

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

WHOLE NUMBER 2363

ASHLAND, KENTUCKY, FEBRUARY 13, 1982

VOL. 53, NO. 6

THE EFFECTUAL CALLING OF GOD

by Willard Willis
Monroe, Ohio

Read Romans 8:28

Tonight I do count it a great honor to be here and to speak to you again on this occasion. Turn in your Bibles to Romans 8th chapter to some famous verses that you can quote by heart, Romans 8:28. We are going to be speaking on the effectual calling. Romans 8:28 says, "And we know." I like the term, "we know," we don't think, we don't suppose, but we know something. "And we know that all things work together for good to them that love God, to them who are the called according to His purposes." The subject tonight deals with our calling, effectual calling. Now there are several links, as you know, in the chain of salvation, but the link which assures us of all the other links is the one of the effectual call. We, if we know that we have been called



Willard Willis

of God, can take a big stamp with the word "sure" on it and stamp "sure" on our election. If we have been called, we can be sure that we have been elected in eternity past. We can also take that big stamp and stamp "sure" upon our glorification. We know that down the road

somewhere in the future we are going to be glorified because we have been called. So you can see how the calling is the middle link in this golden chain of salvation.

Actually there are two callings. There is what we might call an outward call and an inward call or as we said, the inward call is what we know as the effectual call or you may call it the irresistible call. Now, the outward call goes forth every time the gospel is preached. It

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AS BAPTISTS, OUR DUTY IS TO CONTEND FOR THE FAITH

"Contend earnestly for the faith once for all delivered to the saints" (Jude 3).

We live in an age in which dogmatism is discounted and contention is counted a curse. Many do not seem to know what they believe; or to believe what they know. There is a deadly indifference concerning the faith, and a lack of conviction that is appalling. Owing to a dearth of conviction, contention, in spiritual things, is by many, looked upon as a matter of bad taste, if not per chance of bad morals. A little thought will, we believe, convince anyone that the conviction and contention are inseparable. On every hand we hear that "one church is as good as another," which in its last analysis means that one faith is as good as another. Strangely enough, men exercise more care in selecting material than spiritual things. The man who is seeking a wife will hardly say that one woman is as good as another; yet there is no greater difference in women than there is in doctrines.

In this text, we are specifically commanded to contend. Nor should this be counted strange, as life itself is a ceaseless contention. The babe's first and last battle is for breath. The farmer must contend with the stubborn glebe, that it yield the harvest. The student must contend with his books; the miner with the sea; the astronomer with the stars. The world's biggest battle is the battle for bread; which constitutes life's chief contention, from the cradle to the grave. Observation and experience teach us that man will contend for that which is dear to his heart. Hence, his contention for honor, life, and liberty. Had

it not been for the age-long contention of Baptists for religious liberty, the world would yet be bound in the chains of ecclesiastical slavery. Freedom of the soul is the tribute of a constant and costly contention. No ship can run out of a storm — it

(Continued on Page 7 Column 1)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

WHEN JOHN MET JOHN

"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee" (Isa. 14:9-11).

I am preaching this sermon without anyone in advance knowing my subject. I was afraid if I mentioned it to anyone, there might be an attempt on the part of somebody to persuade me not to preach the message that I feel God would have me to preach to you at this hour. For that reason, I did not mention it; and I have said nothing about it to any individual, but I have thought about it ever since the day of

Mr. Kennedy's assassination in November.

May I say in the first place that I am a Democrat — a good enough Democrat that my people since before the days of the Civil War have voted the Democratic ticket. One grandfather was a good enough Democrat that he took his meals at the expense of the Yankees for several months in prison during the Civil War.

But, though I am a Democrat, I did not vote for Mr. Kennedy. I did not vote for him, first of all, because I was afraid of his Socialism. To be sure, I didn't vote for him because he was a Catholic. I would not vote for any individual as a Catholic, regardless of what office he might be seeking. However, if he had not been a Catholic I still would not have voted for him, because I was definitely afraid of the Socialistic program espoused by Mr. Kennedy.

I have absolutely no hope for

him that he is saved. I do have hope for some Catholics that they are saved. I think that God has some elect among various denominations who have never yet heard the truth, and that in their dying hours they will throw aside all that they have hoped for, and depend fully upon Jesus Christ as Saviour.

I think the same thing is true of Alexander McClaren who wrote McClaren's Commentary. When he came down to the end of the way, his associate pastor, Mr. Gustart, said, "My brother, what are you doing now?" He said, "I am picking up all my sermons — my good sermons and my bad sermons, and all my prayers — my good prayers and all my bad prayers, and am going to throw them all overboard, and swim to Glory on the plank of free grace." I think Alexander McClaren was saved in his dying hours.

I think many an individual who is one of God's elect, when

(Continued on Page 2 Column 1)

"FRAUD" IS FRAUD REGARDLESS BY WHOM

Raymond A. Waugh, Sr.
Midland, Texas

Dear... & ...:

Thanks for everything!

May 1982 be one of your best.

Let us know how things go



Ray Waugh

with you! Thanks, too, for the call and suggestion that I listen to "Jimmy Swaggart."

I listened to Jimmy, as you suggested, and thought, as you,

that the music was good. Too, interestingly, he went into his "gibberish"; those "guttural noises" which have not changed much since those days 40 years ago when I used to go to that big Pentecostal church on the Westside. I am glad to have a recording of the same, crude though it be.

I enjoyed the word about the "Dodge" or "Plymouth" or "Whatever," as he said. He preaches "sinless perfection," yet he wears glasses and has a poor memory! Another I know does not wear glasses, and he has a good memory — a "pretty good one," anyway. So, you may be in much better spiritual condition than Jimmy, though you are not making a profession, as such!

Long before you ever saw TBE, I had a series entitled, "The Fake and Fraud of Faith Healing." Maybe Brother Gilpin, Jr. will run it again one day for those of you who have

(Continued on Page 6 Column 1)

E.R.A. — EVIL RUNS AMOK

by Roy W. Snell
Charleston, W. Va.

From time to time we have been receiving signs and hints which indicated a movement afoot to drastically change the wording of our King James Bible. It would seem that the news media at large has been somewhat reticent or reluctant to inform the public as to the nature and scope of an undertaking of this nature. I am not referring to the Readers Digest translation, which along with the Revised Version, would appear to be the purest gospel truth, when and if compared to this thing which has been prepared by the Coalition on Women and Religion.

The more militant among the feminist movement already have

something in print which is called the "Feminist Bible," designed to replace our own King James version. Heretofore, they have been screaming loudly because of the masculine gender used in all the references to Deity, God the Father and God the Son. Their objection? He and Him must be erased from the Scriptures because such exclusive usage serves to relegate all womanhood to an inferior and second class status — and so degrades the female of the species.

In the New Testament portion of this travesty the majestic and honoring title of Lord has now been emasculated to read "Teacher." In John 20:18 when Mary Magdalene is announcing to the disciples that she has seen the Lord, she is made to say that I have seen the Teacher. In John 14:28 Jesus has said that I go unto the Father; for the Father is greater than I. Our feminist proponents demand that this should say that I am returning to the Source of my being, for my source is greater than I. In Galatians 4:6 the word sons is now sons and daughters. His Son is only a Child of God, and "Abba, Father" is now "My loving parent! Source of my being!" You Baptist women, take note and give heed.

Every right thinking person will concede that in some areas of our society the women have had grounds for a legitimate complaint, even as some of the ethnic and minority folk have been grossly mistreated and discriminated against. Had either or all of those in these groups kept their goals and demands within the realm of common reason, it is entirely possible they could have made more friends and gained more ground. Now it would appear that the E.R.A. feminist movement is dying on the vine. Even before these benighted and deluded souls were crying for Paul's head, they were already tolerantly lenient toward the homosexual and openly, adamantly, brazenly and blatantly lobbying for tax paid

(Continued on Page 7 Column 4)

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THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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Acting Editor

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JOHN

(Continued from Page 1)

he comes to the end of the way
— if he has a conscious death —
realizes that there is no hope for
him in works, nor in prayers,
nor in religion, and he throws
everything aside, and trusts fully
in the Lord Jesus Christ.

It is thus I believe there will
be a lot of Catholics in Heaven.
I believe that there are a lot of
Catholics who know a little
about the Bible, and a little
about Jesus, and in their dying
hours they realize that Mary is
no mediatrix — they realize that
their works and religion is
valueless — and they completely
cast it all aside and trust fully in
the Lord Jesus Christ.

I had a similar experience in
King's Daughters' Hospital one
night some twenty years ago
when a Methodist preacher
died. He and I had been good
friends. In fact, I considered
him the best friend I have ever
had in the ministry other than
Baptist preachers. One after-
noon we had a long conversation
together, and I said, "Now just
what do you believe about salva-
tion?" After he told me orally,
he went home, wrote a state-
ment of faith, and brought it
back to me. He gave me a full
typewritten page as to what
he believed about salvation. In
every instance there was no
truth in what he said, nor in
what he had written. There
wasn't a thing he had on his
paper that gave the glory to
God. It was all works, prayers,
and good deeds. He said,
"When we come to the end of
the way, we'll all be on the same
plane of equality, because it will
take all of our good deeds for us
to get to Heaven, and there will
be nothing left whereby to be
rewarded."

