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## The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

*"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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## Were The Elect Ever Under God's Wrath?

By JOHN GILL  
(1697 - 1771)

There are some on whom no wrath comes here, nor hereafter; who are the vessels of mercy, afore-prepared for glory: concerning whom Jehovah says: "fury is not in me; and to whom he is all love, love itself" (Isa. 27:4). I John 4:16, being sinners indeed, and transgressors of the law of God, they are "children of wrath as others" (Eph. 2:3), which phrase not only means that they are deserving of wrath, but that, as they are sinners, they are found guilty of it; and not only found guilty, but are condemned unto it; THEY ARE REALLY UNDER THE SENTENCE OF WRATH, CONDEMNATION, AND DEATH: they are obnoxious to the curse of the law, which is no other than the wrath of God; they are liable to it, and in danger of it; and being so near it, how is it that they escape it, and are secured from it? They are secured from it by the decree of God, Who has appointed them not to wrath, but to obtain salvation, (I Thess. 5:9), which decree is unfrustrable by the oath of God, Who has sworn that He will not be wrath with them (Isa. 54:9), which is immutable: by the surety-

ship-engagements of Christ for them, to bear it in their room; and till that was done, God forbore to execute the sentence; called the forbearance of God (Rom. 3:25), by Christ's actually bearing the chastisement of their peace; by be-



JOHN GILL

ing made a curse for them, and enduring the wrath of God in their room; whereby He delivered them from wrath to come (Psalm 89:38; I Thess. 5:10), and by His righteousness imputed to them, through which, being justified, they are saved from wrath (Rom. 5:9),

though even these persons may have at times, some apprehensions of the wrath of God; as, particularly, under first awakenings, and convictions of sin; when the law works a sense of wrath in them, and leaves them a fearful looking for judgment and fiery indignation; when they flee to Christ, from wrath to come, and say, (Continued on page 8, column 4)

## A LOOK AT THE SHAFTSBURY ASSOCIATION

By The Editor

The Shaftsbury Baptist Association was organized in the year 1780 in the town of Shaftsbury, near the southwest corner of the State of Vermont. It is the tenth oldest Baptist association in America. In 1828 it adopted the following Articles of Faith:

1. We believe that there is but one God, who is denominated in the Scripture, the Father, Son, and Holy Ghost: that these three are one only living and true God, the author of all created beings and things.

2. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they are an unerring rule of faith and practice for mankind.

3. We believe that God made man upright; that he has fallen and become sinful; that all his posterity is wholly depraved and inclined to evil; that the just desert of sin is eternal punishment; and that the only way of salvation from sin and misery, is by the sovereign grace of God, through (Continued on page 8, column 3)

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## Did Jesus Have A Design To Save Some Of The Race?

ANDREW FULLER  
(1754 - 1815)

If the affirmative of this question be proved; if it be shown that Christ had such an absolute purpose in His death; the limited extent of that purpose must follow of course. The reason is plain; an absolute purpose must be effectual. If it extended to all mankind, all mankind would certainly be saved. Unless, therefore, we will maintain the final salvation of all mankind, we must either suppose a limitation to the absolute determination of Christ to save, or deny any such determination to exist. The scheme of Philanthropos concurs with the latter, supposing that by the death of Christ a mere conditional provision of redemption is made for all mankind. I own I think otherwise; some of the reasons for which are as follows:

1. The promises made to Christ of the certain efficacy of His death. One of our grand objections to the scheme of Philanthropos is, that in proportion as he extends the objects for whom Christ died beyond those who are actually saved, he diminishes the efficacy of His death, and renders all the promises

concerning it of no account. His scheme, instead of making redemption universal, supposes that Christ's death did not properly redeem any man, nor render the salvation of any man a matter of



ANDREW FULLER

certainly. It only procured an offer of redemption and reconciliation to mankind in general. We apprehend this is diminishing the (Continued on page 3, column 1)

## HUMAN FOLLY PERSISTS

RAYMOND A. WAUGH  
Midland, Texas

(PART I)

Within the lifetime of some of us, America has been embroiled in four tragic wars. Within the lifetime of many of us our land has endured the agonies of three tragic wars. And within the lifetime of most of us, our nation has suffered



RAYMOND A. WAUGH

the tragic pain of two catastrophic wars.

In reflecting on these holocausts, we may remember that there was a shot fired in Eastern Europe that resulted in the nations of Europe becoming muddy fields of blood. And the stark white crosses of Flanders Field yet bear testimony

to man's inhumanity to man.

Many of us may remember that the people of Abyssinia arose one morning to see Italian planes darkening the sky. Soon after this, Austrians found the tanks and artillery of Germany at every cross-road and in every important city when they were not expected. The Belgians were awakened from their sleep by the drone of planes overhead, the rumble of panzers on their roads, and hordes of armed soldiers crossing their fields.

Men, women and children who were looking forward to another day of peace and happiness awakened to the grim reality that they were embroiled in catastrophe and that the red glow in the East was not that of the sun. Rather, the red glow in the east was evidence that the world was suffering the ravages of man-made fire and burning rapidly.

Though men would have us believe one was designed to make the world safe for democracy and the other was designed to end all wars, those of us who have lived since those days know such thinking was fallacious. For, almost before the atomized dust had settled over Hiroshima and Nagasaki, men were making plans to slaughter another 50,000 American lads on the bloody altar of war. And before ink was yet dry on the paper at Panmunjom, already the political and economic involvement which would corrupt every nation involved and result in the death of another 50,000 American boys and men and the deaths of more than 500,000 Asians.

One research effort has estimated that there were more than a million casualties in World War I. Another has indicated that World War II caused 55 million deaths, and that since that holocaust, 30 million have died in the police actions, conflicts and massacres.

## FRAILTY

In that war to end all wars, great cities which had been thriving metropolises became piles of rubble in miserable, never-to-be-forgotten nights and darkened days. Instead of the acrid smoke which gave evidence of industrial prosperity, the air was laden with the smell of burning, mangled flesh and the stench of death. Nostrils which once enjoyed the fragrance of potted plants in picture windows, tiny gardens, and the

## PROPHETIC STUDY USE

HORATIUS BONAR  
(1808 - 1889)

How shall we look for the "blessed Hope," if we know not from prophecy what that hope is? How shall we become pilgrims and strangers here, if we have not made discoveries of the inheritance which is uncorruptible and undefiled, and that fadeth not away? How shall we prepare to meet the Bridegroom, if we know not what the prophets have fore-spoken concerning His arrival, and concerning the signs of His approach? How shall we put on the bridal dress, if we know not the dress nor have heard of the marriage-supper of the Lamb?

The attitude of the Church ought to be one of watchful expectation. "What I say unto one I say unto all, WATCH." "When ye see these things come to pass, lift up your heads, for ye know that your redemption draweth nigh." That expectation and watchfulness must be founded upon, and regulated by, prophetic truth; and how, then, is it possible that the Church can maintain her attitude, if she turns away from such a guide? How can she steer her way amid clouds and billows, if both her chart and her compass be set aside as useless or unintelligible? The position of the Church, then, must be shifted, and her posture reversed, ere she can withhold her vision from the future; or else she must be watching for she knows not what,—a something which cannot be the object of any definite, substantial, soul-sustaining hope.

Most Christians, we fear, content themselves with very vague and general views of prophecy. They have caught up some of the prominent statements of Scripture regarding the future, such as that there will be a millennium, a resurrection, and a judgment-day;

and with these, or very little more, they are satisfied, quite satisfied. Here they consider that their prophetic creed ought to terminate. They advance to no details. They shrink from all minute investigation, condemning it, as presumptuous, or at least refusing it, as barren speculation.

With regard to such details of the future as we speak of, there are two sorts of inquiries,—inquiries into what God has revealed, and inquiries into what God has not revealed. As to the latter, I would hand them over, freely and without scruple, to the unsparing condemnation of all who love the truth. With these the student of prophecy has no concern at all. But so long as our investigations relate to the former only, so long as we are in the clear path of duty from which it is at our peril if we step aside. Nay (Continued on page 7, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## SEXUAL IMPURITY

(PART II)

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

In His infinite wisdom and sovereignty God ordained that one man marry one woman. This union of wedlock He has pronounced honorable among all nations and people. This is assuming the man and woman are fit for marriage and not near kin (Lev. 18:6-18). Monogamic marriage is a Divine institution as old as the world. It was wisely given by the Divine

Being to the children of men for the purpose of the procreation of children and the building of a home.

Marriage makes a man and woman complete (Matt. 19:4-6). The husband and his wife become one flesh. In one fleshly union man and wife are to share everything in this life. This makes their lives meaningful and complete in the physical sense. Biblical oneness created by marriage, completes communications, nurtures love, evokes response, deepens commitment, and lessens the desire

for an adulterous relationship.

Marriage is permitted by God that a person might avoid sexual impurity. Sex between husband and wife is not sinful. Hebrews 13:4 says the bed of such is undefiled. Proper sex between two married people is according to God's plan. I Corinthians 7:2-5 makes this plain: "Nevertheless, to avoid fornication let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and like (Continued on page 2, column 1)



# The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL, Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 71, Zip Code 41101.

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## Sexual Impurity

(Continued from page one)  
wise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." He goes so far as to say in verse 9: "It is better to marry than to burn." Thus the relations of domestic life should be formed to avoid the evils which would otherwise result.

Marriage is to be a duet, not a duel. When a man and woman love one another, make a home, rear children and have a good sex life, happiness is sure to follow. "Let thy fountain be blessed; and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Prov. 5:18-19). Again it is said in Ecclesiastes 9:9: "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity: for that is thy portion in this life . . ."

### ITS ENORMITY

Whenever a man seeks satisfaction with someone other than his wife, he commits adultery. Whenever a woman seeks satisfaction with someone other than her husband, she is guilty of sexual immorality. All such violations of the marriage covenant will be severely punished by God. He will judge fornicators, homosexuals, queers, rapists, adulterers and adulteresses.

Wherein does the evil in sexual impurity lie? First, it may be said it is a horrible sin because it falsifies the marriage covenant. In Malachi 2:14-16 it is written: "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek godly seed. Therefore

take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord God of Israel, saith that he hateth putting away . . ."

The law of the land requires at least two human witnesses at a legal marriage. Few seem to realize the Bible teaches that God is a witness to the marriage vows. When either the man or woman promise to love, cherish, honor and cleave to the other until God by death shall separate them, they are making these vows in the presence of Almighty God. The Lord is a witness to these who in the freshness of life vow in their hearts to be true to each other (Gen. 31:49-50). God is always the Witness and Sanctifier of such a union and requires that each party live up to his or her vows. For either the husband or wife to deal treacherously against the other is to lie to God; it is falsifying the marriage covenant to which God is a witness.

