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THE LEGACY

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 2291

N.T. BAPTISTS BELIEVED IN ELECTION

In view of the fact that the editor believes in unconditional election, his enemies and critics dub him a "Hardshell." There's really nothing new about this for from the days of John the Baptist, all true Baptists have consequently been called Hardshells.

Here then is a good question: IS UNCONDITIONAL ELECTION A BAPTIST DOCTRINE?

THE CONFESSIONS OF FAITH

The Paterines are among the progenitors of Baptist, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrines of UNCONDITIONAL PREDESTINATION."

The Waldenses are concerned as being a part of the Baptist line of succession, and from the old

Waldensian creed we read their belief as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The first confession of faith of

modern times that I have been able to find of record is the London Confession. There was a meeting composed of 37 ministers and messengers of "upwards" of 100 "Baptized Churches," held in the city of London, England, July 3 to 11, 1689, from which meeting was issued the London Confession of Faith. Hansard Knollys was a leading spirit.

Before me, as I write, is a copy of this confession, and from the introduction, which is in one long sentence, I quote: "We, the ministers and messengers of and concerned for upwards of 100 Baptized Churches in England and Wales (denying Arminianism) being met together in London . . ."

Now, this confession, Hiscox says, "Was based on, and an enlargement of, the confession published in 1644." (Continued on page 5, Column 2)

SHOULD MUSICAL INSTRUMENTS BE USED IN CHURCHES?

By ROY MASON

The "Church of Christ" people are divided into what is popularly known as "The Fiddlers" and the "Anti-Fiddlers." One group will have nothing to do with the use of musical instrument in worship. They not only will not use such, but they are loud and



By ROY MASON
(Now in Glory)

persistent in condemning others who do use instruments in the worship of God. Are they right or are they wrong in their contention? THEY ARE WRONG as they are concerning most of their teachings.

DOES GOD CHANGE WITH THE TIMES

Read Malachi 3:6. If God does not change, then He doesn't change His attitude concerning music. People do change as regards their (Continued on page 8, Column 3)

WHAT HAVE YOU EVER SUFFERED FOR THE LORD?

I saw in a dream that I was in the Celestial City — though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in Heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of (Continued on page 6, Column 5)

CHURCH PRIESTHOOD

By BILL MAYS
Tampa, Fla.

A Priest by every example of the Holy Writ is Masculine! The Bride of Christ is Feminine! A Priest is one whom God will give a hearing, when he approaches His Throne in behalf of himself or others!

Before one can act as a Priest he must have been made obedient to the demands of the Scriptures, by Free and Sovereign Grace!

I Timothy 2:8: "I will therefore that MEN PRAY everywhere, lifting up holy hands, without wrath and doubting."

This passage proves that MEN can Pray everywhere; not just when assembled with the Assembly!! It proves that MEN have primary responsibility to Pray as opposed to women!

Women can Pray, but only when in a state of obedience to their place in the Service of God. She must first be obedient to her head which is her husband, and this from her heart. Then she must have on the Symbol of obedience, which is a veil covering her own head, when she prays. Read I Corinthians 11:1-16.

Regeneration is the very first work that God does for His Elect in time! This is the Sovereign Work of the Holy Spirit and is administered by Free and Sovereign Grace. This is the outset of our relationship to God in time! It is a Divine Work that continues in the Elect everlastingly, producing obedience to the Holy Writ.

Philippians 1:6: "Being confident

of this very thing, that He (Holy Spirit) which hath begun a good work in you WILL perform it until the day of Jesus Christ."

From the moment of Regeneration or Quickening when a Divine relationship has been established between a person and God, that person has access to the Throne of Grace by reason that he has working in him the Sovereign Spirit of Grace. He has been experimentally placed in Christ who is our High Priest! He can Pray in this state and get a hearing before the Throne, but this is not to say that he can do so if in a state of Dis-

(Continued on page 8, column 1)

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The Baptist Examiner Pulpit

A Sermon by Joe Wilson

A GLORIOUS INVITATION

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

I might have titled this message, "Where To Get What You Need." Would not that be a good, interesting, and important subject? To know where to go to get exactly what and all we need. If one can tell you that, you ought to listen. And this verse tells us that. And it relates to the things we need the most. And it relates to things we

can get nowhere else. I might have entitled this message, "One-Stop Shopping." That would be good relative to our day of great shopping centers where one can make one stop and shop for almost anything and everything. Surely that describes the truth set forth in this verse. Except that the Scripture relates to spiritual things in the main.

I have decided to call this message, "A Glorious Invitation." Surely that describes this verse. It is an invitation of mercy and

grace. It is an amazing invitation. It is an invitation to a glorious place and a more glorious Person, even our Great and Glorious God. It is an invitation relating to glorious things needed in our lives. It is an invitation from the King of all kings. Surely we will pay attention and be properly responsive to such a glorious invitation from such a glorious person. The homiletic method used in this message will be that of asking and answering questions about this glorious invitation. (Continued on page 2, column 1)

By GLENN C. SHOULTS
Bowling Green, Fla.

In the February 1979 issue of the "Baptist Witness," on page 3, was an article entitled "The Father's Will In The Death Of His Son," by Elder C. M. Mills. In the same issue, and on the same page, was a notice of Elder Mills passing away on February 3. I thought it ironic that such an article should be published in the very issue that carried his death notice. In the article Elder Mills denies the absolute predestination of God, his death notice is the confirmation of the very truth he denied. Ecclesiastes 3:2 says, "a time to die." He did not die one minute sooner, or later, than God's time.

I am reprinting the article just as it was published in the "Baptist Witness" and then I shall proceed to answer this sad legacy of Elder C. M. Mills. I am very sorry that the following words were printed at his death, which words confess not the faith of sound Baptists, but confusion and unbelief of fundamental truth. Here in its entirety is Elder Mills article!

THE FATHER'S WILL IN THE DEATH OF HIS SON

By Elder C. M. Mills

Acts 2:22-24 and Acts 4:26-28

These two Scriptures are misunderstood by those who contend and try to prove, that God determined and predestinated all things whatsoever comes to pass, both good and evil. The determinate counsel and foreknowledge of God taught in these Scriptures surely means something, but it does not include these wicked acts of men. These texts are in harmony with all other Scriptures, which certainly do not contradict themselves.

The Apostle Peter had reference to Jesus Christ whom God delivered up to suffer the sins of His people. Jesus had entered into a covenant with His Father to make full satisfaction for the sins of His people by suffering the wrath due them, in His own body. We see in some little measure the suffering of the Lamb of God in the Garden of Gethsemane. God the Father protected and shielded His Son from His enemies from the time He was born into the world, until He was offered up for a sin offering.

The Son always pleased the Father even in His life, and also in His death. "Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:10-11). Jesus Christ said, "I always do the will of my Father." Because those wicked men had met, for to carry out their wicked purpose and design, this in no wise means that God was the cause or author of their acts and behavior. The wicked (Continued on page 3, Col. 1)

WHY THE REDEEMED ARE ETERNALLY SECURE

THE LOSS OF EXPERIENCE

"Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit" (Psa. 51:12).

Note that the things lost are the joy, the experience, the feelings, but not salvation itself. We do not say that a true Christian shall never fall into sin, but if he does God will not leave him to die in it. Sin on the part of Christians does not forfeit the life, but it does interfere with the enjoyment of it. He may fall like David, foully and disgracefully into the schandla of Christianity and the injury of the Christ. He himself will feel the pangs of agony and sorrow. Noah was once horribly drunk. Abraham, on two occasions, falsely declared Sarah to be his sister. David was guilty of a most disgraceful act of adultery. Solomon lost his first love and was led into a sinful life. Hezekiah forgot God and thought more of his riches. Peter, with curses, denied his Lord. These cases are proof of sinfulness, but they do not prove that any true believer shall ever finally, totally, and completely fall beyond recovery. The love that saves him is eternal. The robe of righteous beauty he wears is eternal. The gracious power that keeps him is eternal. The union formed between the saint and Saviour are eternal. The purpose and promise of God are eternal. The joy and comfort of salvation we may lose, but not salvation itself. "The gifts and callings of God are without repentance" (or recall). Faith may suffer an eclipse; sin may destroy

the consciousness of God's presence; faults may, for a time, shut out the light, but the life still remains in the soul although no visible sign is manifest. A consistent life cannot, be in the nature of things, affect our security, nor can failure weaken it; for there is no repetition of the spiritual birth.

PASSAGE ON FRUIT-BEARING

"Every branch in Me that beareth not fruit He taketh away! and every branch that beareth fruit He purgeth it, that it may bring forth more fruit" (John 15:2).

Spiritual life, however imperfect, will produce some fruit; (Continued on page 6, column 3)

PLENTY OF ROOM IN CEMETERIES

The American Cemetery Association while in convention at Atlantic City, N.J., officially estimated there will be enough cemetery space for at least the next 200 years.

They decided that that was one less item for the present generation to worry about; also that there was no need for the government to get into the cemetery business.

Although the matter of cemetery space may be nothing to worry about, the matter of death itself should be given considerable consideration; for the important reason that death does not end all. After death "the judgment," says the unfailing Word of God (Hebrews 9:27).

There is one — but only one — way of evading the judgment which one's sins deserve; and that is by placing personal faith in the One Who endured God's judgment against our sins.

That One is the Lord Jesus Christ! He, the Just One, died for the unjust that He might bring us to God. The sacrifice He offered on the Cross has satisfied every claim of divine justice.

Now hearken to the offer which the Lord Himself makes: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24).

The important question is not what cemetery for your body, but what destiny for your soul?