Beloved, he gave that sheet of
paper to me about 4:00 o'clock
one afternoon and at 8:00 that
night a friend called, and said
that this preacher was in the
hospital with an emergency
operation from a ruptured ap-
pendix. Some three days later
they told me he was dying and
that there was no hope for him.

THE BAPTIST EXAMINER
FEBRUARY 13, 1982
PAGE TWO

I went in and stood by his bed;
his wife stood on the other side.
I said, "How is it now with you,
brother?" He said, "Brother
Gilpin, the blood of Jesus Christ
means to me tonight what it
never meant to me before in my
life."

I believe that man in his dying
hour threw everything else that
he had depended on overboard,
and trusted fully in the Lord



John R. Gilpin

Jesus Christ for his salvation,
and was saved. Beloved, I ex-
pect to meet him in Heaven
someday.

However, in the case of Mr.
Kennedy, I have absolutely no
hope of ever seeing him in
Heaven. He was shot down
without a moment's opportunity
whereby he might have renoun-
ced and repudiated Rome, and
his works, and the teachings of
his church. He went out into
Eternity, undoubtedly, in the
same way which he had lived —
depending on the ritualism of
his church.

One man said to me one day
"Brother Gilpin, don't you
think that there might be a
possibility that he was saved as
a result of his good works?" I
said, "No, brother, no man is
ever saved as a result of his good
works. I'll not even argue with
you as to how good his works
were; I'll not even discuss that
in any wise at all. However, if
you think they were good, then I
am willing to allow you your
opinion just as I expect you to
allow me my opinion. But so far
as expecting that he, or anyone
else, was ever saved as a result
of any good works that might be
performed, that is an utter and
absolute impossibility."

We read:

"Therefore we conclude
that a man is justified by faith
WITHOUT THE DEEDS of
the law" (Rom. 3:28).

"But to him that worketh
NOT, but believeth on him
that justifieth the ungodly,
his faith is counted for
righteousness" (Rom. 4:5).

"There was a certain rich
man, which was clothed in
purple and fine linen and
fared sumptuously every day.
And there was a certain beg-
gar named Lazarus, which
was laid at his gate, full of
sores, and desiring to be fed
with the crumbs which fell
from the rich man's table:
moreover the dogs came and
licked his sores. And it came
to pass, that the beggar died,
and was carried by the angels

into Abraham's bosom; the
rich man also died, and was
buried: And in hell he lift up
his eyes, being in torments,
and seeth Abraham afar off,
and Lazarus in his bosom.
And he cried and said, Father
Abraham, have mercy on me
and send Lazarus, that he may
dip the tip of his finger in
water, and cool my tongue;
for I am tormented in this
flame" (Luke 16:19-24).

Beloved, you can't read verses
like this, and not realize that
there is a burning Hell — a Hell
of unquenchable fire where im-
perishable bodies suffer eternal-
ly with never-ending torment.
You can't read this without
realizing that there are unending
flames in Hell.

If I mistake not, I think if
Mr. Kennedy could come back,
he would say, "Put out the
flame that you have lighted at
my grave. The flames are hot
enough where I am. I don't need
any flames on top of the earth; I
have enough to contend with in
Hell itself."

"But Abraham said, Son,
remember that thou in thy
lifetime receivedst thy good
things: and likewise Lazarus
evil things; but now he is
comforted and thou art
tormented. And besides all
this, between us and you
there is a great gulf fixed: so
that they which would pass
from hence to you cannot;
neither can they pass to us,
that would come from thence.
Then he said, I pray thee
therefore, father, that thou
wouldest send him to my
father's house: For I have five
brethren; that he may testify
unto them, lest they also come
into this place of torment" (Luke 16:25-28).

Wasn't it Shakespeare who
said, "The good that men do
lives after them, the evil is oft
interred with their bones, so let it
be with Caesar."

Most of us try to take the at-
titude that when a person dies,
we want to forget all bad;
nothing is said except the good.

The politicians have said
nothing but good about Mr.
Kennedy. It has been
disgusting to me to hear Nixon
and Dirksen and many others
who differed so radically from
Mr. Kennedy refer to him as
"my friend." There has been
more hypocrisy evidenced over
his death than over any one
event I can recall in life.

There hasn't been a preacher
in a religious paper that has said
one word about Mr. Kennedy
since his death from the stand-
point of his salvation. I have
noted particularly the various
religious papers and there is not
an editor who has dared to lift
his finger in an editorial to say a
word as to whether or not he

thought Mr. Kennedy was a
saved man.

In this Scripture, this man
said, "I want you to send
somebody back to my father's
house." I think Mr. Kennedy is
saying tonight, "You send Mr.
Gilpin to little Calvary Baptist
Church, and record his
message, and send it out over
the nation to the people who
read THE BAPTIST EX-
AMINER. Send the message
out to them that they might
know my spiritual cir-
cumstances."

This man went on to say, "I
have five brethren, and I don't
want them to come to this
place."

Now let's see: there is Ted; he
doesn't want young Ted to come
to the same place he is. And
even Papa Joe, who made his
millions through bootlegging; I
know he doesn't want Jac-
queline, nor his children to go to
the same place of torment. Even
Mrs. Lawford, his sister, who
kissed that Negro at his wedding
after he married a white woman,
and called him Chickie-baby; I
am sure he does not want her to
go to that place of torment.

Then I am certain he
wouldn't want Robert to go to
Hell.

I've heard that Mr. Kennedy
was riding along in an airplane
and he threw out a five dollar
bill. Robert said, "Why are you
doing that?" He said, "Well, I
want some poor fellow down
there to find it. I want to make
him happy." Robert said,
"Well, why don't you throw out
four five dollar bills and make
four people happy?" Then little
Caroline said, "Daddy, why
don't you throw Uncle Robert
out, and make the whole coun-
try happy?"

Well, beloved, I am rather of
the opinion that in spite of how
you and I might feel, I don't
want Robert to go to Hell; I
don't want Mrs. Lawford to go
to Hell; I don't want Papa Joe
nor Jacqueline nor the children,
nor Ted to go to Hell. That is
why I want to stand here and
give you God's message.

"Abraham saith unto him,
They have Moses and the pro-
phets; let them hear them.
And he said, Nay, father
Abraham: but if one went un-
to them from the dead, they
will repent. And he said unto
him, If they hear not Moses
and the prophets, neither will
they be persuaded, though
one rose from the dead" (Luke
16:29-31).

If John F. Kennedy himself
could come back tonight and
stand in the presence of his
family and tell them the horrors
and the terrors of Hell, they
would no more be persuaded
than they are with this Bible,
because the man who won't hear
the Bible, won't hear anything
else.

Well, I come back to my text
which says, "Hell from beneath

is moved for thee to meet thee at
thy coming: it stirreth up the
dead for thee, even all the chief
ones of the earth; it hath raised
up from their thrones all the
kings of the nation. All they
shall speak and say unto thee,
Art thou also become weak as
we? Art thou become like unto
us?"

Can you imagine a man dying
and going out into eternity un-
saved and the kings of the earth
coming up to meet that in-
dividual as he approaches? Let's
go back and call the roll.

Do you suppose old Belshaz-
zar in Babylon was a saved man
— Belshazzar who died in his
drunken revelry? Can you im-
agine that Alexander the Great,
called "Great" because he was a
tremendous murderer — can
you imagine that Alexander the
Great, who was shown a drink-
ing horn and was told that
nobody had ever been able to
empty it, and he declared he was
capable of doing so, and he
drank himself to death — can
you imagine that Alexander the
Great is any place else than in
Hell with Belshazzar?

Can you imagine men like
Julius Caesar and
Charlemagne, as to where they
are? I'll not take time to call the
roll of all the great kings, and
presidents, and rulers of the na-
tions down through the years
who have lived lives of
ungodliness and immorality.
However, I can see them on that
day when in one second, a shot
struck Mr. Kennedy's temple,
that Belshazzar and Alexander
the Great and Charlemagne and
Julius Caesar and Franklin D.
Roosevelt, and lots of others of
like nature who lived lives of
ungodliness and filthiness — all
these rose up and said, "Art
thou become the same as one of
us?" In addition, I can see
another individual, perhaps
clothed in scarlet robes, with his
head shaved clean, in the same
group who says, "Why I pro-
nounced a blessing on you a few
months ago in Rome. Are you
now become like unto us?"

I am certain most of you will
recall that after the death of the
Pope I preached a sermon on
the subject, "The Death of the
Pope and What He has Learn-
ed." I think that God has seen
fit to bless that sermon more
than any message I have ever
preached in my life. I said then
that I wished he were saved, but
that I could not believe that he
was saved. I said then that if he
believed what his church had
taught, he was bound to be un-
saved. In contrast, if he crossed
his fingers every time he went
through a mass, then he was
hypocritical, and the Word of
God says that "the hope of the
hypocrite shall perish." So in
either case, I had no hope of his
being saved.

