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The Baptist Examiner

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

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WHOLE NUMBER 2271

F.T.H. RETURNS TO MISSION FIELD

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Greetings to each of you, this time from my home in Kentucky. For many of you, this will be a surprise to learn that I am in America, and on the other hand, quite a few already know about my being back.

I arrived in America on March 1, and will be returning to New Guinea on April 18. Many of you already know something of the reasons why I came back at this time, but for those of you that do not know I will briefly explain.

First of all, I will mention that my daughter Grace was married on March 8, 1980 and needless to say, I was happy to be able to be here to attend her wedding, however, that was not the prime reason for my coming. I had already written to the family and told them I would not be coming for the wedding. In early February, I received a letter from my pastor in regards to the income for the New Guinea mission work and the nature of it was such that I did not feel that it could be straightened out by correspondence alone, so I decided that inasmuch as my daughter was getting married on March 8 and this business was urgent, that I would come home

when I did. I would assume that it is quite obvious to all that these matters have been cleared up, otherwise I would not be going back on the 18th of this month.

The letter referred to had to do with the income for the year of

in question, that a report had been made to our church concerning this and copies of this report had been sent out to various parts of the country and by now it seems that apparently most, if not every supporter has received one or more. I had not been contacted in regard to this before and knew nothing of it until I got home, although many churches and individuals knew about it long before I arrived. It seems that the proper thing to have been done would be to contact me first and see if the problems couldn't have been resolved.

The report that was read to our church and sent out to various supporters, as well as non-supporters, was absolutely true insofar as the books were concerned, however, while figures can be very impressive they also can be misleading, especially when taken out of context. The fact of the matter is that some of these figures that were on the report showed just exactly the opposite regarding the truth of the matter. For instance, we will look at one year only, the year of 1979. This report showed that a total of \$36,277.12 stayed home while \$18,001.67 went to the mission field which made a total income for the year of \$54,278.79. If we leave these figures just like



FRED T. HALLIMAN

1975 and when I left New Guinea, I thought that was all that was in question, however I learned as soon as I got home that all the years from 1974 through 1979 were

THE PEDOBAPTIST AND IMMERSION

GEORGE PURIFY

PART IV

The Baptists acknowledge no confession of faith, or book of discipline but the Bible; for admission into the Baptist church, nothing is required of those who unite with them, but faith in Christ, a desire to be baptized, to live a holy life, and to be governed by the teachings of the Bible.

Their government is purely republican, all their members have an equal voice in all church matters.

There are some who feel it their duty to be immersed, who think the Baptists ought to invite Pedobaptists to their communion.

Baptists believe that believers are the only proper subjects, and that nothing is baptism but immersion.

Pedobaptists practice sprinkling, and admit infants to the ordinance.

Baptists and Pedobaptists believe that baptism is a pre-requisite to the communion.

If Baptists invite Pedobaptists to the communion they thereby admit that sprinkling is valid baptism, a thing they can never do, for they

firmly believe that sprinkling is not baptism.

Pedobaptists can consistently invite Baptists, because they admit the validity of immersion.

Baptists would be inconsistent with their principles to invite those they regard as unbaptized—this every intelligent Pedobaptist knows; yet they claim Baptists bigots, narrow-hearted, selfish, etc.

If Baptists believed sprinkling was baptism, they would invite those who practice it to the communion.

It is very unreasonable to require Baptists to do a thing that requires them to do violence to their conscience, simply because Pedobaptists can do it consistently.

It is not close communion that Baptists hold, it is close baptism; if they are right as to the mode and subjects of baptism, they are beyond doubt right upon the subject of communion.

That Pedobaptists as well as Baptists admit that baptism is a prerequisite to the communion, no intelligent person will deny.

Lord Chancellor King, a Pedobaptist (Continued on page 3, column 1)

What If Your Body Were In Your Coffin Now?

One cannot gaze at a dead body, shrouded and confined for the grave, without having a moment's solemn thought as to death and all that lies beyond it. More than once, perhaps, you, my reader, have looked into that white, still face, and these questions have forced themselves into your mind: "What if my body were lying there, where would I be?" "How would I fare if I were gone?" Will you just now face an answer to these questions brought to you from God's revealing Word.

There are but two classes of people on this earth as God sees them:

THE SAVED AND THE LOST

Belonging to one or the other of these classes when you die will determine your state and destiny after death.

1. The Saved. This takes in those alone who, as lost sinners, have believed on the Lord Jesus Christ; those who have accepted the death of Christ on the Cross as for them, a substitutionary death for a guilty and sentenced-to-die sinner.

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to

(Continued on page 8, column 3)

Do We Need The National Council Of Churches?

By G. RUSSELL EVANS

One has to marvel at the World Council of Churches (WCC), truly one of the modern wonders of the world.

Its Conference on Faith, Science and the Future last July at Massachusetts Institute of Technology featured "pipe organ music and the wail of a conch shell." This "very slippery conference" (the WCC's own title) was made possible by the WCC's 400 million church members, including approximately 40 million Americans, who may be surprised to learn that they really prefer "a society where the people control the production of goods and where ownership must be socialized step by step." And, if this doesn't happen, "Revolution is the only solution."

But this is only the introduction to the amazing report of this Christian church-supported meeting. The report further states, "Traditional doctrines of the Omnipotence of God must be rethought and reformulated," and "Some of the views of other religions may prove both closer to the Bible and more appropriate to the needs of our times."

The real clincher is in Section X: "the fact that one third of humanity is governed by a political system that is related to Karl Marx

means that Christians should examine with discriminating care the values of Marxism."

The most shocking thing about this World Council and its ally, the National Council of Churches (NCC), is that local congregations continue to support them. This is apparently so because most of the member denominations have a hierarchical type of church government in which congregations have little or no say-so. The hierarchy takes positions on secular and political matters which, in most cases, are not church business at all, which many times are harmful to the best interests of America and Christianity itself, and which so often are completely contrary to the wishes of the membership.

Also, there is apathy—do nothing, just meet the collection plate, as expected. Elbert Hubbard, the famous writer, had a few words for this: "To avoid criticism, do nothing, say nothing, be nothing."

My correspondence, discussions, and research through many books and writings have prompted this article; and the evidence supports the conclusion that church members should take their heads out of the sand and decide for themselves (Continued on page 5, column 5)

PREDESTINATION AFFIRMED IN BIBLE

By BILL MAYES

"The Lord hath made all things for himself: yea, even the wicked for the day of evil" (Proverbs 16:4).

God being sovereign is the cause of everything that exists, by reason of His purpose and decrees which were based on His own pleasure. Every minute detail of things, persons and places have been, are and will be, falling out in accord-

ance with His laws, such as the reproductive processes. When God is pleased to leave nature to nature, it always reacts in accordance with His laws of nature. When a natural act would hinder His having His sovereign pleasure satisfied in the culmination of all things in Christ, He simply overrules the given situation and He causes nature to respond according to His pleasure.

He does not change or violate His laws, but rather changes the results. For example: a leaf may fall in response to His divine laws of nature, but where it lands may be altered so as not to hinder His providence. A Bible example: Jesus took water and turned it into wine, thus by passing natural processes of planting, tending, pruning, harvesting, crushing and fermenting, but the end product remained the same. The natural law of the grape is that it result in being wine, which is the fruit of the vine.

Divine laws govern every aspect of our lives, such as economic, political, professional and business ethics. These ethics, when discovered by man and faithfully observed, will result in success for the observer up to the point that his successes do not hinder providence. Failure to observe these ethical laws will result in havoc in whatever field or aspect of life that the violation occurs. Great men in every aspect of society have become great by learning and observing these ethical rules although most men do not understand why this is true, it remains that they have learned by experience that it is true.

(Continued on page 6, column 4)



BILL MAYES

ance with His own pleasure. (Romans 8:28; Eph. 1:11).

God placed divine laws in every aspect of the creation and has predetermined that all things fall in accordance thereof, except when it has pleased Him to overrule in the process of His providence. (Genesis, Chapter 1).

All natural acts are the result of

A GOOD CHRISTIAN

I spent some time today with a fellow I admire very much. He doesn't drink alcoholic beverages, nor use tobacco in any form. I never heard him gossip or tell a lie. He doesn't patronize the road houses, or theaters or dance halls. I can't recall him ever resorting to cursing or blasphemy, profanity or obscenity. I never heard of him cheating another in a business deal. By some folks' standards we could call him a "good Christian." But I think you ought to know that I have been describing my dog. Which is all to say that being a "good Christian" involves infinitely more than having a list of things one does not do. "But put ye on the Lord Jesus Christ . . ." (Rom. 13:14) is the scriptural admonition.

—J. Douthitt

The Baptist Examiner Pulpit

A Sermon by Hansford Holmes

THE LIFTING UP OF THE FEET

I am positive that when the first Adam was created, the lifting up of his feet, in walking with God, was pleasantly consonant with the purpose of God. How serene that communion must have been is beyond words to imagine!

However, there was a day when Adam, in willful rebellion, lifted up his feet against God. Adam, no doubt, was well instructed of God pertaining many things—especially pertaining to the coming temptation of Eve, his wife. Relative to this, we read that "Adam was not

deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14).

Why, then, did Adam choose to yield to Eve in her transgression? Could it be that his love for her exceeded his love and devotion to God?

Too, I have often wondered whether Adam, when he so willed to sin, knew fully the import this sin would have on his posterity; yes, in reality, did he realize that he was passing a legacy of death, shame, and disaster upon all his

posterity? Yes, indeed, did he realize that, in death, he was leaving a perpetual curse?

Consequently, in this living death of separation from communion with God, all of Adam's descendants may (in a limited degree) know "good" without power to do it in a manner pleasing to God; also, that (in this condition) they may know "evil" without power to avoid it, except in a very limited degree, and then not in a manner pleasing to God.

(Continued on page 2, column 1)

THEN AND NOW

In 1777, our Continental Congress voted \$300,000 to buy Bibles for distribution in the nation.

Now our government says it is against the law to give Bibles to children on government property. Why?

Because the devil's people have fought and in many cases God's people have retreated.

Were our founding fathers so ignorant as to be unable to distinguish between separation of Church and State?

They were wise enough to found the greatest nation of all time.

Sad is the fact that we find ourselves now sinking to a godless immoral, materialistic, pleasure-mad society.

We reap as we sow.

—The Exalter

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting 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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Lifting Up Of Feet...

(Continued from page one)

Yes, man, in this inherent depravity, is in a terrible dilemma; but he still has a proud heart, filled with self-conceit and vanity. However (in this state of being), there is in him a constant state of confusion of seeing between good and evil. Therefore "severe travail hath God given to the sons of man to be exercised therewith. All is vanity and vexation of spirit" (Eccl. 1:13, 14).

Yes, under the curse of the first Adam, man has no "amen-relationship" with God, being estranged from God. Even in his wicked estate "the plowing of the wicked, is sin" (Prov. 21:4). Being full of sin, he is self-centered and ego-centric; what he does (in his so-called prosperity) can only be (in his depravity) counted as sin, being not well pleasing to God.

Man, at best, apart from true "amen-relationship" with God, even in his so-called culture, is the victim of imbalance and confusion. Even his religion is geared to the thoughts of "street-thinkers" with their easy-going attitude toward sin. Much of his preaching is detached from the weighty matters of the Word of God, being in favor of popular topics to excite the curiosity. Yet, in the jargon of his theology, he is easy-going in his attitude toward sin. Yes, in such make-believe, redemption from sin is only an obsolete idea, a product of sentimental nonsense, lacking reality. This is the blight of much of today's make-believe theology.

