

"In the beginning God" is a good rule to live and do by.

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# The Baptist Examiner

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

VOL. 35, No. 16 ASHLAND, KENTUCKY, MAY 28, 1966 WHOLE NUMBER 1436

## Do You Agree With Eld. D. N. Jackson In His Editorial On Sovereignty And Free Grace In The American Baptist?

Eld. ROY MASON

The above is the question asked me by the editor of this paper, and I was invited to express a reply at some length. Let me preface my remarks with the statement that I have had many friends among the American Baptists through the years. My understanding is that many of those who are identified with this group have dissented vigorously with the article referred to above. I can well understand how this can be the case.

Let me say that I heartily agree with the editorial writer in his statements concerning the "sovereignty of God," but I cannot agree with the rest of his article which goes under the heading, "The freedom of grace." This portion of the article appears to me to be simon-pure Arminianism,

and as such it goes contrary to the historic position of Baptists as expressed in their various confessions of faith.

The writer of the editorial ob-



Eld. Roy Mason

jects strenuously to the idea that Christ died for the elect only, yet this is taught most plainly in the Scriptures, and such a view is necessary to one who has a

proper conception of the full sovereignty of God. Let us take a look at a few Scriptures which serve to make this plain.

1—"Those that thou gavest me I have kept, and none of them is lost but the son of perdition that the Scriptures might be fulfilled." (Jno. 17:12). Note from the same chapter these words: "I pray for them — I pray not for the world, but for them which thou hast given me." There we have the plain teaching that certain ones were given Jesus by the Father. Surely these were elected to life, and Jesus says that "none of them is lost!" He makes plain that He does not intercede in prayer for the world at large, but for these elect ones given him of the Father.

2—"During the reign of anti-Christ, as described in Rev. 13 (Continued on page 6, column 4)

## Fault Finding

"Pray don't find fault with the man who limps,  
Or stumbles along the road,  
Unless you have worn the shoes he wears  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt  
Though hidden away from view.  
Or the burden he bears, placed on your back  
Might cause you to stumble, too.

Don't sneer at the man who's down today  
Unless you have felt the blow  
That caused his fall, or felt the shame  
That only the fallen know.  
You may be strong, but still the blows  
That were his, if dealt to you  
In the self-same way at the self-same time,  
Might cause you to stagger too.

Don't be too harsh with the man who sins,  
Or pelt him with words or stones,  
Unless you are sure, yea, doubly sure  
That you have not sins of your own;  
For you know, perhaps, if the tempter's voice  
Should whisper as soft to you,  
As it did to him when he went astray  
'Twould cause you to falter, too."

—AUTHOR UNKNOWN

## Here's A Glorious Invitation Come Now To God In Prayer

JOSEPH M. WILSON  
Winston-Salem, N. C.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." — Hebrews 4:14-16.

In a former article on this past page, I dealt primarily upon the doctrinal portion of verses 14 and 15. I desire at this time to point out the glorious invitation to the Father of God in verse 16. In the 14th and 15th verses we learn that we have a great and merciful high priest. There are in these two verses two "we have's" and two "let us." We have a great high priest who is great in that he is the Son of God and not a sinful man, and is great in that he does not minister in an earthly tabernacle, but has passed through the heavens into the very presence of God, and is minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man. Heb. 8:2.

Since we have this great high priest, we are to hold fast to our profession and not waver in our confidence for God. Further, we have a high priest who does not let his

greatness be a barrier between us, but he is touched with the feeling of our infirmities. He is a merciful high priest who sympathizes with his people in all the problems of life. This sympathy



Joseph M. Wilson

is based upon a common experience in that he was tempted in all points like as we are, yet without sin.

(Continued on page 2, column 2)

## J. Cullis Smith Of Ardmore Commends Our New Book

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This is the title of a new book of sermons — ten of them — by that master sermonizer, Pastor John R. Gilpin. It consists of 156 pages of informative reading on the subject aforementioned. It is a deadly blast against Roman Catholicism that is both timely and effective. He lets this cult of all cults have it broadsided with both barrels. He will not only inform you on every page, but he will hold your attention. What an exposure of Roman Catholicism!

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Ed. Note:

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## This Is A Genuine Expose Of Carnal Lodge Christians

I have before me two "Resolutions of Respect," drawn up and published by a committee of two different lodges. The statements therein contained may therefore be considered authentic.

The first "Resolutions of Respect," passed in memory of a deceased Odd Fellow, contains the following: "Once again death hath summoned a Brother Odd Fellow, and the golden gateway to the Eternal City has opened to welcome him to his home."

The other, passed in memory of a deceased Rebekah, reads as follows: "Again that unwelcome yet relentless visitor, death, has entered the portals of our lodge room and summoned a dear sister to the beautiful home beyond." And what is meant with the "home beyond" is expressed further thus: "The all-wise Father hath called our beloved sister to the New Jerusalem."

Relieving these statements of all adornments, we have the fact stated in everyday English, that these two lodge members have gone to what the Bible terms "heaven."

This, then, is religion, pure and simple. The minor orders of lodges are often commended as life insurance societies. It is this insurance feature which has prov-

ed too strong a temptation for many men and women.

Consider, however, that no life insurance company will issue a statement as to the state and condition of one of its deceased members. That has nothing whatsoever to do with life insurance. As soon as such a statement is made one has left the field of life insurance and entered the field of religion.

The Odd Fellows and Rebekahs, therefore, deal with religion. And upon investigation it will appear that this is also true of the other secret orders, both major and minor.

But then the question inevitably arises: What religion does the lodge offer? Is it the Christian religion, based upon the Word of God, as it is found in the true churches?

To these questions our answer must be emphatically — NO! Whatever religion is taught in the lodge, it is not the Christian religion.

We would refer again to the "Resolutions of Respect" aforementioned. If we were to ask upon what grounds the Odd Fellow is supposed to have been welcomed home in the Eternal City, the answer is: "He has completed his work in the ministering to the wants of the afflicted, in shedding light in darkened souls and in bringing joy into the places of misery, and as his reward has re-

(Continued on page 2, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "ATTENDING DIVINE WORSHIP WITH JESUS"

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." — Luke 4:16.

Every time we go to worship, we attend a divine service, and we attend divine services in order that we might meet with the Lord Jesus Christ. However, it is well for us to remember that there are many places that the Lord Jesus is barred from, even so far as His own church is concerned. I am satisfied that there are many so-called churches today where the Lord Jesus Christ is barred from,

even on the most beautiful day, when the largest crowd comes in attendance. I am sure that there are many so-called Baptist Churches where the Lord Jesus Christ is not even welcome. I would say that He is actually barred from the service.

When I speak of this, I am reminded of the old rustic country man, who years ago wanted to join a church in the town where he lived — a rather fashionable church. He went to see the pastor and told him his desire. The pastor said, "Are you sure you have the will of the Lord in regard to this?" The old fellow said, "Yes

I think so." The pastor said, "I tell you what you do. You pray about it and see if the Lord is really leading and directing in regard to it. The man went back home, and a few weeks later he came back and said, 'I am certain the Lord wants me to join the church.'" The pastor, knowing that the people of the church wouldn't want to take this old fellow into their fellowship, said, "I would suggest that you go back home, and pray about it some more." So he went back home, but he came back to see the pastor again in two or three weeks. (Continued on page 3, column 1)

## MAYBE GOD ISN'T REALLY DEAD AFTER ALL!

ATLANTA — Services at All Saints Episcopal Church here included the formal reception into the church of John Jackson Altizer, infant son of Dr. Thomas J. J. Altizer, the "God Is Dead" theologian who privately baptized the boy shortly after his three-months-premature birth.

Dr. Altizer, religion professor at Emory University, said he baptized the child at the university hospital when it appeared that the infant's life was in danger.

(Apparently God is not so dead when the hour of death looms! — Ed.)

## SOLDIER BOYS AGAIN BEING MIS-TAUGHT

In an article by the AP, a letter home, from a soldier killed in action, is quoted. He said, "I am writing this letter as my last wish: he had a premonition of death; shortly after he wrote the letter he was killed in action." I fought for Sandy, Nell, (his sisters), mom and dad. I can hold my head high because I fought. . . Besides, the one more GI from Nam, St. Peter, I've served this poor fellow gave his life— (Continued on page 8, column 3)



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JOHN R. GILPIN.....Editor

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## Lodge Religion

(Continued from page one) ceived the plaudit "well done" from the Supreme Master."

And with respect to the Rebekah it is stated: "Her zealous work in the interests of our beloved Order, and her life, laden with gentleness and kind deeds, has won for her the plaudit of the good Master."

We are surely all agreed that the Christian religion is based upon the teachings of the Scriptures. Let us, therefore, compare these statements of the lodge with the following quotations from the Bible:

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John 3:3.