(Continued on Page 3 Column 1)

MUSICAL NOTES

The Baptist Examiner Financial Report

Beginning Balance,
November 30 \$2,447.55
Receipts 6,173.98
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Expenditures:
Labor \$ 903.19
Printing 1,876.07
Postage 524.97
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(FICA-Labor) 220.93
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belts for addresser) 32.97
Total Expenditures \$3,567.25
Ending Balance,
December 31 \$5,054.28

Coming EVENTS

The Grace Missionary Bap-
tist Church of Ontario, Califor-
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cock will conduct revival ser-
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JOHN

(Continued from Page 2)

I can see Pope John XXIII and John F. Kennedy as they met on that day in November in Hell, and what a meeting! What conversations they have had! And what have they talked about? What has been their discussion? What have they had to say to one another? Well, I think it might be interesting if we pause to listen to their conversation, and hear several things which John F. said to John XXIII.

I
"WHY DIDN'T YOU TELL ME THAT YOU HAD NOT TAKEN THE PLACE OF SIMON PETER?"

I can hear John F. say, "I came to Rome to visit you; Jacqueline came to visit you; Robert came to visit you; you have sent blessing after blessing to us in the White House; you felt kindly toward us; why didn't you feel kindly enough to tell us that you had not taken the place of Simon Peter?"

Of course you know as well as I, all true Catholics believe that Simon Peter took the place of Jesus Christ, and that Simon Peter has handed his priesthood over to the Pope. They say that Simon Peter handed it down to his successor, and his successor to someone else, and down to the present Pope. Beloved, the Word of God doesn't say this. Speaking of Jesus, we read:

"But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24).

The word for "unchangeable" means "one that is not abrogated," or "one that does not pass to another." In other words, it says that the Lord Jesus Christ's priesthood is His priesthood and it is never handed over to anybody else. Nobody else has the priesthood of Jesus Christ.

When Simon Peter came to see Cornelius, the Word of God says:

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I MYSELF ALSO AM A MAN" (Acts 10:25-26).

Notice, Peter says, "I am not a pope. I have not taken the place of the Lord Jesus Christ. I am just a man."

I think, beloved, when John met John the first thing that was said was, "Why didn't you tell me that you hadn't taken the place of the Lord Jesus Christ?" Why didn't you tell me that you were an imposter? Why didn't you tell me that you were falsely assuming the priesthood? Why didn't you tell me that Jesus Christ was still the High Priest, and that His priesthood could never be handed over to any other?

II
"WHY DIDN'T YOU TELL ME THAT MARY WAS NO MEDIATRIX?"

In all the life of every Catholic he is taught to believe that Mary is a mediatrix, and that Mary mediates, and comes between the individual and God. As one Catholic said to me sometime ago, "Brother Gilpin, don't you think that you would listen to your mother a little more than anybody else? Therefore Mary can intercede with Jesus, and get Jesus to do more for the sinner than anybody else." His reasoning was that Mary is our mediatrix.

You have driven along the highway and seen their signs and their "Hail Mary" prayers

Aim at the heart in your praying. Not every man has a head.

for individuals to read as they drive along. I say to you, my brother, my sister, Mary is not a mediator, and I say it on the authority of the Word of God. Listen:

"For there is one God, and ONE MEDIATOR between God and men, the MAN CHRIST JESUS" (1 Tim. 2:5).

Beloved, God hasn't but one mediator. Up yonder, in Heaven there is one God, down here on earth is man; and there is just one mediator to come between God and man, and that is the Lord Jesus Christ.

Catholics, however, are taught otherwise. I am sure that being a Catholic, our late President perhaps offered many prayers to Mary as a mediator, and I can hear him now say to Pope John XXIII, "Why didn't you tell me the truth that Mary was not a mediator?"

III
"WHY DIDN'T YOU TELL ME THAT THERE WAS NO SUCH PLACE AS PURGATORY?"

I think that John F. might also have said, "You taught me that there was such a place as Purgatory. You said there was, but here we are in Hell. Why didn't you tell me the truth about Purgatory?"

Beloved, do you believe in the possibility of a Purgatory — a sort of stopover place for people to have a portion of their sins purged away, so they can get into Heaven? Do you believe there is the slightest, remotest possibility there might be a Purgatory where individuals may be corrected, who would not be corrected in time? That is what Purgatory actually amounts to — it is nothing but a great reform school where all the incorrigibles of this earth, who would not be corrected in time are corrected in eternity. But when John met John, they found there was no Purgatory — just a plain old-fashioned unvarnished Hell where they don't serve booze and cigarettes on a platter. Listen:

"And as it is appointed unto man once to die, but AFTER THIS THE JUDGMENT" (Heb. 9:27).

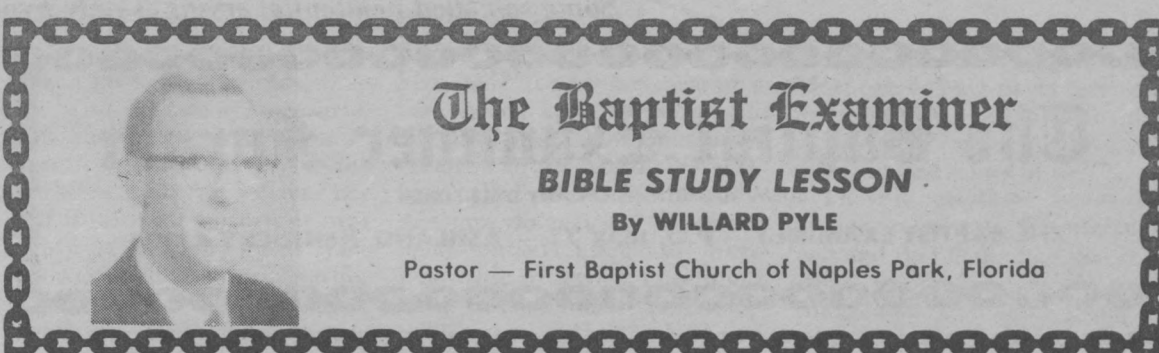
Notice, it doesn't say that after death comes Purgatory. Rather, after death comes the judgment. Notice again:

"If the clouds be full of rain they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, THERE IT SHALL LIE" (Eccl. 11:3).

When you cut down a tree, if it falls toward the south, it lies there; if it falls toward the north it lies there. You don't pick up a tree, and turn it around after it falls. The teaching of this Scripture is that if a man dies unsaved, he stays unsaved; if he dies saved, he stays saved. Whatever way a man dies that is the way he is throughout all eternity. Don't tell me, beloved, that there is any Purgatory. Don't tell me that there is any possibility of a man suffering a little while and then getting out of that place of torment after he has suffered for a season, so that then he might get into Heaven. God's Word says:

"And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; and neither can they pass to us, that would come from thence" (Luke 16:26).

Beloved, when a man goes to Hell, he stays in Hell; if he goes to Heaven he stays in Heaven. There is no crossing over. There



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Psalm 22:23-31

Intro.: In the 22nd Psalm, we descend to the deepest valley possible as we follow Christ into the darkest caverns of affliction ever to be entered into by anyone. Here, He suffers the full punishment due our sins, by which He "obtained eternal redemption for us" (Isa. 53:6; Heb. 9:12). The rich man in Hell "lift up his eyes, being in torments" (Luke 16:23), and he cried, "I am tormented in this flame" (Vs. 24). Jesus, as our Substitute, suffered this punishment in being wounded and bruised for our sins; and all of the elect will give Him praise for enduring the cross (Rev. 5:9). Therefore we, also, in this Psalm, climb the highest mountain as we view the victory and the glory of the risen Saviour, and hear the cry of affliction turned to the shout of joy.

VERSE 23

"Ye that fear the Lord." Those who "stand in awe" in the presence of God, as Moses at the burning bush, in realization that they are on "holy ground." Those who, like Paul, cry out, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. 1:33); and those who, like the angels cry out, "Holy, holy, holy is the Lord of Hosts" (Isa. 6:3). The opposite is seen in the case of Pharaoh who said, "Who is the Lord, that I should obey His voice?" (Ex. 5:2).

"Praise Him." Even when in the valley of affliction the saints are to praise the Lord, knowing He is the God of purpose and "The God of all grace" Whose "grace is sufficient" (Rom. 8:28; 1 Pet. 5:10; II Cor. 12:9).

is no passing. Whichever side of the gulf you go to when you die, that is the side of the gulf where you will stay throughout eternity. Surely John F. said to Pope John, "Certainly you didn't tell me the truth as to purgatory."

IV

"WHY DIDN'T YOU TELL ME TO READ THE BIBLE?"

I challenge you tomorrow to call one hundred Catholic friends and ask them when was the last time they read their Bible. I doubt seriously if there is one out of the hundred who has read his Bible this year. If you ask them when they read their Prayer book, they will probably say that they read it this morning. Yet, beloved, no man can be saved apart from the Word of God. Listen:

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by THE WORD OF GOD, which liveth and abideth for ever" (1 Peter 1:23).

"And that from a child thou hast known the holy scriptures, which are able to make thee WISE UNTO SALVATION through faith which is

(Continued on Page 4 Column 4)

Christ Himself is the Choir Director Who leads the saints in giving glory to God. Every preacher should follow this example.

"All ye the seed of Jacob."

