

If it is too little to pray about, it is too little to worry about!

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC THIS YOUNG MISSIONARY ELECT BELIEVES IN ...

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

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MORE GOOD REASONS WHY I LEFT THE SO CALLED ...

CHURCH OF THE LIVING GOD

JOSEPH M. WILSON
Winston-Salem, N. C.
(Third Installment)

holiness groups.

I told in my last article of my experiences with the three works of grace, and in this article will deal further with my experiences with these people; and give some observations about them. Shortly after being saved, I was licensed to preach and began preaching quite often in young peoples meetings, cottage meetings and regular services. I became the object of that undue praise which is often given to boy preachers, and was rather popular in the denomination. In a little less than a year I was ordained to the ministry. At my ordination examination I was asked if I believed in salvation, sanctification, and the baptism of the Holy Ghost with the evidence of speaking in tongues. I affirmed that I did and was ordained to preach. Now if anything shows the shallowness of an organization claiming to be a church of our Lord,

surely this does. How could a group ordain a man to preach with only one question as an examination?

Well, I continued with this group a little less than two years. I preached very often and traveled to other churches within the denomination, and became acquainted with many of the preachers in other places. I attended the annual general assembly and the state meetings, and can speak from first hand experience concerning these people.

I would like to make some observations relative to the preaching in these churches. I have never known a preacher among them who had a deep knowledge of the Word of God. Of course that is understandable as such knowledge would soon bring them out of this false group. I do not begin to understand how a man can be a holiness preacher, and study the Bible enough to preach (Continued on page 7, column 1)

PREACHING REPENTANCE

Ed. Note:—Here is a fine young man — our personal acquaintance — who plans soon to go to a foreign mission field — who is just one of the finest young fellows I have ever seen. Sound churches ought to hear him and support him.

ELD. FRED W. ROBERTS
Citrus Heights, California

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," — Luke 24:47. This doctrine has caused

have people make decisions to serve God rather than do as the Bible says—REPENT. Today repentance needs to be preached more than it ever has, because most modernistic preachers never mention it.

Repentance is a complete change of mind about the Lord and His commandments. The lost man does not recognize the Lord Jesus Christ as his personal Saviour, for this fact to him is foolish until the Holy Spirit convicts the lost person and shows him that Christ is God; and he must personally trust Christ as his Saviour. Man then denounces his former thoughts about Christ and fully receives Christ and all things about Him even if he doesn't understand them. His mind now loves the Lord Jesus where as before there was no place for him. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death," — II Cor. 7:10. Man in his natural state is dead to anything spiritual, so it takes the work of God in man's heart to produce repentance to God. Repentance is the first act of salvation. The ability to repent is an act given by God, and He tells us in this verse that He will not go back on it. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall (Continued on page 7, column 1)



FRED W. ROBERTS

a lot of dissension down through the pages of history. It was part of the cause of the first church split that is recorded. There were modernists in that day as well as today that said it was better to

FIFTY YEARS IN THE CHURCH OF ROME

By CHARLES CHINIQUEY

WHERE shall I find words to express the sentiments of surprise, admiration and joy I felt after divine service, alone in my humble study, I considered, in the presence of God, what mighty hand had just brought forth under my eyes. The people who surrounded the Saviour when He cried to Lazarus to come forth, were not more amazed at seeing the dead coming out of his grave than I was when I saw, not one, but more than a thousand, of my countrymen so suddenly and unexpectedly coming out from the grave of the dead, born and brought up. No heart of Moses was not filled with more joy than mine, when I sang his sublime hymn: "I will sing unto the Lord, for He has triumphed gloriously, the Lord and his rider hath He thrown into the sea. The Lord is strength and song, and He is my salvation, He is my God, and I will prepare Him an altar, my fathers' God, and will exalt Him."

My joy was, however, suddenly changed into confusion, when I considered the unworthiness of the instrument which God had chosen to do that work. I felt this was only the beginning of the

We are nearing the end of this great book — only four chapters remain.

We are deeply indebted to Bro. L. E. Jarrell of Lordsburg, N. M., who has typed the manuscript each week from the book for us.

Many are still buying copies of this book. While they last, you may buy it at 50% off the regular price of \$3.95.

most remarkable religious reform which had ever occurred on this continent of America, and I was dismayed at the thought of such a task! I saw, at a glance, that I was called to guide my people into regions entirely new and unexplored. The terrible difficulties which Luther, Calvin and Knox had met, at almost every step, were to meet me. Though giants, they had, at many times, been brought low and almost discouraged in their new positions. What would become of me, seeing that I was so deficient in knowledge, wisdom and experience!