The Christian religion teaches that regeneration by the Spirit (John 3:5) is absolutely necessary to enter the kingdom of God.

"Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

Access to the Father and entrance into heaven is possible only through Christ.

"And they said, Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house."—Acts 16:31.

Salvation is possible only through faith in Christ.

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Romans 3:28.

Justification by the works of the law was the false teaching of Judaism which Paul most bitterly opposed. Our works in no wise merit our salvation; it is granted freely of God's sovereign grace.

Now, if we make a comparison we shall notice that the re-

ligion of the lodge is opposed to the Christian religion on the following points:

1. The lodge does not teach the necessity of regeneration by the Spirit of God; the Bible does.

2. The lodge knows of a way of coming to the Father without Christ; the Bible does not.

3. The lodge does not (in this it is consistent) demand faith in Christ in order to be saved; the Bible does.

4. The lodge teaches a salvation by works, which the Bible emphatically denies. (See also Ephesians 2:9).

In view of the foregoing we conclude, therefore, that the religion of the lodge is not the Christian religion. But that is not saying enough. It is not only non-Christian, but anti-Christian. It is the devil's counterfeit religion.

If it is indeed true what the lodge teaches, as expressed in the aforementioned "Resolutions of Respect," then every church in our land might as well close its doors, every minister of the Gospel seek another vocation, and all of us seek to be enfolded in the arms of an institution which sends everyone to heaven who "ministers to the wants of the afflicted," and performs "zealous work in the interests of our beloved Order."

But — if it is not true what the lodge teaches, if it is nothing more than a huge fabrication of the fertile mind of the Evil One, with which he is deceiving hundreds and thousands, then, as our soul's salvation is dear to us, we should avoid and shun the lodge as the enemy of Christ and of His Church.

—S. G. Brondsema

## Glorious Invitation

(Continued from page one)

Now on the basis of this glorious doctrine of our great and merciful high priest, we have one of the more precious prayer invitations in the Bible, and I want us to study this invitation now. Let us approach this glorious invitation by asking several questions about it and these questions will revolve around the word "come" in the verse.

### Who Is Invited To Come?

We see that this is an invitation to "us" and not to all men. Only those are invited to the throne of grace who have trusted in the priestly work of Christ for salvation. This invitation is not to the unsaved man to come for salvation, but is to the child of God to come for the needs of his daily life. Oh, we must learn that prayer is the peculiar privilege of the Child of God and not for men indiscriminately. We read that God heareth not sinners. Jn. 9:31; the sacrifice of the wicked is an abomination Prov. 21:27; and throughout the Word of God we are taught that prayer is between the heavenly Father and his children, and hear me today, all men are not the children of (Continued on page 5, column 3)

# The Three Kinds Of Repentance And What Spurgeon Said Concerning Repentance

By ARTHUR W. PINK

Genuine and saving repentance is a taking sides with God against myself. It is not that our repentance extirpates our sins, for there is nothing meritorious about it. It makes no amends for our past vile conduct, nor does it move God to mercy. Yet is repentance required, yea demanded of us, and Divine mercy is not shown where no repentance is. No, repentance is designed to make the heart loathe sin, and that through a deep sense of its infinite enormity and dreadful pollution: it is to make us dread sin through a heart-realization of its awful guilt. Only thus is the stubborn will broken and the heart made contrite and prepared to turn unto the Lord Jesus and seek salvation through Him by grace alone.

### Three Kinds of Repentance Spoken of in Scripture

We trust that sufficient has been said in the previous sections to enable any exercised and prayerful reader to distinguish between a false and a true repentance, between a non-saving and a saving one. There are three kinds of repentance spoken of in Scripture. First, that of desperation: Esau, Pharaoh, Ahithophel, and Judas are illustrations. Second, that of reformation: Ahab's and that which was brought about under the preaching of Jonah, are illustrations. Third: that which is unto salvation: Acts 11:18; 2 Cor. 7:10. It is most important that we learn to discriminate between legal conviction and evangelical repentance. Multitudes are deceived at this point; they suppose that because they have been terrified through contemplation of the wrath to come and have abandoned many of their evil ways, they have repented. This by no means follows. A legal conviction fears Hell, evangelical repentance makes no excuses and has no reserves, but cries "I have dishonored Thy name, grieved Thy name, grieved Thy Spirit, abused Thy patience."

When a sinner is brought to truly realize that he is in great danger, he earnestly desires and diligently seeks deliverance, but that is from the natural instinct of self-preservation, and not because of supernatural grace at work in his heart. Tell him that nothing is required from him except to believe in Christ, rest on His finished work, and like a stony-ground hearer he at once receives the Word with joy, and no human being can make him doubt his salvation. Yet his heart has never been broken before God, nor has he any true love for Him. Such people mend their ways and become zealous religionists. They pray earnestly, read the Bible frequently, and sometimes become active workers in warning their fellows. But tell such that notwithstanding their tears, zeal, and believing the letter of Scripture, they deserve to be damned as much as ever they did, and that God can justly refuse them mercy, and their enmity against Him is likely to become swiftly apparent.

Thousands of deceived souls in Christendom, deluded by the false gospels of the day, love a God who has no existence except in their own disordered imagination. And terrible beyond words will be their disillusionment in the next world. "How sad and dreadful thing will it be for such poor sinners when they come to die, and enter into the world of spirits, there to find that the God they once loved and trusted in, was nothing but an image framed in their own fancy! They hated the God of Scripture, and hated His Law, and therefore would not believe that either

God or His Law were indeed what they were. They were resolved to have a god and a law more to their own minds. How dreadful will their disappointment be! How terrible their surprise! They would never own that they were enemies to God; now they will see that their enmity was so great as to make them resolutely — notwithstanding the plainest evidence — even to deny Him to be what He was. And how righteous will the ways of the Lord appear to be unto them then, in that He gave such over to strong delusion to believe a lie, because they would not love nor believe the truth, but had pleasure in unrighteousness." (Jos. Bellamy).

While God be considered merely as Creditor and sinners as debtors and Christ is regarded as paying the whole debt of all who believe, it cannot but be that souls will be fatally misled. Because Christ obeyed the law

which is true repentance, the solemn renunciation of sin. If thou dost harbour these accursed vipers in thy heart, thy repentance is but a snare; thou dost indulge in but one and dost give up every other; that one lust, like one leaky ship, will sink thy soul. Thou art not sufficient to give up thy ward vices, fancy it not enough to cut off the more corrupt of thy life: it is all or none. God demands, 'Repent' says and when He bids you repent He means repent of all thy otherwise He can never thy repentance as being real, says, 'Guild thee as thou O sinner, I abhor thee Ay, thyself gaudy, like the snail its azure scales, I hate thee, for I know thy venom, and flee from thee when thou comest to Me in thy most specious. All sin must be given up, you shall never have Christ's transgression must be forgiven or else the gates of heaven be barred against thee. Remember this, that repentance to be sincere, it must be

"True repentance is a turning of the heart, as well as the soul to God to be His forever; it is a renunciation of the sins of the heart, as well as of the crimes of the life. We hearers, let none of us think we have repented when we have only a false and fictitious repentance; let none of us take to be the work of God, which is only the work of human nature; let us not think that we have savingly turned to God, when perhaps we have only turned to virtue; let us remember it must be a turning of the whole soul to God, so that we be made anew in Christ; otherwise we have not met the requirements of the text.

"Lastly, upon this point, repentance must be perpetual, is not my turning to God today that will be a proof of my being a true convert; it is my saking my sins throughout my whole course of my life, sleep in the grave. You must fancy that to be upright for a week will be a proof that we are saved, it is a perpetual horror of evil. The which God works is neither transitory nor superficial, nor a cutting off the top of the tree, but an eradication of it; not a sweeping away of the dust of the day, but the taking away of the which is the cause of the sin. You may today go home and pretend to pray, you may be serious, tomorrow honest, the next day you may pretend to be devout; but yet, if you turn — as Scripture has it, the dog to its vomit and the sow to its wallowing in the mire — your repentance shall but (Continued on page 4, column 2)



ARTHUR W. PINK

as well as suffered its penalty, it by no means follows that we are discharged from doing our duty. Yet, it is now being taught on every side that Christ has done all, and that there is nothing to do but firmly believe in Him, that Christians have nothing to do with the Law, no, not as a rule of life, that they have been freed from all obligations to any duty. But Scripture affirms that Christ died to "purify unto Himself a peculiar people, zealous of good works" (Titus 2:14), and that so far from the Christian being discharged from duty, his obligations are immeasurably increased by the grace of the Gospel: Rom. 12:1. But everything is viewed in a false light today, and instead of Christ being regarded as the Friend of holiness, He is made the Minister of sin.