BIBLE VERSE



PSALM 71:23

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

After the time of Jacob's trouble, (Isa. 17:4-11; Dan. 12:1; Jer. 30:7) shall they give praise to the Lord (Jer. 30:18) and this shall be in the latter days (vs. 24).

"Glorify Him." The exaltation of God is the chief end of all saints (Matt. 5:16; Eph. 3:21).

"And fear Him, all ye the seed of Israel." Those that fear are to exhort all others to fear. The divided kingdoms of the Jews shall one day be united in their praise of God (Jer. 31:1, 12).

VERSE 24

"For He hath not despised nor abhorred the affliction of the afflicted." God is well aware of all of the sufferings of His children, (Ex. 3:7) and He knows our needs (Matt. 6:32), and even though it may seem He has forgotten us, or has forsaken us, we can be assured there is a purpose in His seeming delay. The God Who remembered Noah, (Gen. 8:1), remembers us. So whether it is David, Christ, or ourselves, we should ever remind others that these light afflictions work for us (II Cor. 4:17).

"Neither hath He hid His face from him." In the case of Job on the ash heap, or Paul in the stocks, it may look as if God's face was hid, but of course this was not true. Even when Christ was on the cross, and darkness was at its height, and the Father had removed all outward support and His voice was silent, He had not, nor could not, cast away the afflicted; therefore His face would soon appear from behind the clouds.

"But when He cried unto him, He heard." God has never failed to answer the heart cry of one of His children, and He always heard the cry of His only begotten Son (John 11:42). So He calls on us to praise His Father for answered prayer; again, a good reason to praise the Lord.

VERSE 25

"My praise shall be of Thee in the great congregation." Even though the voice of Christ was silenced for a brief season, He knew He would have the privilege to assemble with the redeemed to sing praise to His Father. Every child of God should desire to assemble with the Lord's people to join in a hymn of praise and thanksgiving, looking forward to the scene

described in Revelation 5:9, 11-14; 7:9-12.

"I will pay my vows before them that fear Him." Every vow Jesus made in relation to His office of Prophet, Priest, and King, He will carry out fully and faithfully.

VERSE 26

"The meek shall eat and be satisfied." As a result of the ministry of the Lord Jesus Christ, the saints sit at the king's table and participate in the bountiful blessings provided, and find complete satisfaction.

"They shall praise the Lord that seek Him: your heart shall live forever." This is not wishful thinking, but an absolute certainty, for everyone who seeks the Lord has been drawn by the Holy Spirit and quickened (John 6:44; Eph. 2:1).

VERSE 27

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." The time will come when "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father" (Philip 2:10, 11). Some will do it freely, having been born again; many will do it under the rod, being ruled over in the reign of Christ in the millennium.

VERSE 28

"For the kingdom is the Lord's: and He is the Governor among the nations." The Head of the church will also be the Governor among the nations.

VERSE 29

"All they that be fat upon the earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive His own soul." The recognition and acknowledgment of all, whether saved or lost, dead or alive, shall be brought to pass. God is supreme over all (Dan. 4:35).

VERSE 30

"A seed shall serve Him; and it shall be accounted to the Lord for a generation." Seed in itself may seem small and insignificant, but when it is looked at in the harvest it can bring forth, it is reckoned to be valuable indeed. This is true of Christ and His people.

VERSE 31

"They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this." Jesus said, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18), and then in verse 20: "Neither pray I for these alone, but for them also which shall believe on Me through their word." This then is the spirit of this verse.

Conclusion: May we look forward with expectation in considering these verses.

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

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

When was creation subjected?

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"When was creation subjected?" It is evident this question was submitted by the same person who asked last week's Forum Question, and the "when?" of this particular "subjection" was given in last week's answer. Adam and his posterity were made subject to vanity the day he ate of the forbidden fruit (Gen. 2:17; 3:6 & 17). The earth's devastating curse which came with Adam's disobedience has run its fearful course unto this late day, and "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22).

As to why God let man fall from his lofty and exalted image wherewith he was created is an inscrutable mystery, but we do know it perfectly serves God's purpose to glorify Himself, and that it in no way infringes upon the infinite intelligence of the Creator. God is going to glorify His every attribute — the drowning of Pharaoh and his mighty host in the Red Sea magnified God's attribute of justice. Israel's dry shod trek through the Red Sea magnified God's attribute of mercy. God, in bringing the curse upon Adam and all of his posterity, glorified His justice, and in the sacrifice of His Son to redeem Adam and the elect offsprings of Adam, He glorified His mercy.

It might be further suggested that God permitted Adam to fall to demonstrate the fact, that no creature, irrespective of endowment, could ever attain unto or equal the rank of Supreme Deity, as the Devil suggested unto Eve. Satan miserably failed in his insurrection against the government of God, whereby he tried to exalt his throne and make it tantamount with God's throne (Isa. 14:14, 15). Adam, although created in the image of God, was made susceptible or vulnerable to evil, and in due time succumbed thereto. In the fall of man, the demonstration that God the Creator is the one and only Sovereign Deity, and that there is but one true God and there can never be another, was once for all made complete and final. Satan and man shall for a little while rage against God's authority, but their puny ranting and raging, like the original fall of man, redounds to the glory of Him Who said, "I am the Lord, and there is none else, there is no God beside Me..." (Isa. 45:5).

Then, too, it is seen from Scripture that the Invincible Deity is sociable (I John 1:3). However, apart from the fall, man could never appreciate the reconciling grace of God, nor

fully enjoy social intercourse with Him. The fall was tragic beyond human comprehension, but out of the chaos brought on by the fall, and out of the horrible pit and miry clay to which all of mankind sank in the fall, God desiring the fellowship of some, has lifted them up in Christ that they might eternally enjoy the wisdom and glory of loving Deity.

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"For the creature was made subject to vanity..." (Rom. 8:20).

"Cursed is the ground for thy sake..." (Gen. 2:17).

The creation has been subjected to vanity by the sovereign God of the Bible. This means that, during this time, the creation cannot and will not reach the full potential of its God-given power. Inanimate and animate creation is included in this bondage.

This subjection of creation was because of the sin of man. This subjection took place upon God's pronouncing of judgment upon man for his sin of disobedience in partaking of the forbidden fruit of the tree of knowledge of good and evil. It is likely that man's sin and creation's consequent subjection took place shortly after the creation of man. The Bible does not tell us how long man continued in the sinless perfection of his created condition. In Genesis 5:2, we learn that Adam was one hundred and thirty years old when Seth was born. Before this, Cain and Abel had been born and reached the age at which Cain slew Abel. Adam had fallen before the birth of Cain and Abel. So we can say that the subjection of creation to vanity took place almost immediately following man's sin and, likely, shortly after man's creation.

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In Genesis 1:1 we are told, "In the beginning God created the heaven and the earth." In Genesis 1:31 we read, "And God saw every thing that He had made, and behold, it was very good." This included man of whom it is said in verse 27, "So God created man in His own image." We are told in Genesis 1:28-30 that man was to have dominion over all things which God had created. The things which God created were perfect to serve a perfect man. But man, by his disobedience to God, became imperfect,

therefore a perfect creation could no longer be allowed to serve him. After Adam's disobedience, God, in pronouncing the curse upon him, included in the curse the things which He had created for man's use when He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field" (Genesis 3:17, 18).

From this Scripture we see that creation was subjected to vanity (bondage of corruption) when man sinned and became alienated from God. All creation, along with Adam, was placed under the "Bondage of corruption" (Rom. 8:21) along with him.

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In the previous question, we were concerned with "Who subjected the creation to vanity?"

But, now, the question is "When was creation subjected?" That is, "to vanity."

Therefore, in compliance with God's eternal purpose, I affirm that it was when Adam sinned, as the Lord of the old creation, that God, of necessity, subjected all creation to vanity, not willingly (on the part of man), but by reason of Him Who hath subjected the same in hope (Rom. 8:20).

Yes, it was then that the imagination and feelings of Eve were completely won by Satan. Consequently, the fall of Eve was soon followed by the fall of Adam.

Since then, the history of every temptation, and of sin, in sequence, follows the same logical pattern of Satan. First, there is the outward object of attraction, which is prompted by the inward commotion of the depraved mind, and, also, with the increase and triumph of a passionate and sinful desire. This, then, in turn, finds its ending in degradation, slavery, and the ruin of the soul (Jas. 1:15; 1 Jn. 2:16).

Truly, then, it was in the Garden of Eden, that what God, in His infinite wisdom, chose, in His un-erring purpose, not to reveal, that, in turn, Satan (in presuming ability to read God's purpose) contradicted God, and proceeded, falsely, to reveal what God did conceal to Eve. In this, Satan assured Eve that she would not surely die, as God said; but, rather, that, if she would eat of the fruit in disobedience to God, she would "be as God, knowing good and evil" with open eyes (understanding), (Gen. 3:5).

But Satan's words, in being deceptive, meant more than what Eve perceived. But, to be sure, there is an element of truth in what Satan said; however, such truth is always garbled and slanted to Satan's sinister purpose. This is always diverse to

the purpose of God. Yet, in one vague sense, the eyes of her understanding were opened, in that she acquired a direful experience of good and evil; yes, of the happiness of a past holy condition, and, now, of the misery of a sinful nature, which was a "far cry" from being as God, in this present depraved and sinful condition, which now prevades all man-kind, as a consequence. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Eccl. 1:2).