In verse 15 the question is asked, "And did not he make one?" The meaning is that God made one man for one woman in the beginning. Adam could marry no one but Eve, and if he divorced her, there was no other for him to take. If divorce had been good God would have made one man and ten women. Adam was to have throughout his life the same woman he had at the beginning. This law is older than divorce, as much as Adam is older than Moses (Matt. 19:4-6).

This teaching can be seen from a number of Scriptures in the Old and New Testaments. "He may not put her away all his days" (Deut. 22:19). "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity" (Eccl. 9:9). "What God hath joined together, let not man put asunder" (Matt. 19:6). "For the woman which hath an husband is bound by the law to her husband so long as he liveth" (Rom. 7:2). "Let not the wife depart from her husband . . . Let not the husband put away his wife . . . The wife is bound by the law as long as her husband liveth . . ." (I Cor. 7:10-11,39). Divorce is allowed by God in the Christian age for one cause — continued adultery by either the husband or wife (Matt. 19:9). All other divorces and remarriages He expressly says in Malachi He vehemently hates.

Second, sexual impurity makes a man resemble a beast. In Jeremiah 5:8-9 it is written: "They were as fed horses in the morning; every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?" As a studhorse goes mad after a mare, even so the Israelites had gone crazy over running after their neighbor's wife. How tragic when a lustful husband leaves little children and the companion of his youth, who has shared his sorrows, joys, hopes and interest, for the arms of a whore. How mean is a woman who will leave the comforts of home and the companionship of her husband for the arms of a lustful man? Such senseless lust makes human beings into "natural brute beasts." The low morality of some humans would shame a horse!

According to the 1974 Uniform Crime Report released by the FBI, 58,000 females were victims of rape, a nine percent increase over 1973, and a doubling since 1967. This report means in 1974 every nine minutes a woman was raped. What is more alarming is that only about one-fifth of rapes that occur are reported! Sex related crimes jumped 110 percent from 1960 to 1969! Rape may involve venereal disease and pregnancy, coupled with embarrassment and fear of rejection by husband and friends. This makes the crime all the more grievous. These things happen because men give in to the beast instinct.

Third, sexual defilement drains the purse or pocketbook of a person. The prodigal son devoured the estate of his father "with harlots" (Luke 15:30). The prodigal was brought to see that prostitution was an expensive business. Many lewd men could confess the same is true today. Venereal disease is expensive to try to cure. Lawyers and divorce courts do not come

cheap. Neither are abortions or marriage counsellors inexpensive. Sexual impurity is a very expensive adventure from the physical and spiritual standpoint.

Mistresses are costing a great deal these days. Michelle Triola has gone to court to demand half of Lee Marvin's 3.6 million fortune for living with him for six years. This is about \$4,500 a week! An actress, Karen Ecklund, wants \$4 million from actor Nick Nolte for playing house with him for six years. Ex-roommate Kayatana Harrison wants \$2 million for her services to Flip Wilson. Then there is a model named Cynthia Lang, who wants \$3.5 million for giving seven years of her life to rock star Alice Cooper (Alice is a "he"). A woman named Penelope McCall has rock singer Peter Frampton in court demanding a million for her five years.

Today the press reports that a billionaire politician died due to an intimate encounter with a shapely blonde 45 years his junior. This woman was maintained by this politician in a luxurious condominium at an estimated cost of \$100,000 a year. His will forgave this same woman of a \$45,000 loan. Please believe me when I tell you sexual impurity is very expensive.

Four, sexual defilement destroys one's reputation. Proverbs 6:32-33 reads: "But who so committeth adultery with a woman lacketh understanding: He that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away." The adulterer can claim no sympathy. His plea is not want, but wantonness; not lack of bread, but lack of understanding. He brings dishonor and a reproach upon his name. He brings grief, hurt, offense, and misunderstanding into his family. Sexual promiscuity makes a wound no physician can heal. It is a perpetual blemish upon one's character which will follow him to the grave. When the adulterer dies his shame lives on in the minds of people. As his body rots under the ground, his name rots above the ground. Base-born children live on earth as monuments of his shame.

Fifth, this horrible sin steals the mind. Hosea 4:11 declares: "Whoredom and wine and new wine take away the heart." In the language of the Bible "heart" stands for the "understanding" as well as the "affections." Whenever passions rule the understanding man becomes brutish and irrational. A person would have to be a fool to ravish his home, run the risk of venereal disease, and ruin his reputation for a few moments of sexual pleasure. Remember Proverbs 6:32 says: "But who so committeth adultery with a woman lacketh understanding."

Sixth, sexual sins deprive one of church membership. According to I Corinthians 5:11, any brother in the church who is guilty of sexual defilement is to be expelled from the fellowship of the church. Too often churches fail to do this, ignoring the plain teaching of the Bible. In some cases sexual impurity is justified or swept under the carpet to prevent reproach upon the establishment. But a Bible-believing Baptist church will withdraw all friendly and familiar intercourse from such an offender as might imply sympathy with his sins.

Nothing hurts the name of Christ or mars the fellowship of the church more than the sin of sexual immorality. Nothing is more damaging to the Christian testimony than sexual defilement. Even if such a person repents and forsakes his sin, the body of Christ suffers and the disobedient church member's influence for good sinks to zero. A broken home and scattered children give the enemies of Christ great cause to blaspheme. It brings disillusionment and confusion to young Christians.

Seventh, without repentance, sexual immorality damns the soul to eternal Hell-fire. Solomon declared of the adulterous woman: "For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov. 7:26-27). Again it is said: "But who so committeth adultery with a woman . . . destroyeth his own soul" (Prov. 6:32). The deceased

guests of the prostitute's house are at this moment "in the depths of hell" (Prov. 9:18; Eph. 5:5). The delights of a few moments on earth brings eternal torment, for "whoremongers . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8).

### ITS ESCAPE

The sex revolution is in full bloom. We have as a nation leaped from the age of Victorian morality to the age of sexual freedom. But in spite of the increase of sexual impurity, a person can escape marital frustration, skyrocketing divorces and broken homes. No one is forced to engage in these evils. With all these temptations God provides a way of escape. The road to sexual purity is as open as the road to moral defilement.

We need to be careful what we see. Job said: "I made a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1). The patriarch would not allow his eyes to offend him. He knew a wanton gaze at a beautiful woman could cause him to lust after her. The eyes of a man are often inlets to many sins. It was when David saw Bathsheba washing herself that he sent for her to gratify his carnal desires (II Sam. 11:2).

All advertising on the radio, on television, in newspapers, and on the billboards along the highway is sex oriented. The drug stores and book stores are filled with pornographic materials. Censorship has been thrown away for the sake of material gain. Liberals in our government recommend that all legislation against pornography for consenting adults be abolished in the U.S. It matters not where you may go, everywhere there is an occasion to cause "eyes full of adultery" (II Pet. 2:14).

Both men and women need to watch their clothes. The adulterous woman, who lured the young man in Proverbs 7, had on "the attire of an harlot" (Prov. 7:10). John Gill says that the attire of an harlot signifies clothing fitted to her body, neat and well shaped, to recommend her as a whore. This is a vivid description of our modern tight clothing which originated in Paris, in Hollywood, and on Madison Avenue. God help men and women today who are accustomed to wearing clothing which "makes bare the leg, uncovers the thigh," and "discovers the secret parts" (Isa. 3:17; 47:2-3).

The fear of God in the heart will prevent sexual misconduct. Proverbs 16:6 declares: "By the fear of the Lord men depart from evil." Joseph, a man who feared God, told Potiphar's wife, who tempted him to commit adultery: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9).

The knowledge that God sees all these sinful acts should serve to restrain men's evil desires. In Jeremiah 29:23 it is written: "Because they have committed villainy in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I

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know, and am a witness, saith the Lord." Men may conceal their lewd practices from the eyes of the world to preserve their reputation. But God can see through the thickest cloak of hypocrisy. He not only sees these awful sins, but He will judge for these iniquities. In Malachi He warns: "I will be a swift witness against . . . the adulterers . . . saith the Lord" (Mal. 3:5; Heb. 13:4).

The amazing grace of God can save even an adulterer or adulteress. In John 8 there is an account (Continued on page 8, column 1)

## BRIEF NOTES

Citrus Missionary Baptist Church of Inverness, Fla., and Pastor Virgil Davis will have a special dedication service of their new church building April 1. Elder W. W. Wilkerson, pastor of the Calvary Baptist Church of Tampa, Fla., will moderate. Services will start at 10:30 a.m. with dinner being served on the grounds.

The directions are: north of the City of Inverness three miles on Turner Camp Road. For more information call 904-726-6149. They invite all to attend this special service.

The First Baptist Church of Harrison, Ohio, and Pastor Berlin Hise will conduct special services April 2-6. The editor is the speaker. The church and pastor invite all within driving distance to attend.

The Landmark Baptist Church of Collinsville, Ill., has called Elder Laurence Justice of Oklahoma City, Okla., as their pastor, and he has accepted the church.

The Antioch Missionary Baptist Church will host a Bible Fellowship April 14. Services will start at 9:00 a.m. and six preachers will preach. The church and pastor invites anyone in driving distance to attend these services. For more information contact Pastor Luther Hilton at 219-942-4897, or write him at 2239 W. 37th Ave., Hobart, Ind. 46342.

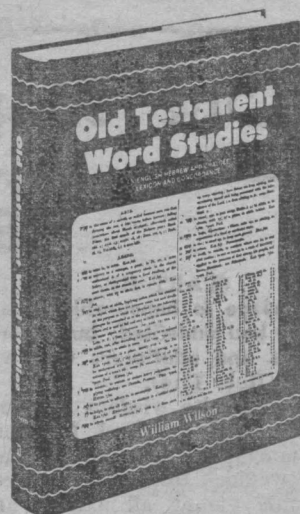
The Mountain View Baptist Camp, owned and operated by the Immanuel Baptist Church of Monticello, Ky., will have its summer camp for juniors (8-12) and seniors (13 & up) June 11-16. A pre-registration fee of \$2 will be required of each camper and it must be mailed to the church by June 1. The entire cost each camper will pay is \$35. Special speaker is Bro. Ronnie Wolfe.