"Heaven's fast filling, There's yet room to spare; Not a space will be vacant But will you be there?"

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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A Glorious Invitation

(Continued from page 1)

tation.
What is the basis of this invita-
tion? Note the word "therefore". It
is an important word in the Scrip-
ture given here. Some one said that
when you find a "therefore" in the
Bible, find out what it is there for.
Good advice for Bible students.
"Therefore" in the Bible is like a
signpost pointing backward and
forward. It usually points back-
ward to some great doctrine to be
believed and/or some great bless-
ing that has been received. It points
forward to some great duty to be
performed on the basis of the doc-
trine believed and the blessing re-
ceived. "Therefore" in Hebrews
4:16 points backward to the great
doctrine of the priestly work of
Christ and the blessing of our be-
ing the recipient of the blessings of
His priestly work. It points for-
ward to the duty of prayer.

The priestly work of Christ is a
blessed doctrine of the Bible. As a
priest, He offered Himself as an
offering to God for the sins of His
elect people. This was a perfect
offering and was acceptable to
God. By this one offering He has
completely and satisfactorily
atoned for all the sins of all the
elect of God. He has provided an
eternally perfect standing for them.
Also, as our priest, He daily mak-
eth intercession for those who
come to God by Him and by His
priestly work, they are saved to
the uttermost (Heb. 7:25). Now, it
is on the basis of this priestly work
of Christ that we are invited to
come to the throne of grace. It is
not on the basis of our good works
or our anything. We are unworthy.
He is worthy. We are to come in
His name and on the basis of His
work. And so coming, we find a
ready welcome at the throne of
Grace.

Who is invited to come to the
throne of grace? This is most defi-
nitely and certainly not an invita-
tion to all men everywhere. The
word "us" is a limited word. Prayer
is not the privilege of all
men. Prayer is the peculiar and
blessed privilege of the children
of God. It is only those who have
received Christ and trusted Him

as their High priest and trusted
His priestly work for their eternal
salvation—it is only these who are
invited to come to the throne of
Grace. In the disciple's prayer, we
learn that we are to pray "Our
Father who art in heaven." Only
those who can call God "Father,"
are invited to pray. And we can
only call God our Father when we
have been brought to believe on
Jesus Christ as our Lord and Sav-
iour.

All men are not the children of
God. Some are the children of the
devil. And some who are Sons by
election are not yet children by
the experience of regeneration. And
only such have the privilege of
prayer. Will you tell me that one
can reject Jesus Christ, hate God,
rebel against God, be in a state of
impenitence and unbelief, and still
at the same time and in such a con-
dition, have the privilege of pray-
er. Not so. Not so. God heareth
not sinners and the prayer and sac-
rifices of the wicked are an abomi-
nation unto Him.

In the Old Testament, the priest
must come to the brazen altar
where the sacrifice was made be-
fore He came to the golden altar of
prayer. So one must come to Jesus
Christ in saving faith in His aton-
ing sacrifice before one can have
the blessed privilege of prayer. Do
not teach your children to pray.
Teach them that they are depraved
and lost sinners until they repent
of sin and trust Jesus Christ as
Saviour. Then, and only then, do
they have the right and privilege of
prayer.

To what place are we invited to
come? We are invited to come to
the throne of grace. This is the
throne where God sits as the Sov-
ereign Ruler of all things. It would
have been to us a throne of judg-
ment and fiery wrath. We would
have not dared to come to such a
throne, and had we come in our-
selves, we would have been driven
away by the white hot fire of God's
eternal holiness. It would have
been unto us as Mt. Sinai was unto
the frightened Israelites. But
praise God for the blood of Jesus.
The blood of Jesus has washed us
perfectly from our sins. The priest-
ly work of Christ has transformed
the throne of God from a place of
terrible judgment to a throne of
grace unto all the elect of God.
This throne has, as it were, been
covered by the precious blood of
Jesus. It is the throne of Grace.
It is where the God of all grace
sits and bestows the marvelous,
and many, and varied blessings of
grace to those who come unto Him.
It is the throne from which is dis-
pensed in great grace all the sup-
plies needed by the children of
God. What do you need? Here it
is. Come and get it. God's bless-
ings of grace, wisdom, and power

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you can ask for or even think of—
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throne of grace.

How are we to come to the throne
of Grace? The text gives a two-
fold answer. First, we are to come
boldly. This is from two Greek
words meaning "telling all." Oh,
this is not a Roman Catholic Con-
fessional—that hotbed of hell—
sink of iniquity—that invention of
depravity. What need to tell all to
a human priest who has no grace
to forgive and no power to help—
but can use what he learns in the
confessional to rule or ruin his

Appreciated Correspondence

Calvary Baptist Church:

I am happy to see the work go-
ing on for the glory of our Lord
Jesus Christ. May God bless the
work of Calvary Baptist Church
and especially TBE.

We are praying for you and trust
you will do likewise. A check is
enclosed to renew my subscrip-
tion for the next five years.

Warren, Ohio

Dear Calvary Folk:

I have always enjoyed the fel-
lowship with each of you in your
great Bible Conference's down
through the years. I thank God for
each and everyone.

We continue to pray daily for
you and hope and trust that God
will continue to bless each of you
as you have always meant a lot
to me. May God's richest blessings
rest and abide upon you.

Green Forest, Arkansas

followers. But what an unspeak-
able privilege it is to tell all to
Jesus. He is concerned about all
that touches the lives of His chil-
dren. He is compassionate and
forgiving. He will in mercy for-
give all our sins confessed unto
Him. He has power to enable us to
live to His glory in the days ahead.
Yes, we are to tell Him all. All our
sins and failures. All our doubts



JOE WILSON

and fears. All our concerns and
needs. And in telling Him, what
blessings we receive! Understand-
ing, forgiveness, compassion, en-
couragement, strength—it is all
there.

Secondly, we are to keep on com-
ing. The Greek here is in the con-
tinuous tense and means we are
to make prayer a continual habit
of our life. Oh, beloved, you are in-
vited to the throne of grace. You
are invited to come as often as
you will and stay as long as you
like. Have you seen those parking
lots? Every place filled. Except
for some places that had names
painted thereon. They were re-
served for the persons named.
Well, dear friend, fellow believer
in Jesus Christ, there is a place
reserved for you before the throne
of grace. It is for you only. No
one else can ever take it. Go there.
Go now. Stay as long as you desire.
There is never any waiting in line.
There is never any hurrying one to
leave. Oh, what a marvelous privi-
lege! And you are not intruding.
He is never too busy. He is never
out of the office. He is there. He
is waiting for you. He wants you
to come. He says, Let me see thy
face, let me hear thy voice, for
sweet is thy voice. My friend,
there are 168 hours in the week.
There are 1440 minutes in the day.
How many of them do we spend in
prayer? Here is a sheet of paper.
There is nothing on it. I want you
to take it and write down how
many hours (minutes) you spend
in prayer each week. Be honest
now. No cheating. How much time
per day, per week do you spend
in prayer each week. Be honest
now. No cheating. How much time
per day, per week do you spend
in prayer. Now I am going to take
that paper and put the results
in TBE. Do you want that? Would
you want it published before the
world how much time you spend
in prayer? Well, God knows, It is

BRIEF NOTES

We received word on August 20
of the passing of Elder Ralph A.
Doty, who was pastor of the Cal-
vary Baptist Church of Aloha,
Oregon. Brother Doty died peace-
fully in his sleep on July 16 and
is now home with his Lord. Our
prayers are with the family at
this time, and we trust that God's
grace will supply their every need.

* * *

Elder Herbert Cade would like
to announce that he has accepted
the pastorate of the New Testament
Baptist Church of Desota, Missouri.
Brother Cade has been located in
Yerkes, Ky. for a number of years,
but now feels that his place of
duty is in Missouri and he has al-
ready moved and located on the
field. He would like to welcome
all readers of TBE in that area to
come and visit with them as the
Lord leads.

not a secret to Him. Now, right
here on this sheet of paper is the
reason for the sadness, failure,
weakness, disappointment in your
Christian life. The reason we do not
live as we should, work as we
should, learn as we should, grow
as we should is because we do not
pray as we should. Oh, to improve
our prayer lives! Who can tell what
blessings might result if all the
members of one church would im-
prove his or her prayer life? And
surely one of the many things that
needs improving in our prayer life
is the amount of time we spend
in prayer. That is not all, but it is
a good starting point.

What are some of the things we
are to come to the throne of grace
for? The text mentions two. We
are to come for mercy. Oh, we who
are daily sinners are in daily need
of mercy. We are not holy roller
heretics. We do not even pretend
to live above sin. We know our-
selves, our Bibles, and our God too
well to even imagine such a thing
as sinlessness in the flesh. We
know that in many things we all of-
fend every day. We never get be-
yond the need of the publican's
prayer: "... God be merciful to
me a sinner" (Luke 18:13). We are
taught by our Lord that we daily
need to pray for the forgiveness of
our sins. We have received sav-
ing mercy once for all. But we need
forgiving mercy for continuing fel-
lowship day by day. And we can
obtain this at the throne of grace.
There is a verse, Oh, what a pre-
cious verse! I use it more than any
verse in the Bible. When I get to
Heaven and need it no more, I hope
to put it as a plaque on my dwell-
ing in Heaven and look at it and
thank God that when I did need it,
I had it. It is I John 1:9: "If we
confess our sins, He is faithful
and just to forgive us our sins and
to cleanse us from all unrighteous-
ness." And it is true. I have found
it true again and again. Have you
ever had an argument with your
wife? And you continued for
awhile in an angry pouting spirit.
Then you made up. Isn't that
sweet! The joy of making up is
almost worth the having a fuss.
Well, is it not a blessing indeed
to "make up" with Jesus! When
you have sinned and lost the joy of
salvation, to go to Him, and con-
fess your sins, and receive His for-
giveness. What a blessing! Some-

one said it is almost like getting
saved all over again. This is one
of the things we obtain at the
throne of grace.