Man, generally, in his unregenerate state, and with no true "amen-relationship" with God, is a fit candidate for hell. All are under the curse of the first Adam; but God, in His matchless grace, "before the foundation of the world" (Eph. 1:4), chose to elect a people unto Himself out of the then future posterity of the first Adam. So, in consideration of this, Christ Jesus (the second Adam), was, at the proper time, sent by the Father "to be a propitiation... for the remission of sins" (Rom. 3:25) of such an elect people unto Himself.

Consequently, when Jesus came into the world through the medium of the virgin-birth to be the Surety for the called of God, it was proph-

Many people pray like little boys who knock at doors and then run away.

AN APOLOGY TO FRED T. HALLIMAN

We, the members of Calvary Baptist Church, would like to take this opportunity to apologize to our missionary, Fred T. Halliman and all those churches and individuals who help us support New Guinea Missions.

Due to a certain amount of apathy on our part, we have failed to stand behind him as we should. There have been numerous incomplete unexplained reports sent out that have not been understood. Various implications concerning management of New Guinea Mission money have gone to churches and individuals in our name, oftentimes without our knowledge.

We wish to take a stand publicly and declare our support for Bro. Halliman. We feel that he has been used of the Lord in a marvelous way in New Guinea. We are thankful for his ministry and dedication over the years and after reviewing his work and use of funds given for this work, we are satisfied.

We know that no man can work constantly and do things in a way that probably could not have been done better, but we know that he has done a tremendous job. By the time you read this, some policies will have been placed into action which will keep everyone better informed.

We, the members of Calvary Baptist Church, want Bro. Halliman and those who support him to know that we are standing behind him and urge all churches and individuals to join with us. He will be returning to New Guinea this week to open an entirely new work among the Huli people, so pray with us and with him that the Lord will receive all the glory.

esied of Him that "thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21).

Believe it or not, these very people constitute the posterity of Him (the second Adam). They are "all that the Father giveth me" (John 6:37), as Jesus said.

During His complete stay on the earth (as God-incarnate in the flesh), Jesus, while speaking of His "amen-relationship" with the Father, said: "... I do always those things that please him" (John 8:29).

In anticipation of this mission of Christ Jesus (as the second Adam), God, very early in the genealogy of the first Adam, began to designate a lineage which would culminate in the virgin-born birth of Christ Jesus to be a Surety for the sins of His people. This designated lineage culminated in Christ Jesus, Who has a posterity of elect-people, as chosen in Him "before the world began" (II Tim. 1:9).

Of particular interest, I wish to call special attention to a few noteworthy personages in the lineage to Christ. First, I wish to speak of a very good family man, Enoch. His very name signifies that he was very early instructed, initiated, and dedicated in the service of God, despite the rank apostasy of his time. However, at the age of 65 years, the birth of a particular son, Methuselah, marked the beginning of a very intimate relationship in his walk with God, which lasted 300 years. We read in Hebrews 11:5 that "before his translation he had this testimony, that he pleased God." In his translation, the death barrier was broken for the first time.

The significance of the birth of Methuselah is that it begins with a very important continuing prophecy, which related directly to the judgment of the flood. This prophecy is bound up in the meaning of his name, which is that "when he dies is the emission;" that is, the sending of the waters of Noah's flood. Through this name, Methuselah, Enoch (as prophet) was saying something like this: "Behold my son, Methuselah, as long as he lives, he is a living sign that the judgment of the flood is stayed through the grace of God; but, look out, when he dieth, it shall come."

How mutually reciprocal must that 300-year-walk have been! How marvelous must have been "the lifting up of his feet," when he took that last step into the paradise of God. What ecstasy, in not having any feeling of the pangs of death which, also, is the hope of the church!

Then, after the flood, God, true to His purpose, calls "a Syrian ready to perish" (Deut. 26:5) and changed his name from Abram to Abraham, in the making of an unconditional promise of blessings through his Seed, as relating to Christ. In this, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

This Abraham, most assuredly, was justified through a God-given faith, which involved walking with God in an "amen-relationship." Walking in such a manner involves "the lifting up of the feet" in a manner well-pleasing with God. This speaks of a sure-

footed step by step progress, as marked by God-given justification.

However, fourteen years later, there came a time when "he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:11).

Please note the words, "sign" and "seals." The sign is for a testimony, and the seal speaks of God's ratification of that testimony. What could be more genuine than such an authentication!

Also, in conjunction with the Christian experience, there is a New Testament seal of genuineness relating to the new birth, in believing the Gospel. Such is said

BAPTIST PATRIOTS AND THE AMERICAN REVOLUTION

By WILLIAM CATHCART



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to be "sealed with the holy Spirit of promise, which is the earnest (pledge-money) of our inheritance (guarantee) until the redemption of the purchased possession" (Eph. 1:13, 14). It is God's pledge, assuring complete redemption in and through our Lord and Saviour Jesus Christ.

In relation to Abraham, the sign and seal only confirmed the justification which he already had in anticipation of the cross, which would confirm such justification. His circumcision, as performed by man, was only a testimonial of his separation from the world in obedience to the command of God. It was, no doubt, in answer to a good conscience before God, as ratified by God; it was a work performed by man. Whereas, in the New Testament, the God-given faith of the believer is sealed with the Holy Spirit of promise, which was not a work performed by man.

So Abraham, in "the lifting up of his feet" in a holy walk with God, left us the assurance of a permanent posterity in Christ Jesus, as the Seed of woman. Most surely, he dispatched his business well.

Now, in relation to the grandson of Abraham, known as Jacob, who

became prince (Israel) with God, he, in particular, is noted in relation to his twelve sons, who constituted a nation of twelve tribes of Israel. It is noteworthy that just before he died, in relating history and prophecy concerning each individual tribe, he gave his blessings, which were interspersed with curses. Then we are told that "when Jacob had made an end of commanding his sons, he gathered up his feet into the bed (and died), and was gathered unto his people" (Gen. 49:33).

He, no doubt, was in full control of all of his mental faculties, when God inspired him to make this will. He could not have done more or less. His God-given mission was complete.

Yes, Jacob, in dying (when his particular mission was completed) reminds me of Christ Jesus. He, too, by an act of His will, "gave up the ghost" (John 19:30) with uplifted feet, when His mission was completed on the cross.

We are told that Jacob was gathered unto his people; that is, in the language of Luke 16:22, he, too, "was carried by the angels into Abraham's bosom." This was in the paradise division of Hades, which was separated by a great gulf from the wicked unbelieving dead. No one could pass over this gulf, but there was recognition and conversation (Luke 16:23-31). It was in this paradise that the deceased thief, who was crucified with Jesus, met with Jesus, as Jesus promised.

After Jacob, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:5-6, 10). In this, Moses is distinguished as prophet and law-giver. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). "By the law is the knowledge of sin" (Rom. 3:20). Also, "The law worketh wrath" (Rom. 4:15). Thus the law antagonizes those who are in rebellion against God, though "the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

Whereas, in respect to God's pre-chosen people, we are told that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). Also, the law is like a looking glass, to show us the need for being cleansed by the blood of our Lord and Saviour Jesus Christ. Thus it brings confession to those who are the called of God.

Truly, then, Moses, in the lifting up of his feet in service for the Lord, dispatched his business well as a lawgiver and prophet, in pointing to the need of "grace and truth" in Christ Jesus, the coming One.

So, in culminating his mission, Moses was the only man who had the unique distinction of dying "according to the word of the Lord." As it were, he was gently lulled to sleep in the youthful strength of his old age and was buried by his Lord in a chosen secret place.

Later, it was he, along with Elijah, who "appeared in glory, and spoke of his (Christ's) decease (exodus) which he should accomplish at Jerusalem" (Luke 9:30, 31).

Yes, Moses once led an exodus with his Lord; but now he was soon to see Jesus making an exodus at the cross, as a Surety for His pre-chosen people. So, when Jesus was almost ready to make that exodus, He said to the repenting thief: "Verily (amen) I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43).

The thief only asked to be remembered by Jesus when He came into His kingdom; but Jesus said, "Today... in paradise." In effect, since Jesus had to die first (before the thief died), He preceded the thief to paradise, and was there to greet the thief when he came there to be with Jesus. The verily (amen) of Jesus on the cross to the thief, was the admission ticket, as it were, to paradise. But the thief only asked to be remembered in the kingdom; but Jesus will not wait that long; He will not leave him behind as a figment of His memory. His "amen" also includes Paradise with Him immediately, today. So the seeking thief finds himself about to enter Paradise, where he will soon see the other thief (and his kind) across the gulf from Paradise.

an being crucified, one of thieves persevered in mocking Jesus; but the other thief, repenting, persevered in petitioning Jesus for mercy.

Thus the distinguishing love of Jesus (in mercy) discriminating justly between the two malefactors rejecting one and receiving the other.

This "verily" of Jesus to the pentant thief broke His mid-day silence on the cross, eliciting a (Continued on page 4, column

BRIEF NOTES

Pastor Fred Beard would like to announce that the Sovereign Grace Baptist Mission is now meeting 1614 North 45th Street, Lawton, Oklahoma. The mission invites everyone within driving distance to worship with them.

The Sovereign Grace Baptist Church of Courtland, Ohio, needs a pastor. If you are interested, please write or call Al Waddell, 7993 Anderson Avenue, Warren, Ohio 44484. Phone 216-4945 or another point of contact would be Rosco Jarvis, 2075 Road N.E. No. 54, Warren, Ohio 44483, Phone 216/372-5755.

The following was clipped from the Tucson Citizen and was an advertisement by the Coca-Cola Bottling Co. and all our Jewish friends will find amusing.

KASHRUTH STATEMENT
I hereby inform the Jewish public that upon thorough investigation and inspection of the Coca-Cola syrup, manufactured by the Coca-Cola Company, Atlanta, Georgia, and upon examining the ingredients used therein, I have ascertained that the syrup contains no ingredients that are not in accordance with the Jewish Dietary Law.

The drink is, therefore, absolutely Kosher the whole year around as well as for Passover and may be used without any question of doubt.

Every Rabbi in his place, however, who supervises the bottling of Coca-Cola, is to make sure the containers, bottles and cans used for the purpose conform with the regulations of Passover. As a certification of the above, I sign

Rabbi S. E.

EDITOR'S NOTE

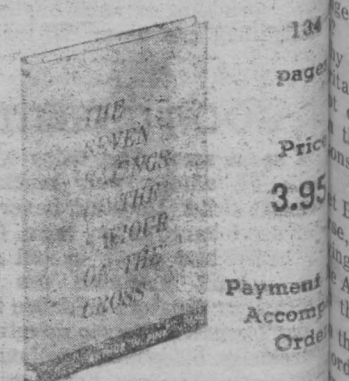
As a result of a lot of work seemingly are getting further behind as the days progress. I have written concerning TBE, radio work, or the bookstore relative to some matter, please patient, we will get to you, as soon as humanly possible.

A special note relative to tapes—at the present time, without the services of an operator to make the tapes that need go out. Watch this column for announcement as to when you can again order or reorder any tapes.

Pray with us and for us as we try to carry on the work for the Lord's glory.

