Jesus. The people protected by these divinely-instituted walls are exhorted to be "of the same mind." They are referred to as "fellow-laborers" and "laborers together with God." They are not to consider themselves as being "of Paul, or of Cephas, or of Apollos."

But what is happening? The Baptist churches of West Virginia have built themselves a few walls of their own design, for which they admit they have no scriptural authority, save some vague implication. When asked where this implication is to be found, they have no definite answer. Yet they cling to their precious walls and become highly incensed if their validity is questioned.

Let us take for an example Baptist association of churches. One in particular has an order on its books that no preacher, however doctrinally sound he may be, shall preach at their gatherings unless they are members of this association. Independent Baptist churches are not recognized. Pastors and member preachers of independent churches are not recognized. Ordinations in independent churches are blacklisted. Meetings in independent churches are shunned by ministers and laymen of association churches. People are advised NOT to attend the services of the independent churches.

Now who is building these walls, and why? They are not built to protect all of God's people. Many of God's people, ministers, deacons and laymen are not included, and are subject to treatment ranging from overt snubs to cool ignoring if they venture to attend services at association gatherings.

Young ministers, in independent churches are wooed with enticing words, in an effort

to lure them into leaving their churches and affiliating themselves with the association. They are taken and introduced to association churches and asked to preach therein. But when they refuse to desert their churches, how quickly they are dropped and ignored. These same leaders, who were the vanguard of the association's "persuaders" refused to sit in council at these young preachers' ordination.

The association, although without Scriptural authority for its own existence, has built its own wall, refusing to be fellow-laborers with those outside its own narrow bounds. In fact, these unscriptural organizations have so tightly organized themselves in an effort to destroy all independent churches that they are in the process of destroying themselves. Their lack of unity among their leaders has become a by-word, even to the world. There is a constant uneasiness and distrust among those in places of preeminence. Yet their fear of being on the outside of the favored circle keeps them struggling valiantly to present an appearance of unity. This can best be done by all showing their contempt for the independent churches, those who believe in the divine origin, authority and perpetuity of the local church.

Like the labor unions, they are hurting themselves. By discrimination and pressure, labor unions have destroyed the very companies that furnished them employment. By harsh measures that barred non-union workers from employment, they have wrought hardship to many and endangered the nation's welfare. In like manner, these unscriptural religious organizations have sought to ban those from preaching the gospel that cling to the local church as their authority, those who find no authority for

any organization beyond the local church. Regardless of the need for the preached Word, they would silence those who are not members of their ecclesiastical union.

While we do not claim knowledge of all associations, we know that, locally, the association is not engaged as a body in foreign missions. Some local churches are thus engaged, but solely on their own. Thus, the association is not heeding the command: "Go ye into all the world and preach the gospel." They are too much concerned with their inner strife and the stamping out of independent churches.

Then the poor of their territory is neglected, or cared for by local church funds. As far as we know, not even five loaves and two small fishes have been issued to feed the hungry by this organization who claims to be doing the work of the Lord. Yet we have heard the claim that a centralization of churches would be better able to carry on such work. Invariably, this work must be done by the local church. Of course, if it is carried on successfully it must be, for this is God's own wise arrangement. God's plan will work, and God's plans only, regardless of the rash claims of men.

We know of one small church, unlearned in the Scriptures and sadly in need of godly counsel and leadership, which called an association preacher as pastor. He soon resigned, leaving this church unattended. No action has been taken by the association to help this needy church. It is without the wall and beneath notice. Only independent Baptist churches have ventured to attend its services, or to instruct them in the doctrines of the Bible. With these known facts, why do we find need for anything beyond the local, independent church?

God's Calls

(Continued from page four)

For seven years he hopped around on the ground like an ox that eats grass. He had the heart of a beast, and God turned him into a beast.

Then one day God called him, and he heard God's voice. God took a man who for seven years had the heart of a beast, and who for seven years lived like a beast — God took him and changed him into a man — not just a man, but a saved man. The letter that he wrote following that experience was a letter that indicated that he had had a genuine experience of grace with God. I tell you, God calls unsaved men, and saves them.