The other is grace to help in
time of need. Now, is not this a
very broad and comprehensive
statement? Tell me what it does
not cover. The words "grace to
help" have the meaning of just the
grace you need. It might be trans-
lated suitable grace. In other
words, we obtain just what we
need and just when we need it. I
tell you brethren, God, in all His
greatness would be hard pressed
to go beyond this in a promise of
prayer. He promises us that by
faithfully coming to the throne of
grace we can obtain everything we
need, and have it at the time we
need it. What can the preacher say
that will enhance or enlarge upon
such a promise as this? I stand in
wonder and awe as I gaze at such
a promise. I bow humbly before
Him and thank Him for this.

Time of need—what a word!
Does not your own Christian life
expound these words? They are
many. They are varied. They some-
times come thick and fast. They
are sometimes very terrible ex-
periences to the soul. Material
need, physical need, spiritual need.
But here is a provision therefore. I
think the picture is somewhat like
this: We are traveling through our
daily journey. We have failed to
pray. A time of need comes. Down
we go. We fail. We did not have
the help we needed at the time
we needed it because we had neg-
lected our prayer life. Have not we
all had experience like this. Now,
here is how it should be. We should
be faithful day by day in our pray-
er life. I might say—you will un-
derstand me—praying whether we
need to or not (I speak as a man).
But I am referring to just being
faithful in daily prayer, even
though we do not at the moment
feel a special time of need in our
lives. We get up. We have a time
of prayer fellowship with our Lord.
We go on our journey through the
day. A time of great need comes.
The grace we need is there at the
time and we are enabled to stand.
This surely illustrates what I un-
derstand from this great verse of
Scripture.

Need I say more? But I will. I
will exhort the child of God from
this verse of Scripture to be more
faithful in prayer life. Let us obey
the command given here. Let us
avail ourselves of this great op-
portunity. I would say for myself,
and likely for all of the children
of God, that our failure in prayer
is the greatest single failure of
our Christian life. It is a failure in
and of itself. And it is the root and
source of many other failures in
many other areas of Christian life
and service. One cannot confine
the effects of failure in prayer to
just that one point. It affects our
lives, our knowledge, and our serv-
ice. May God help us to confess
this unto our Lord and to ask daily
for grace to help in the matter of
more faithfulness in our prayer
lives. May God bless you all!

This man had no conceit, just an
overwhelming opinion of himself
whom stated "All the great men
are dying. I do not feel well my-
self."

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The Legacy

(Continued from page 1)

ed hands of those envious and brutal men tried to do away with Jesus, but they did not take His life from Him.

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to take it again. This commandment have I received of my Father" (John 10:17-18). Those wicked and brutal men had met for to take His life, but they did not know that God the Father commanded His Son to lay down His life in sacrifice for His people. In what way did it please the Father to bruise Him? God knew that His Son could, and would, redeem the objects of His love from the wrath to come by suffering their sins Himself. And God the Father would raise Him from death and the grave, thereby prolonging His days. By so doing, the Father would have all He foreknew in His love and also have the Son of His glory.

God has by His determinate counsel and foreknowledge, purposed and arranged the salvation of His people, through and by His Son Jesus Christ. When the Son suffered long enough to make full satisfaction for the sins of His people, He gave up the Ghost. No need for Him to suffer any longer. The soldiers marveled that Jesus was already dead when they came to break the bones of the thieves on each side. We should not think that Jesus Christ was a weakling and could not endure what the thieves were undergoing, and died by being overpowered by those wicked hands. No, a thousand times no. Men meet every Sunday for to save souls from eternal damnation. Now just because they meet, and make the effort, certainly does not prove that they are getting the work done. These same men will argue and contend, that they are doing the Will of God. As they have never saved one poor sinner from the wrath to come; how can anyone rightly say that they are doing the will of God? Such men are just as confused as those who contend that the wicked hands of men were employed by God the Father in the crucifixion of His Son, Jesus Christ. If we say that the acts of wicked men were employed by God the Father in making the atonement, which was by the suffering, death and shed blood of Jesus Christ; then the atonement would be by wicked acts of men. If we say that the acts of men were employed, would that not be Arminian doctrine?

God did not employ those wicked hands to crucify the body of His Son. They were acting according to their own corrupt nature. Sinful men love darkness rather than light because their deeds are evil. What those wicked men met for, and what they did, was from

the spirit of hate, envy, and malice. What God the Father did in delivering up His Son to suffer was from love. What Jesus Christ did, was from a heart of love for His people. The Father and the Son were together in this great work of redemption, and the love of God was the moving cause. The Moving cause of those wicked hands was hate, envy, and malice. Surely, God's people can see that these two Spirits do not come from the same source. One is from above, and the other is from beneath.

(MY ANSWER)

The two texts that were used to disprove God's absolute sovereignty indeed, and in fact, confirm the very doctrine that he denies. I say with Paul, the beloved apostle to the Gentiles, "We can do nothing against the truth, but for the truth" (II Cor. 13:8). I will admit that there are some wonderful truths that are set forth in this article that I agree to. When he states "Men meet every Sunday for to save souls from eternal damnation. Now just because they meet, and make the effort, certainly does not prove that they are getting the work done." With such statements we heartily agree, but then he follows by saying "Such men are just as confused as those who contend that the wicked hands of men were employed by God the Father in the crucifixion of His Son, Jesus Christ. If we say that the acts of wicked men were employed by God the Father in making the atonement, which was by the suffering, death and shed blood of Jesus Christ; then the atonement would be by wicked acts of men. If we say that the acts of men were employed, would that not be Arminian doctrine?" It is not we who say "that the acts of wicked men were employed by God the Father in making the atonement, which was by the suffering, death, and shed blood of Jesus Christ", but rather Luke the writer of Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" and 4:27-28, "For of a truth against the holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 'For to do whatsoever thy hand and thy counsel determined before to be done.'" It was the counsel of God that did the determining before, before what? Before the foundations of the world was laid, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you", I Peter 1:20, also note Revelation 13:8.

When he accuses men of being confused because they believe in the absolute predestination of all things, he is accusing Luke of being confused for he plainly states the very position that Elder Mills denies. Luke certainly was not confused, for he "had perfect understanding of all things from the



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For September 28, 1980

Ruth 1:1-3.

Intro.: The Book of Ruth as we view it's placement in Holy Writ serves to magnify again that the Word of God is a Book of unity and there is a divine purpose which preceded its writing (Isa. 55:11); and that there is a major theme which runs from beginning to ending (Heb. 10:7; Luke 24:27). There-

very first" for he declared in his gospel a declaration of "these things which are most surely believed among us. (Baptists)". (Luke 1:1-4).

Elder Mills asks "If we say that the acts of men were employed, would that not be Arminian Doctrine?" It is self-evident that such is a statement of confusion and a departure of sound reason. Having left sound reasoning and Scriptural exegesis he engages in sophistry and rhetoric, and by such, confounds what he had already written concerning the truth. He further states "God did not employ those wicked hands to crucify the body of His Son. They were acting according to their own corrupt nature", to which we agree in part, only. Those wicked men were indeed acting according to their own corrupt nature, but to say that God did not employ those wicked hands to crucify the body of His Son is a contradiction. It jumps into the face of the Scripture that is used as a text and is contrary to sound doctrine and must be contended against. Proverbs 16:4 states, "The Lord hath made all things for himself; yea, even the wicked for the day of evil"; and Psalm 76:10, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

To deny that the acts of men are employed or decreed by God, to bring things to pass, is to deny the clear teaching of Scripture. Let us look at these two Scripture portions—Acts 2:22-24: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it:" and Acts 4:26-28: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Now tell me that God did not employ wicked men in the crucifixion of His Son! Perhaps Elder Mills was trying to contend against "fatalism" and I agree we ought to do so, but instead of exposing fatalism, he advocates it. When he does not state the matter honestly, in order to defend his cause, he is in error. He labors under the delusion that no events of time, no acts of men, were decreed, or predestined by God. Acts 2:23 clearly states, "Him (Christ), being delivered by the determinate counsel and foreknowledge of God." He is denying what this Scripture sets forth. What is "God's determinate counsel"?

It is another way of stating God's determined will or God's divine decree. He then follows with "If we say that the acts of men were employed, would that not be Arminian doctrine?" This is precisely what he has done. He argues (Continued on page 4, column 4)

fore it is a Book of continuity with a continuous story.

As we come to the Book of Ruth may we focus our eyes on the God of purpose and plan Who minutely carries out the counsel of His own will (Eph. 1:11; 3:11; Heb. 13:20) and many times, does it without any outward signs that it is being done. Surely the Book of Ruth verifies this truth.

VERSE 1

"Now it came to pass." As viewed by the natural man, things just happen, but as viewed by the spiritual man, things happen on purpose. "But He turned and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). We need to remember the words of Mary, "And Mary said, Behold the handmaid of the Lord; be it unto me according to Thy Word" (Luke 1:38). So "when the fulness of the time, (God's time) was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). Here, God is working to bring forth the Seed of the woman just as surely as in the days of Mary.

"In the days when the judges ruled." Some of the darkest days in the history of Israel, and yet God did not utterly forsake them for in His mercy He raised up deliverers. We need to praise God continually for amazing grace for, "while we were yet sinners, Christ died for us" (Rom. 5:8).