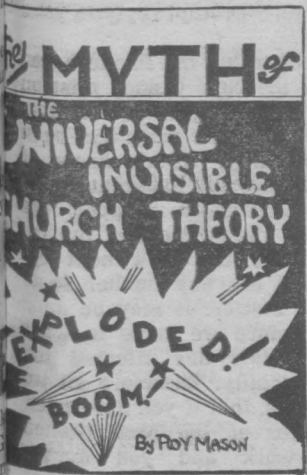
SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



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Pedobaptist On . . .

(Continued from page one)

ist, in his History of the church (Methodist edition,) says, baptism was always the precedent to the Lord's Supper, and none admitted until they were baptized.

is so obvious to every person that it needs no proof.

Wall, a distinguished Pedobaptist, in his History of Infant Baptism, says, "No church ever gave the communion to any person who had not been baptized. Among the absurdities that ever were maintained, none ever maintained that a person should partake of the communion before he was baptized."

ists are required by those who censure them for their views on the guilt of an absurdity!

ists should be censured for their views relative to baptism, or for their practice relative to the communion.

Doddridge says, "As far as knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

Ewight says, "It is an indispensable qualification for the communion, that the candidate should have been baptized." The commission which our blessed Saviour gave to His disciples has made this perfectly plain. "Go ye

therefore, teach all nations, baptizing them, etc. teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

ere it is as plain as anything else, that baptism is required before the communion. We are commanded:

To teach the people. To baptize them that believe, etc.

that believeth and is baptized, etc.

To teach them to observe all things whatsoever I have commanded.

person will deny that communion is one of the things that have been commanded.

Baptists were to invite unbaptized persons to the communion, it would be a violation of the commission.

ve they or others the right to give the order of the communion?

then are we to be called unfaithful, selfish, etc.?

one instance can be shown in the Bible, where unbaptized persons partook of the Lord's Supper.

Baptists are abused for their practice, as though they were disobeying a command of the Saviour! Acts of the Apostles are clear on this subject.

the day of Pentecost, the exhortation of the commission was obeyed. See Acts 2:14, 38, 41, 42.

Peter preached. 2nd. Those who repented were baptized. 3rd. and not till then, "they continued steadfastly in the Apostles' teaching, and fellowship, and in breaking of bread."

ists have here a plain example of their practice, and still are highly censured and abused by those who cannot find in Word one example of communion before baptism.

a pamphlet published by the

Methodists at their Conference office, they assert "that baptism gives a right to the privileges of the church" (page 6).

Communion is a privilege of the church, therefore unbaptized persons have no right to it, though they may belong to a Pedobaptist society.

But it is said, "Pedobaptists sincerely believe that they have been baptized, therefore we ought to commune with them."

We as sincerely believe that they have not been baptized; and therefore cannot invite them without the glaring inconsistency of "believing one thing and acting another."

Catholics are sincere in their faith, so are Mohammedans and Pagans. Are they, therefore, correct?

Again, it is said: "Baptists show a want of Christian love to other denominations, in not inviting them to the communion."

The Bible nowhere intimates that communion with unbaptized persons shows a want of love to Christians. Baptists have Christian fellowship for all they believe are truly pious; they love all that love the Saviour. This does not require them to give countenance to sprinkling infants or adults.

Baptists have church fellowship only for baptized believers.

Baptists are said to be "inconsistent in inviting Pedobaptists to their pulpits, and not to the communion." Perhaps they are. It is Christian fellowship, however, and not church fellowship, that is extended to them, which does not require us to admit the validity of sprinkling. Every man has a right to warn sinners, but those only have a right to the communion who have been correctly baptized.

The different Pedobaptist societies, as a general rule, do not practice mixed communion; but few of them are ever found except at the communion of their own society.

We never heard of a Presbyterian, Methodist, or Episcopalian minister advising his members to go and commune out of their own church.

Baptists will not commune with their own members before they have been baptized, which shows that they act from principle, and not from prejudice, bigotry, or any other evil motive that has been falsely imputed to them. It is a subject upon which they act conscientiously.

It is said that "all Christians ought to commune together." All Christians ought to practice the ordinances as they were delivered unto us. There is but one valid mode of baptism; this Methodists confess.

"It is plainly impossible that an ordinance of divine appointment can be correctly administered in two modes"—Methodist Tract, NO. 99.

If baptism cannot be administered correctly in two modes, it follows that one mode only is of divine appointment.

"Of these two modes, (Sprinkling and immersion), one only was primitive and apostolical"—WATSON ON BAPTISM, p. 51. Watson was one of the most distinguished divines of the Methodist society.

As the question is now decided by Methodists, that the ordinance can be administered correctly by one mode only, and that "one mode only was primitive and apostolical," how can they, or any one

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For May 11, 1980

Ephesians 4:4-10.

INTRO.: Biblical unity is obtained and maintained by following Biblical principles and practices. Therefore the unity of the Spirit is a unity brought about by a common experience; the new birth, a common expression; baptism, a common association; being added to the church, a common declaration of faith; the apostle's doctrine (Acts 2:41-42; Matt. 28:18-20). The ecumenical movement of our day is a unison brought about by the deception of the Devil and will finally result in the appearance of the anti-christ. Therefore we can see the great need for the churches of our day to again reiterate the seven-fold unity of the Spirit as set forth in our lesson.

VERSE 4

"There is one body." That is, there is one kind of body. In relation to the churches, each local assembly is a body (Vs. 16; I Cor. 12:27). Paul is saying, the church at Ephesus (Rev. 2:1) is composed of many members, both Jew and Gentile; however, he reminds

else, except Baptists to admit that sprinkling "was primitive and apostolical," by inviting those to the communion who have only been sprinkled?

The Saviour never instituted but one church and one mode of baptism. Baptists have ever been a separate and distinct people; they have never been connected with any other society.

Mr. Mosheim, their bitter enemy, says: "Their origin is hid in the remote depths of antiquity."

All Pedobaptist denominations can trace their origin to the very man who broke off from some other denomination, and thereby formed separate divisions.

The Apostle says: "Mark them that make divisions, and avoid them" (Rom. 16:17). Are Baptists to bid those God-speed by inviting them to the communion, whom the Apostle commands us to mark and avoid?

If, as we have stated, the Saviour instituted but one church and one mode of baptism, it is our duty to attach ourselves to the denomination that conforms nearest to the Word of God.

Again, it is said, "All Christians will commune together in Heaven, therefore, they ought to do it here."

The only communion that will be in Heaven, is love. We expect to commune with infants in Heaven. Is that any reason that we should now invite them to the communion? We expect to commune in Heaven with all Christians who die without joining the church, or being baptized. Is that any reason we should invite them to the Lord's table now, and thereby encourage them to live in disobedience?

It is said, it is the Lord's table, therefore we should not debar Christians from it! If it was our table, we could invite whom we please; the fact that it is the Lord's table, forbids us to invite any that the Scriptures do not recognize as proper subjects.

Show us one command, or one example of the right of penitents, or unbaptized persons, to the communion, and we will invite all such.

Methodists have a rule upon this subject that excludes Baptists from their communion. It reads as follows: "No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude one of our members" (DISCIPLINE, p. 75).

They would exclude one of their ministers should he publicly teach that nothing was baptism but immersion; and that infants were not proper subjects of the ordinance.

All Baptists believe this, and (Continued on page 5, column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

them that each member is placed in the body as it pleased the Lord (I Cor. 12:18) and therefore each member is a part of the whole body. In order for the body to function properly, each member is to "walk worthy of the vocation wherewith he is called" (Vs. 1). Each member has a definite relationship to the other members and if he seeks to walk independently or contrary to the other members, he creates division and hardship in the body.

"And one Spirit." The holy Spirit which wrought regeneration and, in God's providence, brought the members together is the Administrator of the body. His leadership is to be followed if the body is to function properly. The church is "the habitation of God through the Spirit" and without the Spirit, the church would be in a lifeless body.

"Even as ye are called in one hope of your calling." Each individual member has the same glorious prospect (I John 3:2; Philip. 3:21) and this should serve as a basis for uniting them in worship and work (I Pet. 2:9). Every man that has this hope purifies himself (I John 3:3). This hope is an anchor of the soul (Heb. 6:19).

VERSE 5

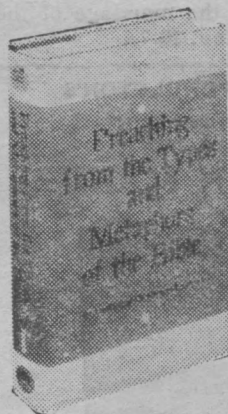
"One Lord." Each member is to acknowledge the Headship of Christ (Eph. 1:22). He is the Chief Shepherd of the sheep (I Pet. 5:4); He is the Captain of our salvation (Heb. 2:10). May we therefore cry out like Joshua, "What saith my Lord unto His servant?" and like Peter, "Lord, to whom shall we go?" (John 6:68). Surely we should heed the admonition in Matthew 4:19, "Follow Me," and in John 2:5, "Whatsoever He saith unto you, do it."

"One faith." Not only has each member been brought to faith in the Lord Jesus Christ, but the Lord, through the inspiration of the Holy Spirit, has delivered "the faith," which is "the truth," of which the church is to be the "pillar and ground" (Jude 3; II Tim. 3:16, 17; I Tim. 3:15).

"One baptism." The church, which is the pillar and ground of the truth in its proclamation of all of the council of God, is also the

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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

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lifter up of the truth in the ordinances. Therefore she is to keep the faith pure in preaching and in scripturally practicing the ordinances. The individual members of the church are united in regeneration and also in baptism. In regeneration, they are born into the family of God; in baptism, they are added to the fellowship of the church (John 3:3; Acts 2:41). God, Who gave the prophecy concerning Christ and the facts of its fulfillment, also gave us the ordinance of baptism to portray the gospel in picture. He that sent John the Baptist to proclaim Christ, also gave him the authority to baptize (John 1:6, 33). When Christ organized His Church, He gave the ordinances of baptism into her hands (Matt. 28:18-20). Again we are faced with the fact we are limited to time and space on this point. However, may we exhort you to study, who is to be baptized, how they are to be baptized, and who is to administer baptism.

VERSE 6

"One God and Father of all." The source of all unity is in God the Father, God the Son, and God the Holy Spirit. In the High Priestly prayer in John 17, Jesus prays for unity to be consummated. (Vs. 11, 21). Through the work of Jesus and the work of the Holy Spirit, we are sons of God and He is the Father of us all.

"Who is above all, and through all, and in you all." The supremacy of God, "above all;" the imminence of God, "through all;" and the ever-presence of God in relation to His children, "in you all."

VERSE 7

"But unto every one of us." Each Christian has an individual relationship to other Christians, especially in the church.

"Is given grace." The grace of God which bringeth salvation (Titus 2:11; Eph. 2:8) and the grace of God which is sufficient (II Cor. 12:9) is the grace of God which is given to the saints in making them meet for the Master's use.

"According to the measure of the gift of Christ." That which is meted out to the individual member of the church is given by the All-Wise Lord in accordance with His will and overshadowed by His power.

VERSE 8

"Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." The victorious Saviour, Who overcame death, hell, and the grave; Who bore our sins and cried out, "It is finished;" and Who ever liveth, now distributes the spoils among His faithful soldiers and also leads the captive out to the sunlight of freedom and into the glorious liberty of the children of God.

VERSE 9

"Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" We have the condensation of Christ and also the exaltation of Christ (Philip. 2:5-9).

VERSE 10

"He that descended is the same also that ascended up far above all heavens, that He might fill all things." His whole ministry was in order to fulfill all things appointed by the Father and then to fill all things.