Many times, during the first night after the deliverance of my people from the bondage of the Pope, I said to my God in tears: "Why hast not Thou chosen a more worthy instrument of Thy mercies towards my brethren?" I would have shrunk before the task, had not God said to me in His Word: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised, hath God chosen; yea, the things which are not, to bring to naught the things that are, that no flesh should glory in His presence." (I Cor. 1:26-29). These words calmed my fears and

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gave me new courage. Next morning, I said to myself: "Is it not God alone who has done the great things of yesterday? Why should I not rely upon Him for the things which remain to be done? I am weak, it is true, but He is strong and mighty. I am unwise but He is God of light and wisdom; I am sinful, but He is the God of holiness; He wants the world to know that He is the worker."

It would make the most interesting book, were I to tell all the marvelous episodes of the new battle my dear countrymen and I had to fight against Rome, in those stormy but blessed days. Let me ask my readers to come with me to that Roman Catholic family, and see the surprise and desolation of the wife and children when the father returned from public service and said: "My dear wife and children, I have, forever, left the Church of Rome, and hope that you will do the same. The ignominious chains by which we were tied, as the slaves of the bishops and of the Pope, are broken. Christ Jesus alone will reign over us now. His Holy Word alone will rule and guide us. Salvation is a gift; I am happy in its possession."

In another house, the husband

had not been able to come to church, but the wife and children had. It was now the wife who announced to her husband that she had, forever, renounced the usurped authority of the bishops and the Pope; and that it was her firm resolution to obey no other master than Christ, and accept no other religion than the one taught in the Gospel.

At first, this was considered only as a joke; but as soon as it was realized to be a fact, there were, in many places, confusion, tears, angry words and bitter discussions. But the God of truth, light and salvation was there; and as it was His work, the storms were soon calmed, the tears dried, and peace restored.

A week had scarcely passed, when the Gospel cause had achieved one of the most glorious victories over its implacable enemy, the Pope. In a few days 405 out of 500 families which were around me in St Anne, had not only accepted the Gospel of Christ, as their only authority in religion; but had publicly given up the name of Roman Catholics, to call themselves Christian Catholics (Continued on page 7, column 4)

CHANGING NAMES BUT NOT NATURE

Russian towns that have carried names leaving a stigma on the town have been re-named by the authorities, hoping to give a new "dignity" to those towns. Here are some of the changes that have been made:

The town of Belly Button becomes Riverside; Bowlegs becomes New Birch; Ulcer becomes Sylvan; Piggpen becomes Harmony; Cockroach is now Hillside; and Rotten Lane has become Pleasantville. (UPI).

Russia isn't the only one seeking to hide a real sore by giving it a new name. Drunkenness is now called a sickness; the old-time "whore" is the "Call Girl," or the "Party Girl"; the crooked politician is now a "statesman," and the crook is a business man. Nowadays, the janitor is the custodial engineer, the undertaker is the mortician, and the man who is an impractical flop soon comes (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SURETY"

"He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure."—Prov. 11:15.

Here is a passage of Scripture that is actually different to its primary meaning. The primary meaning of this passage of Scripture is that you had better be careful about the individual for whom you sign a note; or you had better be careful when you sign a note for a stranger and become surety for a stranger; or if you help a stranger from the standpoint that you make a guarantee in his behalf, that you are

liable to smart for it, now that is the primary meaning.

However, I want to make an application that I believe will be a blessing to everyone who is here. I have an idea by the time I finish this message that God will have a blessing for you. For thirty years I have been studying this passage of Scripture, meditating, communing, thinking, and reflecting concerning it, and this morning I wish to bring you this message on "The Surety."

THE SURETY.

The surety that I wish to speak about is the Lord Jesus Christ.

You will find that the Lord Jesus is referred to as a surety for us. We read:

"By so much was Jesus made a surety of a better testament." —Heb. 7:22.

I think I can illustrate this word "surety," and I think I can illustrate my whole message very easily if I go back to the book of Genesis to take one story from it as a basis thereof. When Jacob was living in the land of Canaan and they desired foodstuff from the land of Egypt, he sent his children — all the sons from Judah down to Benjamin — down (Continued on page 2, column 1)

THE BIBLE A PRICELESS GEM

A blacksmith in Camdentown, England, seeing a second-hand book in a book shop, bought it for a "penny." He took the book home. Later a visitor in his home noticed the date of its publication: 1476—and he asked permission to show the book to the British Museum authorities. Later, the blacksmith was asked to call at the museum and the museum authorities asked him how much he would take for the book. First they offered him 60 pounds, and when he hesitated a few moments, the sheer astonishment, the offer was boosted to 90 pounds! This book was a "Gutenberg" Bible, the first ever printed—and it was priceless to the museum. Twice the book had been stolen from its owner, and once stolen from its owner, after which its history was unknown till it was found in the second-hand book store by the blacksmith.