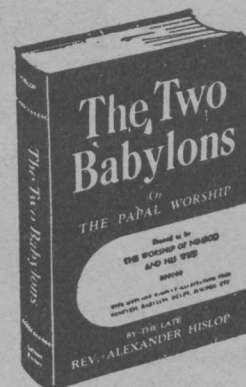
"That there was a famine in the land." Notice it was a famine "in the land" so it was a specific famine, at a specific time, on a specific people, for a specific purpose, and for a specific time. So the extent of the famine is under

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the control of God (Job 1:21). Therefore famines are both instructive and indicative (Matt. 24:7; Rev. 6:5, 6).

"And a certain man of Bethlehem-Judah." Not just any man but a man singled out, which narrows this story down to set forth God's means in bringing to pass His will. This man was of Bethlehem, or the house of bread, and yet, outwardly there was a famine in the land.

"Went to sojourn in the country of Moab, he, and his wife, and his sons." Went from the house of bread to a place of barrenness and condemnation spiritually. He, like the man who went down from Jerusalem to Jericho and fell among thieves (Luke 10:30), represents unbelievers and the unfaithful. Elimelech made the choice on outward appearance (I Sam. 16:7). He, like Lot, only saw the plains which were well watered and did not see the sin involved. We need to consider also his choice affected his whole family.

VERSE 2

"And the name of the man was Elimelech." His name means, "God is my King." So we can see "Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21). It is sad Elimelech failed to live up to his name.

"And the name of his wife Naomi. Her name means "pleasant" or "fair" and yet, her life, because of the decisions of Elimelech, was full of bitterness and storm.

"And the name of his sons Mahlon and Chilion, Ephrathites of Bethlehem-judah." His sons names mean "wasting" and "consumption." How prophetic, as those lives were wasted by living in pleasure; like the prodigal son who wasted his living in riotous living (Luke 15:13). It is well to remember, this is not the first time we read of Bethlehem, nor is it the last time (Micah 5:2).

"And they came into the country of Moab, and continued there." They must have felt that providence had smiled upon them and God approved of their actions. Keep in mind that even though God overrules our sins to His glory, it does not mean He approves of them (II Sam. 11:27). This should drive us to our knees in a confession of our sins and a forsaking of them. It should lead us to examine ourselves in the light of God's Word and pray with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Psalm 19:14).

VERSE 3

"And Elimelech Naomi's husband died." Bible deaths are an instructive and an interesting study. "It is appointed unto men once to die" (Heb. 9:27). He had gone to Moab to sustain the outward life and yet he died. Only God can keep alive (Acts 26:22).

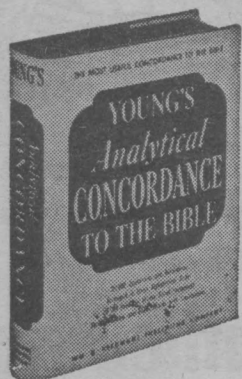
"And she was left, and her two sons." Although her husband died, she still is content to remain in Moab. After all, she still had her two sons. Many times we fail to contemplate where we are and why we are there.

Conclusion: This story, which is an ordinary story and not one to make the headlines humanly, and yet it is full of instructions and prophetic meaning for the child of God.

(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).

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"From which one of David's sons was Jesus descended?"

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Let me remind you that Jesus did not descend from David or Abraham. He has always been. He did not begin to exist when He was born in human flesh by way of the virgin Mary.

His human lineage can easily be seen. Mary's genealogy is given in Luke Chapter 3, which shows in verse 31 that she came through Nathan the son of David. According to Matthew 1:5, His human step-father, Joseph, is descended from Solomon.

Thus we see that Jesus' line of both His fleshly mother and step-father goes through David and Abraham.

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The answer to this question is resolved in two genealogies, due to the fact that every man (including Jesus) has two genealogies, both through the father and through the mother.

So, in compliance with this fact, Matthew delineates the genealogy of Jesus Christ, the Son of David, the Son of Abraham (Matt. 1:1).

Consequently, he begins with Abraham and follows through, in sequence, 14 generations from Abraham to David; 14 generations from David until the carrying away into Babylon; and, finally, from this carrying away, we have 14 generations unto Christ (Matt. 1:17), whose legal foster father was Joseph, who was not his actual father.

But, "about the time they were carried away to Babylon, Joseph begot Jeconiah and his brethren" (Matt. 1:11).

Then, upon this man, who is called Coniah in Jeremiah 22:24-30, a curse was pronounced. In this curse it was predicted that none of his seed should prosper sitting upon the throne of David. So, if Jesus, as Lord had been the natural son of Joseph, as descended from Jeconiah, He could never reign in power and righteousness because of this pronounced curse.

Nevertheless, Christ came through the lineage of Mary in fulfillment of the prophecy concerning the Seed of a woman (Gen. 3:15). So, in the Seed of Mary, the mother of Jesus (through the

agency of the Holy Spirit), it is said that "Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, who was the son of Heli" (Luke 3:23).

Then, in beginning with Jesus, the son of God, this genealogy goes back 75 generations to "Adam who was of God" (Luke 3:38), not "the Son," as was supplied by the translators, though it was not in the original context.

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Looking at the genealogy of Jesus as recorded in Matthew 1, we see it was from David's son, Solomon, (Matt. 1:6) that Jesus descended. In the genealogy as given by Luke, Nathan is listed as the son of David from which Jesus descended. (Luke 3:31). Now there is no contradiction between these two passages as appears on the surface. Matthew is giving the genealogy of Joseph, the husband of Mary and also the foster father of Jesus. This method was often used by the Jews in giving the genealogy of a person in order to establish his right or claim to an inheritance. This was the purpose of the book of Matthew, to show that Jesus was the One that was to receive the throne of His father David.

In Luke the genealogy of Mary, the mother of Jesus, is given. Either way, the genealogy of Jesus is traced, we see that He has a true right to the throne of David. Looking at the genealogy as given by Matthew we see the claim is established through His foster father, Joseph. Looking at the genealogy as given by Luke, we see that His claim to the throne is also established, this way through His mother, Mary.

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There are two genealogies of Jesus Christ in the New Testament. Matthew 1:2-16 and Luke 3:23-38. Matthew informs us in v. 6 that "David the king begat Solomon" and leads on to the birth of Christ. Luke informs us in 3:31, "which was the son of Nathan which was the son of David," in going back from Jesus Christ to Adam. Thus according to Matthew, Jesus de-

scended from David through Solomon, and according to Luke, He descended from David through Nathan. At first look, this might seem to be a contradiction but there are no contradictions in the Word of God.

The answer to this problem is that in Matthew we have the genealogy of Jesus through His legal Father: Joseph. If I mistake not, one would have to come through Solomon to have legal title to the throne of Judah. In Luke we have the real human genealogy of Jesus through His real Mother, Mary. Most Bible students take this view of the two genealogies, and I feel that this answer is necessary to understand the differences between the two lists. If one rejects this explanation, I do not see how they could reconcile the two genealogies. I am sure this is the true explanation.

Thank God that Jesus is of the seed of David. As such, He will one day sit on David's throne (which is not in heaven, but in Jerusalem) and rule over this whole world. Then will be the glorious thousand years of peace, prosperity, and holiness. We who are saved previous to that time will share in that glorious reign of David's Son, Jesus Christ.

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The foster father of Jesus, or "supposed" father, (Joseph), was in the lineage of Solomon, son of David, (Matt 1:6-16). However, let us keep constant in our mind that the genealogies of Matthew one and Luke three trace the human descent of Jesus, and not the divine. The divine genealogy has but one link, Jesus the son of God. As the Son of David, Jesus is legal heir to the throne of David, as the Son of God He inherits all the kingdoms of this world (Rev. 11:15).

The genealogy of Luke three is actually the genealogy of Mary, the virgin mother of Jesus. Luke 3:23 says Joseph the foster father of Jesus was the son of Heli, and traces the human ancestry on back through Nathan son of David, Luke 3:31. But Mary, the mother of Jesus was the daughter of Heli, and Joseph was only his son by marriage. According to Matthew 1:16, Joseph was the son of Jacob. It is the custom with the Jews to trace their ancestry through the males in the family, and that custom ob-

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tains in Luke three. Jesus's human descent can be traced to David through both Joseph and Mary. Humanly speaking, Jesus descended from two sons of David, one on His foster father's side (Solomon), and from Nathan, the son of David, on his mother's side. The seed of the woman is the Christ of God, the King of kings, and the Lord of lords, and the only unfailing man to walk on this earth. Jesus lived before He was born, but thank God, He was born. Praise God, Jesus lives after He was dead, and He is alive for evermore.

The Legacy

(Continued from page 3)

against inspired Scripture, not mere men! The fact is, if we will confess, as Scripture plainly states, that the acts of wicked men were employed in the crucifying of the Son of God, we confess the truth of a sovereign God. To deny that any event of time, or any acts of wicked men are divinely decreed from all eternity is to deny the authority of inspired Scripture, not openly, but by stealth and deceit.

