

The Baptist Examiner

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

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AN ACCOMPLISHED REDEMPTION

By W. J. Grier
An English Author

The great Puritan, Bro. John Owen, Chaplain to Oliver Cromwell and Vice-Chancellor of Oxford University, refers thus to the extent of redemption: "The Father imposed His wrath due unto, and the Son underwent the punishment for, either (1) all the sins of all men; (2) all the sins of some men; or (3) some of the sins of all men. In which case it may be said; (a) that if the last case be true, all men have some sins to answer for, and so none are saved; (b) if the second case, then Christ, in their stead, suffered for all the sins of all the elect in the whole world; and this is the

truth; (c) but if the first case, why are not all men free from punishment due unto their sins? You answer, because of unbelief. I ask, is this unbelief a sin, or is it not? If not, why should men be punished for it? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins."

Sometimes this view is called a "limited" redemption, but the term is not a happy one, as Christ died for an innumerable multitude. So we prefer to speak of an 'accomplished' redemption.

Now it is not denied but rather affirmed that the whole world re-

ceives benefits and blessings from the death of Christ. Undoubtedly there are those even now in Hell who have experienced some of His benefits — the blessings of common grace as distinct from those of saving grace. Redemption may be said to be two-fold. Every moment's respite from the infliction of the punishment due to the transgression of God's law, and every single benefit bestowed on the ungodly, is the result of Christ's redemption. The whole world is redeemed temporarily from the full execution of God's wrath. Christ's sheep are redeemed eternally from it by Christ's sacrifice. Thus He is the "Saviour of all men, especially of them that

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The Secret

"I met God in the morning
When my day was at its best,
And His Presence came like sunrise
Like a glory in my breast.

All day the Presence lingered
All day He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the wind that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse in mind
When I, too, had loosed the moorings
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way;
You must seek Him in the morning
If you want Him through the day."

—Selected

Yes, Eternal Punishment Is Taught In The Bible

By ROY MASON
Aripeka, Florida

Recently a woman who hears our radio broadcasts over a station in Georgia, wrote a letter commending most of a sermon she had heard, but expressing surprise that we should teach such a thing as the future eternal punishment of either the devil or any of mankind. Several days later we received a letter from a man who was in rebellion against the same thing. Now the question is not what we "think" or what we "like" or what we want to believe, but what the Lord tells us in His Word. However, if we for the moment lay aside the Word of God, the doctrine of eternal punishment for the devil and his followers is perfectly reasonable.

Why Reasonable

Because justice demands that sin be punished. To assume that Satan, after all of the misery that he has caused through centuries, will just be blotted out, is an absurd assumption. That would mean that he would never be brought to justice.

And many of the followers of Satan never get their just desserts in this life. They live in defiance of God, yet enjoy good health and often the wealth that they have gotten in an evil way. Sometimes a heart attack comes, and they die with only a momentary struggle. Unless there is a future reckoning, then they have gotten along better than if they had lived righteously. Just recently we talked with a man over eighty years of age. He told us that he had never been sick

a day in his life. Did he thank God for it? He did NOT! He has no time for God. Will that man never have to give any account for his life-long ingratitude? It violates one's sense of justice to even think such a thing. No, there must be a reckoning time and place, where all of the injustices and tangles of this life shall be straightened out.

What Does The Bible Say About It?

It says that Satan shall be punished forever and ever. (See Rev. 20:10). Examine this passage and you will find that Satan is cast in, where the Beast and False Prophet have been for a thousand years already. That proves that they were not annihilated. And the statement is that the devil shall be "tormented day and night forever and ever." This would be utterly impossible if the devil were annihilated. How can one misunderstand such language?

The Bible says that the followers of Satan shall share the same fate as their father. (Rev. 20:15).

And why not? If they preferred to live for Him in this life, and would not break with Him, then should they not be given the privilege of being with him in the forever and ever?

The Bible says that Hell was prepared for the devil and his angels. It does not say that it

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THE LODGE CROWD SAYS . . .

"Every Bit Of It Is In The Bible"

By R. F. HALLFORD
New Ellington, S. C.

How often, when someone asks for information about or makes an attack upon Masonry, do we hear the claim concerning it: "Every bit of it is based on the Bible!" It is not surprising that its adherents and advocates make such a claim because the "Masonic Creed" says: "The Holy Bible is the Great Light in Masonry, and the Rule and Guide for all faith and practice."

No doubt most of those who echo this claim are honest and sincere in the conviction that they speak the truth. If there are those who make the claim while knowing that they are not speaking the truth, we leave the benefit of the doubt to them. It has been my experience, in conversing with lodge members, to find that the average one of them does not know enough about his Bible or the lodge teaching to discuss the matter intelligently.

It is the purpose of this brief treatment to show that, instead of "every bit" of lodge teachings and practices being "based on the Bible," very little if any of it has any basis there. The ideas as to what the lodges teach are not a product of my own imagination, but are derived from their own sources of information. If any reader should desire proof or additional information

about any of it, he may feel free to call on me for it, and reliable sources will be furnished.

Let us notice some of the more outstanding lodge teachings and practices which claim to be based upon the Bible, but are not:

First, look at the statement: "There is one God, the Father of ALL men." Certainly, there is only one God, but He is NOT the Father of ALL men; He is the Father of only such as have been born again through faith in His Son. That He is not the

world—the children of God, and the children of Satan—and God definitely is NOT the Father of the latter group!

Second, another statement of the "Masonic Creed" says this: "Character determines destiny." The idea involved in this statement—and it re-appears throughout the teachings and ceremonies of Masonry—is that good, moral character, which may be possessed by almost any unsaved person, is that which determines his eternal destiny. It must be perfectly obvious to the weakest, humblest believer in Jesus Christ that such an idea flatly contradicts the clear, repeated declarations of the Bible. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father, but by Me" (John 14:6). Again, we read: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Third, where, in the Bible, does one find any basis for the blood-curdling oaths which must be taken in order to get into the membership of a Masonic lodge? Space does not permit us to quote more than one of these oaths; however, this should be sufficient to show how unscriptural they are. The Entered Apprentice de-

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Father of all men is made clear by the accusation of Jesus in John 8:44, "Ye are of your father the devil." There were some people in Ephesus of whom God was not the Father, prior to their conversion: "And were by nature the children of wrath" (Eph. 2:3b). It is still true that, "In this the children of God are manifest, and the children of the devil." (I John 3:10a). There are only two families in the

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW TO KNOW YOU ARE SAVED"

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Who-

soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." — I John 3:4-10.

I might say by way of preface that if you would read this chapter in the original you would never have any doubt as to the meaning of the text. For example in the 8th verse it says, "He that committeth sin is of the devil."

The average "falling from grace" preacher says that if any individual could sin, that is proof positive he is of the Devil. At the same time, we might as well say that he himself admits he is of the Devil because he knows that he commits sin, but that is not what the passage says nor means. When it says, "He that committeth sin is of the devil," it means he that keeps on committing sin, and that his general trend always is that of committing sin. This proves that he has never been saved.

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A Child Of The King

Poor? No of course not! Why how could I be, When Christ the King is taking care of me?

Tired? Sometimes—yes, more than tired; but then, I know a place where I can rest again!

Lonely? Ah, well I know the aching blight; But now I've Jesus with me day and night!

Burdens? I have them; oft they press me sore, And then, I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is that I should know such boundless love as His!

And so, I'm rich; with Christ I am "joint heir," Since He once stooped my poverty to share.