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In order to understand this answer you must be sure and read last week's question and answer.

There isn't much that can be said more than was already said last week. Genesis 3 tells of that which took place which caused creation to be subjected to vanity.

When did all of this take place? Immediately after the creation of the world and mankind. After God created Adam and made Eve from Adam's rib, He gave them charge over the garden of Eden. During this time, Satan tempted Eve and she tempted Adam and thus both sinned (Genesis 3:1-6). This was when creation was subjected to vanity.

JOHN

(Continued from Page 3)

in Christ Jesus" (II Tim. 3:15).

It might be interesting to notice in passing that the word here for "child" is the word "infant." Some people say that children can't understand the Bible and that it is wrong to bring them to church, and to Sunday School. They say we ought to let them grow up, and decide for themselves, what they want to do after while. Paul said, "From an infant thou hast known the holy scriptures, which are able to make thee wise unto salvation."

Brother, sister, I want to tell you, nobody is ever saved except on the basis of what the Word of God says, in telling you about Jesus Christ. Men may join the church; men may pray at an altar, men may be baptized, men may turn over a new leaf but there is no salvation in any of these. There is salvation on only one basis — the Word of God tells men about Jesus Christ, who died for their sins.

Beloved, I can hear John say to John, "Why didn't you tell me to discard my Prayer Book, and to read the Bible?"

V
"WHY DIDN'T YOU TELL ME THAT WHEN MY LITTLE BABY DIED, HE WAS SAFE IN JESUS?"

My heart went out to the Kennedy family when they lost their baby. I had a notion of even writing a letter of condolence, to offer some Scriptural hope, but I concluded that out of the thousands of telegrams and letters that would be sent, mine would be lost in the shuffle, and therefore I failed to do so. My heart, as I say, went out to them. I know how they must have grieved. I know what grief is concerning the death of a

child. Not a day goes by in my life but what I have grief when I think about the death of my little grandson Stephen. I wanted to write to Mr. Kennedy, and I wanted to write to his wife, and I wanted to say to them, "All this tomfoolery that you have passed through by way of the ritual of your church, you can forget about it, for it is meaningless."

Ordinarily I don't read too much of what Catholicism says and does (somehow it is disgusting to me, and I just don't want to spend my time reading it), but I did read tremendously concerning the death and burial of that little child. Oh, how foolish was it all! I turn to the Word of God and I find that it says:

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have LAIN STILL and been QUIET. I should have SLEPT: then had I been at REST" (Job 2:11-13).

Notice, Job said, "If I had died as a babe I would be at rest now."

Beloved, it can't be too strongly stated that a babe which dies in infancy goes into the direct presence of the Lord Jesus Christ, yet I think how that Pope John XXIII and his associates in this country led Mr. Kennedy to believe that little babe had gone into limbo, and ultimately to Purgatory, and maybe after a long, long time would get into Heaven. Oh, don't tell me that when John met John he didn't say, "Why didn't you tell me that my babe had gone to be with Jesus?"

VI
"WHY DIDN'T YOU TELL ME THE TRUTH AS TO SALVATION?"

I am sure when John met John, he said, "I visited you, Jacqueline visited you, Robert visited you and different members of our family visited you, but you never told us the truth about salvation."

Listen, beloved, if ever I wanted to tell an audience how to be saved I want to tell you now. Listen:

"For this is my BLOOD of the new testament which is SHED FOR MANY for the remission of sins" (Mt. 26:28).

"Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through him" (Rom. 5:9).

"Neither by the blood of goats and calves, but BY HIS OWN BLOOD he entered in once into the holy place, having obtained ETERNAL REDEMPTION for us" (Heb. 9:12).

"And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD IS NO REMISSION" (Heb. 9:22).

"And the BLOOD of Jesus Christ his Son CLEANSETH us from ALL SIN" (I John 1:7).

Do you mean to tell me that if two men met in Hell they are not going to discuss the question of salvation? I am sure that John said, "Why didn't you tell me how to be saved? Why didn't you tell me about the blood? Why did you tell me that it was by prayer, and by penance, and by something that I did? Why did you tell me if I kept on doing good, that maybe after a long while there would be a hope of me getting into Heaven?"

Well, beloved, the man who

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JOHN

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knows the truth of the Bible knows that Heaven is his home right now as a present tense possession, through the blood of the Lord Jesus Christ.

I am not concerned a particle as to what happens to me when I die. I know that if I walk out of this building tonight, and tomorrow you read in the paper that I am dead — I know that I am going to be in Heaven. Or if it doesn't take place for fifty years, I know that I am going to be in Heaven. I am not going there because of anything I do myself or because of anything anybody else has ever done for me. Beloved, I am going to Heaven because Jesus Christ on Calvary's cross, died and poured out His blood, and paid in full for every sin of my life.

Beloved, I have in mind when John met John, that John said, "Why didn't you tell me the truth as to salvation through the Lord Jesus Christ?"

CONCLUSION

What is it going to be like for these two throughout eternity? Are they going to discuss these things throughout eternity? Well, I think not. I wouldn't be a bit surprised but that they are the two greatest enemies that Hell possesses. Scripture? Listen:

"But the children of the kingdom shall be cast out into outer darkness: there shall be **WEeping and GNASHING OF TEETH**" (Mt. 8:12).

That man who has led somebody else astray is going to be gnashed upon throughout eternity. I am satisfied that there will be many a daughter in Hell who is going to say, "Mother, I am in Hell because you did not teach me the truth," and the mother is going to say, "What of it? I am worse because of you," and they will gnash on one another with their teeth. I am satisfied there will be many a vile, immoral leech who will meet in Hell some individual whom he has seduced, and that they will gnash upon one another with their teeth throughout eternity. If I understand this Scripture, then when John met John, Matthew 8:12 became a reality, and there was weeping and gnashing of teeth.

Asa Keyes was the famed prosecutor of the West Coast back in the 1920's. He sent over 900, almost 1,000 men to San Quentin prison. He became known as the outstanding prosecuting attorney in the whole United States. Then Asa Keyes committed a crime and was sentenced to San Quentin prison. When he entered the gates of San Quentin, nearly a thousand prisoners who were in San Quentin because he had prosecuted them, lined up and gave him a loud, sardonic laugh. It finally got to the place that he had to be kept to himself to keep the prisoners in San Quentin from killing him.

Beloved, I don't know about any sardonic laughter in Hell for the Bible doesn't say anything about laughter in Hell, but it does say that there is going to be weeping and gnashing of teeth. I say to you, when John met John, there was weeping and gnashing of teeth.

You say, "Brother Gilpin, why preach a sermon like this? You can't do any good for John or John and all you can do is to make folk angry." Well, somehow, beloved, I feel that the Lord calls me to do that once in a while. It just seems to be that the Lord calls me to make a few people angry. As a result of it, sometimes I have seen them,

when they got over their anger, they came to realize that Brother Gilpin, had preached them the truth after all.

You are not going to meet me in Hell because I am not going there, but I want to meet you in Heaven, and I want to tell everyone of you who are here, and everyone who reads this message in **THE BAPTIST EXAMINER**, that the only way a man can keep out of Hell is through the blood of the Lord Jesus Christ. I don't want anybody to go out of this world depending on religion, or ritual, or anything man has to offer or say. Rather, beloved, I want you to go out depending upon the blood of the Lord Jesus Christ, and when you meet this John R. in Heaven, I want you to thank me because I preached to you the blood of Jesus Christ as the only means of man's salvation.

May God bless you!

CALLING

(Continued from Page 1)

goes out and commands people to repent and to believe in the Lord Jesus Christ and this outward call becomes an inward call when that call is empowered by the Holy Spirit. This call that we receive of God has many facets to it, and the first one we want to cite is that it is a holy call.

Turn with me if you will to II Timothy 1:9 and notice that this inward call, irresistible call or effectual call is a holy call. So tonight if you have this call, if you know that you have been called of God, then you can also be proud of the fact that you have a holy call. This passage reads in II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This passage informs us, among other things, that this effectual call which we have received of God is holy and that this call which we received of God in no way depends upon our own works, but rather, as it says here, depends upon His own grace which was given us in Christ Jesus before the world began. The significance of the fact that our calling is holy can be perhaps demonstrated from the vessels that were in the tabernacle. These vessels, that were in the tabernacle, before they were placed there, were just common vessels. But after they were placed in the tabernacle, they were holy vessels. They had been elevated for a very, very special purpose and so you and I who have the effectual calling will not longer have a common calling like everybody else, but you and I have a holy call and we should be very, very thankful for that.

First of all, the God we serve is a holy God and the place to which we are going is a holy place. The work we are in is a holy work and the Spirit of God, who empowers us, who influences us is the Holy Spirit. So we are dealing then with that which is not common, but that which is holy. Notice in the passage in I Thess. 4:7, that we have been called to a holy work. The service tonight is a holy service because we have the Holy Spirit who is influencing us tonight. "For God hath not called us unto uncleanness," notice the word "called," "but unto holiness." (I Thess. 4:7).