Conclusion: May our hearts be filled with praise as we view Him Who came from Heaven to save us from our sins and Who is coming again and may this time, bring true unity in our churches.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

THE BAPTIST EXAMINER

APRIL 26, 1930

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain the last trump.—East Wenatchee, WA

HAROLD HARVEY
210 Evelyn Ave.
Monticello,
Kentucky 42633

PASTOR
Immanuel
Baptist Church
234 N. Main
Street
Monticello, Ky.
42633



Two references are to be found in the word of God concerning the last trump. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51,52). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (I Thess. 4:16).

The last trump mentioned in the preceding scriptures is not the same as the seventh trumpet of Revelation 11:15. The apostle Paul was talking about a trumpet that would summon the dead in Christ and the living saints at the rapture. The last trump concludes the history of this age and the trumpet mentioned in the writings of Paul is before the great judgment of God's wrath. The trumpet in first Thessalonians and first Corinthians issues in blessings, in life and in glory. Paul said "wherefore comfort ye one another with these words."

The seventh trumpet in Revelation 11:15 is the last of a series of trumpets blown by angels bringing judgment upon the enemies of God. This trumpet sounds at the end of the time of wrath.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



I Corinthians 15:52: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The "trumpet" of this text is the same "trump" of I Thessalonians 4:16. It is the harbinger of the great tribulation, and is used to call God's people to that rapturous meeting in the air, (I Thess. 4:17). It is not a judgment trumpet, or war trumpet, but a reveille trumpet, signaling the presence of Christ in the air and awakening the sleeping (deceased) saints to their eternal morning. It is not a trumpet of alarm in the sense of danger or fear, but an assembly trumpet with a joyous sound.

I Peter 1:7: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

I Thessalonians 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

The "trump" of I Corinthians 15:52 is not "the last trump" in the sense of absolute finality, but is the last trump of mercy preceding the seven tribulation trumpets of God's righteous judgments against this Christ-hating earth. The seventh judgment trumpet (Rev. 10:

7), and the "trump" of I Corinthians 15:52 are not one and the same trumpet, nor is the seventh trumpet of tribulation judgment the last trump, for there is yet another trump to be sounded after the seventh angelic death knell. The last trump of scripture revelation is the one announcing the return of the King of kings to this earth, the call of the elect from the four quarters of earth, and the judgment of the nations. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Mt. 24:29-31; See: Mt. 25:31-33).

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Frankly, I have never thought very much about it. I know it is a trumpet. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound..." (I Cor. 15:52). The Greek word means simply that—a trumpet. We know that it is the trump of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God..." (I Thess. 4:16).

While I don't know much about the trumpet itself, I do know what it signifies. That trump announces the first phase of the coming of our Lord when the saved will be raptured. (see I Thess. 4:15-17). The Lord will call us to Him. The dead in Christ will rise first, then we who remain will be caught up to be with Him. At that time the saints will be judged. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12). After the judgment will be the marriage of the Lamb. (See Rev. 19:7).

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This trumpet also ushers in the great tribulation period. Seven years of wrath poured out on the earth. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21). Thank God, we will be called out before this takes place, at the sound of the trumpet.

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



The last trump in I Corinthians 15:52 simply means the last trumpet to be sounded in this church age. It is in connection with what we call the rapture. In I Thessalonians 4:16 it is just called the trump of God. Our post-trib brethren seem to think of the last trump as being the same as the seventh trumpet in Revelation 11:15. But I am unable to see any connection between them at all whatever. In order for post-trib teaching to be true in its teaching, the seventh trumpet would have to sound at the very end of the tribulation. But, if you notice, the seven vials, or bowls of wrath are to be poured out upon the earth after the seventh trumpet sounds. The Greek word PHIALE that is translated vials really means bowls. I am persuaded that the seven bowl judgments occupy probably the last half of the seven years of tribulation. But, be that as it may, they most certainly do occupy a period of time between the sounding of the seventh trumpet and our Lord's coming down to the earth with all His saints, Zechariah 14:5 and Thessalonians 3:13. That forces me to say that the last trump of I Corinthians 15:52 cannot, by any stretch of the imagination, be the same as the seventh trumpet of Revelation 11:15.

Lifting Up Of Feet...

(Continued from Page Two)
birth and a new relationship for the thief. The propitiation of salvation to the dying thief in his midnight of darkness and despair, no doubt, flooded his soul with the light of life.

Yes, when Jesus (as a Surety for His pre-chosen people) bore the curse on the tree to liberate from sin a people unto Himself, He suffered the intense fires and torments of eternal hell in His own body, condensing them all into the time-element of just a few hours. Thus He, in the fire of refinement, removed the dross of the curse and entered the thief into an amen-relationship with God, the Father.

At the behest of Satan to come down from the cross, as a proof of His Son-ship with the Father, He proved that Son-ship with the Father by staying on the cross until He had completed His mission.

In the lifting up of His God-given people, He, uncomplainingly, was mute in the midst of the bearing of the curse, being (because of the curse) forsaken of the Father. Then, having satisfied the condition of the curse, He re-entered that amen-relationship with the Father in superb conformity with prophecy. Imagine the consternation of Satan, the prince of the powers of darkness, as related to sin.

Yes, in the lifting up of His feet in perfect obedience in life and on the cross, He dispatched His business perfectly, in propitiating for the sins of His people. Consequently, "... all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1:20). Too, in Revelation 3:14, it is written concerning Christ as

"... the Amen, the faithful and true witness, the beginning of the creation of God." Yes, He is the true One through Whom all things consist. He, alone, as God incarnate in the flesh, could properly take cognizance of the important weakness of the flesh and spiritual counterbalance it, as Surety for His people. Surely, then, "the blood of Jesus Christ, his (God's) Son cleanseth us from all sin" (I John 1:7).

Jesus, the Amen of the Trinity is the monumental Amen of all the amens of the Scriptures. It is He Who gives meaning to all true amens.

It is in Him that the Spirit of Christ discriminates nicely between the true and the false, the positive and the negative, binding and loosing, organizing and disrupting, according as His Spirit properly propitiates His blood to those of His God-given posterity, so that none is lost. All of His pre-chosen people are converted, "according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Is the citadel of your heart ruled by delight in all kinds of bad habits, which tend to become an embarrassing burden? Is it already becoming a hymn of grief and lamentation, which is headed to the funeral grotto? Yes, is your life an impossible conglomeration of antipodes that the contrasting against each other, poles apart, and, consequently, culminating in eternal death?

Yes? Then the lifting up of your feet in amen-relationship with God is the answer. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Halliman Returns...

(Continued from page one)
they stand, they tell you exactly what was on the books and this makes things look very bad for both the missionary and the mission work. However, no attempt was made to explain that this amount, i.e., \$36,277.12 was what was actually paid to the missionary and his family here in America and that part of this money was later transferred to the mission field in New Guinea. The fact of the matter is that if you will just reverse these figures exactly, you will have what went to the mission field and what stayed here in America.

I will not go into all the other years and give a year by year explanation of them, but will only say that every year could be explained on exactly the same basis. To clarify this just a little—in each case where the report reads that a certain amount stayed here in America while the rest went to the mission field, the figure given about the amount that stayed in America, or at home as it is stated in the report, should have been stated that this amount was paid to the missionary and his family here at home and this would have been the truth, but if we would have the whole truth, it should have been stated that later some of this was transferred to New Guinea.

Beloved, I make no claims of being perfect and I have no doubts but what some of you could have done a better job of utilizing the money contributed for the mission work than I have done, but I would like to state emphatically that I have not purposely misapplied the money you have sent for this work. To be sure, a lot of it has been used for the support of my family here in America and the expense of traveling back and forth, but I believe you would have to look long, far and wide before you would find another place where the Lord has blessed more than He has the work in New Guinea. I believe that 46 churches established during my ministry in the past 20 years is enough to speak for itself. Before I get into another subject, I would just like to say further that I gladly invite you to write to me at my address in Papua, New Guinea, P.O. Box 19, Koroba, Via Mendi, should there be any question at all in your mind regarding the finances or any other phase of

the work and I assure you that you will get a prompt reply to your questions.

Now, regarding the finances and future of the New Guinea mission work. At this point, we do not know to what extent the work has been hurt financially. We do know of some churches and individuals that have automatically dropped the support on the strength of the report that was sent out without trying to find out any further facts about the matter. It may be June or July before we know to what extent all this has affected the work financially. Therefore all we ask of you is, that if you have been a supporter of the New Guinea mission work and you have dropped support on the strength of what you have heard alone, without giving me a hearing, that you would please hear me out if you are not satisfied with what I have had to say in this article. On the other hand, if you are completely satisfied with what you have heard or read, have dropped support of the work and do not care to pick it up, again, we thank God for your help and cooperation in the past and we will continue to love and pray for you.

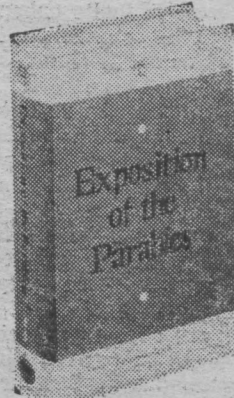
By now all of you will have read in T.B.E. that Calvary Baptist Church is without a pastor and you may be wondering about the future of the church and THE BAPTIST EXAMINER. Beloved, we intend to carry on by the grace of God and look to Him to supply our needs in regards to a pastor and financial help for the paper. We firmly believe that THE BAPTIST EXAMINER, is the greatest missionary in existence today. I seriously doubt that any of you would be in a position to know as well as myself, just to what extent T.B.E. has blessed the lives of so many people, not only here in America, but in many foreign lands.

Due to the truth that we preach and the stand we take, our membership has never been large here at Calvary Baptist Church. When our pastor resigned about half our membership resigned with him. The paper has always had financial problems and we have had to ask our readers for support to help carry it on even when our membership was much larger than it is now. Beloved, we especially ask you at this time to pray about the matter of support for THE BAPTIST EXAMINER. However, it does little good to pray about a matter if you are not willing to be used of the Lord to bring about the answer.

Several years ago someone expressed it to me in this way: "When you pray, put some legs on that prayer and you will see something accomplished." This makes pretty good sense. Beloved, we ask you at this time to pray about this matter of support for T.B.E. and then put some legs on those prayers. Send some ever does the paper have a (Continued on page 8, column 2)

EXPOSITION OF THE PARABLES

By BENJAMIN KEACH



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Pedobaptist On . . .

(Continued from page three)
are, therefore, excluded from the communion of that society.

Should it be said, they still invite Baptists, it subjects them to the imputation of being a people that publish one thing and practice another.

If Methodists have a right to exclude from their communion all who are guilty of any practice, for which they would exclude a member of their church, Baptists have the right to do the same thing.

Baptists would exclude one of their members for being sprinkled, and calling it Baptism, also for having their children sprinkled.

Would it be consistent for Baptists to exclude their own members for these things, and then invite Methodists or others to communion, who are guilty of the same thing, for which they had first excluded a member?

Would any person who feels it his duty to be immersed, like to see them guilty of such a glaring inconsistency?

Were Baptists to practice open communion, they would sometimes be under the necessity of communing with their excommunicated members. If they lose confidence in a member and exclude him, and he joins a Pedobaptist Society, and comes back and demands the elements, could they refuse him?

Some say they "cannot reconcile close communion to their feelings."

This is not a matter of feeling but of law; our feelings have no right to come in contact with the law of God: our feelings should constrain us to be governed by the commission of our Saviour, and the acts of the Apostles.