Spurgeon and Women Preachers

When Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker's meeting, Johnson replied, "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." We will add that our surprise is all the greater when women of piety mount the pulpit, for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the Apostle Paul.—Charles H. Spurgeon.

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JOHN R. GILPIN.....Editor

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"To Know . . . Saved"

(Continued from page one)

I say, beloved, if you will read this in the original language, you will have no doubt as to its meaning. This is one instance wherein nobody could ever fully understand the New Testament unless he knows the Greek language, for the verb which is used here is not that of one single act, but it is a continuous act, and it indicates that the man who makes sin a practice, and who just lives in sin, and who wallows in sin, and who keeps on in sin day after day, and week after week, and year after year — that proves that he is of the Devil.

I want to talk to you about how we can know we are saved, and I say to you, this is an important question. If you were to ask somebody if he is saved, you'll probably get an answer about like this from the majority of people — "Well, I hope so," or "I think so," or "I just don't know whether we can know for sure until we get to Heaven." In view of the fact — that we have various answers of this type given, you can see how very important it is to know that we are saved. I am frank to say that I think the majority of people, religiously speaking, are depending upon their feelings, rather than upon God. I'll give you two or three illustrations.

I think of a young fellow who came forward one night in a revival meeting that I held years ago. As I sat down to talk with him, I asked him his experience, and he put his hand suddenly upon his heart and said, "I tell you, Brother Gilpin, I feel it in here." Beloved, that boy was depending purely upon his feelings. He came two or three weeks after he was baptized, and I never saw him again in church services.

I remember a revival meeting that Billy Sunday was holding years ago when I was just a boy in my early teens. He had a great crowd of folk there who were representing some lodge and the man

who was sitting in front of the group held the American Flag. All during the services as he sat there, the only position he could hold it was up in the air. When Billy Sunday gave the invitation, this man carrying the American Flag got up and started up the aisle, himself making a profession. His profession may have been genuine. God may have been working in him. Anyway, when he got up, Billy Sunday's eyes followed him as he moved up the aisle, and he stopped the services and said, "Who wouldn't follow Old Glory to Glory?" Beloved, the crowd of 500 lodge members that were sitting there in that delegation got up and everyone, without an exception, followed this flag bearer and the flag to make a profession.

Now that group of individuals were not depending upon the Lord but upon their feelings. Billy Sunday stirred up their feelings, when he called upon them to respond to the appeal of patriotism, and the feeling of the emotion of the flag.

Years ago, Martin Dies, who was then an outstanding senator from the state of Texas, was making a speech in Ashland. I used to say when Martin Dies was in Washington that to my mind he was the most outstanding speaker and statesman — not politician — but statesman in America. Some of you older folk probably remember the hearing that was held by the Dies Committee. It was the group who tried to stand firm for Americanism and against Communism. Well, Martin Dies was in Ashland and I attended the meeting. A large crowd was present. He told how this country was founded with the idea of an open Bible and an approach to God, and he brought his message down to a conclusion, by showing that Communism was infiltrating the ranks of American politics and American industry in every respect. With a very stirring appeal, he closed his message. I can say it was truly one of the greatest speeches I ever heard in my life. There wasn't any appeal from the standpoint of an acceptance of the Lord Jesus Christ because he had not preached Jesus. He had not spoken about Jesus Christ in his message, but he had urged everybody to remember God, and to remember that the Bible was God's Word, and to be true to the Bible, and true to the founders of our America. The next day I was talking to an outstanding businessman here in Ashland. He said, "I tell you, Brother Gilpin, if Martin Dies had given the invitation, there would have been 500 people up there sobbing their way to Glory." Beloved, I don't doubt but what that would have been true. I don't know whether they would have been on their way to Glory or not, but they would have been sobbing. There wasn't one thing that was said in the speech that night that had to do with salvation. It was purely an emotional type of address that stimulated the spirit, — an appeal to be a better American.

I remember one experience years ago when I first became pastor in another town. The first Sunday night that I baptized after I became pastor there, there was a man who came to the services whom I saw for the first time that night, and also the last time, yet I baptized him before he left. It so happened that we were getting ready to baptize that night. I don't remember what I preached, or what I may have said, but this fellow that came in that night for the one and only time that I ever saw him, came forward and made a profession of faith and asked that he be baptized on the spot. I baptized him and he left with his clothes wet and went home to change his clothes. He was enthused and happy beyond measure. His feel-

ings certainly were out of this world, yet they tell me that even before the week was out, he was saying things contrary to, and was deriding the messages that I might preach, and even denying the Word of God itself.

Now, beloved, what happened? He was depending upon his feelings. I tell you, it is an important thing to know that you are saved and not depending upon your feelings, but that you have something definite that you can cling to.

This morning, I want to give you several ways how we can know that we are saved.

I

WE KNOW WE ARE SAVED BECAUSE WE HAVE FAITH IN THE LORD JESUS CHRIST.

I don't say that a man is saved just because he has faith in God and believes that there is a God. I don't say that anybody is saved just because he has faith that Jesus Christ was born of the virgin Mary. Beloved, I do say that anybody who believes that Jesus Christ died for his own personal sins on the cross of Calvary is saved, and is going to Heaven when he dies, because there is nothing for him to go to Hell for. He is saved on the basis of faith in the Son of God. Listen:

"For ye are all the children of God BY FAITH in Christ Jesus."

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PAGE TWO

—Gal. 3:26.

"He that BELIEVETH ON THE SON hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and BELIEVETH ON HIM that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"Verily, verily, I say unto you, He that BELIEVETH ON ME hath everlasting life." — John 6:47.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING YE MIGHT HAVE LIFE through his name." — John 20:31.

When I tell you I know I am saved because of my faith in the Lord Jesus Christ who died for my sins, that is a sure way to say that I am not saved because of my feelings. I am not saying I am saved because of an emotional appeal that was made the day I professed faith in Christ. I am not saying that I know I am saved because I have had my emotions stirred and I feel that I am saved. Beloved, feelings can change. If I depend on my feelings, tomorrow I may feel differently. Our feelings are up today and down tomorrow. Our feelings rise and fall just like the tides of the ocean. Beloved, I don't say that I am saved simply because I feel that I am saved, but I say it first of all because I have faith in the Lord Jesus Christ who died for my sins.

II

WE KNOW WE ARE SAVED BECAUSE OF OUR SATISFACTION IN JESUS CHRIST.

We read:

"Blessed are they which do hunger and thirst after righteousness: for THEY SHALL BE FILLED." — Mt. 5:6.

The man who has a hunger and a thirst after the things of God, that man is going to have his hunger and his thirst satisfied.

Listen again:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." — John 7:37, 38.

God not only saves, but He satisfies to the extent that there is an overflow from us.

It is interesting as to how the Lord used the expression "out of the belly." Did you ever stop to think the belly is the one organ of the human body that is never satisfied? Did you ever stop to think that when you eat a big dinner, you say you never want to see another bite of food — you are so full and satisfied you are just never going to look at another bite. You are honest when you say it, yet surprisingly, four or five hours later, that old tummy begins to gnaw again, and you are hungry, and you pull yourself up to the table again. The belly is the one organ of the human body that never is satisfied, and when our Lord talks about spiritual satisfaction that is ours in Christ Jesus, He even takes the organ of the body that is never satisfied naturally, and says that when He saves a man, He'll not only satisfy, but out from his belly shall flow rivers of water. I tell you, beloved, I know I am saved because of the satisfaction that is mine in Christ.