How so? The very year was "determined" in which our Lord would be crucified. Daniel 9:25, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Note also, II Chronicles 36:22-23; Ezra 1:1-2; Isaiah 44:28; 45:1. In fact, Jeremiah 25:11, 12 tells us how long the captivity would be. Now, not only does Jeremiah tell us when the command would go forth to restore and to build Jerusalem but Isaiah tells us the very man, by name, to whom that command would come. God called him Cyrus, his shepherd; yet Cyrus was not even aware of God's predestination concerning all this for he was not yet born. When the time appointed came, Cyrus fulfilled God's purpose, will, and pleasure. How long would it be from the going forth of the command of God to

Cyrus unto the Messiah the Prince? Sixty-nine weeks (heptads meaning seven years) or 483 years, and don't you know that it fell out just like the Lord God of Heaven had said by the mouth of His prophets. That is 69 weeks, or 483 years to Christ being baptized at the hands of John The Baptist. Thus Christ, the Messiah, began His ministry at the beginning of the seventieth week as Mark 1:15 says, and was cut off in the midst of the week, three and one half years, which when added to 483 years makes it 486½ years. From the going forth of the command to Cyrus to His crucifixion is 486½ years.

Furthermore, it was predestined not only what year but what month. In the middle of the 70th week of Daniel, Messiah would be cut off (crucified), but not for himself. This text has nothing to do with the anti-Christ as the pseudo-zionists, such as Darby, Scofield, and all futurists advocate. The Christ of God would be crucified for the sins of His elect family as the passover lamb, at the very month, day, and hour of the passover. This was held during the month of Abib (April), on the fourteenth day of the month (Deuteronomy 16:1-8). "Christ our passover is sacrificed for us" (I Corinthians 5:7). Yet, even the very hour was determined by the determinate counsel of God. Our Lord confirmed His covenant with His Church, as Luke 22:19,20 reveals by the "love feast". In the midst of the 70th week of Daniel 9:27, He (Christ) caused the sacrifice to cease by the "once for all" sacrifice. Consider with me Scripture proof of what I am saying: John 7:30, 8:20, 12:23-27, 13:1. Our Lord was upon that cross from the 6th to the 9th hour, three hours of suffering but was crucified as the Passover Lamb. As Paul so stated "Christ our passover is sacrificed for us", at the very predetermined hour. Daniel says, "He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate," and He did indeed as Matthew 24:15 sets forth. The abomination of desolation is the sacrificing of an animal in rebellion and unbelief, when Christ our Passover Lamb was slain.

(Continued on page 5, Column 1)



Yes, Definitely . . .

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The Legacy

(Continued from page four)

Daniel 9 tells us this was already determined, or **pre-determined** if you please, by the one true God of Heaven and the prophet wrote it down as God's pre-determined will or predestination! I say again, to deny the absolute predestination of God is to deny the authority of inspired Scripture. The fact is, not only was Christ Jesus delivered by the determinate counsel and foreknowledge of God, but Acts 2: 23 says, "Ye have taken, and by wicked hands have crucified and slain". Now will some venture to say that these particular men were not in the predestination of God? That their part was left to fate or chance? If so, THEY are guilty of teaching "fatalism," not we who believe and speak concerning the "determinate council of God." There were some of God's elect family involved in this dark deed and our Lord prayed for them, "Forgive them, they know not what they do", and forgiven they were. How can we be sure? Acts 2:36-40 will give conclusive proof. Peter preached the gospel to them. Acts 4:26-28 is a direct quotation from Psalms 2:2, which was a prophecy of this very matter. Prophecy is God's pre-written history.

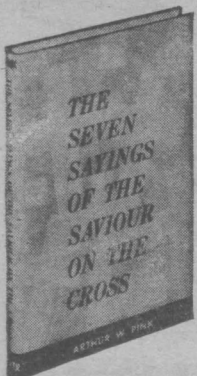
Let's take a moment to consider the second Psalm. The entire Psalm is a prophecy concerning our blessed Lord, and particularly deals with His suffering on the way to Calvary. The plain fact is that if we deny that the Lord had particular people in mind in verses 1 through 5, that would be employed by God the Father in the crucifixion of His anointed to bear the sins of His elect, then by the same rule of interpretation we must also deny that the Lord had anybody in particular in His suffering in verse 8. The Gentiles (heathen) under consideration would be anybody in general, but nobody in particular. You, my readers, may be ready to deny that great important truth of particular atonement, but I am not. Can you imagine that our blessed, sovereign Lord after His glorious resurrection, ascending back to the Father, not knowing how many or who He redeemed. I am glad to report to you that all He purposed to save were saved in that "once for all death" (Matthew 1:21; John 6:37-40).

Verse 4 of Psalm 2 tells us two great truths: 1. God laughed; 2. He had them in derision. God had those Jewish leaders and Roman leaders in confusion and scorn and He laughed. I have that on good authority—the infallible, inerrant, inspired Scriptures! Those wicked Jewish rulers, even though they found no cause of death in Christ, yet they desired Pilate that He should be slain and, in so doing, fulfilled the Scriptures of the prophets. (Acts 13:27-30).

"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89). If predestination be not absolute then prophecy would be worthless.

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but Acts 4:27,28 says "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." How in the world, men who profess to believe in the sovereignty of God can spend so much time and effort denying the very doctrine they profess to defend, is a quandary to this writer. I am sorry that this article was ever printed in a Baptist paper as the truth, when, in fact, it is not. I am quite sure Elder Mills knows better now, but, of course, cannot correct his errors.

For the records sake, let me confirm what I have stated from Acts 13:27-30. These Scriptures make it plain to the careful reader that those employed to crucify the Son of God, though they were ignorant of what the prophets had proclaimed, fulfilled them in condemning Him. When they had fulfilled all that was written of Him, they took Him down from the tree. This text confirms the fact that God's sovereign predestinated purpose was in control and being carried out meticulously.

I have titled this article "LEGACY" because a legacy is the which is handed down from an ancestor to a descender. When the old elders of Zion propound pernicious doctrine to come down to the younger elders and they are misled, this is not in defense of the faith, but rather a defense of party religion. (Acts 20:30 and II Peter 2:2). Some legacies are good but some, like this legacy, are not good to pass down. Such doctrine must needs be exposed, no matter who propounds it. I am confident that all lovers of truth will rejoice in the truth as Paul states in I Corinthians 13:6. This is not written to correct reprobates in their false profession, but to the elect. He that hath ears to hear, let him hear.

Believed In Election

(Continued from Page 1)

lished in London in 1664 by seven churches for the same purpose, and for substance of doctrine does not differ from that."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or that which would come to pass on certain conditions. By the decree of God, for the manifestation of His glory, some men and Angels are predestined, or fore-ordained to Eternal Life through Jesus Christ, to praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election and this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man, that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its proper meaning, which is express-

ed above.

REPRESENTATIVE PREACHERS AND WRITERS

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain... His (God's) program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc.), necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore, I believe it and rejoice in it."

Pastor Roy Mason, Tampa, Florida, Editor of Faith and Life, and also author of "The Church That Jesus Built:" "God in sovereign grace acting upon good and righteous grounds known only to Himself, in eternity before the foundation of the world, chose certain persons among the race of mankind for Himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, He likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and the end—the salvation of the elect—is inseparably

er as to His "determinate counsels, his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that He did to those who are saved, He is justly chargeable with partiality and injustice, and if He saw fit, in the dispensation of His grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek His grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek His grace He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it plainly revealed that He passed by all the fallen angels, who will charge Him with sin and wrong had He passed by all of Adam's race? How then can He be charged with injustice if He saw fit to save a portion of it?"

John A. Broadus, in his comment on Matthew 22:14: **From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure.**

J. M. Pendleton, in "Christian Doctrine," page 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election... The Arminian view is without foundation in the Word of God, for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrines of our Faith," page 128: "Are

these conditions to God's choice? Does He choose because He foresees that men will repent, or on the condition of faith? No, in choosing to save men God is sovereign, free, untrammelled, gracious; acting on His own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in its Doctrinal Expression," page 243: "Does God choose men to salvation because of their good works or because He foresees that they will believe the gospel when it is preached to them? Beyond doubt, faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of His own purpose has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to Him of them; but of His own good pleasure."

Time and space would fail me to mention Andrew Fuller, Charles H. Spurgeon, and countless other great preachers of the past who believed this marvelous doctrine of unconditional election.

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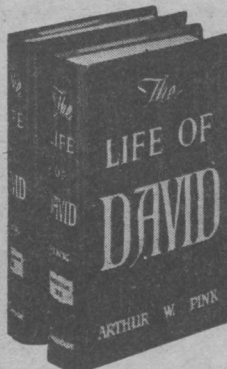
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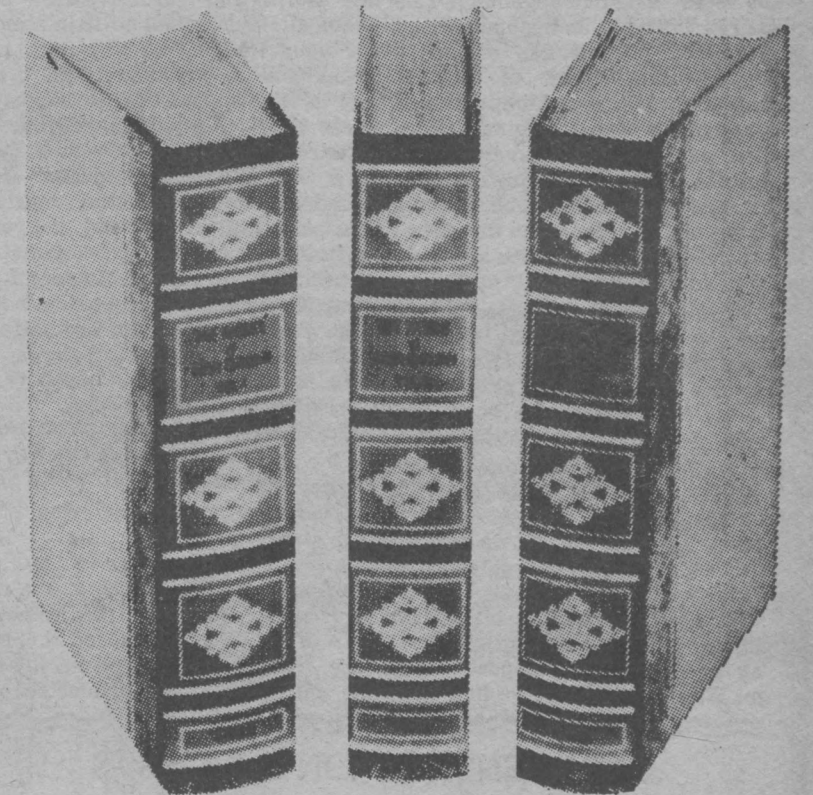
connected with the means ordained of God to bring to pass the thing he has ordained."