Now this call we have from

God, calling us from the common to the holy, is an irresistible call. This does away, of course, with the free-agency of man. Now a person may reject the minister's call, but no one has ever in all past history or ever will resist the Spirit's call. This fact was made obvious when our Lord said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Thus we learn that it's irresistible. No one has ever resisted the call of God. I hear so much today regarding free-agency of man, but the Bible knows nothing about that. As far as men of their own choice choosing God, God does it all.

"Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?" Romans 9:19. You answer that question, who hath resisted His will? No one. God does as He pleases and none can stay His hand or say unto Him, what doest thou? You see God in all His history has never tried to do anything. The world today has God trying to do things. He never did try to do anything. He always does as He pleases to do. God is not in Heaven walking around wringing His hands worrying about this and worrying about that, but God is on the throne, high and lifted up, doing exactly the things He pleases to do. I've heard Billy Graham say, "This may be your last opportunity to be born again." He said that the Spirit will strive with you so long and then He will go away and he may never come back again. This may be your last chance. They resisted the Spirit, according to Mr. Graham. Well, I don't accept that theory at all. This leaves the choice of one's salvation in the hands of the sinner rather than in the hands of God.

"No man cometh to the Father except the Father draw him." That word draw in the Greek, as you probably know is drive. The Bible refers to the new birth as the work of God, as His workmanship. We do not give ourselves physical life. I didn't give myself physical life. I didn't give myself five fingers on each hand. God in like manner has given me spiritual life. I didn't have anything to do with it. It was God. My faith is of God, my repentance of God. I owe it all to God. I can't pat myself on the back. I give Him all the honor and all the glory. This is confirmed by John 1:13, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." No, we weren't born of a bloodline or the will of ourself or the will of Dad and Mother, nor the will of man but the will of God. You see the Bible likens the new birth to a creation and also to a resurrection. Now these two things are outside our power. I can't create anything. I can't resurrect anything, and you can't either, and yet the Bible reckons a new birth to a creation and a resurrection. These things are outside our domain.

Let's continue then by noting that this inward call, this effectual call, or irresistible call is a very high calling. Oh, you here tonight are very fortunate. I feel sorry for all those people who have not received this high call. They are just common. We are the King's children. I am a child of the King. I'm proud of it tonight. I have a very high calling and this inward call, this irresistible call, the effectual call is a very high calling. Notice in Phil. 3:14, "I press toward the mark for the prize of the high calling of God in Christ

Jesus." Why is our call such a high call? It's because we have been called upon to die to sin. We have been called upon to be crucified to the world. We have been called upon to live by faith. Are you doing that? We have been called upon to have fellowship with God. I just don't have that. I have fellowship with the Spirit. I have fellowship with the Son of God. That is a high calling. It is also a high calling, because it is too high for the natural man to ever attain or to ever perform. He can't raise himself that high. It's also a high calling because we have been called to very high privileges, such as, justification, sanctification, glorification and, also, to be co-heirs with the Lord Jesus Christ. You can't get any higher calling than that! You are looking at somebody tonight when you look at me. Not in the flesh, but through the Spirit of God, I am somebody. These feet of mine are going to someday walk on golden streets. I'm a child of the King tonight, and I'm proud of it.

The effectual call also may be termed a gracious call. It is gracious because it is through God's amazing grace that we have obtained this call. "Amazing grace how sweet the sound, that saved a wretch like me." It is the high call. It is the glorious call, because it is the product of free and unmerited grace. It is not the result of my own efforts. I didn't even move one finger in order to get this call. I didn't do anything. I repented. I believed, but even these were gifts of God to me. Again, we turn to II Timothy 1:9 which we read before and notice that what we say is Bible. "Who hath saved us, and called us," there's our subject, "called us," "with an holy calling, not according to our works." When He says "works" He is talking about all works, any kind of works, moving a finger, blinking an eye, whatever, "but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." That's just over my head. Before the world began, God did all this for a wretch like me. We, in I Peter 5:10 have another beautiful passage relating to the glorious call which we have in Christ Jesus. This passage says, "But the God of all grace, who hath called us into his eternal glory," see, it is a glorious call, "by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." To me that is just beautiful.

We may add to this inward call, effectual call, irresistible call, the fact that it is a rare call. Why aren't there thousands here tonight? Because this call is a rare call. It's obvious that most of mankind tonight have not been called. They have no interest in things like this. They have only interest in common things. We have received this rare call and are here on this rare night and we enjoy this rare service. You see when our Lord Jesus Christ was here in person there were just a few of them called. The call was rare even in those days. So here again tonight, I was thinking of this MacDonald thing, where you can buy a hamburger and win a prize. There's only two of them to be given out. \$300,000. It is mighty rare that anybody wins \$300,000 at MacDonald's. Out of the billions of hamburgers, they are going to sell they will give out two of those things. You think of the salvation you have in Christ. It is just about as rare.

Most people are going to hell. Most people have never received the call and so tonight you ought to be very thankful because there are not many of us.

There's another beautiful thought relative to the effectual call and that is the fact that it is very important. It is unchangeable. God is not going to take it back from us. Once you've got it, you've got it. Let's turn to Romans 11:29 and notice what I say "For the gifts and calling of God are without repentance," or without change of mind. God doesn't repent of the call He has made to us as if He had made a mistake, as if we had done some things He hadn't thought we were going to do and He better take it back. He better change His mind—he's not what I thought he was going to be. No, God knew us before He ever elected us, before He ever called us, what we would be and He didn't determine our call on the basis of what we would do. Before we had ever done any good or evil, God called us and thus because, as I Tim. 1:9 says, "of his own purpose and grace which was given us in Christ Jesus before the world began."

This fact is further proved by a verse you're probably thinking of in Romans 9:11. Let's read it and show that it is not determined by what we do and it's irreversible. It is unchangeable, because, as He says in Romans 9:11, "For the children being not yet born, neither having done any good or evil," they haven't done anything yet, they haven't even been born yet, "neither having done any good or evil, that the purpose of God according to election might stand." If He had saved us on the basis of ourselves, then the purpose of election would have never stood the test, it would have fallen flat on its face. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said to her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." He loved Jacob because he was in Christ. He did not love Esau because Esau was not put in Christ. Any love of God has to be through the Son of God. There is nothing in me for God to love, only what He has put there.

II Peter 1:10 admonishes us to make our calling and our election sure, "wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." So it is very important tonight that we obtain sound evidences relative to our effectual calling of God. Now if you buy a plot of land, everyone here would make very sure that the title is clear. You want to check your boundaries. Make sure of your boundaries and the same applies regarding our election of God. How can we determine this? Well, one way is the fact that we can see.

There is a good passage that relates to this in John 9:25. We can see some things, the believer can, the called person can. "He answered and said, Whether he be a sinner or no, I know not: one thing I know," that is, one thing every called-person can say, one thing I really know,

(Continued on Page 6 Column 1)

CALLING

(Continued from Page 5)

"that, whereas I was blind, now I see." You see those who are called see Jesus Christ as their Saviour and Lord. They are trusting nobody else. They see the Bible as their only rule of faith and trust. They see that there is no other name given among men than that of Jesus Christ whereby they must be saved. They see Jesus Christ as greater than any obstacle, they will have to face in this world. They even look at the grave and they see Jesus Christ standing, not sitting or lying down, but standing on the other side of the grave. Those who are called see Jesus Christ coming in the clouds of Heaven. They see Him reigning with great power and great glory.

So, tonight, I say to you, if you have been called of God, you are a very, very fortunate person. I know I am. I thank God for the privilege!

FRAUD

(Continued from Page 1)

come along in recent years. At that time, I did not know much about his "Jimmy Swaggart," but he falls into the pattern very closely and very clearly.

When all is said and done, he puts on quite a "show"! However, we can know that a masterful show on the part of men accomplishes nothing for God or for men on their way to eternity. We read of these, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" (Mt. 7:22). We read further, nonetheless, that Jesus says, "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mt. 7:23).

It is possible, of course, that I may be dead wrong in my assumption that it is hypocrisy on the part of men to make a mint of money at the expense of a gullible people who are more concerned about "fleshly healing" than they are about salvation by means of faith. Certainly, it is hypocritical on the part of such to promise "fleshly healing" when they cannot change the color of one's hair or add a cubit to a man's height. Needless to say, all such frauds live in defiance of that Salvation by the Spirit of the living God by way of the Word and the Good News of Jesus' death, burial, and resurrection.

This is tragic, indeed!

A year or so ago, I heard "Jimmy" on his radio program saying with some braggadocio that he took in "\$37,000.00 a day." But he went on to say that this was not enough! At the same time, he was in a "violent" attack on "The security of the saved" and the Scriptural teaching of "once saved, always saved."

Too, in those days, he was quite vehement that those who were sick and did not get well were "lacking in faith" or in "the service of Satan." In this last broadcast to which you suggested that I listen, I heard him say that he did not "know why some get healed and some do not." Quite obviously, this man never heard of our Sovereign God who is Omniscient and Omnipotent. It may be that his

Scriptural and spiritual darkness and ignorance is so great that he may never have heard of the Will of God.