Those interested should contact Bro. Harold Harvey by writing to the Immanuel Baptist Church, 234 N. Main Street, Monticello, Ky. 42633.

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## Did Jesus . . . Design

(Continued from page one)

efficacy of Christ's death, without answering any valuable end. Nor is this all: such an hypothesis appears, to us, utterly inconsistent with all those Scriptures where God the Father is represented as promising His Son a reward for His sufferings in the salvation of poor sinners. God the Father engaged, saying, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast (or shalt have) the dew of thy youth."

Yes: He engaged that He should see His seed; that "the pleasure of Jehovah should prosper in his hand;" that He should "see of the travail of his soul, and be satisfied; and by his knowledge," it was added, "shall my righteous servant justify many," for "he shall bear their iniquities" (Isa. 53:10-11). It was promised to Christ, as the reward of His sufferings, that, "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places" (Isa. 49:7-9).

But what security, I ask, was there for the fulfillment of these promises, but upon the supposition of the certain salvation of some of the human race? How could it be certain that Christ should justify many, if there was no effectual provision made that any should know and believe in Him? and what propriety was there in assigning His "bearing their iniquities" as His reason and evidence of it, if there is no necessary connection between our iniquities being borne away, and our persons being justified?

II. The characters under which Christ died. He laid down his life as a shepherd; and for whom should we expect Him to die in that character? For the sheep, no doubt. So the Scriptures inform us: "The good shepherd giveth his life for the sheep. I lay down my life for the sheep." Those for whom Christ laid down His life are represented as being His sheep, prior to their coming to the fold. These, saith the blessed Redeemer, I must bring; and they shall hear my voice; and there shall be one fold, and one shepherd." As sheep are committed into the hands of a shepherd, and as he becomes responsible for their preservation or restoration, so Christ is represented as the "great shepherd of the sheep." Whose blood was shed by covenant; and Who, by fulfilling that covenant, was entitled to a discharge, which, as the representative of those for whom He died, He enjoyed in His resurrection from the dead. (John 10:11,

15, 16; Heb. 13:20).

Again: Christ laid down His life as a husband; and for whom should we expect Him to die in that character? For His bride, surely. So the Scriptures inform us: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The love of a husband, of which his death is here supposed to be the result, is certainly discriminating. If it is said, "True; but the church here means actual believers;" I reply, if they were actual believers, I should suppose they were not unsanctified; for faith purifies the heart, but Christ "gave himself, that he might sanctify them with the washing of water by the word." Besides, He did not die for believers, as such; for, "while we were yet enemies, Christ died for us;" but He died for the church as such considered. This is evident, for that His death is represented as resulting from His love, which He exercises as a husband. I conclude, therefore, the church cannot, in this place, be understood of those only who actually believed (Eph. 5:25-26).

Again: Christ laid down His life as a surety. He is expressly called "the surety of a better testament." He needed not to be a surety in behalf of the Father, to see to the fulfillment of His promises, seeing there was no possibility of His failing in what He had engaged to bestow; but there was danger on our part. Ought we not, therefore, to suppose, that, after the example of the high priest under the law, Christ was a surety "for the people, to God?" and, if so, we cannot extend the objects for whom He was a surety, beyond those who are finally saved, without supposing Him to fail in what He has undertaken.

In perfect conformity with these sentiments, the following Scriptures represent our Lord Jesus, I apprehend, as having undertaken the certain salvation of all those for whom He lived and died. "It became him for whom are all things—in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." He died, not for the Jewish nation only, "but that he might gather together in one the children of God that were scattered abroad.—The children being partakers of flesh and blood, he also took part of the same.—Here am I, and the children whom the Lord hath given me." Though we receive not the power, or privilege, to become the sons of God till after we believe in Christ; yet, from "before the foundation of the world, were we predestinated to the adoption of children," by Jesus Christ into Himself, according to the good pleasure of His will; and so, in the esteem of God, were considered as children, even while as yet we lay "scattered abroad" under the ruins of the fall (Heb. 7:22; 2:13-14; John 11:52; 1:12; Eph. 1:4-5).

Once more: Christ laid down His life as a sacrifice of atonement; and for whom did the priests under the law offer up the sacrifice? For those, surely, on whose behalf it was sanctified, or set apart for that purpose. Some of the Jewish sacrifices were to make atonement for the sins of an individual; others for the sins of the whole nation: but every sacrifice had its special appointment, and was supposed to atone for the sins of those, and those only, on whose behalf it was offered. Now, Christ, being about to offer Himself a sacrifice for sin, spake on this wise: "For their sakes I sanctify myself, that they also may be sanctified through the truth." "For their sakes," as though He had said, "who were given me of the Father, I set myself apart as a victim to vengeance, that I may consecrate and present them faultless before the presence of my Father" (John 17:9, 19).

III. Such effects are ascribed to the death of Christ as do not terminate upon all mankind. Those for whom Christ died are represented as being redeemed by the shedding of His blood: "He hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). But redemption includes the forgiveness of sin (Eph. 1:7; Col. 1:14); and we know that to be a blessing which does not terminate upon all mankind. Father: it is



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For April 15, 1979

I PETER 3:5-9

The Bible is a Book of principles, pictures, patterns, and people; therefore, making it a very practical Book.

#### VERSE 5

"For after this manner." Here we have the application of the truth presented. Surely one of the best ways to teach is by example.

"In the old time." This teaching is no novelty, nor does time alter God's Word. It would be well if we could remember the practices of our faithful forefathers and foremothers.

"The holy women also." The Old Testament saints, both men and women, were set apart unto God and manifested this in words and deeds. They were viewed in their position in Jesus Christ just the same as those after His death on the cross.

"Who trusted in God." Abraham believed God and it was counted unto him for righteousness (Rom. 4:3, 22, 23) and so did Sara (Heb. 11:11). They looked forward to the promises of God being accomplished. "Your father Abraham rejoiced to see my day: and he saw it and was glad" (John 8:56).

"Adorned themselves." They were not only clothed with the garments of salvation (Isa. 61:10), but with the beautiful garments of Christian virtues.

"Being in subjection unto their own husbands." Out of love for God, these "holy women" who "trusted in God," willingly and gladly obeyed His divine principles. They therefore, did not consider themselves second class citizens or mere slaves.

#### VERSE 6

"Even as." Now Peter comes to

not only ascribed to the death of Christ that pardon and acceptance are procured for all who return in His name; but any return at all is attributed to the same cause: "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He gave Himself for the church, "that he might sanctify and cleanse it." Our old man is said to be "crucified with him, that the body of sin might be destroyed." But we see not these effects produced upon all mankind; nor are all mankind His peculiar people (Titus 2:14; Eph. 5:26; Rom. 6:6).

IV. Christ is said to have borne the sins of many; and the blood of the new covenant was shed for many, for the remission of sins (Isa. 53:12; Matt. 26:18). The term many, it is allowed, when opposed to one, or to few, is sometimes used for an unlimited number: in one such instance, it is put for all mankind. But it is self-evident, that, when no such opposition exists, it is always used for a limited number, and generally stands opposed to all. Who the many are, in Isaiah 53:12, whose sins He bare, may be known by comparing it with the verse foregoing: "By his knowledge (that is, by the knowledge of him) shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong, because he hath poured out his soul unto death: he was numbered with the transgressors, he bare the sin of many, and made intercession for the transgressors." There is no reason, that I know of, to be given, why the many, whose sins He bare, should be understood of any other persons than the many who by His knowledge are justified, and who, it must be allowed, are not all mankind.

V. The intercession of Christ, which is founded upon His death, and expressive of its grand design, extends not to all mankind: "I (Continued on page 5, column 3)

a specific example which could be multiplied as there were others.

"Sara obeyed Abraham, calling him Lord." She recognized the position of her husband, as well as his responsibility, and readily submitted herself.

"Whose daughters ye are." A beautiful description of the followers of the holy women of old, who in the sight of God were of great price. How many daughters of Sara do we have in our day? In relation to our standing before God, the believer is said to be, "Abraham's seed, and heirs according to the promise" (Gal. 3:29); therefore, chosen, called, cleansed, and justified. In relation to godly women who follow the steps of Sara, they are said to be daughters of Sara. So, even though the woman is equal with the man in her standing before God, she nevertheless has a specific sphere of operation in her activities.

"As long as ye do well." This would imply a tendency to depart on the part of some women and would indicate the devil still seeks to entice along this line (Gen. 3:1-7).

"And are not afraid with any amazement." There would be constant pressure on the woman to yield to public opinion and even from the unfaithful or ungodly husband, as many women have suffered because of this.

#### VERSE 7

"Likewise, ye husbands." Just like the woman has a sphere of subjection, so has the man. He is head of the home, but the home is to be under the headship of Christ. What a blessed home indeed where the husband and wife fill their rightful place. The husband as well as the wife is answerable unto God. In fact, the husband, because of his position in the home, has a greater responsibility than the woman. He is to rule well his own house (1 Tim. 3:4, 5).

"Dwell with them." With few exceptions, the man who neglects his wife, his children, and his obligation in connection with the

home will soon see a broken home. How sad when a husband would rather be with the boys' more than his wife. This is true likewise as well as the children are concerned. The wife is to be a "keeper at home" and the husband is to learn to dwell at home. Naturally this doesn't mean not to work or to attend church. However, it should be common to see the husband and father with his family in the home and in church. We have many, many separations and divorces because the husband doesn't dwell at home with his own wife.

"According to knowledge." This is true in the natural as well as the spiritual realm. A husband is to be a man of discretion in regards to the needs of the wife and children. He is to be considerate in his exercise of authority and of using his power.

"Giving honour unto the wife." A husband is to cherish his wife and to love her "as Christ loved the church and gave Himself for it" (Eph. 5:25, 28, 29). He should respect her and defend her honour.

"As unto the weaker vessel." The man is to be basically the provider and protector of the wife, although she is a help meet to the man. The woman, because of her characteristic and makeup, is said to be the weaker vessel; however, this proves that the man is weak also, and both need the sustaining grace of God.

"And as being heirs together of the grace of life." This would seem to be written to be a check point in the man flaunting his superiority. Both are recipients of the grace of God in obtaining salvation and thereby are heirs together. They both therefore, are to walk hand in hand in their efforts to carry out their duties. They are to be an inspiration and help to each other.

"That your prayers be not hindered." Any problem in the home from the physical or the material, can be a hinderance to the spiritual activities, both in the home and in the church. I am afraid this is one big problem in our churches.

#### VERSE 8

"Finally." Used as a means to summarize the duties and responsibilities of all of the members of the family of God in the home, the public, and the church.