Elder F. F. Gibson, former pastor of the Walnut Street Baptist Church, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

B. H. Carroll, in Commentary on Ephesians, page 9: "To ordain is to decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US: IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either

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LETTERS TO THE EDITOR

To all the Members of Calvary Baptist Church:

I write you as pastor of and representing Grace Baptist Church of Stanleyville, N.C. Our church has been most concerned about, interested in, and prayerful concerning the problems there ever since we first heard of them. We have watched with interest as the matter has developed.

No one thing has meant more to our church than TBE. Calvary is our Mother church. This church and paper has been a great blessing to us since our beginning. This church has from its beginning been interested in and has supported the missionary work of Brother Halliman. Many a time, when it seemed that we were doing so very little ourselves, we have thanked God that we were having a part in the ministry of TBE and of Fred Halliman. We consider these two to be the greatest mission works in the world in our day.

When problems developed in Ashland, we feared greatly for Calvary Baptist Church. Especially for the Old Calvary as we had known her through the years; for TBE, and for Fred Halliman and New Guinea missions. We knew efforts were being made to utterly destroy these works that we dearly loved. We trembled as we prayed, and watched for the outcome of this situation.

We have not had to take much time to decide where our sympathy lay or where our support should go. We stayed where we had stood

through the years. Thank God, we never wavered in this matter at all. So far as I know, our church has been unanimous in its continuing as it had stood. There was no battle on our part. That battle had been decided long ago for us. We knew where we stood and what we would do.

Our church is one hundred per cent behind Calvary Baptist Church, TBE, Fred Halliman and New Guinea Missions. The pastor has led this way. Not one member has ever questioned this matter in any wise to the pastor's knowledge. No member has objected in any way to continued standing as we had stood. Many efforts have been made with some of our members to turn them in this matter. They have been approached: not through the pastor or through the church—but privately and individually. Church and Pastoral authority has been ignored in efforts to turn some of our people. But today, this church stands united and totally as stated.

Each month since the trouble in Ashland began, this church has doubled its offering to TBE and New Guinea Missions. It is hoped that we might be able to continue this. One month, the church more than quadrupled its regular monthly offering to these works. We praise God we can do this.

I have written all this to urge other pastors and other churches to rally around the work of TBE and Fred Halliman. Some, have dropped their support. Shame on you for letting the lies and slanted reports of the enemies of these works influence you so. Some are waiting to decide what to do. Brethren, the work needs your support now. There are others who will renew their support. There are others who will become new supporters of these works. But, I appeal to the older men who have long stood behind these two works. Now, you are needed. You should lead the way in this matter. Some of us have been supporters of these works for many years. Let us continue as such. Let us make it known that we have not changed. Let us lead the way and surely many others will follow.

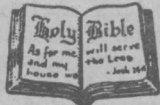
Dear brothers and sisters of Calvary Baptist Church, you are a noble folk. You are sponsoring and authorizing the two greatest mission works of our day. You have weathered many a storm. This may well be the roughest storm and hardest battle of them all. But I want to thank you for your standing firm. I want to thank you that you are still giving us the opportunity to support these great works. I salute you. I admire you. I respect you. I desire and my church desires to stand with you in the battle. Please continue to stand as you have in the past. We at Grace Baptist Church will continue to pray for you, love you, and support you in your missionary endeavors. May God bless you all.

Grace Baptist Church
Stanleyville, N.C.
Pastor: Joseph M. Wilson
* * *

Editor: T.B.E.

There is a gentleman who will fix you with a direct stare from his icy blue eyes and say that he does not favor abortions. Having thus reassured you he then will retire to his office and spend the entire afternoon on the phone where he will badger certain elected of-

IS "THAT" IN THE BIBLE?



Question:—

WHERE ARE AGRICULTURAL DIRECTIONS FOR PLANTING AND THRASHING VARIOUS KINDS OF GRAIN?

Answer:—Plowshares, coulters, axes, mattocks, forks, and goads. First Samuel 13:20-22. "But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulters, and his ax and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads."

Officials in order to get these ones to press for an affirmative vote on the E.R.A. Everyone with spiritual perception knows what the letters E.R.A. stand for but for the rest of you, be advised that it is simply an abbreviation for Eve Ruined Adam. It is here that the blue eyed gentleman will have some trouble establishing his credibility because the precise thing which he says he does not favor is one of the ends to which the feminists are working—the right to abort on demand. You figure it out.

By the way, one of the militant feminist asked a Christian Bible believer just where he would be if it were not for the woman. I treasure this brother's reply; "I would still be in the Garden of Eden, at perfect peace with my Lord." Amen.

Roy W. Snell
707 Breezemont Dr.
Charleston, W. Va.

Why The Redeemed

(Continued from Page 1)
therefore we conclude that the fruitless branches are those with merely a nominal connection with Christ. The "taking away" makes visible the fact that they were not of us.

THE SON OF PERDITION

"While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that Scripture might be fulfilled" (John 17:12).

The life of Judas and his act of betrayal are mysteries which no intellect is able to solve. As everything connected with the incident revolves in our thought, we feel as though we were standing on the brink of some awful precipice, and utterly unable to penetrate the depths below. Ages before his eyes ever beheld the light of this world, his guilty act and fearful death were predicted. He was never anything else but the son of perdition. "Let his days be few, and let another take his office" (Psa. 109:8).

We see from this definite statement that Judas was never converted. Though his life was surrounded with the presence and influence of the Saviour, and while he no doubt experienced strong emotion, yet we cannot look upon Judas as having ever been a real convert to Christianity. There is a vast difference between an apostate and a backslider. Peter is an illustration of a backslider. Christ prayed that his faith might not fail, and he was restored. Judas was an apostate. Christ did not pray for him, and he was lost, as his final act proves.

NOT LOSS OF LIFE, BUT REWARD

"Behold I come quickly; hold fast that which thou hast, that no man take thy crown" (Rev. 3:11).

There are two things here to be considered. First, this is part of

THE BAPTIST EXAMINER

SEPTEMBER 13, 1980

PAGE SIX

a message addressed to an assembly; and, second it does not say "that no man take thy reward," but a child of God can never lose eternal life, God's free gift. Security in Christ is one thing; testimony or service for the Saviour is quite another. These things must never be confused. Security is not dependent on testimony, but the more we realize our safety, the more effective will our testimony and work be.

DEFECTIVE REFORMATION

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first" (Matt. 12:45).

The closing sentence of this verse explains the entire context. Our Lord is here giving a real picture of the moral condition of the Jewish nation. The spirit of idolatry had gone off of them for a time, but finally returned again in sevenfold power and intensity, rendering their last state worse than any former state in their marvelous history. That is limited in its application to the Jewish nation, the last clause of the 45th verse proves: "Even so shall it be also unto this wicked generation." This incident, taken in its secondary meaning, may be intelligently applied to an individual who, having undergone a certain moral change, and exhibited in his external life moral improvement, afterward falls back into sin and becomes more openly corrupt and vile. "The unclean spirit has gone out," and there is a visible improvement in the life, be there still remaining circumstances which will render the subject of this defective reformation liable to a fearful relapse. In such a case nothing is left to protect its rights, interest its sympathies, or engage its powers. The last state is worse than the first, because a partial work leaves the nature acted upon less susceptible to religious impressions. Thus there are increased obstructions to a real change of heart. Peter, in his Epistle, uses another figure to illustrate this identical moral change. The final issue is always a return to worse than the original level (II Peter 2:20).

NO RELATION TO THE SUBJECT

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24,26).

This passage does not have any bearing whatever upon the subject under review. It is a lack of spiritual intelligence to use such in support of a theory. This and other similar passages unfold to us the subject of God's moral government in the world. To be merely a subject of God's moral government is one thing, and to be a subject of His unchanging grace is another.

What Have You ...

(Continued from page 1)

heavenly Canaan, so that I understood him and he me).

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed. "No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side spoke: "I have been in Heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible!" I said. "No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Presbyterian Survey.

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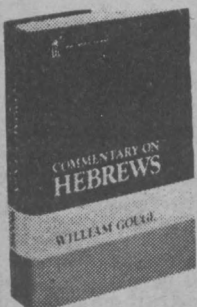
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

CHICAGO (EP)—Ultra conservative evangelicals and the major party presidential candidates were criticized in speeches and resolutions for not dealing with economic injustices at the 19th annual Progressive National Baptist Convention here.

Faced with this situation, "we need to preach and witness with a sense of urgency," William Augustus Jones, Jr., outgoing president, told the 7,000 observers and delegates.

Conservative evangelical forces, including the PTL movement, Moral Majority and the electronic church, were denounced in an overwhelmingly approved resolution as "dispensers of cheap grace and invalid, distorted witnesses of the true and full gospel."