In truth, none ever "get healed" of the "cancer of sin in the flesh," for, in finality, we all must die or be changed in accord with the Word. God is quite clear in this, "The first man Adam was made a living soul; the last Adam was made a quickening spirit... and this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:45, 53-54).

But these piteous hosts who are deluded by his devious and demonic devices apparently prefer to "believe the lie"! As he, they walk in the darknesses of Scriptural ignorance and spiritual depravity. They delight in the flesh, when God's call to us all is to faith. They sell their souls — literally — for "a mess of pottage" (Gen. 25:34) and must live to regret it forever.

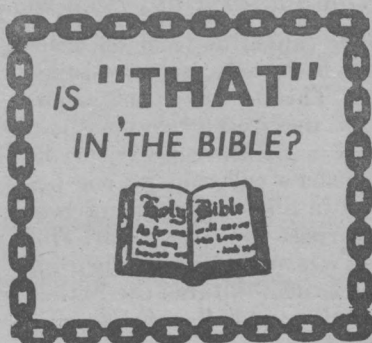
So, I begin 1982 as the total pessimist with respect to the religions of men. Thankfully, however, I begin 1982 as the absolute optimist with respect to Christ Jesus, Christianity, and the true Churches of the Lord Jesus Christ. Truly, "the gates of hell shall not prevail against" (Mt. 16:18) them!

The "Swaggart's," the "Graham's," and some other such maybe saved, in finality, as a result of simple faith in the Lord Jesus some "days" or "decades ago." In finality, however, their service to and before Satan in opposition to the Lord's true churches for which He "gave himself" (Eph. 5:25) doubtless will result in their loss of all rewards. And, in view of, "He that biddeth him God speed is partaker of his evil deeds" (2 John 11), it is quite probable that all who have joined them in their evil or who join them in their evil have likewise lost their rewards.

In giving themselves to the delights of the flesh rather than to the demands of the Word of God, they have "forsaken the faith," if you will, and "are fallen from grace" (Gal. 5:4). They may be saved within the wonder of our Lord's, "He that believeth on the Son hath everlasting life" (John 3:36), "yet, so as by fire" (I Cor. 3:15), as we learn further.

As you can see by the above, I thank you for the phone call and the suggestion that I listen to "Jimmy," something I do not do very often. It has helped me to begin 1982 with renewed confidence in the Word of God, alerted me effectively to the satanic devides of some men, and encouraged my heart with respect to the Lord's, "Not by might, nor by power" — the devices and capabilities of men — "but by my spirit, saith the Lord of hosts" (Zech. 4:6).

As my beloved who lies near death so often notes and discusses in these days, we have the assurance of, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39). By



QUESTION:—Where did men have the pains of childbirth?

ANSWER:—In the days of Jeremiah, Jeremiah 30:6 — "...wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

His grace, we have faith and are in the faith!

Thankfully, therein, we who have been "predestined," "called," and "justified," already, in the mind of our God, are "glorified" (Rom. 8:30). In the flesh, we may feel unworthy, and we are unworthy because of our sins. Thanks be to our God, however, our Lord "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes" we are "healed" (I Peter 2:24). And, resultantly, even now "our salvation is nearer than when we believed" (Rom. 13:11). Praises be to our God, "The night is far spent, the day is at hand" and we, "therefore, cast off the works of darkness" such as the fakes and the frauds of faith healers, and we "put on the armour of light" (Rom. 13:12).

Both you and I, in 1982, may pass through the valley from which the shadows have flown for the redeemed. In this moment, however, it is quite probable that my beloved's hour of "glorification," as the inalienable experience because Jesus said, "It is finished" (John 19:30), is very near! Moment by moment, we see that the life of the flesh is drained by the inexorable ravages of disease. Thankfully, however, for her and for us, this is all in accord with the sovereign will and the holy purposes of our God!

He who has determined our days and numbered our months, and appointed the bounds that we cannot pass has seen the end from the beginning. Rejoicingly, we can know that He saw our end before our beginning! Therefore, we can further rejoice that He will bring about our conclusion, as He has desired. Because of the pain, my beloved sometimes wonders why life in the flesh has continued. Her delight would be to see Jesus, her mother, and my mother, and a multitude of others who have gone on before us.

Nevertheless, if you could witness her testimony, the reading of the Word, and her prayers for all who come in these days, you would understand in part, perhaps, why the Lord delays her going. As it was for the Apostle in another day, so it seems that for her to "abide in the flesh" for a moment longer "is more needful for" us (Phil. 1:24).

People by the dozens make their way to our humble abode, one that she chose! They come from far and near. They are relatives and friends, and sometimes total strangers — even strays and wanderers for whom my youngest lad would

HE DOES SUPPLY THEM ALL

When the storms of life
come our way,
So often we question why.
When we see mountains
in our lives
We wonder can they be climbed.

Doors which we can't seem to open,
Troubles we feel we can't face.
It's a comfort to know He cares—
The Sovereign Lord of all grace!

He gives us faith to climb mountains,
Patience till the door's not closed,
Strength to face those troubles each day,
Victory when Christ arose.

The omniscient God knows our needs,
Be them big or though so small;
Of this truth His own can be sure—
Yes, He does supply them all!

Lynda Edwards
Charlotte, N.C.

provide "bed and board" for a moment! Yet, it is evident that though some of them would not have come to read the Word or to pray, e'er they leave, they have had a part in both, as my wife and I wait upon the leading of our blessed Lord and Saviour.

In this, there is the marvel and the miracle, in truth, of the working of the Spirit of the living God. My dying beloved has a message of life for all who come her way!

As the Lord has provided, it has been a word of salvation in accord with the sovereign purposes of our living God. Too, it has been a message of assurance and hope in the midst of prospective death. It has been a message of eternal life in the midst of time. It has been a message of spiritual victory in the midst of incorrigible physical loss that cannot be gainsaid or denied. Truly, it is a message of the power of the living God in the midst of dying men.

Across many years of a long and somewhat adventurous life, I have known many who have died. I have seen much death. At one point in time — though not from the little church which I was privileged to pastor — I held more funerals than any other man in one of the large cities of our land. In the process, I met and sat with many dying folk. Thankfully, most of them had a testimony of belief and faith in the Lord Jesus Christ.

Yet, I have never known or seen anything comparable to that which I have been privileged to observe in recent days. Though death is an ever-present reality, the Lord has given my beloved victory over her coma's which medical men can neither understand nor explain. One doctor, in his humanity, has told her that she could conclude her pain for time by simply overdosing with the pain medication. Her physical condition has been and is so desperate that no one would question her dying.

In fact, the last two times my beloved has been in the hospital, neither the doctors nor I ever expected her to leave alive. Thankfully, in both instances, she has left the hospital more fully and wonderfully alive than when she entered, though there was no curative therapy even attempted. It has been a marvel and truly a miracle beyond the comprehension of those of us who are so much involved in mortality.

God, in His grace, has provided her victory over her coma's, and miraculously she has been absolutely lucid and in control of her mental faculties. And, in the midst of this lucidity, and this evident mental competence and viability, she has been able to abound in "heavenly places in Christ Jesus" (Eph. 2:6).

There is calm!

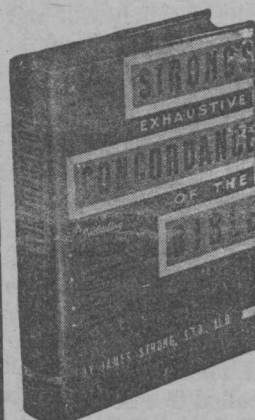
There is peace!

As my beloved has said so
(Continued on Page 7 Column 1)

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FRAUD

(Continued from Page 6)

often in these days, it is "The peace of God which passes all understanding" (Phil. 4:7), even that which is effected in Him who keeps our "hearts and minds through Christ Jesus." In our mortality, it must mystify us. Yet, by faith which is wholly of our blessed Lord and Saviour Jesus Christ, we can rejoice in it as the mystery of the very presence of God which is manifested before us and in us in accord with His holy purposes.

From the human perspective, it troubles me greatly that there are men such as Jimmy Swagart who delude and defraud those who "will believe a lie" (2 Thess. 2:11). Even this, however, is accomplished wholly within the purposes and in accord with the designs of our Sovereign God! Therefore, we fret not!

Rather, we hear the call and the cry of our God today and for 1982. It is the call and the cry with which He met the devices of men almost 2000 years ago, and it is the call and the cry with which He will meet the devices of men in this hour. "Go," as He says, "ye into all the world, and preach the gospel to every creature" (Mk. 16:15); "Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Mt. 28:19-20); and "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

If we truly have faith in the Lord Jesus Christ and, in fact, the faith of the Lord Jesus Christ, 1982 may well be our banner year. Whether we live or whether we die, that which we do will be all to the glory of Him "whom to know is life, and that eternal"! Thus, whether well or ill, whether mighty in the flesh or weak, if ours is a walk in the way of faith which the Lord effects, we shall rejoice both in time and in eternity. Knowing the victory which is wholly of the Lord Jesus Christ, we shall "rejoice evermore" and "pray without ceasing" (1 Thess. 5:16-17).

We shall trust in the Lord for such victory! Thanks again for the call. I pray that I may have encouraged you, even today.