It was yielding to feelings, instead of the command of God, that caused Mother Eve to partake of "that forbidden fruit whose mortal taste brought death."

That caused Lot's wife to be turned into a pillar of salt; and that caused Nadab and Abihu to offer strange fire, which caused their death (Lev. 10:12).

Ananias and Sapphira kept back part of the price, because they felt like it.

If the Saviour has commanded us to commune with unbaptized persons, we should feel like communing with them. If there is no such command, our feelings have nothing to do with it.

It seems to us that those who are Baptists in sentiment, that is,

who believe immersion to be the apostolic mode and that infants have no divine right to the ordinance, act very inconsistently in being immersed by ministers who preach, write, publish, and circulate such abusive things of immersion as have been shown in this work.

There are some who say "we have but one objection to the Baptists; if that was removed we should certainly join them."

There is a great inconsistency in rejecting the Baptists for one thing, that their feelings prompt them to prefer otherwise, and they connect themselves by immersion with those who abuse and ridicule it, and practice sprinkling, infant baptism, and penitent communion, etc.

Those who thus act, identify themselves with these errors, and are responsible for the influence thus given, not in favor of what they believe, but in favor of what they do not believe.

In deciding upon the mode of baptism, we should be as careful to arrive at the true Gospel mode, as if we were on oath, or knew that our salvation depended upon being correctly baptized.

Surely a desire to obey God agreeably to His will, should induce us to be as careful in investigating this subject, as if our salvation depended upon the decision made. Let all give one honest answer to the following question. If we knew that our salvation depended upon our being correctly baptized, what mode would we choose?

No person should yield to the persuasions of others; all should think and act for themselves, and be influenced by the Bible alone.

Hundreds have felt it their duty to be immersed, who have been persuaded or ridiculed out of their own views upon the subject; who have suffered much uneasiness afterwards for fear they had never been correctly baptized.

A distinguished Pedobaptist minister said to us recently: "I suffer more uneasiness because I have never been immersed than from all other things put together."

We have known several who have been unhappy even in death, because they had not been immersed.

We were acquainted with a young lady who belonged to the Methodist Society, who became much distressed upon the subject of her infant baptism, and made up her mind to be immersed. Some of the influential female members of her society said to her: "You must not leave us, we cannot give you up." She yielded to their persuasions, and was never immersed, though she continued to be troubled in conscience upon the subject; and even in death, she was very unhappy and distressed, because she had not been immersed.

It is a serious thing to persuade persons to neglect their conscientious convictions of duty.

Converts are frequently persuaded "that it is their duty to join those among whom they are converted." There is no sincerity on the part of those who use this argument, for they receive all they can that are converted among others, which shows they regard it not as an argument, but a trap to catch members.

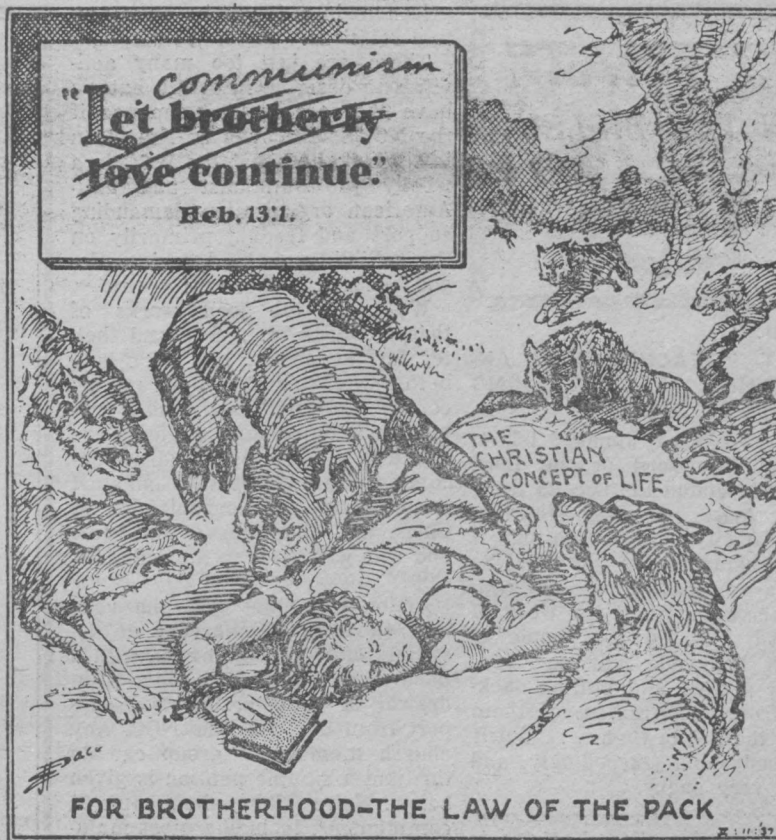
The fact that we happened to be converted at a Methodist or Baptist meeting, does not require us to connect ourselves with them. That men should unite with a denomination because they were converted among them, is perfectly ridiculous.

Suppose two individuals that the Bible teaches nothing but the baptism of believers, and that infant baptism and sprinkling are the invention of men. One of them is converted among Baptists, the other among Methodists, what should they do?

The Methodists say to the one that professed among them: "You have been converted among us; we have a right to you; we have labored hard for your conversion; we do not like to hew timber for other people to build houses."

That this man, who is a Baptist in sentiment, should join them, is perfectly absurd. When an individual who professed among Baptists, presents himself to Methodists for

COMMUNISM



admission among them — if they are sincere in their own argument, they should say, "We cannot receive you; you were converted among the Baptists!" But, says the candidate: "I am not a Baptist, but a Methodist in sentiment." "Never mind that; you belong to Baptists; as you were converted among them, you must join them, if you do not believe one thing they do."

All converts should inform themselves by a careful perusal of God's Word, and join the church only, which comes nearest walking in all the "ordinances and

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commandments," as they were delivered by Christ and His Apostles. If Baptists or Pedobaptists are honestly convinced that they are wrong, and "have submitted to an absurdity instead of a Christian ordinance," it is their duty to change their views, and be correctly baptized.

Hundreds have been convinced that they were wrong, but have not the magnanimity and fortitude that was requisite to do what they believed to be their duty.

It is a serious thing to trifle with the commandments of the living God. For one single act of disobedience, the fallen angels were hurled over the battlements of Heaven! Adam, turned out of Paradise! Nadab, Abihu, Uzza, and others, were slain! Moses, for one act of disobedience, was denied the privilege of entering into the promised land!

It is only to those who have obeyed God, that have "walked in his ordinances and commandments blameless," that the Saviour can say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Remember, that Methodists have in their Tract, No. 99, asserted, "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes."

Richard Watson says of sprinkling and immersion: "Of these two modes, one only was primitive and apostolical."

The Saviour instituted but one mode of baptism. Each one of us should honestly inquire upon this subject: "Lord, what wilt thou have me to do?" Nothing should prevent us from receiving the ordinance, as it was instituted by our

Saviour, and practiced by His Apostles.

Some admit that the evidence is stronger in favor of immersion than any other mode, yet say, "they think sprinkling will do." If the Saviour instituted it, it will do; if not, it will not do.

"The validity of baptism rests not upon the faith and piety of those concerned in its administration, but wholly on the will of our Lord and Saviour Jesus Christ."—METHODIST COTTAGE DIALOGUES, No. 2, p. 18.

Here it is fully conceded that the validity of the ordinance depends wholly on the will of our Saviour.

It is a dangerous thing to worship God otherwise than He has commanded.

The safety of obeying God correctly, and the danger of substituting something which God has not commanded, is clearly set forth in the case of Nadab and Abihu, who "offered strange fire before the Lord" (Lev. 10:12).

They might have argued — so fire was used, it made no difference. They made a dreadful mistake.

We invite the attention of those who regard baptism as a "non-essential," or of "minor importance," and who say, "so water is used, no matter how," to a few quotations from some celebrated Pedobaptist authors.

Adam Clarke, on Leviticus 10:12, says, "It is an awful thing to introduce innovations into the rites and ceremonies or truths of the religion of Christ. He who acts thus, cannot stand guiltless before his God."

Ostervald, in his Practical Observations on the Bible, says: "God slew Nadab and Abihu to make them an example, and to inspire both priest and people with dread, that no one might ever after presume to make any alteration in the form of divine worship appointed by God Himself."

Whence we can learn that men have no right to serve God otherwise than He has commanded, and that He never lets those go unpunished who break His laws.

Matthew Henry, on the same

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The material in this book was carried serially in TBE. We are very happy to offer it now in book form to our readers. Bro. Cook lays stress upon the local church to the exclusion of the universal, invisible church of Protestantism. This book contains the knowledge which a man has acquired through many years of study. It is a book which all lovers of church truth will want to purchase and read. This book is a paperback and contains 85 pages.

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passage. Leviticus 10:12, says: "Not being holy fire, it is called strange fire; and though not expressly forbidden, it was crime enough, that God had commanded it not." For, as Mr. Hall well observes here, "It is a dangerous thing in the service of God to decline from His own institutions. We have to do with a God, who is wise to prescribe His own worship; just to require what He has prescribed; and powerful to avenge what He has not prescribed."

(PEDOBAPTIST IMMERSIONS; A DESULTORY TREATISE, pp. 5-67, 1854 edition).

Do We Need Council

(Continued from page one)

if they wish to be affiliated with organizations that support communist-backed terrorists, abortions of convenience, and other causes so unpopular with sincere Christians.

My purpose is to disclose some of the evidence which is seldom made known to the church supporters of the WCC and NCC; and then, to suggest what can be done. I asked the highly respected Christian, and statesman, Senator Jesse Helms of North Carolina, to comment on my report on these activities of the World and National Councils of Churches:

"The dossier prepared by G. Russell Evans on the activities of the World Council of Churches and its affiliate in the United States, the National Council of Churches, cannot be ignored by any Christian who takes seriously his duty to aid in the evangelization of the world. Individuals and denominations who feel that they are doing their part by contributing to the efforts of the WCC and NCC may be very surprised to discover the sort of work that is being subsidized by these organizations.

"I am particularly struck by the ongoing tragedies in Africa, where we see missionaries murdered, maiming and mutilations of the faithful and race war being fomented by the beneficiaries of the WCC. Readers can decide for themselves whether funds ostensibly given to spread the gospel of Jesus have been used to disseminate the doctrines of Marx and what measures they can take to end this perversion of Christian charity."

Others, on both sides of the issue, have made observations about these church councils; and their comments are characteristically illuminating. The famous Dr. William Sloane Coffin, Jr. of New York's Riverside Church has said: "Critics of the World Council should present their cases to the satisfaction of the WCC." And, also: "I'd point my finger at the capitalists in southern Africa instead of the terrorists for their atrocities." Coffin was defending WCC grants of church money to terrorists who had brutally slaughtered missionaries and other innocents, both black and white.

British scholar, Professor Edward Norman of Cambridge University, in the same forum with Coffin, commented on the secularized WCC brand of Christianity: "Their call for a better society is made with little understanding of politics or the dynamics of social structure . . . and in ways which are strikingly amateur."

Columnist George Will also characterizes the "amateur" style of the WCC: "The record of the WCC is only in part a record of some people who are well-intentioned but breathtakingly silly. Some of the people are more sinister than silly, and even those who are 'only' silly are culpable. Always, but especially in the high-stakes business of politics, there is a moral obligation to be intelligent."