Notice again:

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Sythian, bond nor free: but CHRIST IS ALL, and in all." — Col. 3:11.

As I pass through some difficulty, if you ask me what sustains me, I point to Jesus and I say that Christ is all. If you ask me what lifts me up and propels me along life's way as the problems of life arise, I point to the cross and I say that Christ is all. If you ask me what saves, and what it is that keeps me going, I'll point to Cal-

vary and say that Christ is all. I tell you, beloved, I know that I am saved because He satisfies.

The Lord Jesus Christ uses the word "wind" as an illustration relative to our salvation. Listen:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." — John 3:8.

Isn't it remarkable how the wind refreshes a person? On a hot day, isn't it remarkable how refreshing it is when the wind blows against your brow? As the wind refreshes the body, so the Lord refreshes us.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." — Acts 3:19.

I say, beloved, we know we are saved not only because of our faith in Jesus Christ, but because of the satisfaction that we have in Christ.

III

WE KNOW WE ARE SAVED BECAUSE OF GOD'S UNFAILING PROMISES.

We have the promise of God's unfailing grace. Listen:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day." — II Tim. 1:12.

Don't tell me that a man can be saved today and lost tomorrow. For two thousand years since the Apostle Paul penned that verse for us, it has never failed. Let's notice another of His unfailing promises:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES." — Col. 2:13.

How many of our trespasses are forgiven? He says, "Having forgiven you all trespasses."

Notice again:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from ALL SIN." — I John 1:7.

Notice, Colossians 2:13 talks about all trespasses. Titus 2:14 talks about all iniquity, and I John 1:7 talks about all sin. If all my trespasses, and all my iniquities, and all my sins have been paid for by the Lord Jesus Christ, in view of that fact, I haven't any doubt about my salvation. I know that I am a child of God because of these unfailing promises we have in God's Word.

IV

WE KNOW WE ARE SAVED BECAUSE WE LOSE OUR BURDENS.

The individual who has trusted in Jesus Christ has lost his burden that he had before he was saved. We read:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and (Continued on page 3, column 3)

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If there is a hypocrite between you and the church, then he is closer to God than you are.

The Baptist Examiner FORUM

"What do you think of prayer and fasting for this present age?"

JAMES
HOBBS

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When I first started to answer this question I started to say that prayer was more needed now than ever before. That isn't true — prayer has always been, and will continue to be, needed.

"Prayer without ceasing." I Thess. 5:17.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." I Tim. 2:8.

When a church does something important it should pray and fast before doing it. Sometimes we jump and do something without spending much time in prayer and fasting.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed." Acts 14:23.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



I think that prayer and fasting for this age, and that both are badly neglected.

Jesus assumed fasting as a proper exercise, so he said, "And when ye fast, be not like the Pharisees . . ." He condemned the practice of going around with one's face drooping, and in a condition of half mourning advertising our religiosity by fasting. But he did not condemn our being enough concerned about spiritual things to deny ourselves food out of that concern. He told the disciples that certain results could only be obtained through fasting and prayer. (See Matt. 17:21).

In some instances a denomination has set a fast day for churches. I doubt if such obser-

vance amounts to much. Some people's fasting is like their dieting, they give up some meals, then make up for it by eating like hogs when they finally go to the table.

But listen — have you ever faced such a crisis — have you ever faced a time when you needed the help of God, needed the answer to prayer so badly that you lost appetite for food? Have you under such circumstances literally agonized in prayer. I have. I didn't just pray at an appointed time — I went about literally in a condition of prayer. Yes, and God graciously heard and answered too!

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes I most firmly believe that prayer changes things. Prayer is a command of the Lord, and is to be used both in public and in private. Prayer is the communication line between the Christian soldier who is fighting in this world and headquarters which is God's throne. It is the medium through which the child of God can pour out his heart to his Heavenly Father.

It is through prayer that many of the promises of God are given, and there is no other medium through which these promises can be received.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him." — Jn. 5:14-15.

When we have knowledge that we have heard from heaven, it is then that the change comes, for my confidence in my Saviour is increased, my faith which was weak is now strong, my love and admiration knows no bounds as the results of answered prayers.

The Lord Jesus Christ was a man whose prayer life puts us to shame. Many were the times that he resorted to some mountain to pray, and surely if prayer did not change he would have prayed in vain. To me, his great intercessory prayer in John 17 is the greatest prayer ever prayed, and as He prayed there is no doubt in my mind, but what it gave to Him great joy, confidence, consolation and comfort, and our Lord exhorts us to do the same that we also might receive joy and comfort from Him who answers our prayer.

"Hitherto have you asked nothing in my name: ask, and you shall receive, THAT YOUR JOY MAY BE FULL." — Jn. 16:24.

Prayer will change a life of depression to a life full of joy.

It is through prayer that healing comes to the children of God.

"Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Ja. 5:14-15.

From these verses it is clear that prayer will change the life of a sick person and will also cause the Lord to forgive sins. Therefore I can shout from the highest mountain that prayer does change things.

Prayer never changes God, for he is unchangeable.

"For I am the Lord I change not." — Mal. 3:6.

Prayer then, redounds unto the one who is praying.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." — Matt. 7:8.

Prayer is a transforming agent in the hands of the Holy Spirit, for it transforms us from self-trust. An example of this is found in the life of Daniel who prayed morning noon and night. See Dan. 6:10. Prayer meant so much to Daniel that the threat of a lions den could not hinder him in his prayer life. Another example that prayer changes things is found in the life of Moses. Moses on numerous occasions prayed that God would withdraw his anger from Israel and as a result of his prayer God did withdraw his anger when about to destroy because of sin.

Seeing as prayer does change things, then we should lift our voices in prayer in the morning and then in the evening look for an answer. If we pray to our Heavenly Father, and then not look for an answer, it is a sign that we do not expect God to answer our petition, and that constitutes sin, for we ask our prayer in the name of Jesus Christ and we were not sincere when we prayed and thus we take the name of Jesus Christ in vain. When we look for the answer, and we see that our God has answered our prayers, it will cause us to go to God more frequently and with more confidence.

I cannot find any Scriptural command for fasting in this age. "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." — Matt. 9:15.

While Christ is with his people either in body or in spirit, fasting would be impossible, for where He is there could not be mourning and fasting, but rather joy and gladness. The apostles did mourn and fast when Jesus Christ was taken from them, but on the day of Pentecost the Lord came back to the church in the form of the abiding Comforter.

"I will not leave you comfortless; I will come to you." — Jn. 14:18.

"Lo, I am with you always, even unto the end of the age." Matt. 28:20.

From these verses it is evident that the Bridegroom (Jesus Christ) is still with his people, therefore they could not fast, mourn and be in a state of mourning while he is with us.

E. G.
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Prayer is absolutely essential to a Christian's well-being. If he does not have a prayer of thanksgiving for past blessings, and a prayer of trust and utter dependence for his future needs, he is spiritually sick. But I certainly would not agree with those who say that prayer is the most important thing.

(Continued on page 7, column 3)

"To Know . . . Saved"

(Continued from page 2)
ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Mt. 11:28-30.

I ask you, did you have a burden before you professed to be saved? Was there a burden in

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your life? Yes, there was. Don't tell me that there was no burden resting upon you. If you are a saved person today, you were burdened before you came to know Jesus Christ as your Saviour.

The Word of God tells us about the crowd that is going to Hell. Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rev. 21:8.