Ever yours in Him, even Jesus,
Ray

DUTY

(Continued from Page 1)

must contend with the wild waves if it hopes for a haven at last.

"Must I be carried to the skies

On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody

seas?
"Sure I must fight if I would reign;

Increase my courage, Lord;
I'll bear the toil, endure the pain,

Supported by Thy word."

Our contention in this connection is limited by "The Faith." It is well just to maintain the distinction between faith and "The Faith." In most of the instances in which the word faith occurs, in the New Testament, it has reference to a subjective

saying possession. In this general sense, every saved person possesses faith. "The Faith," as used in our text, is objective, and has system of Scriptural teaching. That it is "The Faith," and not "faith," which is referred to, is clearly determined by the use of the definite article. Without doubt, many have been saved, and yet are not in the "once having been delivered faith."

It is our duty to contend for the truth, the whole truth, and nothing but the truth. It is well, too, for us to bear in mind that there is only one way to tell the truth. There are many ways to tell a falsehood, but only one way to tell the truth. Truth is absolute and indivisible.

For example, there is "one Lord, one faith and one baptism," and until the New Testament ceases to be the standard of faith and practice, there can be only one Lord, one faith and one baptism. It is as reasonable to assert that there are two Gods, as to affirm that there are two baptisms. No statement can be counted true that contains a particle of falsehood. We might as well say, that an excellent pie contains only one fly — one drop of iodine will discolor many times its weight of water. The metes and bounds of truth are fixed and unchangeable. Facts kaleidoscopic, but truth is as unchangeable as the God from whom it comes. A fact of today may be a falsehood tomorrow; but truth is the same, yesterday, today, and forever.

The disposition nowadays is to compromise the truth rather than contend for it. It is proposed to unite the various denominations with their widely differing doctrines by a process of compromise and cancellation. To do this, the truth must be tortured and Christ crucified in the house of His friends. This for the simple reason that it is easier to martyr the truth than to be a martyr for the sake of truth. We are not commanded to compromise, but to contend for the truth. Better, a thousand times, that a man compromise his own honor, than to compromise God's truth. We have no right to be liberal with that which belongs to another. The man who is liberal with my pocketbook is a thief, and he who is liberal with God's Book, is a traitor to truth.

Regarding the question of church union by compromise, it may not be amiss to say that there has been more falsifying about it in the pulpit than probably about any other subject. After all the spectacular speechifying about it, thus far no denomination has specified a single doctrine it is willing to surrender for the sake of church union. While other denominations are coquetting in this connection, let Baptists continue to contend for the faith once for all delivered to the saints. Well may we sing:

"Like a mighty army,
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided.
All one body we,
One in hope and doctrine,
One in charity.
"Crowns and thrones may perish
Kingdoms rise and wane
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that cannot fail."

Not only are we commanded to contend, and to contend for

the faith, but to contend for "the faith that has been delivered to the saints." We are, by the terms of this trust, named as trustees of "The Faith." As trustees of the truth, we shall be required to render a strict account of our trusteeship. This faith has been committed to us that we preserve it in its purity, and contend for it throughout the whole world. It is not our business to apologize for, revise or reconstruct this faith, but to contend for it, as it has been delivered to us. The only liberty allowed, is the liberty to contend for the delivered faith; the only latitude, to contend for it as delivered. We had the legal right to decline the trust; but having accepted it, we are in honor bound to administer it according to the terms of the truth.

To faithfully discharge this trust will not always be pleasant, or apparently profitable. We cannot, however, afford to purchase popularity at the staggering price of truth. When we are tempted to "Come down from the Cross," let us remember that it is better to please God than men. If we are faithful unto death (not unto success), we shall receive a crown of life. Happy, then, the man who in that day for which all days were made, shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Not only has this faith been delivered to us, but "once for all" delivered to us. If this means anything, it means that "The Faith" is a finality. In the very nature of the case, there can, therefore, never be any such thing as a new faith. A faith that is not approximately two thousand years old, is too young to meet the requirements of "The Faith." The Bible constitutes the sum total of revealed truth, and, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city, and from the things which are written in this book."

The pitiful efforts to "reform" "the faith," are not only foolish, but sinful. The truth is God-given, and therefore perfect. Political and social reforms may be needed and timely, but a reformation of the faith is a logical and spiritual impossibility.

The pitiful efforts to conform the faith to the "Spirit of the times" is the contemptible task

of the ecclesiastical charlatan. "The faith" was completed, signed, sealed and delivered, and hence, not subject to amendment or revision of any kind or character. It is our Christ-commissioned task to bring the world back to "The Faith," and not "The Faith" up to the world. Nations may rise and fall; civilizations may come and go, and the winds of countless centuries sweep in desolation o'er a wrecked and ruined world, but the once delivered faith, fresh with the dews of the morning, and throbbing with the deathless dynamics of a God-given life, shall move majestically on, conquering and to conquer, until it shall cover the world as the waters cover the sea!

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abortions on demand.

These things, as shamefully revolting and as obnoxious as they should be to the Christian, are yet only the outcropping of the depraved Adamic nature, a residue too often evidenced in a measure even in the believer. However, the crowning insult to a Sovereign Lord is when they have the unmitigated audacity to attempt to "neuter" the omnipotent, omnipresent, omniscient Creator of our universe. A satanic scheme to reduce that Holy One to a mere "it." Surely, there is no fear of God in the eyes of these poor misguided persons.

Such as these seem to be aware of what the Word has to say about the status of the woman in God's eternal plan and dealings with His creatures — hence the open hatred. However, I am made to wonder if they have ever been brought face to face with Proverbs 30:5, 6: "Every word of God is pure and is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee and thou be found a liar." Or even the greater condemnation found in Revelation 22:18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto

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him the plagues that are written in this book." Now whether these plagues mentioned here are the cataclysmic and catastrophic judgments depicted in the Revelation or whether they be more akin to the retribution promised in Deuteronomy 28, verse 15 through 68, they are yet horrible enough to be avoided at any cost.

There is one segment of the feminist movement which not only desires to make the titles of our Lord to be ambiguous, they go so far as to demand the usage of "she" and "her" in referring to a Sovereign God. Just simply at random let us take a look at Genesis 1:27 in the light of what the feminist are demanding, "So God created it in her own image..."

This could be comically ridiculous if it were not blasphemous heresy — and yet these things are only the results of depravity and in a sense are to be expected. However, and this is where the bed gets narrow, every minister who considers himself called by God, and who does not declare the whole counsel in regard to the status of male and female in the plan and will of God, is himself contributing materially to further this rotten mess. He is guilty of a sin of omission if he fails to admonish and to warn his flock, particularly the wives and mothers, about this frontal assault of Satan upon our precious lord.

I personally hear men from the pulpit who will not dare even to quote, verbatim, what God has to say on this controversial matter. Possibly they do not wish to incur the wrath of their wives — or that of the wife of one of the deacons.

In addition to this loud silence from so many pulpits, I also read that the ones who were responsible for the version of the Bible known as the Good News for Modern Man have already had some second thoughts and are changing the title to read Good News for Moderns. Get rid of that "man" in the title.

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THE BAPTIST EXAMINER
FEBRUARY 13, 1982
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NEW POSTAL RATES AFFECT TBE 151%

Effective January 10, all non-profit organizations and other preferred mailers received enormous increases in the cost of their postal rates. These increases were ordered as part of the Reagan administration budget cuts.

Our own cost has increased a total of 151% because of this new ruling. Frankly, we don't know which way to turn to raise the additional money which will be necessary to overcome this tremendous raise. We could ask our supporting churches to try to increase their offering, or we could double subscription rates or go to every other week publication.

Please pray with us that the Lord will provide the necessary funds to keep this paper in the mails. If you have any ideas or suggestions to make, they will be appreciated with consideration.

Nothing with God can be accidental.

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E.R.A.

(Continued from Page 7)

Even if the "Good News" version in the original had been worth owning and reading, this cowardly compromise, if true, certainly can do nothing to enhance or to recommend it to any thoughtful Christian.

Please allow a simple enjoiner to the Baptist father, husband or even fiancé. It has been my lot to observe some Sovereign grace Baptist professors who assume such a dictatorial stance with and over their daughters, wives and girl friends, until it is small wonder that they are drawn to such as the E.R.A. There is a definite sense in which the saved, male and female, are equal in the Lord. This is a spiritual equation and does not erase or weaken the biblical teaching that the woman is to be in subjection. And so importantly, at the same time there is absolutely no biblical license for the woman to be constantly put down, shouted down and browbeaten every time she has an opinion on a matter. And some of us Baptists are guilty of this very act.

There are occasions in the lives of every Christian husband and/or father when it is necessary to take definite charge, but this, too, can be managed with strength, yet with a compassionate and understanding kindness. So treat that one close to you in such a manner as to make her feel respected, protected and loved — and if she is a Christian she will never feel the need of consorting with the abortionist, the lesbian nor will she give approval to those who wish to reduce our precious Lord to a nonentity and water down and take the truth out of His Word. So, husbands, love your wives as Christ loves the church — and Pastors, instruct and edify that distaff portion in the flock of the many faces of that "roaring lion," that false teacher and that seducing spirit. This E.R.A. is surely one of the "ravening wolves."

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