Let's continue this line of thought. The widely circulated and often quoted magazine "Christianity Today" picks up the "intelligence" part in its September 7, 1979 issue with a half-mast, lukewarm opinion piece about the politics of the WCC "to the detriment of missions, evangelism, and its own theology division." In a scholarly dis-

(Continued on page 6, column 1)

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THE BAPTIST EXAMINER

APRIL 26, 1980

PAGE FIVE

o We Need Council

(Continued from page 5)

tation, the editors chide critics debasing the WCC in scurrilous icles, saying: "Even thoughtful urchmen who had misgivings out the WCC maintained a de- it reticence because they recoil- at the way in which dissidents the extreme right had expressed test." Is this a call to be luke- rm? And whom do the editors ice on the extreme right?"

"Thoughtful churchmen" may sh to consider Revelation 6 where the Lord admonishes churchmen of Laodicea for be- lukewarm; and Proverbs 17:15 ere Solomon advises: "He that stiffeth the wicked, and he that admeth the just, even they h are abomination to the Lord." the churchmen (and the urchwomen and the churchpers- s) decide who are the wicked d who are the just from their rds. Then, is there any reason be lukewarm? Does the Bible in y wise teach lukewarmness out the main business of the urch of Jesus Christ?

The records of the WCC and NCC e available. Many books and ar- les have presented their stories ich continued to unfold. In the se of the WCC, we should re- mber, among other things:

its Program to Combat Racism CR) has made grants of \$3,412-, much of which went to groups gaged in violence of the worst t: torture, murder, rape, mutil- ons. There are no reports of ants to anti-communist groups. The PCR originated in 1969 and 1970 made substantial grants to eteen southern African groups, which fourteen were terrorist d four known communist. This is only the beginning and an erage of \$260,000 per year there- ter went to similar groups, des- e the continuing strong objec- is from church supporters. Racist and terrorist programs em to have priority for WCC ds, including the Malcolm X beration University, civil rights oups defending Angela Davis and e Soledad brothers, the Cesaravez labor group, American In- an movements, and illegal aliens, name a few.

At one time in 1975 during the mmunist take-over of Angola, e WCC was giving money to all ee factions fighting each other: power (UNITA, MPIA, and NIA).

In 1978 the WCC made world- de headlines with its \$85,000 ant to the so-called Patriotic out of Rhodesia, one of the most lent terrorist groups in the rld's history with a record of ping, torturing, and murdering rvivors of plane crashes and issionaries and their wives and ildren. Nevertheless, WCC grants e continued, one of the latest ing \$35,000 to pay expenses of atiotic Front delegates to the ndon-based Rhodesian peace lks in the late 1979.

We should also remember Na- tional Council activities. Here are few:

In 1958 the NCC World Order dy Conference proposed unilat- al disarmament for the U.S., tification of the UN Genocide eaty (involving partial surrender U.S. sovereignty), international- m to supercede national patriot- m, abandoning overseas bases, olishing Congressional investigat- g committees.

During the 1963 March on Wash- gton, which was designed to qualize most everyone without re- ard to ability or experience and hich involved law-breaking, the CC helped recruit 40,000 march- s and paid for 80,000 lunches. ater in riot-torn cities, the NCC rovided \$50,000 in bail money for e law breakers.

During our tragic involvement in e Vietnam War, the NCC urged urches to become sanctuaries for raft dodgers while the sons of urch members answered their lls to this unpopular duty.

In 1968 the NCC General Board armly welcomed James For- an's "Black Manifesto" which emanded \$500 million (later upped

IS "THAT" IN THE BIBLE?



Question:

WHAT PREACHER WAS AN- GRY WHEN HIS PREACHING CONVERTED A CITY?

Answer:—Jonah, Jonah 3:1-5, 4: 1.—"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nin- eveh, according unto the word of the Lord . . . So the people of Nineveh believed God, and pro- claimed a fast, and put on sack- cloth, from the greatest of them even to the lest of them . . . But it displeased Jonah exceedingly, and he was very angry."

to \$3 billion) for alleged mistreat- ment of blacks and called on mem- ber churches for \$500,000 to get this program started at once.

The NCC has long opposed Bible reading and voluntary prayers in public schools. Lately it has sup- ported: more school busing; in- creased trade with communist countries; normal relations with Cuba, East Germany, and Red China; abolishing loyalty oaths and security laws; gun controls; a new trial for the convicted Wilmington Ten rioters and arsonists; more bail bond funds; abolishing capital punishment; abortions of conven- ience, to name a few.

The NCC's Interreligious Found- ation for Community Organiza- tion (IFCO) has been notorious for involvement in disruptive and violent activities, ranging from involve- ment in the 1972 stoning of the Nor- folk, Va. Azalea Festival Queen to the infamous "Black Manifesto." IFCO has received almost five mil- lion dollars from churches, the WCC, and other organizations, in- cluding approximately one million dollars each from the United Meth- odists and United Presbyterians, these gifts being separate from these denominations' regular ap- portionments to the WCC. IFCO has given over four million dollars to some 200 organizations, many with records of civil disobedience, arson, violence, conspiracy, and lawlessness in general.

The new NCC president is the 32 year old Rev. M. William Howard, a former moderator of the WCC's Program to Combat Racism and whose own church gave \$2,000 to the PCR, which program Howard "wholeheartedly" endorses. He's highly articulate, highly educated, and highly selective in his words. It's easy to see why Iranian For- eign Minister Sadegh Ghotbzadeh selected Howard, Dr. William Sloane Coffin, Jr. of Riverside Church, and the liberal Catholic Archbishop Thomas Gumbleton to visit the American hostages in Iran at Christmastime 1979. He wanted sympathy; and he got it. The churchmen had no favorable words for America's firm stand against blackmail, but urged a little "give" in demands for the release of the

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prisoners in order to improve mutual relations.

There are just too many activ- ities to describe in detail, but we have the records. It seems as if the NCC is not even an American institution; and that the WCC is a wholly pro-communist and anti- American organization demanding support and feeding primarily on the gullibility of the American do- good church supporters!

We credit the good works of these counsels, e.g., food and shel- ter for the needy; but there is a better way. Church people are be- coming informed, and, more and more are demanding changes. There is a solution: Withdraw de- nomination membership and start a completely new organization of Christians who believe the Bible and who will listen to the member- ship.

Action can start with the very next governing conference or as- sembly of the denomination with a flood of petitions demanding with- drawal of membership and sup- port from the WCC and NCC. Any church member or group can do this and a sample petition is given below. We're talking about some 27 communions, including most main- line denominations: the United Methodist Church, the United Pres- byterian Church in the USA, the Presbyterian Church in the US, the Episcopal Church, the American Lutheran Church, the Lutheran Church in America, and the United Church of Christ.

Send a separate petition for each board, each group, and each indi- vidual, and don't use a form-type petition (reword each one) be- cause the petition counters at the meeting apparently take delight in counting identical petitions as **one petition**. Maybe not fair, but they make the rules! For example, a petition with a hundred signatures can count as only **one petition**; and one hundred form-type petitions, all worded alike but signed separ- ately by one hundred petitioners, can also count as **one petition**. So beware! The rule is: No multiple signature petitions; but all separ- ate petitions, separately signed, and all worded differently. More paperwork, but that's how they want it! That's today's rule. May- be tomorrow, something different.

A flood of petitions can get the attention of the business-as-usual regulars who run these church meetings. For example, the Good News Movement of the United Methodist Church is credited with turning back the homosexual threat at the 1976 Conference with over half of the total petitions. They spoke with a thundering voice— could not be ignored—or ruled out of order—or sent back to commit- tee—or tabled—or otherwise in- sulted. That same thing can hap- pen with petitions for withdrawal from these church councils! But it's not going to happen automati- cally, or by complaining, or by wishing it on others. If church members are serious, a flood of petitions can shake their hierarchy to its roots and bring drastic changes.

SAMPLE PETITION FOR WITH- DRAWAL FROM THE WCC AND NCC

WHEREAS, (Name of member denomination) is now a member of and a financial supporter of the World Council of Churches and the National Council of Churches; and WHEREAS, the said World Council and National Council of Churches have consistently en- gaged in secular and political activities and have taken positions on various subjects, giving the im- pression that they represent their millions of members; and WHERE- AS the said councils, and groups and bodies under their sponsorship, have permitted certain policies and pronouncements to be formulated and promulgated in a manner and content which are not responsive to the member churches; and WHEREAS, past efforts to reform and control these actions have been ineffective; and WHEREAS, the ul- timate effect of these activities of the said church councils has been embarrassment and anguish for in- dividual members of (name of denomination) and dissension within (name of denomination); and

WHEREAS, the recent activities of the World Council of Churches in financing and otherwise support- ing the terrorists and pro-commu-

— ACTS —

By **MRS. J. P. MORGAN**
Charleston, W. Va.

*The acts we perform
And the deeds we do,
May be hidden from neighbors
Or the men in the pew.*

*The neighbors may be careless
To spread the word around,
The church may not notice
The greatest sinner in town.*

*We may get lost in the crowd,
With our favorite sin,
And no one suspicion
The trouble we're in.*

*We may act like we're happy
Then who is to know,
That our soul is unclean
If we act like it's so?*

*We may put on an act
We are upright and wise,
Our face is our own,
And not a disguise.*

*But God sees His own
In mercy and love,
He sends us forgiveness
From Heaven above.*

*He shows us our acts
If we but believe,
The blood of His Son
Will cleanse and relieve.*

*We can truly be happy
Our deception be past,
If we live for Him
And perform deeds that will last.*

nist groups operating in southern Africa in their program of viol- ence, murder, and torture against innocent victims have been totally contrary to the teachings of the Holy Scriptures; now therefore **BE IT RESOLVED THAT** (name of church, or group, or person and ad- dress) concludes that continued membership in the World Council of Churches and the National Council of Churches is no longer in the best interests of (name of denom- ination) and that (name of denom- ination) should therefore terminate all further financial support for both of the said church councils and should withdraw its membership from them.

BE IT FURTHER RESOLVED THAT (name of church, or group, or person) shall submit this peti- tion to (name of church governing body) with request for withdrawal of (name of denomination) from the said church councils.

Signed _____

Official title, if any _____

Name of church _____

Address of church _____

Date _____

(G. Russell Evans is a freelance writer, author of a book and num- erous articles on religion, histor- ical, and political topics, and re- tired Coast Guard captain and avi- ator, now living in Norfolk, Virgin- ia).

Predestination . . .

(Continued from page one)

Natural man thinks of himself as a free agent, when in reality he is enslaved to divine laws and does not know it. The American Indian lived successfully without the white man's technology, and would still be doing so if he had been left alone. He learned the laws of na- ture by the tradition of his ances- tors and, though perhaps he did not understand them to be God's laws, he survived and enjoyed the bene- fits that God bestowed by these laws.

The white man today is studying ecology and trying to restore the havoc of his technology that has violated every law of nature, but man's efforts cannot succeed in the restoration, because his tech- nology destroys faster than it can restore. God does not have to as much as move His finger to de- stroy mankind, for man by reason of his total depravity, destroys him- self by living in opposition to God's irrevocable divine laws of nature.

The sovereign Spirit or energy of the Trinity, by which all things

were made and controlled, is now enforcing the divine laws of the Father according to His pleasure. The Spirit never violates divine laws, but must and does overrule them as to their end result, when man's immoral free agency would hinder the providence of the Father. The will of the Father is always done by man, either by divine law or by the overruling of the results of divine law. Man never performs the will of God by nature except the Spirit either rules or overrules in his life. He, the divine Spirit, is always ruling or overruling in the affairs of all men.