### Spurgeon on Repentance

"Repentance to be sure must be entire. Many will say, Sir, I will renounce this sin and the other, but there are certain darling lusts which I must keep. O sirs, in God's name let me intreat you: it is not the giving up of any one sin, nor fifty sins,

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THE BAPTIST EXAMINER

MAY 28, 1966

PAGE TWO



## "Divine Worship"

(Continued from page 1)

The pastor said, "How do you feel about joining the church?" He said, "That is all settled. I was praying and the Lord spoke to me, and said, 'Sam, that is all right. I have been trying to get into that church for the last 40 years and I haven't gotten in yet.'"

So, I think there are lots of places where the Lord Jesus Christ is definitely barred so far from divine worship is concerned. We have one good example of it in the Word of God. We are definitely told of a church where the Lord Jesus Christ was shut out. Listen:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." — Rev.

This shows the place which the Lord Jesus Christ was occupying in the church at Laodicea, and shows the attitude of the Lord Jesus Christ at Laodicea. He was outside of the church, and was knocking at the door, in order that He might gain admission. The Arminians take the position that this passage of scripture is a picture of the Lord Jesus Christ knocking at the sinner's heart, in order that He might get into that sinner's heart, and that isn't true. The Lord Jesus Christ is here knocking at the door of the church at Laodicea in order to gain admission into His church. His place and His attitude in this church at Laodicea is outside the church — knocking, in order that He might gain admission.

I am satisfied that there are lots of churches today where if we were to attend divine worship, we couldn't find the Lord Jesus Christ there. We would find that the Lord Jesus Christ would be outside knocking to gain admission. In fact, I am satisfied that there are plenty of churches we could attend today, that if we were to go, all of Jesus that would be there, would be the manifestation of the Lord Jesus Christ from your own life. I have been in churches of that type. I am satisfied that I have attended services where the only manifestation of the Lord Jesus Christ was from the fact that I myself was there in my own heart, and the Lord Jesus Christ was introduced to that church.

I

**OUR LORD HAD A REGULAR HABIT OF GOING INTO THE SYNAGOGUE FOR WORSHIP.**

This wasn't just an out-of-the-ordinary experience on the part of Jesus. It wasn't an experience that happened once every six months, or once in a life time. He was concerned, for it says, "His custom was." In other words, it was the custom of the Lord Jesus Christ to go into the synagogue on the Sabbath day for religious worship.

That is a mighty good custom anybody to have. In fact, it is a mighty good habit for anybody to form. I often say this, that habit is a terrible thing, whether it is good or whether it

is bad. You get a bad habit, and that bad habit is hard to break. You get a good habit, and it is terrific in the influence, and the effect that it has upon your life. I have often said this, that every child that is born into a home ought to be started in the direction of the house of the Lord at the very earliest possible moment, and a habit ought early be formed in the life of that child, relative to attending divine services. The Word of God says:

"Train up a child in the way he should go; and when he is old, he will not depart from it." — Prov. 22:6.

I have a very definite conviction today that so far as you and I are concerned, it is our business to train our children, to give them a start in life, and to cause them to find their way to the house of the Lord, and thus form the right kind of habit early in life. The result is they'll continue in this same manner to the end of the way.

My text says, "As his custom was, he went into the synagogue on the sabbath day." I would to God that many, many people might have that custom today — the custom of going into the house of God every Lord's day.

### II

**THIS WAS JESUS' HABIT WHEN AWAY FROM HOME AS WELL AS AT HOME.**

If you'll notice, the Lord Jesus Christ went into other synagogues:

"And he taught in their synagogues, being glorified of all." — Luke 4:15.

So this was Jesus' habit when away from home, as well as when He was at home. Beloved, it is good to have the habit of going to church when you are at home. The reason why it is good is because that same habit will affect you when you get away from home. That was the way it was with the Lord Jesus. He not only had the habit of going to church in Nazareth, but He had the habit of going for divine services in the synagogue when He was away from home as well.

It is mighty easy for a person to get up on Sunday morning and go to church in the community where he lives, but sometimes when he is away from home — especially on a vacation, it is a still easier matter for him to lie in bed on Sunday morning and sleep late and just not get out. I think that most every Baptist today belongs to the "rollers" — they either roll over and take another nap, or else they roll out and come to services.

Well, the Lord Jesus Christ, as His habit was, went into the synagogue at Nazareth, and, as I say, He also went into other synagogues for divine services when He was away from home, as well as when He was at home.

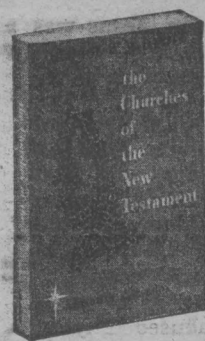
### III

**HE DID NOT ATTEND DIVINE SERVICES JUST BECAUSE HE HAD BEEN ASKED TO DO SOMETHING.**

Isn't it strange how some people only go to church just because they have been asked to do something? I remember a few years ago that there were services being held in Central Park here in Ashland and one night

the choir from a Baptist church here in town sang at this revival meeting. I remember seeing one woman that night when she arrived, and I saw her when she left. I overheard her talking just before the services began, and she was making it clear that she was only there because she had been asked to come to sing that night, and that she had to leave just as soon as she sang. So as early as possible, they got her up to

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sing, and when she sang her solo, I saw her scoot off the edge of the rostrum and go out through the park to leave the service.

So far as I am personally concerned, I have a feeling that anybody that goes to church just on that basis might as well have stayed at home. I have an idea that is true from this standpoint — the effect or influence that she had on others was of a chilling spiritual nature.

So I say in the case of the Lord Jesus, He didn't just attend divine services because He had been asked to do something. There is not an indication that He had ever done anything else other than perhaps read the Word of God prior to this time. Listen: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath

## "Sermons On Catholicism"

By

**JOHN R. GILPIN, Editor**

**THE BAPTIST EXAMINER**

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sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country." — Luke 4:16-24.

Notice, He came into the synagogue, they handed Him a Bible to read, and He stood up for to read. Then when He had finished, He made an exhortation, and that exhortation wasn't appreciated very much by the congregation, because they said, "Is not this Joseph's son?" In other words, the indication is that previously He had read the Word of God, but this was His first time ever to be a teacher. The fact that they rejected Him, spurned Him, and turned away from what He had to say, would indicate that He might have read the Word of God there before, but this was perhaps the first time that He had ever turned teacher.

So I say, beloved, He didn't just attend services because He had been asked to do something. In all probability, He hadn't been asked to do a thing. In all probability, this was the first time that He had ever preached publicly. Probably He had read the Word of God there before, but this was the first time He had ever expounded from it. So we can say

that He did not attend divine services just because He had been asked to do something, but He went to church to worship.

### IV

**HE ATTENDED REGULARLY, THOUGH HE KNEW FAR MORE THAN THE TEACHERS.**

Some people don't like to go to church unless they can learn something. Some people don't like to go to church unless there is something new that is going to come out of the service. I have heard people say, "Well, that is the same old message. That is the same old truth."

I remember one time I announced in the paper that I was going to preach on the subject, "Redemption Through the Blood." One fellow didn't come to services that night. In fact, he went some several miles away to a church service. During the week I saw him and I asked him why it was that he hadn't attended services, for he was usually there. He said, "I read the announcement, and I have heard you preach on that subject, and I decided I would go elsewhere."

Beloved, so far as redemption through the blood is concerned, I could have preached a dozen sermons on it and wouldn't have said a single thing that I had said previously, but the very fact that it was a message that he had heard discussed before, led him to go elsewhere for the simple reason that he wanted to hear something new. He wanted something new and different to what he had heard heretofore.

Well, you know there are a lot of people that go to church only because they can learn something new, or only because they can hear something that they haven't heard discussed before. They go to church only because they feel like the teacher or the preacher there is capable of teaching them something new.

Notice this: the Lord Jesus at-

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## THE SOVEREIGNTY OF GOD

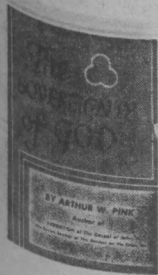
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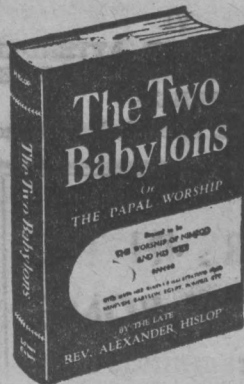
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## Repentance

(Continued from page 2)

you deeper into hell, instead of being a proof of Divine grace in your heart" (from Spurgeon's Sermon on Psa. 7:12). Would that such faithful sermons were being preached in the so-called orthodox and "fundamentalists" pulpits today.