"Be ye all of one mind." If each believer would keep before his eyes the goal set before him, there would be unity and fellowship.

"Having compassion one of another." Ready to render a helping hand in troubles and trials, a hearing ear in times of temptation and sorrows, and a word of comfort in times of sorrow; as well as words of rejoicing in times of joy. "Love as brethren." Having your hearts knit together in love. We are members of the same family.

"Be pitiful." God's people are to be tender hearted (Eph. 4:32).

"Be courteous." Having to do with humility in our dealings with each other.

#### VERSE 9

"Not rendering evil for evil or railing for railing." How many problems or difficulties would be solved if this were carried out by the saints?

"But contrariwise blessing." Therefore, be not rendering evil, but be blessing.

"Knowing that ye are thereunto called, that ye should inherit a blessing." How many times Peter reminds us of our calling to move us to the proper frame of mind and the proper step we are to take. God blessed Abraham and he was to be a blessing to others.

True Christianity is to be seen in our homes and in our churches as well as in our public activities.

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Since so few Baptist preachers believe the elect were never the objects of God's wrath, it should be an easy matter to find one to tell me: When were the elect the objects of God's wrath and when did the attribute of divine wrath change to one of divine love?"—Winston-Salem, N.C.

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I have wrestled much with this question. Still I fear there is more about it that I do not know than there is that I do know. However, there are some things connected with it that I feel sure of. One is that our Lord's sheep have always been His sheep (John 10:16). We do not become His sheep when we are saved. Another is that our Lord has always loved His people. There never was a time when He did not love us. He told Jeremiah in Jeremiah 31:3, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." I am fully persuaded that He has done the same thing for all of His people who have been saved up to this time. In Romans 16:26 Paul speaks of "the everlasting God." That means that God had no beginning, and that He will never have an ending. I believe that His everlasting love for His people is also without a beginning or an ending. It is hard to see, but I fully believe that He loved Paul while he held the young men's coats as they stoned Stephen to death.

However, though God always loved His people, still we must admit that in our natural state before the Lord saved us, we were subject to the wrath of God. We deserved His wrath just as much as the non-elect did. But though we deserved that wrath, it was never poured out upon us, because it had already been poured out upon our wonderful substitute. Even the non-elect do not suffer the wrath of God today. This fact puzzled David no little in Psalm 73:12. But in verse 17 he went into the sanctuary of God and there he understood that they would suffer later.

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While I have never given this thought a great deal of study, two passages come to mind that would seem to indicate that we, as were the unelect, were the objects of God's wrath until the time of our conversion. In Ephesians 2:3 the verse says that we "were by nature (i.e. genus or sort) the children of wrath, even as others." What we are by nature, of course, manifests itself by our actions, thus we were sinners both by nature and choice. Both nature and conduct are found

in Ephesians 2:1-3.

Then, also, the messages of Jonah to the city of Nineveh would seem to teach that they were objects of God's wrath until they repented. This lies at the very heart of his message (Jonah 3:4). I must assume that had they not repented God would have judged them in forty days, as He indeed did do some 100 years later in Nahum. Jonah 3:10 says that "God repented of the evil that He had said that He would do unto them, and He did it not."

This in no way violates the immutability of God. God simply withdrew the attribute of judgment and extended the attribute of mercy or long-suffering. Just the opposite was true of the antediluvian society. It "repented the Lord that He had made man on the earth, and it grieved Him at His heart." God withdrew His long-suffering (which was extended as long as Methuselah lived) and extended His judgment in the flood. The wrath of God was turned away from the people of Nineveh at the time of their repentance of their evil (Jonah 3:6-10), and I assume that God acts the same toward the elect of any time.

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First, let me say that you have asked two questions. I will answer the first but I will not answer the second. The reason that I will not answer the second is because I consider it an insult. Please remember this, if I hold to a particular position, it is because I believe the Bible to teach it thus. It does not mean that I believe that the infallible, sovereign God ever changes in any way. If you disagree with me on a subject do not, in any way, imply that I believe that He changes. I am honest in my position as, I trust, that you are honest in yours if you differ with me. To believe, as I do, regarding the wrath of God, does not imply, nor does it have to imply, that one of God's attributes changes. The attribute of divine wrath never changes nor does the attribute of divine love.

Another thing that I want to make clear. It is not my intention or purpose to tell you anything. I will take a few passages of Scripture and show you what it says and if you reject the clear teaching of the Word of God, I can't help it.

We are told in John 3:36 that the wrath of God abides on unbelievers. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Before any of us were saved we were unbelievers, thus the wrath of God was on us. Paul told the saints in Colossians (Chapter 1, Verse 2) that they walked

under the wrath of God before they were saved. "For which things" sake the wrath of God cometh on the children of disobedience: in which ye also walked some time, when ye lived in them" (Col. 3:6, 7). He told the saints in Ephesus that they were by nature the children of wrath before they were quickened. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we had our conversation in times past in the lust of our flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:2,3).

We even have the implication given in the book of Job that be-

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cause of our nature of sin we remain under, at least, a form of God's wrath until the resurrection of the body. "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin?" (Job 14:13-16). Matthew Henry says: "As long as the bodies of the saints lie in the grave, so long there are some remains of that wrath which they were by nature children of, so long they are under some of the effects of sin; but, when the body is raised, it is wholly past—death, the last enemy, will then be totally destroyed." (See also Psalms 139:16).

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I did not know that there were "so few Baptist preachers" who believe they were never the objects of God's wrath. Most of my acquaintances not only believe they were objects of God's wrath, but preach that all unregenerate men are. Furthermore, I do not see any incongruity between God's everlasting love for His children, and His dealing with them through wrath. On the contrary, the element of wrath in God's character acts as the protector of the dignity of His love. The attributes of love and wrath are not mutually exclusive as the questioner suggests, but are complimentary, and mutually inclusive.

To say God does not deal with His children through wrath is to say God is incapable of anger toward them, and would place God under a handicap that would bring the moral order to chaos, climaxing ultimately in the total destruction of all His creatures. God is of such holy character that He is moved with intense indignation at every sin, and will when the occasion requires it send forth a destroying wrath against it.

For God not to deal in wrath

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toward His unregenerate children would manifest a lack that is essential to a perfect moral character, and would reduce His love to mere sickly sentiment, having no substantive value in it. God's wrath is always balanced by His justice, and is never unethically administered. God's wrath is subservient to His omniscience, and is fitted to awaken fear in the minds and hearts of His people. To try and explain a way God's wrathful dealings with His unregenerate children is to weaken the power of the gospel, and is to represent God as having only a general aversion toward their sin.

The elect became objects of God's active wrath upon their transgression in Adam, but it does not mean that God loved them less because of their sin, nor does it mean God will love His elect more when there is no further need to chastise them. Paul tells the Ephesian saints that they were at one time "the children of wrath, even as others" (Eph. 2:3). That is, Jews and Gentiles are children of wrath by nature, and stand condemned before God. The elect person apart from the regenerative and restraining power of the Holy Spirit will continue in unbelief and rebellion against God, and thereby perpetrate his condemnation until he is experimentally set free by the grace of God.

The term "children of wrath" signifies all who stand condemned before God, and all mankind have transgressed God's holy law and are deserving of eternal death. All are born under the sentence of death, come forth from their mother's womb the objects of divine wrath, and cannot believe God's Word because of the darkness of their hearts. The elect of God are totally depraved even as others, and manifest their depravity and hatred of God by wicked works paralleling those of reprobate mankind. And Paul says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). Unbelief and wrath are inseparably connected, but when the elect person is given faith, and trusts in Christ the cloud of wrath is lifted from his head.

John Gill referring to the man who dies in unbelief says, "But the wrath of God abideth on him; as the sentence of wrath, of condemnation, and death, and the curse of the law was pronounced upon him in Adam, as on all mankind, it continues, and will continue, and will never be reversed, but will be executed on him, he not being redeemed from it, as his final unbelief shows; and as he was by nature a child of wrath, as others, he remains such" (Gill's Commentary, p. 626, John 3:36). Belief in Christ is the antidote for wrath, and its belief that turns away the justly deserved wrath of God.

The old London Confession of Faith of Particular Baptists (1644) speaks on this matter saying, "Eve, then Adam being seduced did wittingly and willingly fall into disobedience and transgression of the commandment of their great Creator, for the which death came upon all, and reigned over all, so that all since the fall are conceived in sin, and brought forth in iniquity, and so by nature, the children of wrath, and servants of sin, subjects of death, and all other calamities due to sin in this world and forever, being considered in the state of nature, without relation to Christ. All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God hath loved with an everlasting love, are redeemed, quickened, and saved."

The second London (1688) confession of faith of Particular Baptists retains practically the same words, which I will now in part quote, "Being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus set them free." Our Baptist forebears who framed the first American Baptist Confession of Faith, the Philadelphia Confession of 1742, included verbatim the words of

the London Confession as regards the elect being children of wrath.

I have read a lot of Baptist Confessions of Faith and to this date I have not read one of the Strict or Particular Baptist that did not advocate the doctrine that the elect were the children of wrath the same as others. On the other hand most General or Arminian Baptist Confessions deny this truth. In view of the elect God remembers mercy in His wrath, and will not let His wrath bring forth eternal destruction to them. The elect being fitted by the infinite and eternal counsel of God for salvation shall know mercy, wherein their penal wrath is borne by none other than the sinless Son of God. Their pardon from wrath is delivered to them in time by the Holy Spirit, and they are thereby experimentally set free.

To remove the just condemnation and deserving wrath of God from His people Whom the Father had given Him in the covenant of election Christ was made a curse for them (Gal. 3:13). He bore in His body on the tree the wrath that was due His people, and there suffered the absence of His Father's comforting hand. During this time the billows of God's wrath rolled over Him, exacting from Him the full penalty due the elect of God. Yet, which the fierce wrath of God swept over Him the Father still loved Him with that love which surpasses all, and is only conceivable to deity. The holy, pure, perfect, sinless Son of God dying under the infinite wrath of God because He loved His people, and the all glorious God bruising Him unto death because He loved Him, and wanted Him to have the inheritance promised Him for His obedient life and vicarious death.

The Father never ceased loving His Son, Calvary did not bring an hiatus in God's love for Christ, and when the work of redemption was complete the Son was received back into the loving bosom of His Father. God did not withhold His Son when His people became the objects of His active wrath, but delivered Him up for us all, that He might manifest His great love for His ill-deserving people, and demonstrate His sovereign power by taking out of the way the curse that was against us. While the unregenerate elect are the children of wrath they are at the same time as much the children of His eternal love as they shall ever be.