The first act of sin was in Adam as was predetermined according to God's own will and pleasure, be- ing left unto Adam to perform it by his mutable (changeable) will. Although Adam in the Garden made a deliberate choice to rebel, his choice was the result of God's decree based on His purpose which was according to His own pleasure.

The fact that God in the council halls of eternity knew all things that would occur in time and was pleased to allow the fall of man- kind in Adam, is all the evidence we should need to satisfy us that the fall was decreed, for all things decreed were on the basis of His own pleasure. Had God not been pleased to decree the fall, it could never have occurred, for the cause of all things that fall out in time is the pleasure of the master-mind of providence.

God's attribute of omniscience (all knowingness) requires that God knew that when He, before time, created Lucifer that Lucifer would rebel and become Satan or the devil. Thus His knowing before- hand of the fall of Lucifer required that Lucifer did exactly according (Continued on page 7, Column 4)

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

LOS ANGELES (EP)—Superior Court Judge William Hogoboom has denied a bid by Synanon to have 14 radio and television stations produce in court all broadcasts pertaining to an alleged Synanon murder plot using a rattlesnake.

Synanon founder Charles Dederich and two followers, Lance Kenton and Joseph Musico, are scheduled to go on trial in April here for the alleged attempt to kill a Los Angeles attorney, Paul Morantz, by placing a rattlesnake in his mailbox. Mr. Morantz, who won a \$300,000 lawsuit against Synanon, was bitten by the snake but recovered. Synanon, founded in the 1950's as a self-help drug and alcohol rehabilitation community, has become known as a violence prone cult in recent years. It now claims to be a religious community, ostensibly to avoid government regulations.

NEW YORK (EP)—A new Roper poll on American women shows 60 percent of U.S. women now support efforts to change women's status in society, compared with 40 percent who supported such moves in 1970.

At the same time, the women expressed a great deal of ambivalence in their responses. Supporters of the Equal Rights Amendment (ERA) outnumbered opponents 2-1, but 60 percent of all the women said they were concerned the decline of male-female roles would result in children having identity problems. Some 94 percent of women continue to favor marriage as a way of life, but 52 percent are redefining the traditional marital relationship of the male as breadwinner, female as housewife.

HONG KONG (EP) The Chinese government has launched a nationwide campaign against superstition during the Lunar New Year, the Agence France Presse reported from Peking recently. As part of the campaign, the People's Daily recalled the legal penalties that could be used against people who "exploit the superstitions that are deep-rooted among the masses."

It lashed out at individuals who "cast spells, spread rumors, encourage the masses to use holy water, or go from village to village with images of Buddha which have allegedly performed miracles." It also hit out at people who "make scandalous profits by building temples, holding exorcism sessions or seances, carrying out face-reading and geomancy, or holding prayers for rain."

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In another dispatch, the AFP reported that Catholicism has about two million followers in mainland China, according to official Chinese Catholic Church sources. Roman Catholicism was first introduced into China during the 13th century and became more widespread after the arrival of Jesuit missions in the 16th century. There were about four million Roman Catholics in China when the Communists came to power in 1949. It is estimated that about 100 Jesuit priests are still detained in labor camps.

INDIANAPOLIS (EP)—The Eld. Georgi Vins, famed Russian Baptist leader released from a Soviet prison in a Russian-American prisoner exchange last spring, is opening an international office for the Council of Evangelical Christians Baptist Churches at Elkhart, Ind., according to an evangelist here.

Paul Voronaeff, who acted as an interpreter for Mr. Vins during a recent appearance here, said Mr. Vins, now living in South Bend, Ind., has opened offices in Elkhart. The office will serve not only as a clearing house for news about persecuted Christians, but also as a center for forwarding Bibles to Eastern Europe and the Soviet Union.

Mr. Voronaeff said that, according to Mr. Vins, many Mennonite and Baptist conscientious objectors are being sent to fight in Afghanistan, and being executed if they refuse to do so. He said that these executions serve the double purpose of getting rid of religious dissidents and setting an example for other Russian soldiers who might consider refusing to fight.

GREENVILLE, S.C. (EP)—Petitions bearing 70,000 signatures of those who oppose extending provisions of the Civil Rights Act to homosexuals were delivered March 21 to President Jimmy Carter by representatives of the National Born-Again Task Force including Dr. Bob Jones III, president of Bob Jones University.

The petition reads as follows: "As a Bible-believing Christian and/or as a friend of heterosexuality as taught in the Bible, I vigorously oppose any effort from the White House or Congress to extend provisions of the Civil Rights Acts to homosexuals. Homosexuality is perversion and should be dealt with as unlawful moral deviation, not as a protected minority normal lifestyle."

The National Born-Again Task Force is a group of Christians who oppose the unbiblical attitudes of acceptance and toleration for sodomy on the part of "a so-called born-again President."

JERUSALEM (EP) — Retired United States astronaut Charles M. Duke, Jr., a member of the Apollo 16 moon mission of April 1972, and since 1978 a "born-again" Christian, said here he believes the return of Jews to Israel is God's command.

Mr. Duke, an Episcopalian, who was on a two-week visit to Israel accompanied by his wife and son, spoke at a press conference here March 15. Admitting that he was once prejudiced against Jews, Mr. Duke said that since he had become a born-again Christian he had become convinced that he had a mission not only to spread the Christian gospel, but to pledge himself to work for Israel, in light of God's will for the Jewish people.

FORT LAUDERDALE, Fla. (EP) — "Did you just get out of a hospital?" a beachgoer asked an outgoing young woman, noting her clear plastic wristband. She hadn't—in fact, a hundred of her friends wore similar bands, one of the few things setting them apart from 20,000 other collegians on the beach. Another difference was their work—"introducing" the other students to Jesus Christ.

They were members of the Inter-Varsity Christian Fellowship, which launches the three-week

"Beach Evangelism Projects" in Fort Lauderdale during the annual invasion of students on spring break. By the end of the break, Inter-Varsity will have fielded some 300 staffers and students for the project on a rotating basis. Coming from 65 schools in 20 states, they aim at explaining "the claims and person of Jesus" to a total of 2,400 people.

Wearing the plastic bands as an arbitrary identification, the young missionaries shun mass evangelism in favor of quiet, personal conversations—and an approach that has won police blessings. "They work in a low-key way, and the ones I see are well received," commented Capt. Gene Bergman of the Fort Lauderdale Beach Patrol. "They're evidently getting their message across."

AUGUSTA, Maine (EP) — The legislature has killed a bill exempting religious schools from state regulation. Backers say they will carry their fight to the courts.

"We're back to square one," said Herman Frankland, President of the Maine Association of Christian Schools. "The issues haven't even been addressed." State law requires a religious school to have its teachers certified and curriculum approved by the state education department. Mr. Frankland, a former gubernatorial candidate, said the state is limiting religious freedom and violating the separation of church and state.

PRINCETON, N.J. (EP) — Attendance at weekly worship services in the United States held steady in 1979 at what has been the norm for the past decade—about 40 percent, says a new Gallup survey.

Weekly church attendance among adults nationwide has fluctuated between 40 and 42 percent since 1969. The trend reveals a pattern of church-going which has gradually tapered off from high points reached in 1955 and 1958, when nearly half the adult public worshipped regularly.

LANSING, Mich. (EP) — Each week about 50 families stretch their grocery dollars by shopping at their church. The Potter Park United Methodist Church program, oriented to senior citizens and low income families, began about two years ago. It is open only one-hour and fifteen minutes on Tuesdays. Participants benefit from the low prices and from the fellowship of having someone to talk to while shopping.

The program was begun by a retired member and his wife who wanted to help out. They use a local paper for leads on the "best buys" and then drive to several stores to shop. Their purchases are taken to the church where the food is resold to members with the savings passed on to participants. The co-op accepts food stamps and gift certificates and even has volunteers to help haul the groceries home.

NEW YORK (EP)—The Hebrew Immigrant Aid Society (HIAS) said it helped to resettle 31,923 Jewish refugees from the Soviet Union in 1979, more than twice the 13,545 Soviet Jews assisted in 1978. Of the total 31,923 assisted in 1979, 23,791 resettled in the United States, 1,170 went to Canada, 1,552 to Australia/New Zealand, and the balance went to Latin America and Western Europe, said a HIAS report.

WASHINGTON (EP) — Stating that the United States has a "long tradition as a haven for people uprooted by persecution and political turmoil," President Carter has signed into law a liberalized refugee act. Carter said the law establishes "a new admissions policy that will permit fair and equitable treatment of refugees... regardless of their country of origin." The new law nearly triples the number of refugees admitted annually to the U.S. from 17,000 to 50,000. Congress will review the new annual limit in three years.

ALTON, Ill. (EP)—As he approaches 100 years old, Thomas Edward Harper is still preaching the Gospel with "love and vigor," as he puts it. Mr. Har-

per, at the age of 98, is a vigorous and active evangelist with a lot of optimism. He's scheduled revival meetings through 1981, when he reaches his 100th birthday. In fact, he's taking revival reservations for the next two years.

"The Lord gave me salvation, a happy heart and a clean life, and it's kept me walking with him for nearly 100 years," Mr. Harper said during a revival he conducted at the Rosedale United Methodist Church in Grafton, Ill., near here.

Mr. Harper and his wife of 65 years, Myra Adaline, live in Mt. Vernon, Ill. He is a United Methodist minister, has read the Bible through 37 times, preached 6,000 sermons since he was 65 and was telling the "good news of Jesus Christ" long before today's famous evangelists such as Billy Graham, Oral Roberts or Rex Humbard were born.

Predestination . . .

(Continued from page six)
to the pleasure of God when he fell. For this cause we see the fall of Lucifer decreed of God according to His pleasure else it never could have occurred. When God wanted a devil, He just made one! God was pleased to create man, then woman, and place them in the Garden. He first made Adam, then Eve, from Adam. Eve, being the weaker vessel, was attacked by Satan through temptation. Our omniscient creator knew all this and was pleased to proceed. Thus we know it was decreed!

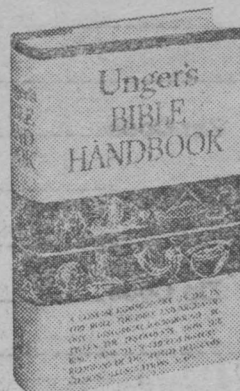
Eve did not fall since the command was to Adam, but she did become separated spiritually from Adam and Adam, to whom the command was given, chose to follow Eve in the violation or transgression; it was in Adam that the whole human race fell into spiritual separation from God.

We repeat that God's omniscience knew what Adam would choose to do and was not pleased to interfere, and thus allowed the fall. Since all things are decreed according to God's sovereign pleasure, then God decreed the fall according to His pleasure, while at the same time allowing a free choice on Adam's part. The fall was allowed in order that God would take what would have remained as creatures without the fall, and by His grace make sons or joint-heirs, with His eternal Son, our Lord.

Though truly the final effect of the cause of predestination will be to deliver sons into the presence of God, to the glory of His grace and to the satisfaction of His pleasure. It is also true that all things, places and times were so pre-arranged as to prevent any hindrance to the end result of the cause of predestination. Nothing was left to the immoral agency of mankind to fall into in accordance

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with depraved choices.

Since the fall, all men are by nature free-immoral agents and can only do what their nature call for, unless they are overruled by the sovereign Spirit of the Triumphant God. In this way, God remains in control, either by ruling or by overruling. God never remains passive as an influence as some teach but is always either ruling or overruling in the affairs of men.