Back yonder in the Old Testament was a man who was a priest — a heathen priest in a pagan temple in the land of the Chaldees. His name was Abraham. But you say, "Brother Gilpin, I thought Abraham was the father of the faithful. I can't conceive of Abraham being a pagan priest." The Bible doesn't say that he was, but tradition says that Abraham was actually a pagan priest.

One day, as Abraham probably officiated in a pagan temple, God spoke to him and said, "Abraham, leave." Abraham left his home town, he left his pagan temple, he left everything and started out for a new land he knew not. Was he a saved man? No, not yet.

Abraham went half way to the land of Canaan, and came to a place called Haran, and stopped there, and stayed a while until his father died. Then he moved on, and went down into Egypt, and came back up into the land of Canaan.

One night God and Abraham took a walk. He had been a believer in God ever since the day God spoke to him in that pagan temple. He had been a believer in God all that time, but he had never really come to the place where he believed in the Lord Jesus Christ. He had never yet seen the truth that Jesus Christ was the Son of God who would die for human sins. One night Abraham and God took a walk. God said, "Abraham, count the stars." Abraham looked up and began to count them. He said, "It is too great a task." The Lord said unto him, "So shall thy seed be." Notice: The Lord said unto him, "So shall thy seed be."

Now what did the Lord mean

when he said, "So shall thy seed be"? Most people say that that is a reference to the fact that there was going to be a lot of Jews born of Abraham, and that there was going to be a lot of Jewish seed within the world. Let's notice what Paul says:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ" (Gal. 4:16).

In the book of Genesis, He said "So shall thy seed be." Then we read:

"And he believed in the Lord and he counted it to him for righteousness" (Genesis 15:6).

God called Abraham when living in the Ur of the Chaldees. He led him step by step, ultimately saving him. This is the way God deals with the lost.

I tell you, beloved, God calls unsaved people to Himself.

CONCLUSION

I ask you, has God called you? Do I speak to somebody who is unsaved. If so, may I remind you that I am talking to you the same as God talked to Abraham. Maybe God is calling you tonight. Paul said:

"Wherefore, holy brethren, partakers of the HEAVENLY calling" (Hebrews 3:1).

Have you partaken of the Heavenly calling? Has God called you? Do you know that you are called of God?

Paul said:

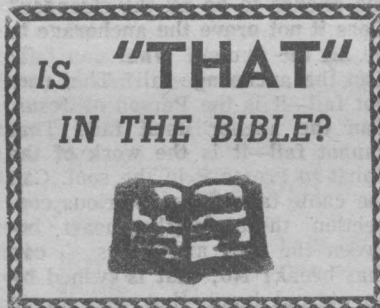
"I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus" (Phil. 3:14).

Have you had that high calling? Has God called you? Might it please God tonight to call someone by His grace and to save that one. I can't call you. I don't want to call you. I'd like to if I could, but since I can't I don't want to, but I pray that God might call you tonight.

Accursed Preachers

(Continued from page 5)

he has eternal life of course, and will surely go to Heaven. But any service in that church helping to propagate this heresy, will be burned at the Judgment. Note I Corinthians 3:11-15. Again, without true baptism, even though saved, he will not be a member of the Bride of Christ. He will only be a guest at the Supper (Rev. 19:9). I would urge every saved member of such a church to heed the admonition of II Corinthians 6:14-18, which says: "Come out from among them, and be ye separate



Question:
WHERE ARE DIFFERENT METHODS OF FISHING DESCRIBED?

Answer:
Isaiah 19:8-10—"The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes (margin, "foundations") thereof, all that make sluices and ponds for fish." See also Habakkuk 1:15-16.

saith the Lord." Be baptized by a church which preaches the Gospel, and thus helps poor sinners get ready for Heaven. Help support and propagate the Truth! Doing so, the reward is certain! And, how happy you will be!