As with a proper father he can be and is often intensely angry with his children, but his anger does not in any degree diminish his love for his children. So it is with God, only more so. God's elect were never the objects of God's hatred, nor shall they ever be, but they all in their unregenerate state are the children of di-

(Continued on page 5, column 3)

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

### "YOUR JOB: SURVIVAL AND SATISFACTION"

KIMM ZAMARRON  
Ashland, Kentucky

"Whatsoever thy hand findeth to do, do it with thy might . . ." (Ecc. 9:10).

What will I do about the first job? How do I go about getting a job? What are the qualifications? These are just a few of the many important questions that we as young people must ask ourselves and the Lord when entering the job market. I direct this article to the young men, 16 years and up, looking to employment for a living. Even the young ladies may benefit from this also.

In the Old and New Testaments, the male did the manual labor and provided for his family. This is no lesser true today of us males. Women, like Ruth, did the same thing, but she had no man to provide for her and her mother-in-law just before she married Boaz.

Those of you young men thinking of that first job, here are some things to think of first, then remember during that job. Get on praying ground: ". . . the effectual fervent prayer of a righteous man availeth much." James 5:16 can be applied to anything we rightfully seek for. This assures you that the Lord will open doors ahead of you, and condition the individuals you will talk with. Think of things that interest you or that you are inclined towards.

I am mechanically inclined and have an interest in cars. I went on this line of thought and ended up with my first job working in a new car dealership. Once there, your interests can steer you in the right direction and later lead you into better and brighter opportunities. You may not always get into something you want right then, but taking the right path will put you there shortly. As for me, I started out reconditioning used cars to sell. Time went on and I was raised to working on cars as a mechanic. Now, for the past four

years, I am in the final position I looked for, working in the parts department. It takes time and patience to reach that final goal. These previous positions are stepping stones to prepare, condition, and perfect, or mature you for that longed-for opportunity.

Be willing to start out at the bottom. This gives you something to work for and to prove yourself to the employers. You must show ambition and desire to work, this gives you a good base for a reputation that people will remember. Concentrate on your work. Know what is expected of you. Be a learner and ask questions. The employer has set ways and methods that have been tried and true. As you blend in and master their techniques, develop relations with fellow employees. Friendship is a great resource and will help you in your work or even at home.

Then with this order of principles you can give extra effort to increase production and progress. This will prove your dependability. Be a finisher. Some jobs require projects of various types. If a carpenter doesn't finish his work in a house, he doesn't get paid. If a mechanic doesn't finish his repair work on a car, the car doesn't run very well if it does at all. In turn the mechanic doesn't get paid. Your reputation depends on your being a finisher.

As time goes by you may advance to a manager or, in some cases, even owner of a business. Then again you may find other opportunities elsewhere. My advancement from one position to another has not always been in the same place. It took ten years and four different places to go three positions. But it is not the same for everyone else. You may not end up in the goal you wanted at first. As God works in your life, and you yield yourself to the Spirit, you will end up in a better position, far better than you expected.

If you don't have the qualifications to fill requirements of a certain job career, get into higher education. If the Lord guides you in that direction, go. Education is a sound investment that will give you valuable returns for the time you spend in it. Some of these returns are, a higher paying job, refined way of life, and security if your trust is in the Lord.

The last important thing to remember as young working men, we will have the much looked for responsibilities in the future that will depend on us and our jobs. These are wives and children, the homelife. I am still at it alone, but someday look forward to the time I come home to a wife and little crumbsnatchers of my own.

If you are one of God's elect, you have everything going for you. Those individuals that are lost, undone and without Christ, they have no one to put in a good word for them. They have no sure hope for their future, much less a job opportunity. I find that my dependence on our God is becoming much greater as I find its use rewarding.

"And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 13:4-5).

### The Forum

(Continued from page four)

vine wrath.

An etymological study of the words "anger" and "wrath" as found in the Bible will reveal them to be synonyms, and it will be seen that they are used interchangeably by the inspired writers. Not so with the word "hate" or "hatred," for they are nowhere in Scripture used synonymously for anger or wrath. Webster also maintains this distinction between hate and wrath. The elect were never the children of God's hatred, and with the Psalmist the born-again person can say, "Thou hast forgiven the iniquity of Thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: Thou hast turned Thyself from the fierceness of Thine anger" (Psa. 85:2-3).

God's love for His people was antecedent to their sin, and His love for them transcends time. His wrath against the sins of His people is designed for their good, and shall discover to them the futility of their rebellion against Him. Then they will look outside of themselves for escape from the wrath to come, and God will make manifest to them His great love wherewith He first loved them. They will thereupon cast down the arms of their rebellion, and being translated from the kingdom of darkness into the kingdom of God's dear Son, will cry out, "Lord, what wilt thou have me to do?"

### Did Jesus . . . Design

(Continued from Page Three)

pray for them:" says Christ, "I pray not for the world, but for them whom thou hast given me, for they are thine" (John 17:9). The intercession of the priests under the law, so far as I know, was always in behalf of the same persons for whom the oblation was offered. The persons prayed for by our Lord must either mean those who were then believers, to the exclusion of the unbelieving world; or, all who should, at any period of time, believe, to the exclusion of those who should finally perish. That Christ prayed for those who then believed in Him, is granted; but that His intercession was confined to them, and excluded all that did not believe in Him, cannot be admitted, for the following reasons: 1. Christ prays for all that were given Him of the Father: but the term given is not applied to believers, as such; for men are represented as given of the Father, prior to their coming to Christ (John 6:37). 2. The Scripture account of Christ's intercession does not confine it to those who are actually believers, which it must have done, if the sense I oppose be admitted. When He hung upon the cross, He prayed for His enemies; and, herein, most evi-

### A SMALL PERCENTAGE FOR FOREIGN MISSIONS

Many Southern Baptist church leaders will be shocked to learn that only a very small part of the Cooperative Program money goes to our Foreign Mission Board!

Most of the money given through the Cooperative Program is used in the various state conventions. Each state convention decides how much of the Cooperative Program money they keep and use in their own state convention. Thus, the percentage of the Cooperative Program money that goes to foreign missions will vary from state to state.

Many Southern Baptists simply assume that most of the Cooperative Program goes for foreign missions. But that is NOT the case.

As a general rule, less than 17% of all money given through the Cooperative Program ever reaches the Foreign Mission Board, even though more than 90% of the lost people of the world live outside of the USA.

Many uninformed Southern Baptists think that foreign missions and the Cooperative Program are about the same.

And many of those who are aware that only a small portion of the Cooperative Program goes to foreign missions want to designate more of their mission money specifically for foreign missions.

This truth is evidenced by the fact that the Foreign Mission Board receives more money each year designated specifically for foreign missions than they receive through the Cooperative Program.

This is a major reason why so many churches are giving more and more of their mission money designated.

Pastors and church leaders have an obligation to keep their people informed as to where the Cooperative Program money is spent.

The following information is taken from the July-August-September 1978 issue of "The Quarterly Review," a publication of the Baptist Sunday School Board in Nashville. The column showing the percentage of the Cooperative Program that goes to the Foreign Mission Board is calculated from the information in "The Quarterly Review."

State Convention	% Sent To The SBC Office	% That Gets To Foreign Mission Board
Alabama	36.2%	17.1%
Alaska	28.3%	13.4%
Arizona	18.2%	8.6%
Arkansas	36.4%	17.2%
California	25.1%	11.9%
Colorado	23.9%	11.3%
Florida	46.7%	22.1%
Georgia	42.1%	19.9%
Hawaii	24.1%	11.4%
Illinois	38.8%	18.3%
Indiana	28.8%	13.6%
Kansas-Nebraska	16.7%	7.9%
Kentucky	33.1%	15.6%
Louisiana	31.9%	15.1%
Maryland	39.2%	18.5%
Michigan	21.5%	10.2%
Mississippi	30.8%	14.5%
Missouri	32.3%	15.3%
New Mexico	26.4%	12.5%
New York	17.1%	8.1%
North Carolina	33.0%	15.6%
Northern Plains	16.2%	7.7%
Northwest	25.3%	12.0%
Ohio	34.9%	16.5%
Oklahoma	41.2%	19.5%
Penn-South Jersey	25.2%	11.9%
South Carolina	32.2%	15.2%
Tennessee	32.2%	15.2%
Texas	33.8%	16.0%
Utah-Idaho	19.7%	9.3%
Virginia	36.9%	17.4%
West Virginia	22.2%	10.5%
S.B.C.	34.8%	16.4%

This is the information for 1977. It is the latest information that is available. The first two columns are taken from pages 53 and 54. The third column is calculated from the data on these two pages.

Less than 10% of the Cooperative Program money in four states ever gets to the Foreign Mission Board.

Florida is the only state convention where more than 20% of the Cooperative Program reaches the Foreign Mission Board.

The average for all of the SBC is 16.4%. This means that only about \$165 out of every \$1,000 that a church sends through the Cooperative Program goes to the Foreign Mission Board.

Actually, less than 15% of all money given by the churches through the Cooperative Program in half of our state conventions ever reaches the Foreign Mission Board.—SOUTHERN BAPTIST JOURNAL (Jan. 1979, p. 4).

dently fulfilled that prophecy: "He poured out his soul unto death, he was numbered with the transgressors, he bare the sin of many, and MADE INTERCESSION FOR THE TRANSGRESSORS" (Luke 23:34; Isa. 53:12). 3. It is expressly said, in verse 20, "Neither pray I for these alone, but for them also who SHALL believe in me through their word."

VI. If the doctrine of eternal, personal, and unconditional election be a truth, that of a special design in the death of Christ must necessarily follow. I do not suppose Philanthropos will admit the first; but I apprehend he will admit, that, if the first could be proved a Scripture-truth, the last would follow of course. I might then urge all those Scriptures and arguments which appear, to me, to prove the doctrine of election. But this would carry me beyond my present design. I only say, the following Scriptures, among many other, appear, to me, to be conclusive upon that subject, and such as cannot be answered without a manifest force being put upon them.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual

blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3-4).

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also glorified" (Rom. 8:29-30).

"For I am with Thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Continued on page 6, column 4)

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## Human Folly . . .

(Continued from Page One)

fallow earth were now assailed by the toxic feto of bombs and gunpowder.