"Whenever churchmen tailor their theology to fit their sociology," declared Mr. Jones, "the emerging deity is utterly unworthy of worship. He is not the God of the patriarchs. He is not the God of ethical monotheism."

Accusing conservative evangelicals of "moral madness and ethical insanity," the convention leader and pastor of the Brooklyn, N.Y., Bethany Baptist Church asked, "Where were these 'deliverers' when we were contending so valiantly for justice?"

Outlining the major personal, societal and environmental problems now confronting the United States, he decried the two major presidential candidates as "an elderly actor" embraced by conservative die-hards and "Plains' chief citizen" whose "uninspiring performance" has left many "deeply disenchanted."

NASHVILLE, Tenn. (EP)—Dr. Grady Cothen, president of the Southern Baptist Sunday School Board, told the agency's trustees here that while he opposes the so-called Helms Amendment, he believes in prayer in public schools. "Not in my lifetime has there been so much confusion about any issue as about this issue of prayer in public schools," he said.

Dr. Cothen, who testified recently before a House subcommittee that is considering the Helms pro-

posals, said, "The Helms Amendment removes the subject of prayer in public schools from federal court jurisdiction and it removes the right of the Supreme Court to review any matter related to prayer in public schools."

If this were to happen, he warned, "it appears inevitable that every school district in the country would be subject to massive political manipulation. Take away the purview of the Supreme Court of the United States and government will be in religion up to its eyeballs in every school district."

The 1980 meeting of the Southern Baptist Convention reaffirmed its support for the U.S. Supreme Court's rulings outlawing mandatory prayer and devotional Bible reading in public schools, and specifically recorded its "opposition to attempts, either by law or other means, to circumvent the Supreme Court's decisions" in this area.

WASHINGTON (EP)—A major anti-draft coalition has urged President Carter to offer amnesty to more than 500,000 young men it says recently failed to register for the draft.

Mr. Barry Lynn, chairman of the Committee Against Registration and the Draft (CARD), said more than 20 percent of the draft-eligible men born in 1960 and 1961 ignored the requirement to register at one of the nation's 34,000 post offices.

"It is quite likely that there are more than 500,000 potential felons which have been created by this program," said Mr. Lynn, who is also a lawyer for the United Church of Christ Office for Church and Society here. "In my judgment, there is only one legal, moral and practical solution to the reality of non-registration—an unconditional amnesty for those who failed to register for the draft for any reason whatsoever."

Selective Service has said it will prosecute those who violate the law. The penalty can run as high as five years in jail and a \$10,000 fine. "This is not Mickey Mouse," Selective Service Director Bernard D. Rostker, has said. "A person who fails to register is a felon, make no mistake about it."

BALTIMORE (EP)—One of the country's most controversial preachers packed a suburban Baptist church here and denounced psychiatrists, "filthy" and "Godless" television, Hollywood, the "humanistic" welfare system and government efforts to regulate his south Texas youth homes.

For 2½ hours the fiery Lester Roloff preached, prayed, read the Bible, sang and told anecdotes to laughter, applause and appreciative shouts of "Yea," "Hey" and "Amen" from an overflow congregation of about 400 at Calvary Baptist Church in the Baltimore County steelmaking town of Dundalk. He drew the loudest "Amens" with constant reminders that the version of the Bible he uses exclusively is the traditional King James.

At the conclusion of the service, ushers passed out postage-paid envelopes for contributions to the Roloff Evangelistic Enterprises in Corpus Christi, Texas, as the preacher told his rapt listeners: "I'm serious as life now . . . Tonight, I am giving you an opportunity to help me . . . If you really want the homes to stay open, I want you to give. The rich people don't support us."

The money, he said, would assist him in his next round of court appearances beginning August 26, and he added matter-of-factly, "I'm going to win." He was indicted a year ago for operating childcare facilities without a state license.

ical breakthrough, 15 theologians from different British Christian denominations often seen as estranged from one another have united in affirming what they believe to be the heart of the Christian faith. Their statement, issued by the Nationwide Initiative in Evangelism (NIE), was offered as an example of what Christians from different traditions can affirm together.

The NIE comprises representatives of all British churches, including Anglicans, Roman Catholics, Methodists, and church-related bodies such as the Billy Graham Evangelistic Association. Among the common affirmations included in the NIE statement were the following:

"The Bible is the irreplaceable witness to God's saving purpose" . . . "To be a Christian is not a mark of superiority but solidarity" . . . "As we humbly and joyfully reflect God's reconciling love for all humanity, in friendship and mutual respect, the Holy Spirit uses our witness and service to make God known" . . . "Jesus' perfect love and obedience were most clearly seen on the cross. For there He willingly bore the brunt of Society's hostility to His goodness" . . . "The God we wor-

the college, but Mr. Falwell has said he doesn't want to do that. The evangelist told his congregation soon after the tax dispute was revealed that Gospel Hour holds the land so that "if the school ever goes liberal, we can shut it down."

ATHENS, Greece (EP)—"Bob Dylan now produces horrible music."

That verdict was delivered here by Joan Baez. During the 1960s, she and Mr. Dylan were among the best-known figures in the fields of social protest and folk singing. In recent years, each has been the subject of criticism from former friends—Mr. Dylan for his discovery of fundamentalist Christianity and Ms. Baez for her protests against the post-1975 government of Vietnam.

During the interview here, Ms. Baez was asked for her opinion of Mr. Dylan's Christian commitment and his refusal to perform any of his most famous protest songs from the 1960s. "Until 1970, he wrote some of the most radical songs," she said, "songs that expressed the climate of change in the country. Then he turned to religion and wrote songs with Christian messages—horrible songs."

NEW YORK (EP)—Mother Teresa, on her first visit to the United States since receiving the Nobel Peace Prize, made a quiet four-day visit to her sisters in the South Bronx and opened another soup kitchen. The missionaries' New York house, the first in this country, was started in 1971. Others were opened last year in Detroit and St. Louis.

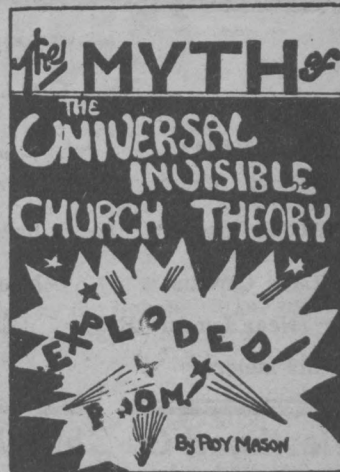
Mother Teresa got a laugh when she told worshippers, most of them black, that someone had asked her what she would do if there were no more poor people in the world and she retorted, "We'd be unemployed."

Spiritual poverty is the most pressing problem in the United States, Mother Teresa said. She said the sick poor whom her sisters visit each week are alone and in fear. "We are not meant to be like that," she added.

ELKHART, IND. (EP)—Pyotr Vasilievich Rumachik, Vice-president of the independent Baptists of the Soviet Union was arrested on August 5 in Dnepropetrovsk, USSR. Rev. Rumachik, 49, has previously been imprisoned for 11½ years for his active ministry with the Council of the Soviet Union, the independent Baptist group that insists on separation of church and state.

This is the most recent in a wave of arrests that is striking Christians of all denominations in the Soviet Union. The number of independent Baptists in prison has doubled over the past 6 months. Sources estimate that now 70 independent Baptists are in Soviet prisons or concentration camps for their religious convictions, according to Georgi Vins, secretary abroad for the CEBIC.

NEW YORK (EP)—President Jimmy Carter suggested "Americans of all ages turn to the Bible



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for solace, strength and direction" in his annual message for National Bible Week. Mr. Carter pointed to "the good that can derive—for both individuals and families—from applying the timeless precepts of the Scriptures to modern American life."

The President noted that this is the fortieth annual observance of National Bible Week and that "the cooperative interfaith efforts to revive our interest in the Scripture has enjoyed growing success in its goal of making more Americans aware of the positive influence Bible reading can have on our lives."

National Bible Week coincides with Thanksgiving. This year the dates are November 23 to 30. It is sponsored by the Laymen's National Bible Committee.

WADSWORTH, Ohio (EP)—Barbara Roberts bought a 19th-century Bible for \$5 at a garage sale here, not for its antiquarian value but because she considered it sacrilegious to throw away the Scriptures. She soon discovered that her purchase was worth several thousand dollars—not because of the 1852 Bible, but because of something she found inside it.

The 20 pound book contained what Ms. Roberts thought was "just an old newspaper." But she discovered that it was a copy of the Ulster County, N.Y., Gazette, dated Jan. 4, 1880. It included an obituary of George Washington and is worth an estimated \$25,000.

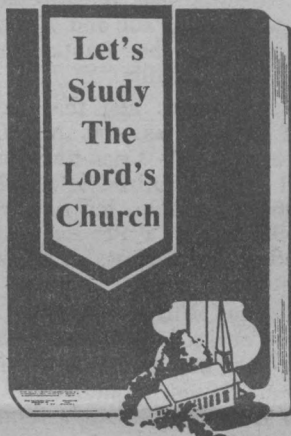
Hugh Reynolds, owner of the Gazette, said it was the first paper to use boldface rules to set off news of death of an important person. He said only two copies of the historic edition had previously been found. One is at the Smithsonian Institution in Washington and the other at the Massachusetts Historical Society.

Ms. Reynolds was somewhat perplexed at her find. "I didn't buy the newspaper," she said. "I bought the Bible."

Despite the value of her find, Ms. Reynolds is planning to sell the newspaper. "I don't want to collect antiques," she said. "I can't stand anything old in my house."