All denominations except Baptist and Catholic began since the year 1500 A.D. Since the Lord Jesus started His first Church while He was here upon earth, He has always had one or more at any time. He so promised (Matt. 28:18-20). All others are too young. The Catholic denomination got under way hundreds of years after the Saviour started His first Church, which was composed of people having Baptist baptism. No doubt the Catholic, in its beginning, contained many apostates from Baptist churches (I John 2:19). Unhappily today many so-called Baptist churches are unscriptural in doctrine and practice. To all such, the Saviour warns that they worship Him in vain, who teach for doctrines the commandments of men (Matt. 15:9). Confronted by this statement of Christ the Lord, how can any one imagine that one church is as good as any other? Again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). See how important it is to be right, my friend? May the blessed Lord help us all to be so.

To the unsaved, remember John 3:16 says, "For God so loved the world that he gave his only begot-

THE LOST ART OF GOING TO PRISON

It was Peter and John who started it. A promise to "keep quiet" would have been enough; and there were other ways in which they might have told the excited crowd their story, without being provocative and standing up in the very Temple Square. But that wasn't their way. Partly a sense of loyalty to the One who had so recently stood where they stood, before the Sanhedrin; partly perhaps an inner dignity which refused to be cowed by the threats of little men with much authority; anyway, their answer was given, and it remains a classic in the history of the fight for religious liberty: "Whether it is right in the sight of God to listen to you rather than to God, you must be the judge; for we cannot but speak of what we have seen and heard" (Acts 4:20).

Their example was catching. In many lands and among all classes of people—to bishops and servant girls, civil servants and school-masters and slaves — the choice came. Sometimes it was a demand that they should renounce their religion and utter blasphemy. Such must have counted themselves lucky: they were faced with a clear-cut issue of right and wrong. Often the demand was more subtle.

At the time the government was organizing a great religious-nationalist festival, all that was asked of the Christians was that they should make a gesture to show their goodwill. The Devil was there with his familiar arguments. After all, a pinch of incense on the altar fire isn't going to do any harm—we know that this is no good, and so the deed has no significance for us —this isn't the right time to be provocative. The authorities expect it of a man in my position. It's really an expression of patriotism more than anything else. What's going to happen to the family if I lose my job? Some of them yielded, and they were given a certificate (a libellum it was called) to say that they had offered incense at the statue of Caesar and so proved their loyalty. (It is interesting that the word has been preserved in the English language; libel—the worst thing you could say about a man, that he

ten son, that whosoever believeth in him should not perish, but have everlasting life." If you ever get saved, and may God grant it, be sure and be baptized in a Scriptural church, and thus get a full reward for your services!

had taken the libellum.)

There were many thousands who thought that perhaps Peter and John had shown a better way. A pagan writer has left a description of those people singing, with joy on their faces and in their hearts, as the soldiers conducted them through the streets on their way to the lions. Here and there chance has preserved a first-hand pen portrait of one or other of these people; the young bride with her newborn baby at her breast. She was only a catechumen. The worst part of it, she wrote, was "when father came to the prison and begged me with tears to give in." Another was the tough old Bishop of Antioch with a vast congregation in the new Colosseum at Rome to watch him be torn by lions. Others died without a name, and we wouldn't even know of them if it hadn't been for some pagan convert who later bore testimony that it was watching their death that had brought him to Christ.

"The time is inopportune." How often we hear that phrase when we propose to do something which "they" won't like. It must have been said to William Tyndale scores of times. Of course, it was a good thing to translate the Bible into English, but not now—not this year when the Government is carrying out their campaign against heretics. Wait till the old Cardinal is dead, then things will change—the time is not opportune; it will only arouse needless opposi-

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

Sex deviates in Seattle, Washington, are using violence and intimidation to trample on the rights of the majority as the frantic campaign to preserve special privileges for perverts gears up for an all-out assault on the forces of decency. Initiative 13 is the citizens' ballot proposal which would repeal Seattle ordinances granting special rights to perverts. The sweeping laws guarantee homosexuals special privileges in employment and housing.