Who is going to Hell? The fearful. Beloved, the man who goes to Hell is first of all one who is fearful. I tell you, before you were saved, you were fearful, but the Word of God tells us that perfect love casteth out fear.

Believe me when I tell you I know I am saved because I lost my burden the day I trusted Jesus Christ as my Saviour. I haven't a bit of fear as to Hell. If I live fifty years, or if I die today, I haven't one bit of fear so far as Hell is concerned. You can preach Hell all you want to; you can cause the smoke of Hell to rise around my nostrils; you can cause the flames of Hell to heat my body; you might preach so that I can realize that Hell isn't a half mile off; but, beloved, it wouldn't cause me any fear at all. Why? Because the burden has gone. Perfect love has cast out fear. I know I am saved for the simple reason that my burden is gone.

Did you ever read Bunyan's "Pilgrim's Progress?" Well, if you haven't, you ought to read it; and if you have read it, you ought to re-read it again for your own soul's satisfaction. I remember the first time that I read "Pilgrim's Progress" shortly after I was saved. I recall reading how John Bunyan was weighted down as a result of his sin. When he saw Jesus as his Saviour, that burden he was carrying on his back rolled off and he could straighten up for the first time. He could stand erect because the burden was all gone.

Years ago, a very godly and consecrated singer traveled with me a great deal in my evangelistic meetings — Brother Fred Novak. I remember so well that he used to sing one particular song, "I Walk with the King." I can see Brother Fred now as he would sing that song, for as he walked back and forth across the rostrum, he would lift his feet high in the air and sing, "I walk with the King, Hallelujah."

Beloved, that is true of every man who is saved, for the burden of sin is gone. I tell you, you will never be saved until you have lost that burden of sin. Mark it down, the man who comes for-

ward dry-eyed to make a profession of faith and to join a church without ever having his soul cut to the quick, and without ever having his soul plowed with the gospel plow, and without ever having felt that he was going to Hell — that man who makes that profession doesn't know what it is to be saved. Before you are saved, you are going to feel the fear of Hell. You are going to feel that Hell is not a half mile away from you. However, when you are saved — that burden of Hell — that burden of sin — that burden that you have been carrying with you, is gone. I know I am saved because my burden of sin has been rolled away.

V

WE KNOW WE ARE SAVED
BECAUSE OF THE SPIRITUAL
WARFARE THAT WE HAVE
WITHIN OUR SOUL.

Before a man is saved he has two natures, but one of those natures is dead. He has a spiritual nature that is dead. However, when he is saved, that nature is made alive, and then it is that he has two active natures. He has an old nature that all the time has been inclining toward the direction of sin, and now when he is saved he has a new nature that is inclining toward God.

Beloved, the individual who is unsaved today doesn't even know that he has a spiritual nature. All he knows is his sinful nature — the nature of this world. All he knows is that he loves the world, and what is in the world, and his nature just inclines toward the world. However, when he is saved, the conflict begins between those two natures. Listen: "For the flesh LUSTETH AGAINST the Spirit, and the Spirit AGAINST the flesh: and these are CONTRARY the one to the other: so that ye cannot do the things that ye would." — Gal. 5:17.

I tell you, beloved, when you are saved, you have two natures: one of them wanting to go forward, the other wanting to go backward; one of them wanting to do right, the other wanting to do wrong; one of them wanting to go to Heaven, the other wanting to live in this world. Beloved, when a man is saved, he has two natures, and there is a war between those two natures.

I used to stand in a railroad yard and look at those steam engines. That was before the days of the Diesel. Those engines had what was called a "port" on each side of the engine, and when one "port" opened, the other closed. When the one on the left opened, the one on the right closed, and when the one on the right opened, the one on the left closed. I used to look at those and I thought, what would happen if both were to open at the same time. Well, they couldn't, but I have often looked at those engines with a "port" on either side, one opening and the other closing, and thought, what an illustration of the two natures. Beloved, when you open up to God, you close up toward the world; and when you open up toward the world, you close up to Jesus. There is a warfare that is going on.

I ask you, do you know any-
(Continued on page 4, column 1)

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THE BAPTIST EXAMINER

DECEMBER 11, 1965

PAGE THREE

Some people could see better in the day if they didn't run around at night.

SEEING NEW GUINEA WITH FRED T. HALL

NOTE: This group of pictures will tell something of the Strickland River Patrol. As mentioned in my article about that trip it rained almost every day and night while we were in the jungles and when it was not raining it was foggy and damp until by the time we came out of the big bush most all of my things were moulded. As a result of this kind of weather and continuous damp conditions many of my pictures were completely ruined. The photographer at Lae that develops and prints my pictures told me that the fungus had deteriorated some of the film to the extent that they were stuck together and when he tried to separate them the film broke apart. Therefore, most of the pictures are very poor but I trust that you will be able to get enough out of them to help you piece together something of what I saw. Many of the pictures that I had counted on to give you a better understanding of some of the high lights of the trip were completely ruined by the fungus.



This picture was made out in front of our house only minutes before the patrol set out on the 5 weeks journey. All the men in this picture are professing Christians, many of them are head tribesmen who have been appointed by the government to act as Village Constables.



This picture was made the same day we left and is a scene in the Levani Valley. This valley is completely walled in by mountains. If you were to stand in the center of the valley and make a complete turn you would see almost exactly what you see in this picture in any direction you turned, except the small lakes to be seen at the base of the mountains in this picture do not extend all around the valley. Looking directly at the center of this picture and about one inch to the right is a huge hole. I saw this for the first time on this trip. This is where the Tumbuda River starts under this mountain coming out on the other side of the mountain. Usually in this portion of the ground near the base of the mountain, visible in this picture, is under water, but we have had an unusually long dry spell over most all of New Guinea the past few months and this great hole was visible on this occasion.



This picture was made nearly a week later just before we left all signs of the civilized world to enter into the jungle country of the Strickland River. We had killed 4 or 5 pigs and when this picture was taken the natives were enjoying a pig feast.

"To Know . . . Saved"

(Continued from page three) thing about that warfare that is going on between the two natures. I remember, years ago, one of the greatest souls that I have ever known, a fine Christian woman, said, "Brother Gilpin, I have thoughts pass through my mind

that I am ashamed of, and I say, 'Oh, God, why should I ever think such a thing?' Bloved, that is the old nature.

I am sure there isn't a person here but has had the same experience. You have things pass through your mind that you don't even think of. Let me tell you, that is the old nature warring

against the new nature, and the man who is saved knows the meaning of that warfare. There is a nature that wants to do wrong. You know how those two natures are: one of them wants to go forward and one backward; on of them wants to serve God and the other wants to serve the Devil I tell you, beloved, if you have made a profession of faith, you can know whether or not it is real, for if you are genuinely saved, there is a warfare between the two natures of your soul.

I often think about the children of Israel when they went out into the land of Canaan. You know, beloved, God could have taken those Jews straight up the coast from Egypt into Canaan in a few days time. But do you know what God did? He led them out into the wilderness. Just as soon as they got out in the wilderness, they came to the Red Sea. That Red Sea was the greatest experience of their lives. The Egyptians were coming behind and it looked like they were going to be wiped out of existence. It was just one continuous battle they had to fight all the way through. I say beloved, God could have taken them straight to Canaan in a few days. Instead, He led them through the wilderness for forty years, suffering and having hardships and difficulties.