"To learn by heart that which others say from the heart — to get the outline of a believer's experience, and then to adopt it skilfully to one's self as our own experience — this is a thing so simple that instead of wondering there are hypocrites, I often marvel that there are not ten times more. And then again, the graces — the real graces within — are very easy to counterfeit. There is a repentance that needs to be repented of, and yet approaches near as possible to true repentance. Does repentance make men hate sin? they who have a false repentance may detest some crimes. Does repentance make men resolve that they will not sin? so will this false repentance, for Balaam said, 'If Balak would give me his house full of silver and gold, I will not go beyond the word of the Lord.' Does true repentance make men humble themselves? so does false repentance, for Ahab humbled himself before God, and yet perished. There is a line of distinction so fine that an eagle's eye hath not seen it; and only God Himself, and the soul that is enlightened by His Spirit, can tell whether our repentance be real or no" (Spurgeon on Luke 13:24).



## "Divine Worship"

(Continued from page three)

tended regularly though He knew far more than His teachers. Isn't it something to know that Jesus went to church, even though He knew more than His teachers? In fact, He knew what the teacher was going to teach before the teacher taught it. He knew everything that was going to take place before the service began, but He went regularly to the synagogue. Though He knew more than the teachers, and though He knew everything the teacher was going to present, still He had the habit of going regularly into the synagogue for divine services.

V

### HE ATTENDED REGULARLY THOUGH HE KNEW THERE WERE HYPOCRITES ATTENDING.

Haven't you heard it said again and again, "I don't like to go to church, because there are too many hypocrites that go there?" I don't think I ever preached any place in my life, but that I heard somebody say that he didn't want to go to that church because there were too many hypocrites there. But our Lord Jesus Christ knew there were hypocrites attending. The fact of the matter is, their hypocrisy grieved Him. I don't know anything that grieved Him any more. If you will notice the way in which He dealt with them, you'll find that He was very definitely grieved by their hypocrisy. Listen:

"Take heed that ye do not your

alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."—Mt. 6:1.

Here Jesus is rebuking them for their externalism in religion. They were giving to the poor just in order to be seen of men. Jesus said, "You have no reward of your Father which is in Heaven."

Notice again:

"Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."—Mt. 6:2.

In other words, He is saying, "They have all the rewards they are going to get right now." What have they done? They have given their alms to be seen of men.

Listen again:

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Mt. 6:6.

Here He is talking about the folk who pray just to be seen of men, and He says that they have gotten all the reward that they are going to get. They prayed to be seen of men, and they have gotten all the reward that they are ever going to get.

As I say, the Lord Jesus knew all about the hypocrites in His day. He knew the folk who were going to be in the services because they were giving to be seen of men. He knew about the individuals who were giving their alms to the poor just to be seen of men. He knew about the individuals who were praying just to be seen of men.

Jesus talks about their hypocrisy again, for He says:

"And love the uppermost rooms at feasts, and the chief seats in the synagogues."—Mt. 23:6.

Jesus is talking about the Pharisees, and He says that they like the chief seats in the synagogue. So you can see that the Lord Jesus Christ went to church just the same, even though there were hypocrites there that He despised and looked down upon. They were hypocritical about their giving. They were hypocritical in regard to their alms — giving to the poor. They were hypocritical in regard to their praying. They were hypocritical in that they wanted to sit on the front seats, or the chief seats, in the synagogue. Jesus knew that while they sat on the front seats, at the same time their heart was in the back seat, so far as the Lord Jesus Christ was concerned. In spite of their hypocrisy — in spite of all the hypocritical actions on the part of this group, He attended regularly. I say He attended divine services regularly even though He knew there were hypocrites that were attending. What a solemn rebuke this is for those individuals who are always saying, "Well, I don't like to go to church because of the hypocrites that go there!"

VI

### WHENEVER HE ATTENDED DIVINE WORSHIP, SOMETHING HAPPENED.

In this case, some folk got mad

enough at Him to kill Him. In this particular instance, growing out of the text that I have read, the Lord Jesus Christ had some folk angry enough with Him that they wanted to kill him, and they tried to do so. If you'll notice, a portion of the Bible was handed to Him when He walked in, and He stood up and read that Scripture. Then He sat down, and said, "This day is this scripture fulfilled in your ears," and He started preaching to them. The crowd became so angry the Word of God says that they rose up and thrust Him out of the city. Listen:

"And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."—Luke 4:29.

Notice what happened. They became so angry at Him that they tried to kill Him at this synagogue at Nazareth. I say, beloved, something always happened every time Jesus went to church. They got angry enough here to kill Him. Let's see what happened at Capernaum. We read:

"And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him."—Mark 1:21-26.

Here at Capernaum, Jesus was challenged by a demon — a man who had a demoniacal spirit, who cried out in the midst of the service and said, "What have we to do with thee, thou Jesus of Nazareth? I know thee who thou art, the Holy One of God." The demon recognized Him, and the demon challenged Him right there in the church service.

Isn't it strange to find a demon in the church? But, beloved, what they had here in this instance is just what we have many, many times today. I think I have seen similar experiences in church myself when these things took place. I remember one night that I was preaching at Wurtland, Kentucky, getting ready to organize a Baptist church there, and right in the midst of the service a woman got up and started to talk. She had never been in the service before, she never came back another time, and she was there that night only because she was passing by and had stopped there. Nobody knew her. She was not visiting in the community. She had just come into the tent that night for the service, and in the midst of the meeting she got on the floor, to take possession. She was going to preach, and I had to talk her down. The fact of the matter is, I had to actually order her out of the tent.

Beloved, I have often thought of that experience and I have compared notes with other preachers who say they have had similar experiences, and I am satisfied that it was the same experience that Jesus had here — that demon took possession of this individual and spoke out and disturbed the services, and challenged Jesus, and said, "I know who you are. You are the Holy One of God."

I say that every place Jesus went to church, something always happened. When He went to Nazareth they tried to kill Him. When He went to Capernaum a demon was uncovered. I tell you, whenever you uncover a demon, and whenever you expose him, whenever the Word of God cuts into his heart and exposes him,

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you can be certain of one thing — he is going to cry out just like this fellow did here.

Let's notice what happened at a synagogue in Galilee. The Word of God tells us that He went to a synagogue in Galilee and healed a man with a withered hand and His enemies accused Him of breaking the Sabbath. We read:

"And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day: that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?"

And looking around about them all, he said unto the Stretch forth thy hand. And did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another saying, they might do to Jesus."

Here in the synagogue in Galilee, Jesus healed a man with a withered hand, and He did it though His enemies accused Him of breaking the Sabbath. To this is interesting — His enemies accused Him, but Jesus was right on and did what He ought to do in spite of His enemies. This would tell us that you I, when we go to church — we attend divine services, ought to do just exactly like us — we ought to do what we know we ought to do, regardless of the accusation that comes from those who would oppose us.

Then in an unknown synagogue something happened for He healed a crooked woman. Listen:

"And he was teaching in of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was together, and could in no way lift up herself. And when Jesus saw her, he called her to him, and said, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, glorified God. And the ruler of the synagogue answered with indignation, because that Jesus healed on the sabbath day, saying unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on his sabbath loose his ox or his ass from the stall, and lead him out to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"—Luke 13:10-16.

I refer to this woman as a crooked woman. The reason I do is because the words "together" mean "as a crooked" other words, this woman was about like a woman I saw in Virginia, who was so bowed down, or so bowed together, bent like a hair-pin, that her hair, as she would move about would graze the floor.

Now this poor soul in this known synagogue was in condition for eighteen long years. And why was she in that condition? The Word of God says that she was bound by the devil. But Jesus healed her, and straightened her out. He straightened out a crooked woman.

I am contending that when Lord Jesus Christ comes to church He straightens out sinners. He takes sinners who are crooked with various kinds of immorality and sin and straightens them out for His own glory.

Then in another synagogue, Capernaum, on another day, read how He taught in the synagogue. In these instances we have read thus far we are told anything that He taught, now when we come to this (Continued on page 5, column

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## "Divine Worship"

(Continued from page 4)

ance, we are told certain things that He taught. We read:

"These things said he in the synagogue, as he taught in Capernaum."—John 6:59.

We are told that He taught election, for He 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.

He also taught the inability of man, for He said:

"No man can come to me except the Father which hath sent me draw him."—John 6:44.

He also taught salvation by grace through faith, for He said:

"I say unto you, He that believeth on me hath everlasting life."—John 6:47.

He also taught the security of the saved, for He said:

"...and him that cometh to me I will in no wise cast out."—John 6:37.

Furthermore, He taught that they couldn't be saved by their own works, for when they asked Him as to what works they ought to do, He said:

"This is the work of God, that ye believe on him whom he hath sent."—John 6:29.