Pastor Alex Burghard, of Seattle's Judson Baptist Church, has been threatened. Pastor Burghard is Chairman of SOME's Pastor's Committee. Burghard was warned that if he continued supporting SOME, Judson Baptist Church would be burned to the ground. Windows in the church have already been smashed.

A bus belonging to another church was vandalized as well. Police say the vandals went through the bus with a crowbar, causing \$3,000 damage. Law enforcement officials say the bus was vandalized by homosexuals.

Left-wing clergymen are helping the sex deviates. William Gate, president of the Seattle Council of Churches, personally wrote to all Initiative 13 contributors seeking to dissuade them from supporting the effort to repeal the homosexual special rights law.

The August issue of the SEATTLE GAY NEWS, the city's homosexual newspaper, reported that of the money distributed by organized militant homosexuals, 23 percent went to the Seattle Council of Churches.

The governors of St. Thomas, the Apostle Catholic school in London, have refused to admit a 12-year-old boy, Daniel Quinlan, on the grounds that his parents are not practicing Catholics. While the government supports St. Thomas School from public funds, it evidently lacks authority to forbid religious discrimination in admissions at St. Thomas.

The Baptist Missionary Association of America reported a total of tithes and offerings to all causes in 1977 to be \$28,426,894. Tithes and offerings to all causes averaged \$185.97 per active member and \$24.88 to all missions causes.

The average B.M.A. church in 1977 had a membership of 156, paid pastor \$5,604, gave \$2,716 to all mission causes, had a budget of \$20,305, a Sunday School enrollment of 81, baptized 6 and had a property evaluation of \$85,526.

According to Moshe Siron, the government statistician of Israel, Jewish population is growing while the number of marriages is dropping. The marriage rate is going down while the divorce rate is going up.

In 1976 the number of marriages among Israeli Jews had been about 28,600. But in 1976 it suddenly fell to 25,800. In 1977 the number of marriages slipped again to 25,400. It appears that this year it will be between 24,000 and 24,500. All this happened while Israel's Jewish population was growing by five to six per cent annually.

Israel's annual divorce rate in the seventies stood at 0.9 per thousand population. It rose to one per thousand in 1976, and to 1.1 per thousand last year. More increase is expected in 1978.

One church with over two hundred members has only six couples who are married to their original mates (MOODY MONTHLY, 10-78).

"Did you know what Communism would be like?"
"No! We had no idea anything could be so bad!"

This is a portion of conversation which took place between Ulrich and a well-educated Cambodian refugee. This refugee stated that in order to promote the "new Cambodia," men and women there are

not allowed to communicate with one another. If a man is caught flirting with a woman, the penalty is death (MISSION DIGEST, fall, 1978).

Billy Graham told reporters in New York after his preaching campaign in Poland, "I thought the restrictions are far greater than they really are." He declared that "Christians have absolute freedom of worship" in Poland, and stressed that "there certainly was no even hint as to what I was to say."

Such a statement in view of the sufferings and imprisonments of Polish Christians is an outrage! Mr. Graham, there is no freedom of true religion in Communist lands!

The appointment of Sarah Weddington as special White House assistant on women's issues undermines the Carter administration's credibility on the subject of human rights. Ms. Weddington gained national attention as a leader in the abortion movement while serving as president of the National Rights Action League. She successfully argued the landmark Supreme Court case which struck down state anti-abortion laws.

LONDON (EP)—An account of a confrontation between Roman Catholic parishioners of a small Moldavian village in the USSR and security police, contained in a five-page supplement to the latest issue of the "Chronicle of the Lithuanian Catholic Church," has been received here. The confrontation reportedly involved a new church in the village of Rashkovo, some 100 miles from Kishinev, the capital of Soviet Moldavia.