Beloved, the day God saved you, He would have done you a favor if He had knocked you in the head and taken you on home to Glory. Wouldn't it have been wonderful if in the very hour that God saved you, with the joy of that new found experience you had in God, He would have taken you straight to Glory? He could have done it, but what did He do? Instead of doing that, God left us here in this world to be witnesses for Him, just as He left the Jews in the wilderness for forty years, struggling, and suffering, and having hardships and heartaches and perplexing difficulties to go through. I tell you, beloved, just as they had that experience, so you and I have the experience whereby the flesh and the spirit are constantly striving one against the other here in this world.

VI

WE KNOW WE ARE SAVED BECAUSE OUR LOVE FOR THE WORLD IS GONE.

The man who is saved doesn't love the world like he used to love it. Oh, I know that every one of us have a lot of love for the world left in us. We love nice automobiles and nice houses. You ladies love nice hats, and nice dresses, and all the things that this world has to offer. However,

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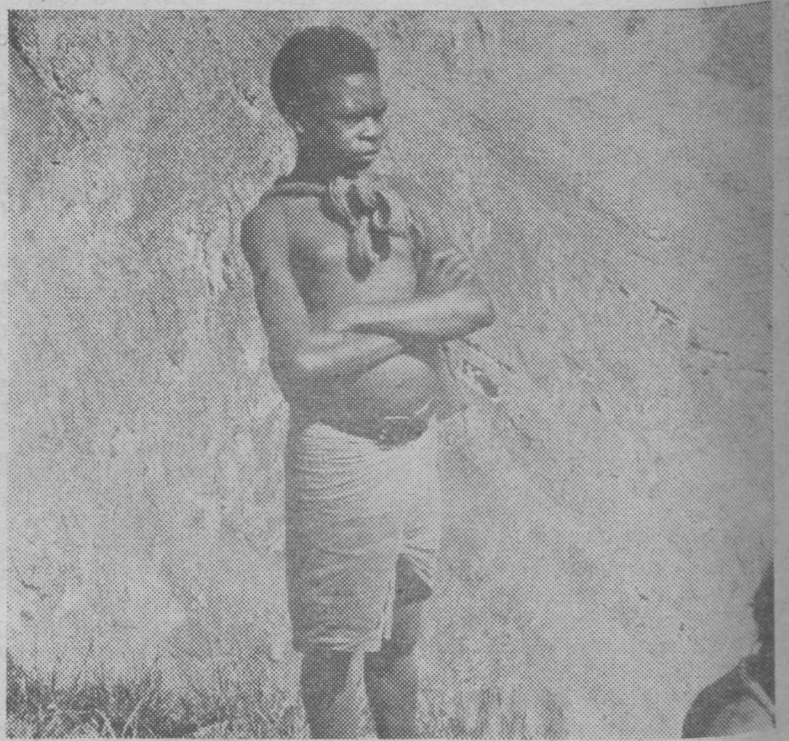
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This picture does not follow in chronological order insofar as the landscape is concerned, but the native boy in the picture fits in the next order of events as told in the story in TBE. This young lad, perhaps about 14 years old, was our only means of communicating with the natives we found in the jungles. I brought him to our mission over a year before this patrol was made and he has worked around the mission ever since, is now a Christian and was baptized recently. At this writing he and two of our native preachers have gone back for a month of preaching in this same area. He of course is doing the interpreting. The landscape in this picture is typical of what we traversed over part of the time.



This picture was made at the crisis of our trip. This is our jungle camp and the carriers, or a portion of them, as they looked on the morning that we broke camp after they had informed me they would carry for me no longer except a few small things, and were going to attempt to try to go back. This is where the 4 men had disappeared into the jungle the afternoon before and had failed to return. This picture was made about 10 minutes to 9 in the morning and at 9 o'clock we slowly began to leave this place.



I mentioned in one place in my article how that the natives turned out to be friendly enough, but they were prepared for a fight, and was expecting one when they met us. In this picture you can get some idea of what we would have had to face had they gone through with their intentions. These people are deadly with their bows and arrows. Most of them can hit a bull's eye at 50 paces.

I want to tell you this, when a man is saved, he has a different idea toward the world than what he ever had before. Listen: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." —I John 2:15.

What does this mean? Simply this: If you love the world more than you love God, if you are striving for this world more than

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DECEMBER 11, 1965

PAGE FOUR

Some preachers are like fences; they run around a lot without getting anywhere.

IN THROUGH THE EYE OF HIS CAMERA



This picture was made late in the afternoon after the morning and shows the men of this area exactly as they are. These people are small but are fierce warriors and occasionally supplement their diet with human flesh. They say they do not kill and eat folk just to be hungry or for ceremonial purposes as do their enemies across the river, meaning the Strickland, but they only eat folk when they get hungry. It made us real happy to see that we had a freshly cooked batch of sweet potato and were having a meal on this upon our arrival. This picture was taken at the spot where we came out of the jungle after being lost for 4 days. Just outside of this house lay a large pile of bones which I judged, but cannot be certain, to be the bones of a large Cassowary bird. The thigh bone of a large bird, they get to weigh up to 70 pounds and are up to 4 feet tall, is almost identical with some of the bones found in a human being's legs and arms. I did not ask them where the bones came from.



The pictures above and below follow next in the course of our journey. This country is filled with fast flowing mountain streams, some of them including this one, are fairly large. In one of the pictures can be seen one of the natives trying to get a small tree across between two large rocks from a birdge. He finally succeeded and then I first saw across on the tree that you see in this picture to get across. None of the natives can swim and I would have had little chance of survival in this water though I am a fair swimmer. After I had made it across safely I saw the small tree while another fellow walked across and we managed to get another small sapling across for the remainder of the patrol to cross over.



"To Know . . . Saved"

(Continued from page 4)
never yet have been saved. The man who is genuinely saved doesn't love the world like he once loved it. I came to this conclusion a long time ago that the man who loves the things of the world, and strives for them, and just grabs for them, and seemingly gets his delight out of the things of this world — that man surely doesn't have the love of God in him, for the man that is saved doesn't love the world like he once loved it.

Beloved, I am not saying that the world won't have a big hold on us. I am not saying that you and I live here in this world, and the world doesn't have a tremendous grasp upon us. Rather, I say to you, if you are saved, the world doesn't offer to you the temptation that it once offered, and it doesn't have the hold on you that it once had, and it doesn't interest you like it once did, but you have your eye of faith on another world, and you are looking forward to another world.

VII

WE KNOW WE ARE SAVED BECAUSE WE LOVE GOD'S PEOPLE.

We read:

"We know that we have passed from death unto life, because WE LOVE the brethren. He that loveth not his brother abideth in death." — I John 3:14.

I ask you, does that mean that you love God's people with the same kind of love that you love your husband, or your wife, or your sweetheart? Does that mean that you have a sentimental feeling for everybody in the church? No, beloved, it doesn't. When it says that "we know that we have passed from death unto life, because we love the brethren," it doesn't mean that we have a silly, sentimental feeling toward everybody else in this world, but it means if you are saved, you have a love for the people of God, and you would rather be with the people of God than with anybody else in this world. Let me give you an illustration.

Here is a fellow who has made a profession of faith, and he asks when he leaves the services as to when the next church services will be, for he wants to be with God's people.

I can remember a man who had a vicious appetite, who would rather eat a big dinner than anything else in this world. I can remember that individual being saved, and I have actually seen that man get up, and push back from a table, that was loaded with the delicacies of this life, in order that he could be present at a church service on time. I tell you, beloved, when a man is saved, he likes to be with God's people.