So you can see, beloved, that Jesus taught sovereign grace in this synagogue in Capernaum.

You hear a preacher say, "Oh, I believe in sovereign grace. I believe in election. I believe in predestination. I believe in deity. I believe in man's total inability. I believe all these things, but I don't preach them. They are all right to talk about, but all right for Christian people to discuss, but we have no business preaching these things to the unsaved. This was the greatest sermon, in my opinion, that Jesus ever preached publicly during His ministry. Where did He preach it? He preached it in the synagogue, when people were present, that they might overhear what He had to say."

So I say that every time Jesus preached divine services something happened. At Nazareth they were angry enough that they wanted to kill Him. At Capernaum when He uncovered a demon, that demon challenged Him. At a synagogue in Galilee He healed a man with a withered hand, and when though His enemies accused Him of breaking the Sabbath, He was right on healing the man the same. At this unknown synagogue that we read about in the Bible, He healed this crooked woman and straightened her out, and like He has been in the business of straightening out sinners all through the years. Here in Capernaum He taught the doctrine of grace; He taught sovereign grace. So I say that every time He went something happened.

May I remind you that wherever Jesus Christ is today — today, something is going to happen. I think of the little girl that had been tortured

by the Turks back during the time of the Armenian persecution just following World War I. They decided to take a picture of her, and send it out all over the country as a symbol of the Armenian persecution on the part of the Turks, and as they took her picture they gave her a Braille Bible, that she might have her picture taken holding this Braille Bible. But just as they took the picture, she moved. They asked her why it was that she moved, and she said, "Just as you were ready to take the picture, my hand felt the name of Jesus, and I just couldn't wait to see what happened." She knew that wherever Jesus was, something was bound to take place.

Thus it was, so far as His going to a divine service was concerned, for every time He attended divine service, something happened.

### CONCLUSION

I would to God that it might help you and me to realize how important it is that we attend divine services. May it please God to help us as a little congregation to realize the importance of the attending of divine services, and may we make it a regular habit. May we go even if the hypocrites are there. May we go there in spite of the fact that there are those there that don't agree with us. May we be regular in our attendance in the services at God's house.

Remember this, that there was one man, one day, who didn't go to church, and he suffered accordingly. I am speaking of that Thomas. Listen:

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—John 20:24.

Thomas didn't go to services with the other disciples that day when Jesus came. That was after His resurrection. He showed them His hands and the wounds in His side. He gave them a commission. He said, "As my Father hath sent me, even so send I you." When Thomas came around later, they told him that the Master had been there. He said, "I don't believe it. Unless I feel His hands, and put my finger into the print of the nails, and thrust my hand into His side, I won't believe it." He had to wait a whole week before Jesus came back the next Sunday—before He got the doubt out of his mind. What had happened that day? He lost the commission. He lost a week's fellowship with our Lord, and he didn't have a single thing to do for a week's time because he wasn't in church the day that Jesus came.

I say, you and I, like the Master, ought to attend divine services every opportunity, and we ought to remember that if we fail to do so, we may come up like Thomas — a doubter, a skeptic. We may come to the place that we'll doubt and say, "I won't believe unless I see it." May God help us to be faithful, be regular, and to be punctual in our attendance of divine services at all times.

May God bless you!

## Glorious Invitation

(Continued from page 2)

God for the unsaved are children of the wicked one and we are the children of God by faith in Jesus Christ. So this is an invitation to a special, limited group of people. Prayer is the blood bought privilege of the child of God. The throne of grace must be reached by the blood of the cross, and only those who have been cleansed in the blood are invited to this throne of grace.

### Upon What Basis Are We Invited To Come?

This is seen by observing the word "therefore" in the verse. When you see, in your study of the Bible a "Therefore" find out what it is there for. This word is a sign post which points back to the privilege of verses 14 and 15 and forward to the duty of verse 16. We are invited to the throne of Grace on the basis not of our good works, not of our good intentions, not of our moral life, not of our religious observances, but the basis of the priestly work of the Lord Jesus Christ. The path to the throne was barred by the wrath of God against the sins of men, and no

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one could approach that throne, but Jesus in his death has cleared that obstacle by bearing in his body on the tree the sins of the elect family of God, and so on this only, and perfect basis we are invited to come.

### Where Are We To Come?

The verse answers to the throne of grace. Now this is the throne where God sits in power and great glory. Because of our sins it would have been a throne of wrath, but the priestly work of Christ has transformed it into a throne where God sits in grace and acts in grace and graciously bestows innumerable blessings upon those who come. Oh, what a privilege to come thus to the throne room of the universe, into the presence of the supreme ruler of the universe and there to be received in grace.

### How Are We To Come?

The text gives a two-fold answer. In the word "boldly" we see what our attitude is to be. This word means "telling all." It means that we are to have confidence in coming, that we are not to come in slavish fear, but in the assurance of God's love for us manifested in the priestly work of his dear Son. Then this word means that we are to be sincere and open with God, we are to have no secrets, no covered sins, nothing between, but telling him everything. Then this word means that He is concerned in all the problems and concerns of our life: there is nothing too large but what He can deal with



it, there is nothing so small as to be beneath his concern. In the word "come," there is further instruction as to how we are to come. This word is in the present continuous tense and means that we are to come continually to the throne of grace. How much Jesus taught importunity in prayer. He said that men ought always to pray and not to faint. Paul says we are to pray without ceasing. Jesus says for us to ask, seek, knock, and he means to keep on doing it. We remember that Elijah prayed several times before the cloud was seen and the rain came. Here is one of the secrets of failure, of our poverty in our spiritual experiences. The sinner is not to pray through for salvation, but the child of God is to constantly and continually be before the throne of grace. You have all seen parking lots where some places were reserved with the name of a certain party on it. This means that that person can park there any time he desires and stay as long as he likes. Even so, this is how it is for the child of God in prayer. There is a place reserved for you before the throne of grace, you can go there anytime you desire and stay as long as you like. God delights to find you there. He never grows weary of your communion, profession, petition and thanksgiving before the throne. And hear me, child of God, it is as if when you come you are the only one there, as if God stopped all else he was doing to hear your prayer. Now, I speak as a man, but the infinite God of the Bible can hear the prayer and deal with the problems of each of his children as if they were the only child he had.

### For What Are We To Come?

The text gives a two-fold answer to this question. First, we are to come for mercy. Now this is not saving mercy which we receive in salvation, but Spirit-taught children of God know that, in this life, they never get beyond the need of mercy. Our hearts are not so blind or deceived as to think that we live without sin.

We draw back in horror at the talk of sinless perfection. We know our God, our Bible, and our own heart too well to think such a thing. Rather we know that our sins are without number, that every day we need fresh mercy from our sovereign God. We must come daily with that prayer He taught us to pray: "forgive us our debts as we forgive our debtors." I learned a long time ago that I John 1:9 was one of the most important verses in the Book for me, that I need it every day, and I know of no verse I am more thankful for, and of no verse I use more often in my private life, and praise God I have never worn it out, but it is just as good now as when I first discovered it. Hear this verse "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So this is the first matter we must settle when we come to the throne of grace, and we can go no farther in prayer in seeking Heaven's blessings, until this is settled. "If I regard iniquity in my heart the Lord will not hear me." Ps. 66:18. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. So we see that among the ingredients that go to make up a proper prayer life, confession of sin must have a prominent place. Oh! let us tell him all, keeping nothing back, it will do no good to seek to hide our sins from God, and wonder of wonders, when we come like this we find mercy that is greater than all our sin and we find forgiveness and blessing at the throne of grace. The second thing in this verse that tells us for what we are to come is to "find grace to help in time of need." Time of need. Oh, what a sermon could be preached on this. How many and often and varied are the times of need that come into the life of the child of God. The time of sin and failure is a time of need. The time of subtle, varied, and powerful temptation is a time of need. The time of heartache

(Continued on page 6, column 3)



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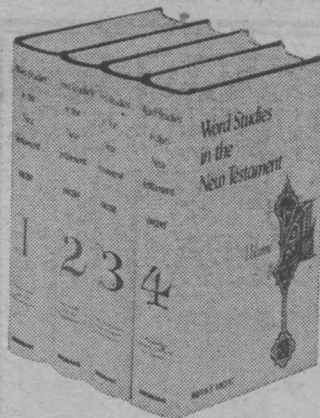
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THE BAPTIST EXAMINER

MAY 28, 1966

PAGE FIVE



# "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

"You are mistaken, my dear Mr. Chiniquy, I am sure that our bishop will accept this document as canonical, and sufficient to show your orthodoxy to the world." "If it is so," I replied, "I will be a most happy man." It was agreed that on the 25th of March I would go with him to Dubuque, to present the act of submission to the administrator of the diocese, after the people had signed it. Accordingly, at seven p.m. on that day, we both took the train at Chicago for Dubuque, where we arrived next morning. At eleven a.m. I went to the palace of the bishop, who received me with marks of the utmost cordiality and affection. I presented him our written act of submission with a trembling hand, fearing he would reject it. He read it twice, and throwing his arms around me, he pressed me to his heart. I felt his tears of joy mixed with mine, rolling down my cheeks, as he said: "How happy I am to see that submission! How happy the Pope and all the bishops of the United States will be to hear of it, for I will not conceal it from you; we feared that both you and your people would separate from the church, by refusing to submit to her authority." I answered that I was not less happy to see the end of those painful difficulties, and I promised him that, with the help of God, our holy church would not have a more faithful priest than myself.