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JOHN R. GILPIN, Editor

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"The Surety"

(Continued from page one)

there to buy food. The prime minister of the land of Egypt had already told them that they needn't come back unless they brought their youngest brother Benjamin with them. The prime minister in Egypt was their own brother Joseph, but they didn't know that he was their brother. They didn't know who it was that was the prime minister of Egypt, but he had said, "You need not expect to see my face unless you bring your youngest brother Benjamin with you." When they journeyed down into

Calvary Baptists Blessed By This Michigan Couple



ELD. AND MRS. JAMES SETTLEMOIR

Mr. and Mrs. James Settlemoir of Kalamazoo, Michigan, were most welcome guests of both Calvary Baptist Church and your editor's home on a recent weekend. They had been visiting in North Carolina, and were returning home. They and their family were with us over Memorial Day weekend.

Truly, it was a joy to have them and to have fellowship with them. We consider Brother Settlemoir one of the finest young ministers of our acquaintance. At the evening hour on Sunday, Bro. Settlemoir brought a much appreciated message to Calvary Baptist Church.

At present he is not pastor, but the brethren ought to keep him busy supplying, holding revivals, and also pastoring again some true Baptist Church. He and his wife not only know the Lord, but walk with Him, and we rejoice to have had them in our home, and to commend them to the brotherhood.

the land of Egypt to buy grain a second time, they took the money which had been returned in their sacks previously. They took double money this time that they might buy the grain. When they arrived in Egypt, they confessed that the money had been returned to them previously, and that they had brought double money that they might buy grain.

The Word of God tells us that in due process of time the grain was sacked and loaded in their behalf and they started back to the land of Palestine, each man leading his burro, carrying the grain on his burro's back. Presently, here came a messenger from the land of Egypt, overtaking them, saying, "Why is it that you have rewarded good for evil? We have been good to you, and you have rewarded our good with evil, for you have stolen. We gave you grain to sustain your families, and now you have stolen the drinking cup of the man that you have been dealing with. His silver cup has disappeared and we are persuaded to believe that you are the ones that have stolen it, because the prime minister not only can sell grain, but he can divine as well, and it is his opinion that you have stolen from him the silver cup."

"Immediately, every one of

those sons of Jacob threw up their hands in horror, and each one proclaiming his innocence. Not one of them was willing to admit that he was guilty of taking Joseph's drinking cup — the cup wherein Joseph divined. They said, "You can search us, and if you find the cup, you can take all of us. We will be your servants." They were so certain of their innocence, and so positive that none of them was guilty they said, "You can make servants out of all of us if you so desire, if you find that cup on any of us."

So Judah, the oldest of the sons, took his sack down off his burro first and they looked in it, and there was no drinking cup there. Beginning with Judah, they went down the line according to age until they came to the youngest son Benjamin. I suspect that all of them felt rather good when they found the cup had not been found in any of their sacks. I am sure that they all felt that little Benjamin was so young and innocent that surely he would not have done this. Yet, when they took down the sack and opened it, there in the mouth of the sack, was the drinking cup they had been looking for.

To be sure, you and I know that Benjamin hadn't stolen it. It had been put there by Joseph's servants, and had been planted in the sack in order to work out God's providence so far as the lives of these boys were concerned. So far as these sons of Jacob were concerned, when they saw that drinking cup in Benjamin's sack, they jumped to the conclusion that Benjamin was the thief, and that Benjamin had stolen the cup. I can see them as they returned sorrowfully to the land of Egypt. When they came back, Judah, the oldest son, stood up in the presence of Joseph, not knowing that it was his brother to whom he was speaking, and not realizing that it was the lad that he himself had helped send away in slavery years before — he stood up in the presence of Joseph and made

a speech. It was a speech that would have torn the heart out of the hardest criminal. It was a speech that was filled with pathos and compassion. It was a speech that was filled with love and mercy. I can see Judah now as he says, "All this has come to us because of our sin." He didn't tell Joseph what the sin was. He didn't say, "We sold our brother into slavery years before." He said, "All this has happened, and Benjamin has done this, because of what we have done."