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Where will this old lady spend eternity? I do not know any more than you, but one thing I do know, I preached the gospel to her and told her how she could escape the damnation of hell. I saw her late in August and if I were to go back now I would not expect to find her alive. She looked to be fully 100 years old and almost nothing but skin stretched over bones. As she sat there in the mud in the front of her little hut and as I preached unto her Jesus I prayed earnestly that God would grant her repentance and faith to believe in the Lord Jesus Christ.



Here is another individual that I preached to. She appeared to be about 40 years old and while she listened to what I had to say she showed little concern about what I was saying. These people do not live in villages or hamlets but scattered all over the countryside. Wherever I would find individuals I would stop and preach to them.

Let us look at it from this standpoint. I can pick out some of you brethren who are here and I could send you out to the poolroom just around the corner. I could send you there where they will be cursing, telling off-color jokes, and where the atmosphere is very different to the moral atmosphere that prevails here with-

in the church. Do you know who would be the most miserable people in that poolroom? It would be (Continued on page 6, column 1)

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PAGE FIVE

MORE NEW GUINEA PICTURES



Here is a mother with a little boy and girl. From all appearances they lived alone with only a small clearing around their house in the midst of a big jungle. The mother is crippled and all of them undernourished. We made camp in their little clearing early one afternoon and spent the night there. We got 27 people to come for a service late that afternoon.



This is one of our native preachers and I have also trained him to help me with the medical work. He was one of the busiest individuals on the entire trip. Here he stands high upon a ridge looking down into the Strickland gorge, the river can be seen at the very bottom.



If one carefully studies each of these pictures, it tells a definite story apart from the fact they all fit together in one big story. This is how I looked about two days after I came out of the big bush. In eleven days I had lost nearly 20 pounds. I had not shaved in three weeks when this picture was taken and finally shaved for the first time in five weeks after I got home.

"To Know . . . Saved"

(Continued from page 5)
the individuals that I send from this church service.

Now I can go over to that poolroom this morning, and I can tie and gag and drag in here a half dozen fellows from that poolroom and set them down, and preach to them, and do you know who would be the most miserable people here? It would be those fellows that I drag in here from the poolroom. Their nature is not the nature of a saved person,

just like the nature of a saved person is not that which will enjoy a poolroom.

When we say that "we know we have passed from death unto life, because we love the brethren," I say that the man who is saved loves to be with God's people. He just loves to go to church. He plans for his church services. He doesn't plan for things to interfere. He plans in such a way that nothing shall keep him away from the house of God. He wants to be in the church services every time he can. I tell you, beloved, we know we are saved because we love God's people. If you would rather be in a poolroom, or if you would rather be someplace else than in the service in God's house, that is the best evidence in this world

that you haven't any business to be a member of a Baptist church.

VIII

WE KNOW WE ARE SAVED BECAUSE WE KEEP HIS COMMANDMENTS.

We read:

"And hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—I John 2:3, 4.

Here is a Scripture that tells us that we can know we are saved if we keep His commandments. Now what commandment has He given unto the sinner? Listen:

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—I John 3:23.

Listen, beloved, God has a commandment for the unsaved man, and that commandment is that he shall repent and believe on the name of the Son of God. What commandment does He have for the saved people? He goes right on to tell us: "And love one another, as he gave us commandment."

Brother, listen, if you are unsaved, God has a commandment for you, and that is to believe on the Lord Jesus Christ. If you are saved, He has another commandment for you, and that is you are to love one another, as He gave us commandment. Beloved, we can know we are saved if we keep His commandments.

IX

WE KNOW WE ARE SAVED BECAUSE GOD CHASTENS US.

We read:

"For whom the Lord loveth HE CHASTENETH, and scourgeth every son whom he receiveth."—Heb. 12:6.

I ask you, does God whip you when you do wrong? Now let's just be honest. Does God whip you? The Bible says that God chastens us. What does it mean? I tell you, beloved, it literally means that God is beating the Devil out of us. Beloved, that is exactly what He does, and I want to tell you, you have plenty of the Devil in you, to be beaten out.

You may say, "Brother Gilpin, that makes me feel so badly to think that my pastor would tell me that I have a lot of the Devil in me, that needs to be beaten out." You expect me to tell you the truth, don't you? When I say that, I am just telling you what is true of myself, and I am sure that what is true of me, is true of you. God literally beats the Devil out of us.

Beloved, God chastens us, and whom does He chasten? The Word of God says, "For whom the Lord loveth he chasteneth." If God

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This picture is of Ketitu, our native missionary who works at the far end of the Duna tribe. This young man is one of the hardest working Christians that I have ever known. It was among the folk with whom he has been labouring for over a year that 163 professions of faith were made while I was out on this trip and during the 10 days of evangelistic services that I held while there.



Here is a portion of the folk that attended the 10 days of preaching. Most of these folk you will only be able to see as a mass of natives in this picture, but one day you will see the most of them face to face. It was upon this group of folk that God poured out His blessings in the like of which I have never seen before or since. The individual sitting in the left hand corner of this picture is the wife of the Government Hospital Orderly stationed at the Aid-Post in the area. She and her husband were the two Catholics that were saved during this meeting.



This picture shows a close up of some of the men who attended our services. Some of them are Christians now.

chastens you, and whips you, and beats the Devil out of you, it is proof positive that you are saved. If you can sin and get by with it, and can go on, and God never chasten you, and if you can live your life, and God never touches you for it, I certainly would question whether you are a child of God.

Beloved, I learned a long time ago that I am not to preach so people will accept what I say, but I am to preach what God says and be a faithful messenger for the Lord. If they believe it, well, that is good; if they don't believe it, that is not my re-

sponsibility. My responsibility is to preach the Word and it is to God to see whether or not they believe it. God's Word says that if you are not chastened, then you are a spiritual bastard.

Listen:

"But if ye be without chastening, whereof all are partakers, then are ye BASTARDS, and not sons."—Heb. 12:8.

I tell you, the man who is saved is God's son, and God is going to chasten him. If God does not chasten you, it just proves that you are a spiritual illegitimate, and have never yet been saved. (Continued on page 8, column

SWINGING BRIDGE IN NEW GUINEA



This picture may, at first, appear to you as simply a mass of trees and vines. But with a little closer study you will note that it is a swinging bridge over a fairly large river. I have crossed this bridge several times and it was one of the last highlights of our 5 weeks patrol. This bridge might not look exactly safe to you but really it is quite safe for the kind of traffic it has to accommodate. I am sure that in this series of pictures you have been able to see a small portion of what I saw daily for 5 weeks. This is history, now, but I have blazed a trail through a part of New Guinea of which no white man had ever gone before. My purpose was to get the gospel to a people that had never heard of God before, but apart from that the Government was using my experience and knowledge gleaned from the patrol to help them in trying to further open up the area. I pray for us that God may give us wisdom to go where He sends and stay out of the places where He forbids.

Lodge Crowd

(Continued from page one)
which is the first degree, makes the candidate to take the binding oath: "Binding myself to no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by roots, and buried under rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly and willingly violate this solemn oath and obligation Entered Apprentice Mason. Help me God and keep me true to the due performance of the same."

Look at this in the light of Jesus commanded: "Swear not at all" (Matt. 5:34). Too, the body is made sacred by the dwelling of the Holy Spirit, to take such an oath to mutilate his body is a sacrilege.

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a manner? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17).