While engaged in that pleasant conversation, the dinner hour came. He gave me the place of honour on his right, before the two grand vicars, and nothing could be more pleasant than the time we spent around the table, which was served with a good and well prepared, though frugal meal. I was happy to see that the bishop, with his priests, were teetotalers. No wine nor beer to tempt the weak. Before the dinner was over, the bishop said to Mr. Dunn: "You will accompany Mr. Chiniquy to St. Anne in order to announce, in my name, to the people, the restoration of peace, next Sabbath. No doubt it will be joyful news to the colony of Father Chiniquy. After so many years of hard fighting, the pastor and the people of St. Anne will enjoy the days of peace and rest which are now secured to them."

Then, addressing himself to me, the bishop said: "The only condition of that peace is that you will spend fifteen days in retreat and meditation in one of the religious houses you will choose yourself. I think that, after so much noise and exciting controversies, it will do you good to pass those days in meditation and prayer, in some of our beautiful and peaceful solitudes." I answered him: "If your lordship had not offered me the favour of those days of perfect and Christian rest, I would have asked you to grant it. I consider it as a crowning of

all your acts of kindness to offer me those few days of calm and meditation, after the terrible storms of those last three years. If your lordship has no objection to my choice, I will go to the beautiful solitude where Mr. Saurin has built the celebrated Monastery, College, and University of St. Joseph, Indiana. I hope that nothing will prevent my being there next Monday, after going next Sabbath in the company of Grand Vicar Dunn, to proclaim the restoration of the blessed peace to my people of St. Anne." "You can not make a better choice," answered the bishop. "But, my lord," I rejoined, "I hope your lordship will have no objection to give me a written assurance of the perfect restoration of that long-sought peace. There are people who, I know, will not believe me, when I tell them how quickly and nobly your lordship has put an end to all those deplorable difficulties. I want to show them that I stand today in the same relation with my superiors and the church in which I stood previous to these unfortunate strifes." "Certainly," said the bishop, "you are in need of such a document from your bishop, and you shall have it. I will write it at once." But he had not yet written two lines, when Mr. Dunn looked at his watch and said: "We have not a minute to lose, if we want to be in time for the Chicago train." I then said to the bishop: "Please, my lord, address me that important document to Chicago, where I will get it at the postoffice, on my way to the University of St. Joseph, next Monday; your lordship will have plenty of time to write it, this afternoon." The bishop having consented, I hastily took leave of him, with Mr. Dunn, after having received the benediction.

On our way back to St. Anne, the next day, we stopped at Bourbonnais to see the Grand Vicar Mailloux, one of the priests who had been sent by the Bishops of Canada to help my lord O'Regan to crush me. We found him as he was going to his dining room to take his dinner. He was visibly humiliated by the complete defeat of Bishop O'Regan, at Rome. After Mr. Dunn had told him that he was sent to proclaim peace to the people of St. Anne, he coldly asked the written proof of that strange news. Mr. Dunn answered him: "Do you think, sir, that I would be mean enough to tell you a lie?" "I do not say that you are telling me a lie," replied Mr. Mailloux, "I believe what you say. But, I want to know the condition of that unexpected peace. Has Mr. Chiniquy made his submission?" He read it, and coldly said: "This is not an act of submission to the church, but only the authority of the Gospel, which is a very different thing. This document can be presented by a Protestant; but it cannot be offered by a Catholic priest to his bishop. I cannot understand how our bishop did not see that at once."

Mr. Dunn answered him: "My

dear Grand Vicar Mailloux, I have always been told that it does not do to be more loyal than the king. My hope was that you would rejoice with us at the news of the peace. I am sorry to see that I was mistaken. However, I must tell you that if you want to fight, you will have nobody to fight against; for Father Chiniquy was yesterday accepted as a regular priest of our holy church by the administrator. This ought to satisfy you."

I listened to the unpleasant conversation of those two Grand Vicars, with painful feelings, without saying a word. For, I was troubled by those mysterious voices which were reiterating in my mind the cry: "Do you not see that in the church of Rome, you do not follow the Word of God, but only the lying traditions of men?"

I felt much relieved, when I left the house of that so badly disposed confrere, to come to St. Anne, where the people had gathered on the public square, to receive us, and rend the air with their cries of joy at the happy news of peace.

The next day, 27th of March, was Palm Sunday, one of the grand festivities of the Church of Rome; there was an immense concourse of people, attracted not only by the religious solemnity of the feast; but also by the desire to see and hear the deputy sent by their bishop to proclaim peace. He did it in a most elegant English address, which I translated into French. He presented me with a blessed palm, and I offered him another loaded with beautiful flowers, in the presence of the people, as a public sign of the concord which was restored between my colony and the authorities of the church.

That my Christian readers may understand my blindness, and the mercies of God towards me, I must confess here, to my shame, that I was glad to have made my peace with those sinful men, which was not peace with my God. But, that great God had looked down upon me in mercy. He was soon to break that peace with the great apostate church, which is poisoning the world with the wine of her enchantments, that I might walk in the light of the Gospel and possess that peace and joy which passeth all understanding.

(To be continued)

## Glorious Invitation

(Continued from page 5)

and sorrow is a time of need. The time of suffering and pain is a time of need. The time of disappointment and discouragement is a time of need. The time of toil and labor in the work of the Lord is a time of need. Should I go on? The times of need are as many as the minutes, and hours, and days in the lives of the multitude of the children of God. But hear this word of comfort; there is not now, there has not been, there will not be a time of need that cannot be met at the throne of grace. God's grace and power is greater than the multiplied needs of all his children. The original of this phrase carries with it the idea of what you need when you need it, or just the kind of help we need at just the time we need it. Is it not true? Does not the Word of God illustrate this truth in the lives of men and women of God? Did not Elijah get what he needed when he needed it? Has this not been repeated over and over? And does not our own heart and experience bear small witness to this wonderful truth? Yes, praise God it is so.

God bless you, dear friend. May this be a help to you and an encouragement to you to be more faithful in your prayer life. Remember me at the throne of grace.

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PAGE SIX

D. N. Jackson

(Continued from page one)

there shall be tremendous pressure placed upon the world's population to worship him. All shall succumb to the pressure to worship him except one group. Who? The answer is, the elect whose names were written in the Lamb's book of life before there was ever a world! Note verse 8 as given on the margin of the Scofield Bible. "And all that dwell on the earth shall worship him whose names are not from the foundation of the world in the book of life of the Lamb slain." Even the Revised Standard Version corroborates this translation in the following rendering: "And all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain."

What a tremendous statement! God has a group (are they not elect?) whose names are already written in the Lamb's book of life — written there before the world was. Many have not their names there, and they are the ones who go off after anti-Christ. Yes, and they are the ones who have been going off after the devil also all down through the centuries. This passage beyond question establishes the fact that there is an elect chosen before the foundation of the world, and that there is a non-elect who have not been chosen.

Note something just here. Those who dislike the Bible doctrine of election, like to use extreme and unfair terms. They would state that those not written in the Lamb's book of life before the foundation of the world are DE-CREED OF GOD TO GO TO HELL. This is a harsh statement wholly unwarranted, and it is designed to be prejudicial. Lost people are NOT decreed to go to hell — they go there because they choose to go that way and refuse any other way. It takes no decree to cause people to go to hell. They have a fallen nature that chooses sin and rebellion against God, and except God intervenes there is no possibility of their going to Heaven. Hear Jesus as he says (Jno. 6:55). "No man CAN come to me, except it were given unto him of my Father." When Jesus uttered those words that thinned out the crowd; people didn't like election back in that day either, so they went back and walked no more with him.

The author of the editorial that I am dealing with, mentions some Scriptures which he thinks proves his Arminianism. Let us take note of these.

1—2 Peter 2:1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction."