According to the report, 500 Soviet troops, many leading dogs,

came at dawn to Rashkovo, accompanied by 40 ambulances, two bulldozers, two earth removers, and four tractors.

The security forces surrounded the houses of all Roman Catholics in the village and confiscated every hunting rifle. Children were locked in the village school and sentries posted. Then, at 9 a.m., the "administrative measures" against the Catholics and their new church began. After removing religious objects from the church, the report said, Soviet soldiers used bulldozers to raze the church.

WHEATON, ILL. (EP) — Pornographic magazines such as *Oui* and *Hustler* are no more explicit than much of the materials being used in public school sex education and family planning programs, according to a Washington spokesman of the National Association of Evangelicals (NAE).

Floyd Robertson, associate director of NAE's Office of Public Affairs, said that there exists today a definite trend toward the use of materials which give false or misleading information about birth control, abortion, promiscuity, and homosexuality. He further noted that the contents of many of these books, films and pamphlets deal primarily with illicit sex acts and abnormal sexual behaviour.

Robertson indicated further opposition to the U.S. Department of Health, Education and Welfare's (HEW) active role in the production and funding of these programs. A 90-page HEW document (HSA No. 75-16607) entitled "Practical Suggestions for Family Planning Education," lists resources materials relating primarily to sexual activity.

"It is ironic that this program is called 'Family Planning Education,'" Robertson said, "when nothing could be more destructive of the Christian concept of the family. The possibility of a Congressional investigation into this whole sorry mess is not out of the question. It is long overdue."

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Busch brewery here said it has suspended its test market promotion of "Chelsea," a low alcohol soft drink beer because of criticism that it could turn youths into beer drinkers.

The Gentile Nations

(Continued from page one)

flesh." It was of the "Israelites . . . whom as concerning the flesh Christ came" (Rom. 1:3; 9:4-5). Christ said to Paul on the Damascus road, at the time of Paul's conversion, "Saul, Saul, why persecutest thou Me?" (Acts 9:4-5). The pronoun "Me" is emphatic. Paul was persecuting Christ. The question served to arouse curiosity in Saul, for he had not heretofore met Jesus, and he asks, "Who art thou, Lord? And the Lord said, I am Jesus Whom thou persecutest." The point is, Jesus was in Heaven, already glorified at the time of Saul's persecution, so the question is: How is it then that Saul was persecuting Jesus? We have the answer in Paul's own words. He says, "I persecuted the church of God" (I Cor. 15:9). To persecute the church is to persecute Christ. For the anti-Christ nations to persecute the faithful Jewish remnant which God has reserved unto Himself according to the election of grace is to persecute Christ. When we read of Christ that, "He came unto His own and His own received Him not," it is to be understood He came unto the nation of Israel collectively. He was not recognized by the nation of Israel as their long awaited for Messiah. And when we read in the immediate context, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:11-12). It is to be understood He came to some in Israel electively. These elect ones became the sons of God experimentally, and spiritual brethren of the Lord. Not by their own will, but of God (John 1:13).

In verses 41-45 the verdict concerning the reprobate nations is given. In their depraved hearts they found no room for the persecuted Jews of the tribulation period, and the Judge-King hands down His ruling against them in these heart-rending words, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The last verse (46) is the benediction of this tribunal. It reads, "And these (the goat nations on His left hand) shall go away into everlasting punishment; but the righteous (the sheep nations on His right hand) into life eternal."

Matthew 25:31-46 vividly pictures the predicament of the nations of the earth at the conclusion of the seven year tribulation period. This tribulation will affect all nations, but it will peculiarly relate to Israel. Jeremiah prophesied of it, saying, "That day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be

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saved out of it" (30:7). God is not through with Israel, nor shall He ever be. God speaking to Abraham, and of his seed, Israel, said, "I will make of thee a great nation, and I will bless thee . . . And I will bless them that bless thee, and curse them that curse thee" (Gen. 12:2-3). We need to view the nations of the world regarding this promise of God to Abraham, and see what their current predicament is, for Israel is fast taking on the nature of "a burdensome stone for all people" (Zech. 12:3).