Fourth, let me ask another question: What about the deliberate mutilation of Scripture quotations in the lodge ceremony, by leaving out the Name of Jesus Christ wherever it is found in them? The reason for it is quite obvious: the use of our Saviour's Name would be quite offensive to the good Jewish and Mohammedan members of the same lodge! But what about such a procedure in the light of Rev. 22:19: "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 book of life, and out of the holy city, and from the things which are written in this book."

Fifth, would you say that the matter of forbidding a person to offer prayer in the Name of Jesus Christ in the lodge room, or of rebuking one who had done so, is "based on the Bible?" And yet, that is exactly what has been done plenty of times, because, according to Masonry's own scholars, "It is not Christianity." If we do not offer prayer to God in the name of our Lord Jesus Christ, how are we going to approach Him? The clear declaration of the Bible is: "For through Him (Jesus Christ) we both have access by one spirit unto the Father" (Eph. 2:18). "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

In conclusion, let me say that we could go on and cite plenty of cases from both the teach-

ings and practices of Masonry to show that its claim of being based on the Bible is false, but these should be sufficient to convince any open-minded person.

Dear reader, if you have already been led off into this system, may God give you grace to renounce those sinful vows, sever your connections with it and come out of it forever! If you have never joined such a movement, I plead with you never to do so. Rather, make sure of Jesus Christ as your own personal Saviour, and seek fellowship in a New Testament Church, the institution and organism which offers more than all others combined and is Scriptural in what it offers!



Punishment

(Continued from page 1)

was prepared for men. But if men cast in their lot with the devil, they can't blame God if they are allowed to share the same fate as the devil. (See Matt. 25:41, 46). Why does it say "everlasting fire" unless there is to be everlasting punishment? Indeed, it says plainly in verse 46 that they shall go away into everlasting punishment. No use to try to argue that everlasting is NOT everlasting. That is a wicked perversion of God's Word. The same identical word that is used to express the duration of the life of Almighty God, is used to express the duration of the unbeliever's punishment.

The comparative terms used in the Bible clearly indicate eternal punishment. (See Matt. 11:20-24). How could it "more tolerable" for certain ones than others, unless there is judgment and punishment according to just deserts? There is no answer to this question.

We could go on with Scripture after Scripture, if space afforded. The idea that Satan and his followers will not be punished—that they will just be blotted out, is man-originated, and is propagated by several heretical sects which warp some Scriptures and ignore others in order to bolster up their theories.



The Forum

(Continued from page three)

portant thing in a Christian's life. That is like saying that a little child's jabbering to his father is more important than his listening to his father's instructions. A child of God simply cannot read about, or hear about all the marvelous things the Lord has done, is doing and will do for him without his bursting forth into prayer, even though it be a silent one. So, I would say, let us have more, and still more prayer in our Christian lives. We are told to pray, taught to pray, and urged to pray.

But, when it comes to fasting we need to stop and think. In the first place, just why should we fast? If our Lord commands us to do a certain thing, that is all the reason we need for doing it. But I have found no command for us to fast. We do have some examples of fasting, as in Acts 13:3 where the church at Antioch was so engrossed with the wonderful business at hand that they forgot all about lunch. If your church can become so taken up with the things of the Lord, and so yielded to the leadership of the Holy Spirit that you do not even notice when twelve o'clock comes, go ahead and fast, and more power to you. But, if you plan your fasting, does it not become a form of penance whereby you are trying to pay for your sins when they have already been paid for on the Cross, that is, if you are one of His? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I Jno. 1:9. Our Lord had much rather have us confess our sins to Him than to have us try to pay for them.

If there is a Saint living today who needs to miss a meal in

order that he may have time to pray, I sure would like to meet him. It is to be feared that all too many of the Lord's people of our day can do all the praying they do before breakfast, and still have enough time left to read the morning paper. Let us remember that the word "fasting" found in several places in our authorized version, such as Mt. 17:21, Mk. 9:29 and I Cor. 7:5 was added by the penance loving translators.



Redemption

(Continued from page one)

believe. The question under discussion is, What was the purpose of Christ's coming? Was it to save all people or to save all 'His people'? With Bro. A. A. Hodge we affirm that He came for 'the purpose of actually saving those who He does actually save'; that He did not die in the same sense for the son of perdition, Judas, as for Peter; but that He stood in the stead of His elect.

PROOF OF THE DOCTRINE

(1) From the Doctrine of Election.

The Bible shows us man as dead in trespasses and sins—not sick, but dead. He might as well try to lift himself by his own shoe-strings as try to save himself. What hope then is there for him? The door of hope is opened in the answer to Question 20 of the Shorter Catechism: 'God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer.' From all eternity God gave to His Son a people, an innumerable company, for whom the Son on His part undertook to meet all their obligations and save them. Some five times in John 17, Christ refers to 'those given Him by the Father.' In Ephesians we read that these He has 'chosen in Him before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will.' All these He assures us shall come to Him (John 6:37). 'This is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up at the last day' (John 6:39). In other words, He is surety, in accordance with the will of His Father, for the salvation of those 'given' people for whom He died.

(2) From Scripture Passages

In many scriptures it is indicated that Christ's death had special reference to the salvation of His people. 'He sent redemption unto His people' (Psalm 111:9). Christ Himself said: 'I lay down My life for My sheep.' It was 'the Church of God, which He purchased with His own blood' (Acts 20:28). 'Thou shalt call His name Jesus, for He shall save His people from their sins' (Matthew 1:21). To the unbelieving Jews He said: "But ye believe not, because ye are not of My sheep" (John 10:26). Of others who had not yet come to Him He could say: 'Other sheep have I, which are not of this fold: them also I must bring' (John 10:16).

(3) From the nature of Christ's death, as a substitutionary sacrifice and a complete satisfaction for sins.

If pardon and reconciliation were purchased for all men on Calvary, then hell would be empty. The debts being paid, its bankrupt-prison-houses could not claim their prey. For 'payment God's justice cannot twice demand, first at my bleeding Surety's hand and then again at mine.'

There are those who claim that Christ's death does not actually 'save sinners,' as the Bible so re-

peatedly and emphatically asserts, but merely puts them into a salvageable condition. It rests with men themselves, on this view, who will be saved and who lost; some resist and are lost, some believe and are saved. Then conceivably all might have resisted and the Saviour's death been utterly in vain, and His sore travail without fruit. But the issue was not left with dust and ashes. Salvation is through and through of the Lord. The Father promised the Son in eternity past that He should have a portion with the great and divide the spoil with the strong (Isaiah 53).

Another notion commonly held is that Christ was given to die for all men equally, but that all are not saved because the Spirit is given only to some. The Scriptures, however, teach us that there is a close connection between Christ's work and the gift of the Spirit 'Christ redeemed us from the curse of the law that we might receive the promise of the Spirit through faith' (Galatians 3:13-14). Christ purchased for His people the gift of the Spirit and procured for them all that was necessary for their salvation—else no man would be saved.

Only those who believe in a definite redemption can truly sing:

Dear dying Lamb, Thy precious blood

Shall never lose its power,
Till all the ransomed Church of God

Be saved to sin no more.

To say that any whom He came to purchase, paying the ransom for them in His blood, shall be lost, is to cast dishonour upon the wonder-working power of the precious blood.

(4) From the intercession of Christ.