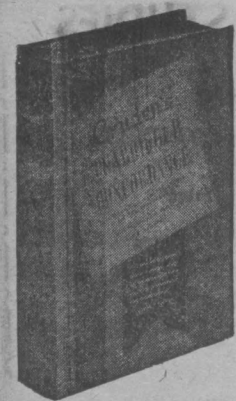
The editor says concerning this, "Did the Lord purchase or die for the 'elect' only? If so, then here is an example of the 'elect' being destroyed — lost if you please." In my judgment he assumes too much when he says "lost if you please." How do we know that the persons referred

to are not saved persons who have gotten off the track and are living unworthy lives? May the "destruction" spoken of refer to their being cut off from the earth for their sinful behaviour? There have been many ministers whom Satan has deceived such that they have sinned grievously and I am persuaded that in some cases such have been taken out of this world. Ananias and Sapphira lied about their money and were stricken with death. God made an example of this couple. Can we prove that they had been saved? Moses had his life cut short because of his disobedience, such that he was not allowed to enter the Promised Land. Surely none would say that he did not belong to the Lord. Of one thing we can be sure, those mentioned in 2 Peter 2 were "bought" in the sense of having had Christ to die for them; they are not in torment, for certainly there will never be persons in hell who are among the elect bought. Such would mean a waste of Christ's blood, and it would mean that Christ is so weak that he turns out to be unable to save those whom he wants to save. Now please! Please don't throw that old Arminian stuff overboard, Christ being unable to overcome man's will. That kind of stuff makes big, important, irresistible man the sovereign and puts the creature above the Creator. Besides the Bible says, "Who resisted His will?"

2—There is cited Acts 7 where Stephen is quoted as saying, "Ye stiffnecked, and uncircumcized in heart and ears, ye always resist the Holy Ghost: as your fathers did, so do ye." The editor apparently quotes this proof that men are stronger than the Holy Spirit such that they successfully resist him. The effort is to show the effectiveness of the Holy Spirit. But many Bible scholars agree with me that Stephen here refers to their resisting the Holy Spirit in the sense of resisting the Word of God which was inspired by the Holy Spirit. It is said that Canadian Northwest Mounted Police "always get their true meaning." Whether this is strictly true I do not know, but I believe that when the Holy Spirit personally goes after a man he always gets him, just as he did in the case of Paul.

3—Heb. 10:39, "We are not them who draw back unto perdition; but them that believe to the saving of the soul." To this statement made here I would add a hearty "amen." Certainly saved people are not going to be like those who became a bit interested in Christianity and then backed off and went no further. We have all seen people like that. We have believed to the saving of the soul. We have been in vain such that despite every effort they drew back and went on to ruin.

4—Matt. 11:20, "Then began to upbraid the cities which most of his mighty works were done, because they repented not." The editor wants to know if Jesus did this if those people were "decreed to go to hell" (Continued on page 7, column 1)



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By WAYNE COX

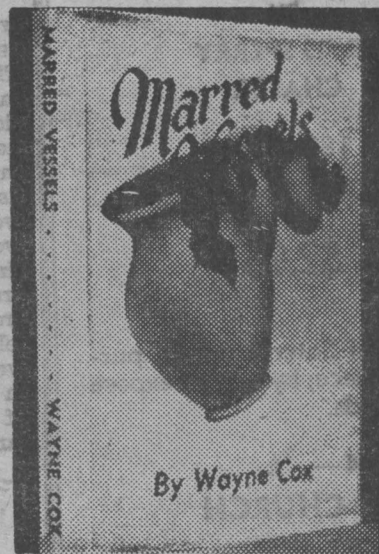
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## A Brief Scriptural Study Of Discipline At The Cross

By FRANK B. BECK  
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### DISCIPLINE DEFINED

How do you define discipline? The word **disciple** means a learner, a follower of some teacher. The word **discipline** means the constant training to that end. So it also means **living**, as well as **learning**. You will find both sides of it in the call of Christ in Matthew 11:28-29, "Come unto Me, and ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you," which is to do with the discipline of **living**, "and learn of Me," which is to do with the discipline of **learning**; living and learning make up Christian discipline.

### DISCIPLINE DEPICTED

How do you illustrate discipline? A great Italian musician received a pupil one day who wanted his voice trained. The great musician kept the young man practicing one piece of music faithfully for twelve months. At the end of the year the young man thought that at last he would be given a better, a higher grade of music. To his dismay the great musician gave him the same piece of music for the new year. At the end of another year's faithful work he again went to the musician thinking that surely now, he would be given a new piece of music. Not so. He was given the same music for the third year. The young man objected, but the wise musician insisted that he train with the same music faithfully through the third year. At the beginning of the fourth year when the young man went to the old musician, the old musician said, "Go, my son! You have nothing more to learn," and went forth and found him the leading singer of Italy. There was that combination of words and variations and shades of music in the piece that made it ready to sing any song with exact expression and emotion. It took discipline.

Peter the apostle is an illustration of discipline at the cross of Jesus. What, you say, Peter! Yes, but he denied his Lord. We cannot excuse that. It was a terrible sin (I do not say how often he has done it). Yet impulsive, unpredictable as he was, I repeat, Peter is an illustration of discipline at the cross of Jesus. Remember that Peter was altogether frantic at the arrest of our Lord, swinging his sword furiously and freely (John 18:10-11). It is doubtful now that Peter ever heard a word Christ said of coming death, or understood or remembered it. Still he followed Christ into the enemies' camp even though it was "afar off", and went in, and sat with the

servants, to see the end" (Matt. 26:58). Did not that take discipline? Of course Peter failed, and there was no real "end," for Christ lives, but Peter showed unselfishness and determination and zeal and all that goes to make up discipline in this event. How often do we see things through to the end, for Christ's sake?

The Virgin Mary is an illustration of discipline at the cross of Jesus. "Now there stood by the cross of Jesus His mother..." (Jn. 19:25). As to her attitude, she stood there. The place was "by the cross of Jesus." It may have been the darkest hour in her life. It may have been that that great sword was then passing through her own soul (Luke 2:35). It was a dangerous place and hour. If they have done these things to the Master, what will they do to His disciples? But Mary stood there. Through darkness and danger.

John the apostle is an illustration of discipline at the cross of Jesus. I assume that "the disciple standing by" the cross, unnamed, was John's modest way of referring to himself (John 19:26). In the hour of greatest trial to Christ, all the disciples forsook Him and fled (Matt. 26:56). But now one has returned and stands as close as he can to his dying Lord. As I said, this was a place of grave danger, and perhaps, also, of doubt. But there John stood.

Christ Himself is the example of discipline at the cross. Behold what unutterable anguish was His on the cross, that the very thought of it brought sweat drops as of blood in Gethsemane's gloom (Luke 22:44), so that He cried out to the Father: "Father, if Thou be willing, remove this cup from Me..." (Luke 22:42). Such desolation and such a death that He was **forsaken by God His Father** (Matt. 27:46). Such suffering that He endured the pangs of an eternal hell for all of the elect (Acts 2:31; Heb. 2:9). Yet at any moment He could have easily summoned "more than twelve legions of angels," that is more than 60,000 angels (Matt. 26:53). Was He, as a Man, tempted to do so? At least the thought was in His mind. But "He endured the cross, despising the shame" (Heb. 12:2). Here is the peak of self denial and discipline. Not the authority of the Roman government, or the hatred of the Jewish nation, or the heavily driven, blood and gore soaked nails held Christ to the cross, but His own self determination and discipline. Child of God when you are weary and lack discipline to conquer, think of Christ, and be **strengthened by Christ** (Phil. 4:13).

**DISCIPLINE DISTINGUISHED**  
The call of Christ to His disciples is still the same, even in this soft century in which we

TO THE FAITH THAT REACHES OUT



live: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

This may mean financial discipline. We come to Christ and He says to us: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and, come, take up the cross, and follow Me" (Luke 9:23). It will mean physical discipline. It is a sin and a shame the physical condition many Christians experience. We are soft and flabby and are gluttons. Unlike Paul the apostle who testified: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away" (I Cor. 9:27).

It will mean mental discipline. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). The word study means "to use diligence, make speed" (spoudazo — Dr. Robert Young). While this was written to a preacher, is it to be limited to preachers? To study with diligence means mental discipline to the greatest extent. The following admonition is written to all followers of Jesus Christ: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8). There is enough in this verse to challenge us the rest of our lives.

Do you want to be saved? Do you want to go to heaven when you leave this world? Do you want to be a follower of Jesus Christ? I will not make it any harder than Christ does, when He says: "Repent ye and believe the Gospel" (Mark 1:15). "Verily, verily, I say unto you, He that believeth on Me hath everlasting life" (John 6:47). Nor dare I make it any easier than Christ when He says: "If any man will

come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). Amen.

### D. N. Jackson

(Continued from page 6)

There again is that harsh, prejudicial statement about being "decreed to go to hell." People go to hell, not because of a decree, but because they are sinners and apart from divine enablement they continue in sin unto the end.