Workers for whom factories had hummed in the past and turned out all kinds of objects for civilization's supposed advance were out of a job and the means of a livelihood long before the sun arose. Factories became burning heaps during the nights and the well-appointed offices of the industrialists could not be distinguished from the rest of the rubble. Executives had no offices to attend and no businesses for which to plan. And young men who were prepared for a life-time of success in business, arts and the trades had to lay down their tools, don military garb, and pick up weapons of destruction.

Educational institutions lost their appeal for men and women in those days and nights during which the destructive man-made hail fell from the sky. Professors who had dedicated themselves to science watched their intellectual proteges seek cover from the destructive elements which their science had produced. Professors who had promoted and promulgated their philosophical humanism knew the futility of their empty theories as the God-defying hate of men was expressed with the smashing power of armed might. Yet, it was exactly as God has promised in Revelation 9:20 and 21, these "repented not of the works of their hands" or "of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

The hypothesized successes of mortal men became but the insane dreams of intellectuals who were the helpless slaves of their own devices. Educational might and the professional tunic became but the tool and pawn, respectively, in the machinery and upon the chess-board of national military aggrandizement. Educational institutions and the representatives of the same, supposedly dedicated to the betterment of the human race and constructive effort, became the instrumental devices for the utter annihilation of the human race and were dedicated in reality to the destruction of civilization's total advance. Godless intellectuality and humanistic education had worked to its own destruction.

Ministers whose voices had rung loud and long on liturgical prattle in the well-appointed cathedrals and church buildings, men of the cloth who had religiously bent their knees before idols of every description in the pretense of long prayers, and clerics who had appealed to the supposed actual elements of sacramental tomfoolery awakened to the fact that they had no cathedrals and no church buildings in which to worship. The collision of mind against mind, mind against matter, and matter against matter had resulted in a blinding blast which had burst right in the midst of the buildings and the fragility of the clay, stone, wood, and mortar was evidenced in the dust which enshrouded the rubble.

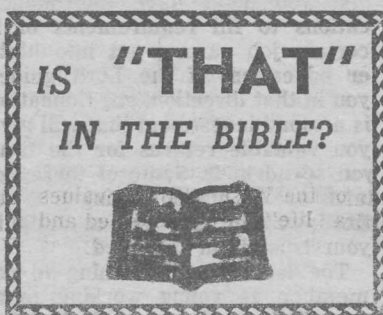
After the drone of the eagles of destruction had faded in the distance and the dust had cleared even a blind man could have seen that the clerics and ministers had no stained glass windows to lend an air of mystery to a futile impression and no artistic facades to initiate a pointless aesthetic response. Even the deaf should have been able to realize that mortal priests devoid of saving faith in Jesus Christ had no wooden, metal, or stone idols before which to genuflect in the mockery of obeisance and extended prayer. Certainly, they had no plush podiums from which to recite a liturgical mess of pottage devoid of spiritual scriptural nutrition, and no material artifacts over which to recite their sacramental gibberish. These were those who were supposedly trained in theology but who had forgotten the promise of the Son of God, "God is a spirit; and they that worship him, must worship Him in spirit and in truth" (John 4:24).

Bankers who had thrived off the "fat of the land" and at the expense of the poor found a trip to the cities unnecessary the next morning. The keys to their many supposedly impenetrable vaults were useless. The thousands and millions which the people had saved for a rainy day went up in smoke and those steel coffers fell apart at the touch of the bombs. Insurance agents who had convinced tens of thousands of the value of an annuity and of the beauty of preparing for old age had no funds to distribute when the real crisis came. Even salesmen, whose lives had been spent proving to others their need for the artifacts of industrial ingenuity, were without wares to sell when death rained from the sky.

Mothers and fathers whose lives had been spent in a round of social life realized too late they had not taken time to "bring up the children in the nurture and admonition of the Lord" (Eph. 6:4). When war came, no one was interested in the multitudinous community projects; the children had grown and gone off to war—perhaps to die! Dads who had burned up their lives in business, frittered away their time on golf courses and a hundred other pointless efforts, or wasted their energies in the useless antics of monstrous formalities in fraternal orders of many sorts realized "after all hell broke loose" that it was too late to tell that lad who had gone off to war about the Saviour, "Who is the same yesterday, today and forever" (Heb. 13:8).

### FOLLY

The above are those who were lost in the exigencies of the moment in anticipation of a tomorrow which did not come. All of these had failed to grasp the Scriptural truth, "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). They had poured their life's blood and zeal into buildings which crumbled, into businesses which crashed, into places of entertainment which burned, and into products which evaporated. These



Question:

**"WHAT BIBLE CHARACTER AND HIS WIFE WERE GOLFERS?"**

Answer: Ananias and Sapphira, Acts 5:1-11. This famous Bible story of how Ananias told his memorable lie, was seconded by his wife, and both were buried in the same grave, is interpreted as follows in golfing language: He was caught in a bad lie, and she followed. Both, however, holed out in one.

were men and women whose lives and faiths were entangled in material edifices, whirling machinery, and cultural illusions such as godless education, man-deifying humanism, laws deified by science, and progress designated by the social scientists but which the bombs that rained from the sky and the rockets which arched to their targets destroyed in a momentary flash.

Their tomorrow was one which depended on the continuity of the physical, material, and fleshly existence. But with speed like that of the sun in its circuit, with noise like that of the roar of mighty waters over Niagara, and with the inevitableness of the crash of thunder like that which follows the lightning in the hastening clouds, their "play houses" fell at their feet and mingled indistinguishably with the dust.

When darkness engulfed the world and the lights of civilization were put out it seems that men would have learned their lesson and learned it well. Alas! The people who lay in darkness remained in darkness still!

Candles ceased to burn on altars, the gold and silver in the vaults ceased to glitter with that eerie light of covetous appeal, and the incandescence of the great metropolises was snuffed out by an impenetrable darkness. The highways of the sons of men became black and awesome tunnels of vice, debauchery, and dissolution, and corruption as well. In the deep darknesses, some sang, "When the Lights Go On Again," but they did not turn to the God of the Ages.

In the close darkness, lost men and women would not appeal to the power resident in the Light of Heaven's Glory, even Jesus the Christ. They appealed, instead, "to blood, sweat and tears." And from the flesh, "blood, sweat, and tears" were received until, convulsed by the very possibility of utter annihilation, the victors and the vanquished gave vent to desperation and conclusion as a mortal monster succumbed in the darkness of a windowless bunker and the mushroom clouds spread death in a blinding flash and arose above decimated Hiroshima and Nagasaki.

It would seem that the lesson falls on deaf ears, stony hearts, and cloudy minds even today! It appears that the futility of the flesh yet eludes our grasp. It is evident that the faith of men, in this hour, is yet in the things of this material world and the heavenless intangibles. Men are trusting in the fruits of their own hands—labor for tomorrow's security. They are placing their faith and their confidence in their own finite abilities for tomorrow's sun rather than in Him who is the "same yesterday, today, and forever" (Heb. 13:8).

Men are banking their monies or putting their confidence in stocks and bonds and buildings and forgetting the command of God to "preach the gospel"! They are indulging in frills and lounging in luxuries with no thought or act of faith toward those who lay down all and give all to follow Christ Jesus. These burn their incomes

in darkened places of recreation, in the pointless hilarity of sports extravaganzas, and in carnal conventions and flashy orgies conducive to animal desires. They forget that the holy and eternal hope of men lies only in Jesus who died upon the accursed cross!

Tragically, human folly persists!

The promise of material security and moral successes are the most illusory things this world affords. The foolish of this generation become the devil's suckers. They take the evil one's bait.

Though learned in the wisdom of this world, these men of earth apparently are not knowledgeable of the Word of God. Being ignorant of the Word, they, needless to say, cannot comprehend the truth, "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25).

Perhaps, then, it is understandable that they should conduct themselves as some who had no concern for the Word or purpose of God in other days. As Korah, they stand against God and His truth for a time. Then, there comes that hour when God separates them forever from the people of God.

Too, as the man whose only concern was his earthly welfare, they build, then tear down their edifices or institutions, and make their (Continued on page 7, column 4)

## Did Jesus . . . Design

(Continued from page five)

(Acts 18:10).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet. 1:2).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25-26).

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9:15-16, 29).

"Even so then at this present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:5, 7).

The above passages must be allowed to speak only of a part of mankind. This part of mankind must be styled the chosen of God given of the Father, etc. either because of their actually being believers or because it was foreseen that they would believe, or, as we suppose, because God eternally purposed in Himself that they should believe, and be saved. It cannot be on account of the first; seeing they were chosen "before the foundation of the world," and given to Christ prior to their believing in Him. It cannot be on account of the second; because, then, what He had done for us must have been according to something good in us, and not according to His own purpose and grace given us in Christ Jesus, before the world began. It would also be contrary to all those Scriptures recited above,

which represent our being chosen, and given of the Father, as the cause of faith and holiness. If our "conformity to the image of the Son of God, our faith, holiness, and obedience," are the effects of election, they cannot be the ground, or reason of it. If men are given to Christ prior to the consideration of their coming to Him, then they cannot be said to be given on account of their so coming. If, then, it cannot be on account of either the first or the second, I conclude it must be on account of the last.

The death of Christ is assigned as a reason why none, at the last day, shall be able to lay any thing to the charge of God's elect (Rom. 8:33-34). But, if it extends equally to those who are condemned as to those who are justified, how does it become a security against such a charge? Whatever difference there may be, in point of security, between those who, at that day, are justified, and those who are condemned, the death of Christ is not supposed to have had any influence towards it. The security of the elect should rather have been ascribed to what they themselves have done in embracing the Saviour than to any thing done by Him; seeing what He did was no security whatever. It was no more than a cypher, in itself considered. The efficacy of the whole, it seems, rested, not upon what Christ had done, but upon what they themselves had done in believing in Him.

VII. The character of the redeemed in the world above implies the sentiment for which we plead. Not only did the four living creatures, and the four-and-twenty elders (which seem to represent the church militant) adore the Lamb, saying, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" but it is witnessed of those who are without fault before the throne of God, that they were redeemed (or bought) "from among men, being the first-fruits unto God and the Lamb." But, if all of every kindred, and tongue, and people, and nation, were bought by the blood of Christ, there could be no possibility of any being bought from among them.

The above are some of the reasons which induce me to think there was a certain, absolute, and, consequently, limited design in the death of Christ, securing the salvation of all those, and only those, who are finally saved.

(THE GOSPEL OF CHRIST WORTHY OF ALL ACCEPTATION, Vol. I, pp. 465-478, 1787 edition).