The priests of old interceded for the person or persons on whose behalf they offered sacrifice. Christ fulfils the types. He too offered a sacrifice, and He too now intercedes for all for whom He offered Himself a sacrifice. But He now intercedes for His own—'I pray not for the world, but for them whom Thou hast given Me.' So the analogy is only made perfect when we say that He died for His own.

(5) From the analogy between Adam and Christ.

Adam was the representative or federal head of the race. When he sinned, we sinned in him and fell with him. His sin was imputed to us and the sentence of condemnation for his sin did actually come upon all represented by him. So Christ was the representative of His people. All He did was reckoned to us as if we had done it, and what He did for us as our representative is secured in entail for all those who He represented (Romans 5:12-19). Charles Hodge puts it: 'As all in Adam died, so all in Christ are made alive. Such is the nature of the union in both cases, that the sin of the one rendered certain and just the death of all united to Adam, and the righteousness of the other rendered certain and just the salvation of all who are in Him. The sin of Adam did not make the condemnation of all men merely possible; it was the ground of their actual condemnation. So the righteousness of Christ did not make the salvation of men merely possible, it secured the actual salvation of those for whom He wrought... As the act of Adam, the head and representative of his race, was fruitful of evil consequences, not to man only but to the earth and all that it contains; so the work of Christ is fruitful of good consequences to others than those for whom He acted. But this does not justify anyone in saying that Adam acted as much the representative of the brute creation as of his posterity; neither does it justify the assertion that Christ died for all mankind in the same sense that He died for His own people.'

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PAGE SEVEN

OBJECTIONS TO THE DOCTRINE

(1) Contrary to the justice of (Continued on page 8, column 1)

Redemption

(Continued from page 7)
God.

What is contrary to His justice? Certainly not that He treats unbelievers as they ought to be treated. No, you say; but in choosing some and rendering their salvation secure and thereby passing over others — does not that indicate partiality in God? The Apostle Paul answered that objection of old in Romans 9:14-24. Any believer in God — any theist — has the same charge to

answer: Is not God partial who makes one rich and another poor, who gives to one land the Bible and the light of truth, and withholds these from another?

(2) **Contrary to the goodness of God.**

Is it contrary to the goodness of God that He saves an innumerable multitude of sinners? That He saves any is an act of amazing grace. Surely He has the right to condemn impenitent sinners.

Everyone admits, or should admit, that some are saved and some are lost. The great God permits this to happen. We assert

that what He permits to happen is right for Him to purpose to happen.

(3) **Contrary to free agency.**

The objector regards us as holding the view that God breaks in upon, and does violence to, the human will — because we assert that He renders certain the salvation of some. We hold with all our hearts to free agency, but we also hold that God can and does control the acts of free agents. The writers of Scripture were free men, each using his own style, but God so controlled them that they wrote down His mind and

will without any errors.

Joseph's brethren were free agents when they sold him into Egypt, but God's hand was controlling even in their actions. So Joseph told them: "Ye meant it for evil, but God meant it for good." And when wicked men crucified Christ, they were free agents and verily guilty, but they were doing what was predetermined to be done. So actions can be free and yet fixed.

To say that God persuades and enables men to embrace Jesus Christ as presented to them in the Gospel, is not to do violence to free agency.

(4) **Contrary to universalist passages.**

There are passages of Scripture which might appear at first glance to indicate that Christ died for all men equally and in the same sense. For example, in I John 2:2 we read that Christ is 'the propitiation for the whole world.' The Bible-believer welcomes that truth and rejoices in it; it assures him that Christ's satisfaction is of infinite value, suitable for all. None who come will be cast out. No man ever perishes for want of a propitiation.

So it is also stated that 'He tasted death for every man' (Hebrews 2:9) — Jew or Gentile, rich or poor, self-righteous or publican and sinner. No race or colour, tribe or tongue is debarred. He died for all without distinction, but not, let us hasten to add, for all without exception. The Epistle to the Hebrews immediately proceeds to tell us that the purpose of His coming was to 'bring many sons to glory' (2-10).

Those who maintain a universal redemption should be careful as to the proof-texts they quote. For example, they sometimes quote, 'One died for all, then were all dead.' But this proves too much. If 'all' in the first clause means 'all men' and proves that all the world has died and risen with Christ — a universal salvation! 'All' in this case must be interpreted in accordance with the context to mean 'all Christians' (in both clauses).

(5) **Discourages soul-winning efforts.**

It would make us careless as to the salvation of our fellowmen, we are told, if we were assured that Christ had rendered certain the salvation of those who should be saved. On the same reasoning, since our life-span is allotted and the hour of our departure appointed, why should we eat in the meantime?

When Paul's work in Corinth seemed to bear little fruit, did it discourage him or make him careless to be told by God: 'Speak and hold not thy peace, for I have much people in this city.' The cause was but newly-founded, but here is cheer — there is 'much people' to be won, and Paul is the 'chosen vessel' to bear to many of them the good tidings of salvation. So he is encouraged to be busy in the proclamation of the Gospel.

(6) **Not an incentive to holiness.**

It will make a man careless as to holy living, says the objector, if he knows that Christ has gone surety for him and for his salvation. If any man is careless, we reply, it suggests that he is 'none of His.' If a man is a true Christian the wonderful special love of Christ to him will constrain him to live 'henceforth unto Him who for our sakes died and rose again.'

CONCLUSION

This doctrine affords joy and comfort to the believer. It breathes a note of warm and tender individualism — 'He loved me and gave Himself for me.' He thought of men when He was hanging upon the cruel tree; yea even of me amid the countless number of His sheep. How could this be, you ask? It could be because it was the Son of God who loved me and gave Himself for me.

The devil may come and tempt us as he tempted Luther, remind-

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ing him that he was a very great sinner. Luther's reply was: "I knew that long ago. Tell me something new. Christ has taken my sins upon Himself, and for my sins long ago. Now grime your teeth!" 'Who shall lay anything to the charge of God's elect?'

Finally, this doctrine exalts the Most High and casts man in low dependence at His feet, beholden to His mercy alone. It speaks of a God whose judgments are unsearchable and whose ways are past finding out. Many professing Christians esteem this God hard to know. We can assure them that He is supremely worth knowing. 'For of Him, and through Him, and unto Him are all things, whom be the glory for ever Amen.'

"To Know . . . Saved"

(Continued from page six)
born of the Spirit of God.

Yes, beloved, we can know we are saved, for a man who is saved has this assurance, that when he gets out of line, God is going to prod him and bring him back into line. A child who God can't get out of line with God and stay out of line, with God out God bringing him back.

David says concerning his own experience:

"I am afflicted very much, quicken me, O Lord, according unto thy word." — Psa. 119:107.

"Before I was afflicted I was astray; but now have I kept thy word." — Psa. 119:67.

"It is good for me that I have been afflicted; that I might learn thy statutes." — Psa. 119:71.

Brother, sister, listen, if you are saved, He is going to chasten you, and when He chastens you it will be the means of causing you to draw nearer to Him. It will be the means of causing you to keep His statutes more perfectly.

CONCLUSION

I am glad that I am saved and I am glad that I can see how you can know that you are saved. You can't know it by your feelings, because you may feel "up" today and "down" tomorrow, or you may feel "high" today and "low" tomorrow. We loved, we can know we are saved because we have faith in Jesus because we are satisfied in Jesus Christ, because of God's unchanging promises, because we lose our burdens when we come to Him because we are in a spiritual warfare every day, because the love for the world is gone, because we love God's people, because we keep His commandments, and because He chastens us when we sin.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." — Isa. 32:17.

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