In connection with this same Scripture, the editor asks, Why would a preacher ask his congregation to make a decision for Christ, if God has beforehand determined who shall be saved and when?"

Answering for myself, I give an invitation and urge people to turn to Christ, because I know that God uses the gospel as the "power of God unto salvation." I do it because I do not know who is of the elect and who isn't. It isn't my business to bring men to repentance and saving faith. Election has never bothered me in the slightest nor has it kept me from being evangelistic to the fullest. It is mine to do what God called me to do, and I leave the results with God. Election greatly en-

courages me for I know that God has an elect people, and I am sure that many of these have been called out under my ministry. When I preach the gospel faithfully, I have the assurance that it will happen as it did with Paul, that "as many as are ordained to eternal life" shall believe. (See Acts 13:48).

5—2 Cor. 1:14-11, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The editor says, "If Christ died for all who were dead, as the text affirms, then he died for EVERY PERSON..." In saying this he fails to take into consideration who Paul was writing to. Was he writing to the whole world of unsaved people? No, the epistle (See 2 Cor. 1:1) was addressed to, "The church of God which is at Corinth, with all the SAINTS which are in all Achaia."

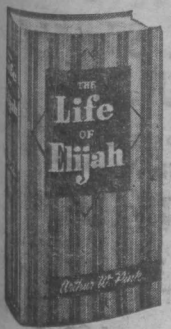
**LET US SUPPOSE SOMETHING**  
Let us suppose that the editorial writer is correct in his interpretation of all the passages mentioned above, and in his conclusions. In that case what has he done? He has shown the Bible to be grossly contradictory, untrustworthy and (Continued on page 8, column 3)

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# THE HOLY SPIRIT

By FRED W. ROBERTS CITRUS HEIGHTS, CALIFORNIA

When the Holy Spirit is come, 4:24. He will testify of me. John 15:26 says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Christ taught His disciples that He would not leave them comfortless, but that He



FRED W. ROBERTS

would send them a Comforter to abide with them after He completed His work on earth, and returned to heaven.

The Holy Spirit is a person, not an influence. He should never be spoken of as "it" or "itself," but as a real person. He is the third person of the Godhead and is equal in deity with the Father and the Son.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."—II Cor. 3:17.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John

The work of the Holy Spirit is, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; of Judgment, because the prince of this world is judged."—John 16:8-11.

As the Word is preached, the Holy Spirit applies it to the sinner showing him that he is lost before God. There is no salvation apart from Holy Spirit conviction. God has predestinated that His elect be saved by the means which are the Word and Holy Spirit conviction.

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

The Bible is a spiritual book, for the Bible tells us that the natural man does not receive spiritual things, and he can't understand spiritual things, because they are spiritually judged. I Cor. 2:14. The lost person can have an intellectual knowledge of the Bible, but not a spiritual knowledge of it until he is born again by the Holy Spirit.

The Word of God tells us that when the Holy Spirit is come, He will teach the truth. We study the Bible, and as long as the Holy Spirit directs, we learn the truth; for the Spirit will not teach an untruth.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."—John 16:13.

"For as many as are led by the Spirit of God, they are the

As the Spirit leads the elect, they learn more of the Word; they grow spiritually; and they have the joy of salvation always present. We will go where He wants us to go and do the things He desires.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Romans 8:15.

The fruit of the Holy Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. The saved person has a new attitude, one that is desirable which has no place for fear.



## Soldier Boys

(Continued from page one)

which all of us appreciate as a worthy sacrifice for his country. But we are saddened by the implications of his statement, "St. Peter, I've served my time in Hell."

No doubt the war in Viet Nam is like hell; but no amount of human suffering, whether it be in Viet Nam or here at home, in a hospital or any place, can in any wise atone for one's sins.

"Hell" suffered on earth is not a substitute for the future Hell to which all unsaved people are doomed. We owe it to our service men to tell them that "salvation from sin and deliverance from hell can be had only through the shed blood of Christ." God promised salvation to all who believe on His Son, but He never promised salvation to anyone who dies for his country.

—Christian Victory



## D. N. Jackson

(Continued from page 7)

untrue, for beyond question other passages teach personal, unconditional election. For instance take the following:

1—"He hath chosen (elected) us 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." (Ephes. 1:4-1) What do we have here?

(1) "He has elected . . . predestinated us." That's personal.

(2) When? "Before the foundation of the world."

(3) Unto what? "The adoption of children."

(4) By what means? "By Jesus Christ." (Remember that God elects, ordains and predestinates the MEANS as well as the end.)

(1) What made God do this? Don't know. It was "according to the good pleasure of his will." This is purely God's business.

Arminianism and Hardshellism are both the products of Rationalism. People of both groups try to reason out this matter of election according to human reason and logic. I do not believe that election and human responsibility can be reasoned out in this connection any more than the Trinity and the eternity of God can be reasoned out. These are matters of divine revelation. I find human responsibility taught. I believe it. I find divine sovereignty and unconditional election taught. I believe this also. I do not understand how both can be true, but as we sometimes sing—

"Someday He'll make it plain to me."

**JUST REMEMBER ONE THING!**

IF ABSOLUTE UNCONDITIONAL ELECTION IS NOT TRUE, THEN YOU HAD AS WELL THROW EVERY PROPHECY IN THE BIBLE OUT AT THE WINDOW, for what is prophecy? IT IS EVENTS ELECTED TO COME TO PASS. To say that God merely foresaw and foreknew that certain things would come to pass and that because of this he elected them to come to

# MARRIAGE

The "Cosmopolitan" (2-'64) had an article entitled, "The Billion Dollar War Between the Sexes," by Robert Gaines. More and more couples are going to "Marriage Counsellors," Mr. Gaines says.

"An amazing development has taken place in this country over the past thirty years. Over one million American couples each year pay an estimated \$200,000,000 for an average twelve weeks of marriage counseling. According to New York Marriage Counselor Aron Krich, the going price for mending a marriage averages about \$300." (The cost of a divorce may reach into the thousands, especially if it is contested).

Mr. Gaines refers to several books on the market on the subject of Making a Marriage Successful, one of which actually "prescribes adultery as a cure for marital problems." Mr. Gaines rejects that and says "quacks . . . and disreputable counselors have come into the act."

Christ is the Supreme "Marriage Counsellor." In Matthew 19 our Lord gives principles that will help any marriage to be a success. Here they are:

(1) Marriage is of Divine origin. Let the young people about to be married know that GOD ordained marriage: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father

and mother, and shall cleave to his wife?" (Matt. 19:4-5). People are taught that GOD marriage they will have a of responsibility toward the matter making their marriage a success.

(2) Biblical marriage is gamous — one man for one woman. God made Eve for Adam and Adam for Eve. There is a suggestion in this fact that has someone especially for person. God has a special for each man; and God has a special "man" for each girl. fore, the Christian young should pray that God will to this person — and He will.

(3) It is God's will that young people get married; they start a home of their own and "leave" their parents. 19:5). In other words, taught that the man should let his parents come between and his wife, and the wife should not permit her parents come between her and her band. By obeying this principle many "marriage" problems avoided. Let the newly wed permit any "in-laws" to come between them. This is important.

(4) The young man shall take all others" and cleave to his wife. (v. 5). Marriage is that each party be fully devoted to one person only — the other. There must be no "affairs" others, or the marriage trouble right away.

(5) True marriage is a union of lives as well as of bodies. It should be a union of "heart," "mind" and "purpose" as well as sex. "They two shall be one flesh" (vs. 5, 6).

(6) At the time of marriage there should be a complete acceptance of the Biblical principle that the contract of marriage entering must be for life. death do us part." "Whatfore God hath joined together, not man put asunder" (v. 6).

(7) Since God is so vital in the success of any true marriage, those who undertake marriage should also undertake to live together that will be pleasing to God, through the Holy Spirit. See John 3:16; I Cor. 6:19.

There is another principle of vital importance to the success of the marriage of a Christian: God forbids a believer marrying an unbeliever: unequally yoked together" (2 Cor. 6:14). This includes the so-called "mixed marriages" when a Christian marries a Roman Catholic or member of any other unscriptural religion. This he should not do. —Christian

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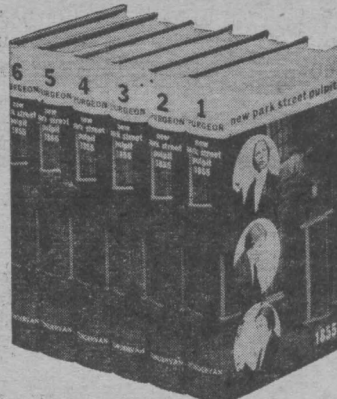
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