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ship is the God and Father of Jesus Christ. He is the living God who created the universe."

LYNCHBURG, Va. (EP)—The Old Time Gospel Hour Inc., television evangelist Jerry Falwell's main broadcast corporation, wants the courts to waive taxes on part of its real estate. Lynchburg officials have declared Gospel Hour delinquent on more than \$81,000 in taxes, penalties and interest for the tax year ending July 31. The TV corporation has put the money in escrow.

DeWitt Braud, chief executive officer of the Gospel Hour, said it was not fair to collect taxes on the land being used by Liberty Baptist. Other colleges in Virginia are exempt from property tax by state law.

Land in the name of the college or Mr. Falwell's 16,000-member Thomas Road Baptist Church is exempt. But because law severely restricts the amount of land a church can own, Gospel Hour also holds title to most of the thousands of acres Mr. Falwell's various ministries have accumulated.

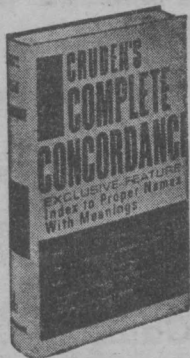
The tax could also be avoided by putting the title in the name of

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Priesthood of Church

(Continued from page 1)

bedience. One cannot grieve the Divine Spirit and expect Him to plead his case before the Throne. Read Romans 8:26 and Ephesians 4:30.

The Sovereign Spirit is not confused and always leads the New Born ONE WAY as He leads the Saint into obedience. We contend that the Sovereign Spirit leads everyone He quickens toward one of the Baptist Assemblies of our Lord, during His Personal Ministry on earth.

As long as the New Born is not disobedient, thus grieving the Divine Spirit he has a Priestly Relationship to the Throne, but in each moment of disobedience his spirit is left in a void, which in time will cause him to return to obedience. He who can continue in disobedience is manifesting that he has NO Divine Relationship to the Sovereign Spirit, but is rather a Reprobate.

We contend that the Holy Spirit is in possession of ALL the Energy that issues from The Throne of Grace and is able to bring ALL of our Lord's Sheep into the place where the Holy Name of the Father can be glorified, by Christ Jesus. Read Ephesians 3:21.

We reject the Title "Priesthood of the Church" for those who claim this Title are teaching that the Vote of The Assembly as such is

a Priestly act and that the Sovereign Spirit does not work with individual Sheep apart from the Assembly while it is Assembled.

We affirm that every Member of our Lord's Baptist Assemblies is a Priest in his own right wherever he is, under any conditions that Providence has placed him. We reject the idea that the Assembly must be assembled to have the presence of the Holy Spirit, for He is Omnipresent with each of the Obedient Elect.

If the Holy Spirit left us when the last Prayer was said in the Assembly, we would never assemble again, for it is the Faithfulness of the Divine Spirit working in us that produces obedience in us, rather than our own spirit.

On the other hand we also reject the term "Priesthood of the Believer" if the Term is not modified by the Adjective "Obedient!"

Priesthood of the Believer implies that all who believe something about God and a Historical Christ are Priests and can receive a Hearing from the Throne of Grace.

We contend that the Non-Elect may NEVER approach God's Throne at anytime! We contend that the Unregenerate Elect cannot approach the Throne until they are Regenerated! We affirm that Providence protects the Elect all the days of their life, but it remains that they do not know this until after the Spirit begins His good work in them. They have no Blood

applied, nor Spirit's Aid with which to approach the Throne of Grace! The quickened Elect are Sanctified unto Obedience by the Spirit! Read I Peter 1:2. The Church Kingdom is a Kingdom of individual Priests and not a Priestly Assembly! Read I Peter 2:9 "having been Chosen then Sanctified to Obedience by the Spirit."

The Divine Spirit NEVER leads the quickened Elect into the Disobedience of uniting with the false Religious Orders of this world! He is rather leading such as may be saved to come away from such and into a True Baptist Assembly! Amen!

He who is able to give life to DEAD Sinners is able to Glorify the Father in them, after He makes them alive! Amen!

We repeat that The Local Baptist Assembly is not a Priest and cannot by Her Vote accomplish a Priestly Act!! Neither is a Disobedient Believer able to accomplish one Priestly act even though he be quickened!

Each Obedient Believer is a Priest unto God, wherever he is and under any conditions! The Sovereign Spirit is using each Member of the Assembly as a Witness unto Christ, in every nook and cranny of the world, seven days a week, though He uses the Ministry in a Special Way, it remains that each Member is a Witnessing Priest in his own right.

If it were true that the Spirit only works while the Assembly is met together, we must reject all the works of Paul and Barnabas, as well as the Baptism of the Eunuch by Phillip.

We desire to add that we DO NOT believe as the New-Liters teach, that one is not Regenerated until he is Baptized into a Local Baptist Assembly, but rather that Quickening is a Pre-Requisite to Baptism and Fellowship in the Assembly.

We do affirm that the Divine Spirit works with the Assembly in a special way and enables Her to Worship in Spirit and in Truth. One who is disobedient to assembling, when Providence would allow them to meet with the Assembly is grieving the Divine Spirit and cannot approach the Throne of Grace in such a state.

This does not hinder personal Prayers when one is Providentially hindered or opposed to Wilful Disobedience.

This Paper is presented in the Blessed Hope of a better unity among Baptists! Amen!

Musical Instruments

(Continued from Page 1)

musical tastes. With the advent of radio, came the "crooner" with his slobbery, sobby slush. Instrumentally, we have "swing." Both are musical perversions. But God hasn't changed in His attitude or His tastes.

DID GOD EVER APPROVE OF MUSICAL INSTRUMENTS

The answer is YES! Let us remember that the Psalms were inspired of God, and when they command that God be praised in a certain way, that command expresses the will of God. Let us examine a couple of the Psalms in this connection:

Psalms 149:3, "Let them praise his name in the dance (musical instrument); let them sing praises unto him with the TIMBREL AND HARP."

Psalms 150:3-5, "Praise him with the sound of the TRUMPET; praise him with the PSALTERY AND HARP, Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals."

Note the musical instruments mentioned here — the timbrel, trumpet, the harp, organ, cymbal, and stringed instruments.

Question: Would God command the use of such instruments in His

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worship in Old Testament times, then turn around and frown upon the use of such in New Testament times? Of course not.

ARE INSTRUMENTS USED IN THE WORSHIP OF HEAVEN?

YES! Read Revelation 14:2, "And I heard the voice of harps, harping with their harps." Then verse 3 "And they sung as it were a new song . . ." There we have mentioned the use of harps and the exercise of singing, in close connection.

Read also Revelation 15:2-3. There harps and singing are mentioned in close connection in Heaven.

Another question: Would God approve of the use of musical instruments in Old Testament times, and approve of the use of instruments in Heaven, but disapprove of the use of such here and now? ABSURD! If the anti-fiddlers could get to Heaven, wonder if they would seek to reform God's musical tastes? But if they depend on water or "water works" in part to take them there, they "ain't a gwine go git thar!"

PERSONAL AVERSIONS TO CERTAIN INSTRUMENTS

We have known people who disliked to hear a "fiddle" played in a church. Some don't like an organ. They have no valid ground of objection for they would thrust their own musical taste upon others. We should realize that there is a wide range in musical tastes. What we may not like, others may like. What may not help us may greatly help others. Anything that is worshipful and that is of such nature as to honor God may be used in worship. In a church, preference should be given to the songs and the music that seems to benefit and uplift the great number. That is why it is a mistake for a few people who know the technical points of music to set up technical standards. The majority of worshippers care nothing about musical technicalities. Singing is not to be a technical exercise in a church, it should be worship!

RAMPAGE DOZER SMACKS HOUSE

A driverless bulldozer went on a spree, terrifying residents in Miami, and causing an estimated \$10,000 damage in a fourblock area according to Associated Press.

Mrs. Goldie Spur and her son Jerry, 26, were in the front room of their home when they heard "a noise like a house being moved up the street."

"I thought the Russians had landed" she said. "I thought it was a tank. The noise was terrific, and our concrete-block s-t-u-c-c-o house was shaking. I was afraid to go out."

Patrolmen Gulas and Branan said some boys, who apparently were playing around it, started the engine, then fled, and this is what the bulldozer did:

Plowed through a field for a block, then turned sharply south to bowl over five trees and smash 20 feet of wire fence. Then it smashed 13 more yards of fence, downed five clothes poles, several grapefruit and rose-apple trees, then 10 feet of wood fence and then ripped up 30 feet of water pipe at Mrs. Spur's house.

It crashed through a new \$2500 chickenhouse at the home of Frank Nowell, crushing \$1000 of equipment inside, then smashed through one wall of Nowell's home and stopped inside!

A bulldozer, like fire, is a good servant but a bad master. It was never intended by its maker that a bulldozer should be in operation without a driver in the control seat.

The incident reveals that even boys can set in motion a destructive power over which they have no control! This is true morally and spiritually as well as mechanically.

The Good Book says: "One sinner destroyeth much good." How true! One sinner plunged the world into its most disastrous war. Millions of lives were lost, millions of bodies broken, millions of persons displaced, and billions of dollars worth of property destroyed.

Each person is exerting an influence for good or evil. What about your life? Who is in control? It was never intended by the Creator that man should carry on without Him.

God's desire is that all His lost repent and come to a knowledge of the truth. Have you ever acknowledged Jesus Christ as Saviour and Lord! If not, you are without proper control; and only eternity will reveal the full extent of damage done.

It is not too late to place Him in control. It is an act of faith. He says: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come into him and sup with him and he with Me" (Rev. 3:20). Let Him in!

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