THE U.S. AND ISRAEL

The term "predicament" means, a condition or state, wherein difficulty abounds. The U. S. Government is ever in a constant state of perplexity, and this state is being compounded daily by new and trying situations. The U. S. continues to flex her arm, and throw punches all around the world's political ring, but the muscle power is no longer in that once great arm. Korea, Cuba and Viet Nam all attest to the veracity of the above statement. So, the dilemmas continue to mount, and Washington's inability to handle them becomes more and more pronounced.

(Continued on page 8, column 1)

Six Short Rules

(Continued from page one)

Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for Him? (Matt. 5:13-16)

IV

If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. 3:17). If you cannot do this, it is wrong. (Rom. 16:23).

V

Never take your Christianity from Christians, or argue that because such and such people do so and so, that therefore you may. (II Cor. 10:12). You are to ask yourself, How would Christ act in my place? and strive to follow Him. (John 10:27).

VI

Never believe what you feel, if it contradicts God's Word. Ask yourself can what I feel be true, if God's Word is true? and both cannot be true, believe God and make your own heart the liar. (Rom. 3:4, I John 5:10, 11)—Copied.

THE BAPTIST EXAMINER

NOVEMBER 25, 1978

PAGE SEVEN

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
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			

The Gentile Nations

(Continued from page seven)

If we cultivate diplomatic relations with Red China, we offend our faithful ally, the Taiwan government. If we act favorably toward Israel, we offend the Arab block nations which we are united in a common front of non recognition of Israel. And it appears from recent U. S. policy toward Israel that the oil of the Arabs is more important to us than the long and faithful friendship of Israel. The policy which the U.S. has been practicing for the last four or five years regarding Israel is a "Side-line policy." That is, let Israel go it alone. The vital question facing our beloved nation is not detente with Russia, and what concessions to make in placating Russia, but what to do about Jerusalem is our major problem. The U.S. when drawing up foreign policy needs to remember the ultimatum of the Almighty, wherein He said, "Bless Israel, and I will bless you, curse Israel and I will curse you." The passiveness of the U.S. toward Israel is not tantamount to forgetting God, but goes a long way in that direction, and God levies a heavy tax on those nations that forget Him (Ps. 9:17). So it behooves every Christian in America to pray for the U.S. regarding this matter, and to let their representatives in Washington know how they feel. God will not forget His covenant with Israel (Lev. 26:42), and the U.S. needs to remember this covenant so as to stay Ichabod from over her national door.

PROPHECIES CONCERNING THE GENTILE NATIONS

They are to be awakened, "Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about" (Joel 3:12).

RUSSIA

The Prophet Joel says, "Let the heathen be awakened." So, we know they were asleep. Russia, half western and half eastern slept for centuries. One historian said of Russia, "They were content to vegetate in indolence and obscurity." But Russia was destined to be widely awakened, and her apathy set aside. The first man to disturb Russia's slumber was one of the most energetic rulers known to history: Peter the Great. Then Mr. Lenin came along with his philosophy of communism, and Russia shook off all desire to sleep. Russia is not only wide awake, but is the leading military nation of the world, and has an unrelenting ambition to cover the earth with the communistic ideology as waters cover the sea.

Communism is the antithesis of Bible Christianity, and the nations deceived thereby manifest their goathood. Russia is under the curse of God for her Christ-hating doctrine of communism, and her ill treatment of the Jews within her boundaries. Russia and her satellite states shall stand on the left hand of Christ at the judgment of nations spoken of in our text.

The blood of the Jewish remnant within Russia is not sufficient to satisfy her insatiable hatred of the Jew, and the Prophet Ezekiel

speaks of Russia's determination to destroy Israel, saying, "Thou shalt come from thy place out of the north parts (Moscow lies directly north of Jerusalem) and thou shalt come up against my people Israel . . . And I will turn thee back and leave but the sixth part of thee" (Ezek. 38:15-16; 39:2). Russia will grow weary with the bungling of her satellite states in the middle east and decide to go down and take care of Israel herself, but it would have been better for Russia had she never been awakened, then to have been awakened against Israel.