Editor's Note:—Nearly everyone seems to think Andrew Fuller was a rank Arminian. But before you place him in their camp, ponder carefully these words of his in this article. It seems to me that they give no comfort to the disciples of James Arminius. What do you think?

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THE BAPTIST EXAMINER

APRIL 7, 1979

PAGE SIX



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

Pastor Michael Wurmbbrand related in his February newsletter: "I recently met one of the top leaders of the Baptist Underground church of Romania. He described the precarious situation of the Christians in that country. Only 150 pastors are licensed by the Communists, although the Baptists have 1100 churches — one pastor for every eight churches. There are plenty of other pastors, but the Communists do not allow them to be active because they refuse to preach according to Marx."

According to a study on "Jewish Communities in the Far East," published recently by the Government Information Center, 30 of the 839 million people in China in 1976 were Jewish (THE PERU-SALEM POST, 2-18, 1979).

NEW YORK (EP) — Statistics released here by the American Bible Society (ABS) show that at least one book of the Bible had been published in 1,660 languages and dialects by the end of 1978, an increase of 29 languages over the 1977 count.

Other figures reported in the annual ABS Scripture count show that the complete Bible has been published in 268 languages, New Testaments in 453, and portions in 139.

Africa ranks as the region with the largest number of languages in which at least one book of the Bible has been translated (482), followed by Asia with 428 languages and Latin America with 269.

CONCORDVILLE, Pa. (EP) — A Baptist pastor here who reportedly engages in practices and teachings similar to those of Jim Jones, leader of the ill-fated Peoples Temple in Guyana, has stirred controversy and dissent among some of his former followers, according to an investigative report in the Philadelphia Inquirer.

Frederick A. Drummond, 32, immigrated to the United States from South Africa in 1969. Immigration authorities say he is a legal resident, but he has described himself as a "permanent alien" on school applications. According to the Inquirer, he briefly attended a theological school in San Francisco and started the Seaview Baptist Church in Pacifica, Calif., from which he was ejected after the church faced financial difficulties.

From there, the newspaper says, Mr. Drummond moved to Springfield, Mo., where he studied at the Baptist Bible College and founded the Galilean Baptist Church, where he was ordained. William E. Dowell, president of the college, said of Mr. Drummond, "He was sort of a Jim Jones-type fellow. He dominated his people just like Jim Jones."

In late 1975, Mr. Drummond and

seven of his followers came to the Philadelphia area and laid the ground work for the First Baptist Church of Concordville. At its peak, late last year, the congregation had 400 members and \$5 million in assets. But shortly before Christmas, the Inquirer said, four of the church's associate pastors and 100 members broke off, accusing the minister of "financial irregularities, homosexuality with youthful converts, brutality and dictatorial methods."

RALEIGH, N.C. (EP) — North Carolina Education Department reports here indicate that residents of private and church-related schools performed far better than those of public schools in the controversial 11th grade "competency tests" required by the state.

Of 84 non-public schools participating, 51 had no failures whatever. Only 1 percent of 2,277 students taking the test failed in reading, only 2 per cent failed in mathematics. In contrast, 10 per cent of the 81 public high schools' 11th graders failed the reading test and 14 per cent failed in math.

ATLANTA (EP) — A Taiwanese Presbyterian leader has charged that the U.S. and Red China, in seeking to improve diplomatic ties between their two countries, have treated Taiwan as a voiceless commodity.

"As for the church, we are waiting to see how Christian people in other countries will react. We need both their prayers and their strengthening of church relations with us," said C. H. Wang, former moderator of the General Assembly of the Presbyterian Church in Taiwan. Mr. Wang, pastor of Chungfong Street Presbyterian Church, was in the U.S. on business and visited with leaders of the Presbyterian Church in the U.S. (PCUS) here.

"The Presbyterian Church is strong in Taiwan," Mr. Wang said. "There are 200,000 communicant members, but there are over a million who support the work of the Presbyterian Church in Taiwan."

Mr. Wang charged that "the human rights of some 17 million Taiwanese were overlooked by President Carter, who talks a lot about human rights."

LOS ANGELES (EP) — Petru Popovici, pastor of the Romanian Baptist Church here, has sponsored hundreds of refugees and immigrants from Romania in the last 12 years—including all but six families in his 120-member church. He said sponsorship of refugee and immigrant families is one of the major methods of evangelism he uses. His brother, Alexa, pastor of the Romanian Baptist Church in Chicago, uses a similar method.

The Popovici brothers fled from Romania 12 years ago, after they were "dismissed" as pastors for opposing a regulation restricting the times Baptist churches could meet for worship. Mr. Popovici said sponsoring refugees and immigrants is the most effective evangelistic method, but it is not always easy. "Just today, someone called and asked if I could sponsor a woman from Romania who has 10 children," he said in an interview. "It's a difficult thing, but we try."

He said he visited Romania two summers ago and found more religious freedom in some respects than existed in 1967, but many of the meetings of Baptists held there are unauthorized. The people are "on fire, praise God," he said, noting that most of the applications from new congregations are not approved because the government wants to close churches, not open new ones.

FRANKFURT, Germany (EP) — With a "message for all Christians in Europe" the 3rd European Confessing Convention in Frankfurt ended. This message adopted by 298 of the 300 participants with 2 abstentions calls upon Christians in

Europe to be "watchful and responsible" with regard to any kind of "tyranny."

With regard to the situation in Europe, the message states that there were "signs of intellectual, spiritual, and moral decline." A "systematic dissolution in all areas" had weakened the "foundations of the West." "Basic values of human life" were abandoned and God's commandments "trampled upon."

With regard to the World Council of Churches in Geneva, the message calls upon church leaders and synods in Europe to leave the ecumenical organization. The course of the World Council of Churches towards a "utopia of Global change and global unity" on the basis of religious syncretism had not been changed despite "urgent warnings." By "abandoning Biblical standards" it offered "innumerable Christians a wrong orientation."

CLAREMONG, Calif. (EP) — British religious philosopher JOHN HICK, who edited the controversial "Myth of God Incarnate"

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two years ago, has been appointed to the religion faculty of Claremont Graduate School. Mr. Hick, 57, author of seven books, wrote in "The Myth of God Incarnate" (which prompted a rebuttal book, "The Truth of God Incarnate") that the concept of Jesus as God in the flesh "is a mythological or poetic way of expressing his significance to us." In recent years, he has shown particular interest in the encounter of Christianity with Asian religions.

MOSCOW (EP) — The legal proceedings against three members of the registered Baptist Church in Moscow have been dropped. According to the missionary organization "Licht im Osten" (Light in the East), Korntal, the charge of "engaging in a prohibited trade" was dropped because of "changed circumstances."

The three Baptists, Viktor Strelnikov, Alexander Semchenko and Alexander Butylin, had been under interrogation for months. They had recorded foreign Christian radio programs in a secret recording studio for circulation in the Soviet Union. The studio was discovered in 1977. Recording instruments and studio equipment remain confiscated.

WASHINGTON, D.C. (EP) — President Carter's decision to "recognize" Taiwan and "normalize" relations with the People's Republic of China was compared to an Old Testament incident by a member of a delegation of Taiwan Church leaders and members here.

Mrs. Esther Change Shiao-Fong Lin, a well-known writer in Taiwan and associate professor at Young-Ming medical college in Taipei, referred at a press conference to the story of Nathan telling King David about the rich man who took a lamb from a poor man, killed it and served it at a dinner. She held that the lamb is Taiwan, the rich man is the United States, and the guest of honor at the dinner is the People's Republic of China.

The 10-member delegation arrived in San Francisco Feb. 19 on a two-week visit to 15 cities for the purpose of conveying to American Christians that the people of Taiwan are firm in their resolve to maintain their freedoms and to ask that Americans "pray for free China."

TORNIO, Finland (EP) — The new Soviet-Finnish customs agreement, which went into effect Jan. 1, placing the Bible alongside

drugs, whiskey, and weapons as prohibited imports was recently enforced for the first time by the Finns.

At Tornio, which is on the Swedish border, 2,500 Bibles bound for Soviet Russia were seized. They were concealed in three autos in an attempt to smuggle them into Russia. In December, the Arrangements Committee of the European Helsinki Group protested the agreement as a violation of the Helsinki Council of Churches, and the European Council in Strasbourg.

RICHMOND (EP) — All Southern Baptist missionaries in Iran have been safely evacuated to Frankfurt, Germany, according to reports reaching here.

Mr. and Mrs. Henry E. Turlington, the last Southern Baptist missionaries to leave Iran, informed mission officials here that they were safe in Frankfurt and will proceed to India.

DALLAS (EP) — A weekly television program of James Robison, Southern Baptist evangelist, has been cancelled by WFAA-TV (Channel 8) in Dallas because of remarks he made about homosexuality on his program.

At a news conference, the 35-year-old Robison, who expressed shock, recalled the program and said, "I pointed out the fact that homosexuality is a sin, and I also stated that we must love those who are guilty of sin, including homosexuality. I was told by the management of WFAA that this went against their policy."

### Prophetic Study . . .

(Continued from page one)

the very example of these timid friends refutes their own arguments. They have gone a certain way along the same path; and all that we want is that they should go a little farther, but still only so far as the road lies open, and as God gives light. We would not have them move one step beyond that. They have fixed certain landmarks of prophecy; and all we desire is that they should gather up all the information that Scripture gives, in order to fill up the spaces between.

We know how sadly many are fettered with prejudices upon this subject and haunted with the idea of the presumptuous nature of the study. But surely the mere fact of prophecy forming part of the Divine revelation is quite sufficient to satisfy us as to the lawfulness, nay the strict duty of studying it, not only in its general heads, but in its most particulars. "Blessed is he that readeth and they that hear the words of the prophecy of this book," are the words of encouragement, and though we had not another similar text in Scripture, that single one would be enough for us.

I confess that not only do I not sympathize with, but I do not at all understand, the principle or reason of this prejudice; not is it

(Continued on page 8, column 3)

### Human Folly . . .

(Continued from page six)

plans to build bigger. But in the darknesses of their earthly night, God comes with His eternally fatal cry, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be . . ." (Luke 12:20). In this hour of tenuous peace and economic security, it is not surprising that these have no interest in the

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Word of God, the things of God, or the purposes of God in the earth. So they rest in the folly of, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:19).