God was in control that dreadful day when His son was nailed to the cruel cross of Calvary. He was ruling in the affairs of men with wicked hands, thus using them in a ruling way to do His predetermined will. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:" Acts 2:23. He a any time could have overruled it been in accordance with His pleasure. When God leaves man to his nature, He is ruling according to the laws of man's nature, but when He overrules, He is preventing man's nature from doing what his nature demands by natural law. Humanity is locked in to its natural depravity, thus God simply allows nature to take its course or, He overrules.

Nothing falls out in time by accident, but by providence, which is the way of God as He brings to pass the fulfillment of His decrees that are based upon the demands of His sovereign pleasure. His pleasure being the ruling attribute among all other attributes of God. His pleasure is the bringing together in force of all His other attributes, thus guaranteeing the success of His providence. His satisfaction is the fulfillment of His pleasure, and His being satisfied meets the demands of His justice. His sovereign pleasure being satisfied is the only basis for the satisfaction of His justice.

The skeptics of these great truths will say that all this is so unfair. God will never be unfair nor unjust in His dealings for He is the establisher of the rules of fairness and justice. The reprobate will only get his just dues as the enemy of his creator, for mankind has been willingly and avidly opposed to God, all the days of his life.

When men cry for justice all day long they are simply and willfully wanting that which is justly

(Continued on page 8, column 3)

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APRIL 26, 1980
PAGE SEVEN

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Station	Time	Dial	Watts
WCAK, Catlsbrg., Ky.	Sun.— 8:30-9:00 a.m.	92.7	3000 FM
KAWS, Hemphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KHYM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m. (English time)	962 ⁺	50000 AM
*Clear Channel	†319 metres		

DO YOU REMEMBER WHEN?

Attending college was a privilege rather than a right?

A farmer could plant what he wished?

Taxes were a nuisance rather than a burden?

The Supreme Court protected society rather than the criminals?

The aged were cared for by their children?

Evenings at home were with the family, not watching cops and bad guys on TV?

Foreign officials visited the White House without asking for money?

We entered a war to win it?

A life sentence didn't mean "parole in 10 years?"

Our flag was respected, at home and abroad?

America conducted her foreign affairs without consulting the U.N.?

A person went on welfare only out of desperation and got off as soon as possible?

Charity was a virtue instead of big business?

The doctor's first question was, "Where does it hurt?" instead of "Do you have insurance?"

U.S. Grant was the name of a President rather than a federal handout?

Giving aid to the enemy was treason? (Now it is called foreign aid).

Fighting for your country was considered an honor and not something to dodge?

We had prayers in our schools?

The churches preached religion instead of politics?

You were safe on the streets and in your home?

The news media presented the truth rather than propaganda?

A policeman was a human being instead of a fascist pig?

The three R's were reading, 'riting and 'rithmetic?

A radical had to have a soap box to reach 40 people? Now the news media provides him with a microphone to reach 40 million.

Halliman Returns . . .

(Continued from page four)
surplus left over. Usually the paper barely breaks even or goes in the red. We as a church cannot operate the paper without your support. Nothing would please our enemies more, especially the 4 point mission boards, than to see THE BAPTIST EXAMINER go under along with the New Guinea mission work. The paper exposes their heresy regarding the absolute sovereignty of God and the unscripturalness of mission boards. The New Guinea mission work is a thorn in their flesh regarding what these mission boards have always

said relative to a missionary having to have a board backing him in order to get into any foreign country to do mission work. Beloved, the New Guinea mission work is a living testimony for all time that mission boards are nothing but a farce, useless and a usurper over the Lord's churches. That is why they have fought me for over 20 years. They knew that in due time that it would be proven that a missionary could get into a foreign field and have a successful ministry without the aid of a mission board and working only under the authority of a Baptist Church.

Beloved, if for no other reasons than those stated above, we believe this would be enough to cause you to want to support T.B.E. and the New Guinea missions. It has been emphasized of late, that I am getting far too much money for the mission work. Beloved, the only money that I take for myself is my bare living expense. All the rest goes into the work. I could use twice as much if it were provided. We trust that this has served to clear some doubts from your mind but if you need more information please write and let us know.

What If Your Body . . .

(Continued from page one)
God" (1 Peter 3:18).

If there has burst from your convicted heart the cry of the awakened Philippian jailer, "What must I do to be saved?" may you hear God's answer, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:29-31). Thus receiving the Saviour God offers to you, you pass out of death—death spiritual, physical and eternal, the whole sum of sin's wages—and become united with Christ risen, and a sharer in His resurrection life, a life upon which death has no more power.

If thus saved, and you are called to fall asleep in Jesus, or to die as the world puts it, then to be absent from the body will be for you to be present with the Lord, a state far better, the Holy Spirit says, than life here in a mortal body. Read Philippians 1:23, and II Corinthians 5:6-8. Up there, with the Lord Jesus, you will wait for His coming for you in the air, and the raising up of your body from among the dead, who will be fashioned then like unto Christ's resurrection body of glory. Philippians 3:20, 21; I Thessalonians 4:13-18.

2. The Lost. The Lord Jesus never received by you as your Saviour and Lord; God's offer of salvation and eternal life refused, or neglected until death seizes upon you, then what for you after death? The body will likely be buried and the soul will go down to the underworld, to Sheol, the prison house of the wicked dead, there to wait for the resurrection of all such, and the judgment of the great white throne the issue of which judgment will be the lake of fire, the second death.

Carefully read in your Bible the following named passages and may God speak their solemn and awful messages to your heart; Luke 16:19-24. Conscious torment after death. Revelation 20:11-15; Matthew 25:41-46. "Everlasting punishment." Awful words! May you be kept from this by looking away to Jesus just now.—Gospel Message

Predestination . . .

(Continued from page 7)
theirs. God will give them all the justice they are entitled to when He turns them into the Lake of Fire.

God's sovereign justice demands that all sin be paid for! The sins of the elect were paid on the cross, thus leaving God just and the justifier of the ungodly, who, by grace, believe in Jesus. Romans 3:25-26. Had the sins of the elect remained a debt, then and only then would God have been willfully unjust. Christ died to justify His father for saving anyone! Had God not chosen any, He would have been

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justified, without the death of His son, to have turned the whole human race into Hell. Praise God! He did choose some and gave them to the Son in a covenant relationship, when none could become worthy if left to themselves.

The elect were chosen to the glory of His grace, upon the satisfaction of His pleasure. See Ephesians 1:4-6. The reprobate was actively rejected to the glory of His wrath. See Romans 9:18-22. The glory of it all is that God loved and chose anyone, out of the race of men.

Why would God so deal with man as He has? Simply because of the preservation of His sovereign position, if God ever had a pleasant thought based on His pleasure that He did not satisfy, He would thereby forfeit His sovereignty.

The mistake of man is to think too highly of himself always. Man thinks God's central purpose was to make a plan of redemption for man, and that purpose is the cause of man's existence. Man talks long and loud about a plan of salvation, when in reality the salvation of some was only part of the whole plan of God regarding the creation. It is true that God was pleased to bring some to be sons, out of humanity, made so by free and sovereign grace! Man forgets that

truths are totally dependent on sovereign grace, as grace brings to pass every minute detail of God's providence according to the good pleasure of His will.

God is such an absolute sovereign that every thought that stems from His pleasure, becomes a fact at the time of the thought. It will surely come to pass for it is insured by His own sovereign ability to bring to pass all His pleasure. This is what makes the difference between our God and the idols of the pagans. God is either able to do all His pleasure or He must be relegated with the gods of the heathen. There is no in-between on which to stand! Amen!

Every iota of evidence that declares His existence, declares His sovereignty! With or without the scriptures, His existence is proven by His handiwork in the creation. Nature cries out to declare Him, and the order of creation declares that all things move according to His divine laws and planned procedure. The sun rises to His sovereign glory each morning that passes, and warms His creation with a reminder of its Maker. The continued burning and dying of all things in creation declares His sovereignty by the preservation of His plan. Only mankind remains His enemy, while all else praises

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Food	\$81,140,000,000
Housing	58,461,000,000
Household operation	57,980,000,000
Cars & Transportation	51,555,000,000
Clothing accessories & Jewelry	40,018,000,000
Medical Care	25,211,000,000
Recreation	23,824,000,000
Alcoholic Drinks	11,100,000,000
Tobacco	8,100,000,000
Personal Care	6,778,000,000
Religious & Welfare	5,791,000,000
Pets	3,500,000,000
Dog Food & Care	210,000,000
Foreign Missions	192,000,000

God could have been pleased to enjoy His creation forever, without including sons to share it with our triune God and creator.

It simply pleased Him to include sons in His plan! His pleasure demanded that His sons be made to the glory of His grace! For this cause the fall was included in His plan for without the fall, man would have remained as creatures of created beings, that could never as creatures share in His glory as sons and joint-heirs of God.

To magnify glory and grace, the reprobate was appointed to eternal wrath to set forth an everlasting contrast to the glory that is all His for the making of sons. Ephesians 2:8-9. He provided in the reprobate a means of shewing forth forever His glory as to His sovereign mercy. Romans 9:22.

If God's sovereignty should fail, then His part in the everlasting covenant would fail and He would be a disappointment to His beloved Son. Hebrews 13:20. The death, burial and resurrection would then fail to bring even one soul to glory, for both the Father and the Son would become as the free-willers portray them: just trembling but hopeful personalities, that are altogether dependent on the so-called free-agency of sin-cursed men.

Praise Him! The God of free and sovereign grace, for He is able to have and to own for time and eternity, every desire of His being. Were it not for this, none could possess with any surety the blessed hope of eternal glory.

Without the absoluteness of His predestination, every great and wonderful doctrine of the scriptures would become as a sounding brass and a tinkling cymbal, without power to stand the test of time and eternity. Even the great doctrine of perseverance by preservation would fail, for these great

Him and bows to Him as the ruler of His own creation.

The God that we declare unto you is either God, or there is no God of any sort! Since even our own existence demands that a God of some sort stands behind all the orderliness around us, then we affirm Him to be an absolute sovereign, and the God of the scriptures, Amen!

Mankind can come into the presence of royalty, such as kings or potentates of this world and feel the instant awe that results from such an encounter, but mankind walks in the watchful eye of his creator with a stiff neck and a venomous heart toward Him. Man is so depraved that he cannot even be aware of God, unless the Sovereign will of Him is pleased to reveal Himself to man.

Oh, what glory! Oh, what peace of mind! This comes from knowing that our God is an absolute sovereign, who does as He pleases "in the army of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4:35).

For further proofs of absolute predestination, we refer you to the Bible references below:

Ephesians 1:11, 2:1; Philippians 2:13; Jeremiah 10:23, 17:7, 31:18, 32:40; Romans 8:29-30, 9:16, 9:18, 9:20, 11:7, 11:22, 13:1; Isaiah 26:12, 45:7, 46:10, 63:17, 64:8, 65:1; Psalms 65:4, 66:9, 76:10, 110:3, 119:75, 97, 99, 103, 105; John 3:27, 6:37, 6:44, 15:5, 15:16, 17:2; Acts 13:48, 17:28; Daniel 5:23, 9:14; Proverbs 16:1; Ephesians 2:8-10; 2 Thessalonians 2:13; Ezekiel 36:26; I Corinthians 4:7; Matthew 20:15; Luke 14:23.

This sermon is presented to all Bible believers in the precious hope and surety of rich blessings in this life and the life to come. Amen!

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