(To Be Continued)

The Lost Art . . .

(Continued from page six)

tion. But William Tyndale was deaf to all their advice. He spent half a lifetime in exile, a haunted man. Finally they got him. "If they burn me," said Tyndale, "it won't matter. The translation is finished, and anyway it is only what I have expected." They didn't burn him; they strangled him instead.

In Ceylon we like to join with the noble army of martyrs in praising God, but we are careful not to join them in being martyrs. We don't even go the first step with them: it is enough to suggest that such and such an action would be "provocative" for everyone to agree that it would therefore be inopportune.

We are well practiced in this art of being inoffensive. We preach a gospel which is never provocative, and bear a witness which we take care shall not be overheard. Some day a local Christian congregation will so far forget itself as to "declare the things it has seen and heard." It may result in the parson going to prison and the church being burnt down, but at any rate "they" will know what we believe, and that we really do believe it.

—"A Correspondent" in
Christian News Bulletin, Ceylon.

Tenuous Terminology

(Continued from Page One)

known persons who were and are much in the limelight with the news media have seemingly used this expression quite lightly and as a result now all and sundry seem compelled to bandy these words about. Brethren, when this old world gathers a scriptural phrase unto its breast, then it is high time for us to try the spirits and watch just to whom this phrase is applied.

I do remember reading an article in which Elridge Cleaver was reported to have told some "fundamentalist" interrogators that, according to their rule of measurement, that he had never been "born again." You may recall that this Mr. Cleaver was one of Jerry Falwell's drawing cards at a conference or some like assembly over at Lynchburg. In God's eyes and in the heart of the saved person this matter of being born again is a sacred and vitally important thing and the very words are definitely not a catch phrase for the world and the secular news media.

Permit me now to bring this matter of religious terminology a bit closer to home. I feel strongly that an assembly of baptized believers, founded upon proper authority and ever endeavoring to govern and conduct itself in accordance with New Testament teaching, is a Baptist Church. Such a designation should suffice without any clarification. Albeit, and regrettably so, it has become almost expedient that persons of a pure Baptistic mind use certain descriptive terminology to distinguish themselves from others who like to call themselves Baptist. Keep in mind that down through the ages there have been those who were willing to suffer torture and death for precious Baptistic truths and many of these were known by other names and we are proud to include them in tracing our heritage.

Nevertheless, today we have American Baptist, Northern Baptist,

Southern Baptist, Free Will Baptist, Missionary Baptist, Grace Baptist and something known as the G.A.R.B. which someone says has become synonymous with garbage of late. By necessity all of these are in the world and this same world is now highly noticeable in some of the above. Unbelief, modernism, worldliness, ordained women, outright heresy—you name it, it is there. And rather than risk being linked to this apostasy, New Testament, Landmark, Sovereign Grace Baptist folk sometimes must resort to distinguishing titles which pinpoint our peculiar stand on the Word of God.

Even closer to where we live is the fact that supposedly in our own "family" of like faith and order, we find gentlemen who will look you in the eye and declare that they believe in the absolute sovereignty of our great God. Yet

only a visit or two in the assembly where these hold forth is sufficient to show me that either (1) these do not believe in all the doctrines of grace or (2) they are fearful of declaring the whole council of God. Of the two, I have more respect for that one who admits he cannot accept our doctrines.

No More Hypocrites

(Continued from page one)

It is coming to the place that I just want to thank God for a dirty old hypocrite that you can preach the Word of God to and see conviction for sin in his life. Hypocrites are almost refreshing in comparison to hardened, shameless folks who "... proclaim their sin like Sodom, they do not hide it." At least you can get hypocrites to come to church (so I'm told).

—Friendship Baptist Newsletter.

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