Their positive earthiness with endless concern for and confidence in the flesh and feeling, along with their spiritual nihilism, may influence the multitudes. But they fly in the face of God's repeated, "The grass withereth, the flower fadeth, but the Word of our God shall stand forever" (Isa. 40:8). And they certainly defy, "It is appointed unto men once to die, and after that the judgment" (Heb. 9:27). Even more tragically, it is evident that their lives may very well be circumscribed by experience to which Jesus speaks in Luke 16:25, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented."

In reality and in truth, these have given their lives to folly and others are giving their lives to folly while calling it sometimes fame, sometimes fortune, and sometimes fun. Tragically, nonetheless, it is fatal!

Theirs is folly such as that which we can see in the lives of many across the centuries. Sisera, for example, trusted in his chariots and armored might, but the waters off the mountainside turned the soil into inescapable mire. The chariots of war became standing tombs and the armor a close-fitting shroud. Napoleon trusted in his horses and his guns as he moved into Russia, but the gentle snows which fell so lightly on receptive sod became an icy terror and the blood-thirsty curses of his hosts were frozen in pulseless throats.

Quite obviously, all the pomp and all the power of mortal device becomes useless at God's command. And the mightiest devices of men's connivance can be crushed and mired in the weakest of God's Powers. Men and women in all walks of life may ponder and plan their conquests for the morrow, but the Damoclean swords of frailty, folly, failure, and futility hang over them as the specter of death in the dark watches. But these, lost in the exigencies of the moment seem incapable of learning the lessons which time and history teach!

(To be continued)

THE BAPTIST EXAMINER

APRIL 7, 1979

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### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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WCAK, Catsburg, 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	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallapoosa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## Sexual Impurity

(Continued from Page Two)  
when one was saved by Christ. After exposing a mob and causing them to disperse, Christ said to the adulterous woman: "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:10-11). Christ freely forgave her sin. He dismissed her with the caution: "Go, and sin no more." In this statement Christ was totally unlike modern religionists who teach you to commit adultery. He forgave her and warned her not to return to a life of sin. There can be no forgiveness until the sinner confesses and forsakes sin (Prov. 28:13). There can be no forgiveness

when an adulterer or adulteress continues to live in their sexual impurity.

To the Corinthians Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11). Think about it! Look at these words! "Such were some of you," means before their conversion they had been fornicators, adulterers, and homosexuals. They had been such but God saved them from these awful sins.

Heaven be praised! Even the worst sex pervert is not beyond the sovereign grace of God. The blood of Christ can wash away the darkest stains of sexual sins. Where sin abounds God's grace superabounds. In God's gracious purpose before all time He purposed to save some fornicators, whose mongers, homosexuals, queers, and even people guilty of incest. Are you among that number? A great multitude are included in this number. If so many are included, why not you?

## Prophetic Study . . .

(Continued from page 7)  
very easy to trace it to anything like a scriptural or rational source. Surely no one can think of maintaining that the mere futurity of a thing renders it unprofitable, and stamps with the charge of rashness any attempt to investigate it minutely? Yet this is the only conceivable meaning of the objection. And if so, how foolish, how sinful is it, when calmly weighed! For the unlawfulness or unprofitableness of our iniquities into any subject consists not in the matter being either past, present, or future, but simply in its not being revealed. It would be just as wise to bar all minute search into Scripture history on the ground of its being past as it is to inhibit all minute inquiry into prophecy because it is future.

The fact of God having revealed so many particulars regarding the future settles the whole question as the duty of every believer to examine these. It is as plain as truth can be that no investigation however minute can be called presumptuous so long as it restricts itself to what is written: nay the more minute the more accurate is it likely to be, and therefore more accordant with the mind of the Spirit. The presumption is all the other way. It is the presumption of closing the ear against the voice of God, the presumption of professing to decide how much of God's Word may be studied with safety, and how much ought to be neglected as mysterious and unprofitable. (PROPHETICAL LANDMARKS, pp. 23-27, 1847 edition).

## Shaftsbury Assn.

(Continued from page one)  
the atonement of Christ Jesus.

4. We believe that all that ever will be saved were chosen in Christ Jesus before the world began.

5. We believe that all whom God chose in eternity He will call in time, by His efficacious grace, qualify them for and bring them to, His kingdom of glory.

6. We believe that the Son of God will come to judge the world in righteousness; that there will be a resurrection of the dead, both of the just and unjust; that the punishment of the wicked and the happiness of the righteous will be eternal.

7. We believe that baptism by immersion is the only right mode; and that believers, professing faith in Christ, are the only proper subjects of baptism.

8. We believe that the Lord's Supper is an institution of Christ, designed for His church, and that none ought to be admitted to it but such as have been baptized upon the profession of their faith, and have united to a gospel church.

9. We believe that the first day of the week is the Lord's day, or the Christian Sabbath; and that it ought to be held sacred to the memory of Christ's glorious resurrection, and devoted, in a special manner, to the duties of religion.

This confession offers no help for some Baptists and their open communion. These old Baptists restricted the Lord's Supper to baptized believers in church capacity. There was to them no observance of the Lord's Supper without membership in a gospel church. Please bear in mind that when this confession was adopted J. R. Graves was only eight years

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FRIDAY, MARCH 30, 1979 — 7:00 P.M.

THE IMPORTANCE OF CHURCH MEMBERSHIP	Cecil Lawrence Oakdale, La.
THE RISING TONGUES MOVEMENT	Stanley Bugansky Rome, Ohio
EVANGELISM & THE LAST DAYS	Gerald Price Griffin, Ga.

SATURDAY, MARCH 31, 1979 — 9:30 P.M.

THE CHRISTIAN LIFE	Mike King Scottsboro, Ala.
THE CHURCH OF LAODICEA	E. G. Cook Birmingham, Ala.
WHY CHURCH DISCIPLINE	Milburn Cockrell Ashland, Ky.

SATURDAY, MARCH 31, 1979 — 2:30 P.M.

MORAL DECLINE OF LAST DAYS	Dan Stepp Milford, Ind.
WORLD AFFAIRS LEADING TO TRIBULATION PERIOD	Oscar Mink Crestline, Ohio
SATAN'S ROLE IN THE LAST DAYS	Sam Wilson Gladwin, Mich.
THE RAPTURE	Dan Phillips Bristol, Tenn.

SATURDAY, MARCH 31, 1979 — 7:00 P.M.

WILL PEOPLE BE SAVED DURING THE TRIBULATION PERIOD	Harry Balmer Franklin Furnace, Ohio
HELL	Robert Patton Kenova, W. Va.
HEAVEN	Joe Wilson Winston-Salem, N.C.

SUNDAY, APRIL 1, 1979 — 9:30 P.M.

THE BATTLE OF ARMAGEDDON	John Lenegar Sunbury, Ohio
THE MILLENNIAL REIGN	Willard Pyle Naples, Fla.
PHYSICAL CHANGES IN EARTH IN LAST DAYS	Ray Hiatt Hollywood, Fla.
THE "NEW / OLD" NATION ISRAEL	Don Pennington Covington, Ky.

SUNDAY, APRIL 1, 1979 — 2:30 P.M.

THE JUDGMENT SEAT	David O'Neal Tulsa, Okla.
THE GREAT WHITE THRONE JUDGMENT	Ralph Hawkins Napanee, Ind.
WATCH AND PRAY	James Hobbs

old. Thus their Landmarkism did not come from Graves but from Baptist history and the Bible.

These Articles of Faith lay the axe to modern Arminian heresies. These old Baptists believed in the "sovereign grace of God." They contended that those chosen in eternity would be called in time by efficacious grace. Man to them was "wholly depraved and inclined to evil." The salvation of the sinner was due to "the atonement of Christ Jesus," not the freewill of the alien sinner.

In 1788 this question arose: "Whether all men, or any part of them, are actually discharged from the condemnation of the law, by the atonement of Christ, without the special application of that atonement by the Holy Spirit? They answered in the negative.

That same year this question also arose: "Whether the benefits of the great atonement, as they respect the eternal salvation of man, are applied to any except the elect?" They answered in the negative. (See HISTORY OF THE SHAFTSBURY BAPTIST ASSOCIATION, p. 22, 1853 edition).

## Elect . . . God's Wrath

(Continued from page one)

"Lord save us, or we perish," and afterwards, when under the hidings of God's face, or His afflicting hand is upon them, they imagine that the wrath of God lies upon them, and His fierce wrath goes over them, (Psalm 88:7, 16; Lam. 3:1), but in reality, there is no wrath comes upon them now; their afflictions and chastisements are all in love; and there will be no curse hereafter; but they shall always see the face of God, and be "in his presence, where are fulness of joy, and pleasures for evermore" (Rev. 3:19 and 22:3-4).

(A BODY OF DOCTRINAL AND PRACTICAL DIVINITY, p. 70, 1977 edition)

It is expressed by being born again, which regeneration properly signifies (John 3:3, 7; I Pet. 1:3, 23), and this supposes a prior birth, a first birth, to which regeneration is the second; and which may re-

ceive some light by observing the contrast between the two births, they being the reverse of each other: the first birth is of sinful parents, and in their image; the second birth is of God, and in His image; the first birth is of corruptible, the second birth of incorruptible seed; the first birth is in sin, and the second birth is in holiness and righteousness; by the first birth men are polluted and unclean, by the second birth they become holy and commence saints; the first birth is of the flesh and is carnal, the second birth is of the Spirit and is spiritual, and makes men spiritual men; by the first birth men are foolish and unwise, being born like a wild ass's colt; by the second birth they become knowing and wise unto salvation: by the first birth they are slaves to sin and the lusts of the flesh, are home-born slaves; by the second birth they become Christ's free men: from their first birth they are transgressors, and go on in a course of sin, till stopped by grace; in the second birth they cease to commit sin, to go on in a course of sinning, but live a life of holiness, yea, he that is born of God cannot sin; BY THE FIRST BIRTH MEN ARE CHILDREN OF WRATH, AND UNDER TOKENS OF DIVINE DISPLEASURE: at the second birth they appear to be the objects of the love of God; regeneration being the fruit and effect of it, and gives evidence of it; a time of life is a time of open love.

Commenting upon Leviticus 25:10 he says: And the returning of them to their families may signify the return of God's elect through Christ to the family that is named of him; they were secretly of the family of God from all eternity, being taken into it in the covenant of grace, as well as predestinated to the adoption of children: but by the fall, and through a state of nature by it, they became children of wrath, even as others; yet through redemption by Christ, and faith in Him, they receive the adoption of children, and openly appear to be of the family of God. (GILL'S EXPOSITOR, Vol. I, p. 683).

(Ibid. p. 380)

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APRIL 7, 1979

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