When he stood in the presence of Joseph, he said, "There is an old father, grayheaded, aged, and decrepid, back in the land of Palestine. When you said that we couldn't see your face unless we brought our youngest brother along, I told that old father that I would be his surety — that I would guarantee this lad would come back home safely. I told that old father that I would stand in the place of his son Benjamin. Now if you allow all of us boys to go back and leave Benjamin in the land of Egypt, you will just kill an old grayheaded man that is looking now for the return of his sons, especially for his son Benjamin, the son of his old age." He said, "I told him I would be surety for him. Therefore, you take me and put me in jail. Do with me as you wish, but let Benjamin go free." It was this plea on Judah's part that caused Joseph to weep. It was this plea on his part that caused Joseph to reveal himself to these brothers and let them know that he was their brother.

Beloved, that word "Benjamin" means "a son of thy right hand." As Judah had become surety for Benjamin, the son of Jacob's right hand, so the Lord Jesus Christ became surety for all of God's Benjamins, and God's Benjamins are just as dear to Him as His right hand. Judah said, "I can't leave Egypt and leave Benjamin here. I can't go back to Palestine and leave this youngest brother here. I am his surety. I will not leave Egypt with Benjamin here."

Beloved, Judah, as a type of the Lord Jesus Christ, would tell us that the Lord Himself would not leave this world until He had made atonement for all the elect of God for whom He was surety. As Judah wouldn't leave Egypt and allow Benjamin to stay there, so Jesus Christ would not leave this world until He had made atonement for all the elect of God for whom He had become surety.

What does this word "surety" mean? It means that one pledges his name, or his property, or his influence that a certain thing

Sermons Of Conference Printed In Book

Due to the fact that not been able to get preacher brethren to return manuscript to us for printing have decided to print the of the conference of 1961 BAPTIST EXAMINER than in a book.

Several brethren claim exceedingly busy, and been able to finish the of their manuscript, and we could not now print until after the conference. Hence, we feel that it better to print these THE BAPTIST EXAMINER than in a book, as it would surely lose its if it were not printed until conference of this year. Accordingly, we are the money paid in advance the book.

shall be done.

Beloved, that is exactly the Son of God, Jesus Christ, when He came down to this world. He came to this world, and pledged His name and thing — His all, in order He might become surety for elect. I tell you, when through the Word of God find the Scriptures over again talking about substitution and atonement, it thrills Listen:

"For I delivered unto of all that which I also how that Christ died for according to the scriptures Cor. 15:3.

"Forasmuch as ye know were not redeemed with tible things, as silver from your vain conversation by tradition from fathers; But with the blood of Christ, as of a lamb out blemish and without I Pet. 1:18, 19.

"Who his own self bore sins in his own body on that we, being dead should live unto righteousness whose stripes ye were I Pet. 2:24.

"For Christ also hath offered for sins, the just unjust, that he might to God, being put to death flesh, but quickened by Spirit." — I Pet. 3:18.

I tell you, beloved, Jesus came to this world to be a substitute and to make an atonement (Continued on page 3, column 2)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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PAGE TWO

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"The Surety"

continued from page 2)
He was to be a surety for the elect of God. Just as Judah refused to let Jesus Christ come to Egypt and leave Benjamin to offer Himself as a surety, and to make an atonement for the elect of God, and Christ did not leave this until He had made an atonement for all the elect for whom He had become surety. God for the substitutionary atonement of Jesus whereby Jesus put His stamp of approval upon His suretyship at Calvary!
The suretyship implies a deficiency on the part of the one we are surety for. If I sign a surety for you, that is an indication of a deficiency on my part. For the Lord Jesus to become surety for us implies a deficiency on our part. In other words, when the Lord Jesus became surety, He was going to die as surety for His elect. When He came, He paid the sin debt in full according to God's appointed time, and as I say, everything that God does, is on schedule.
As surety, Christ brought the payment to the place where it was to be paid.
When the man to whom I referred a few minutes ago was to make his payment at the bank, and didn't and it became necessary that I make two of them in his behalf, I took the money to the place where it was owed. I paid the money at the very place where it was owed.
Beloved, the Lord Jesus Christ, as my surety, brought the payment of our sin debt to Heaven itself. Listen:
"For Christ is not entered into the holy places made with hands, which are the figures of the true; but INTO HEAVEN ITSELF, now to appear in the presence of God for us; Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:24-26.
I tell you, beloved, when you read this, you can see that all this fits together perfectly and completely. The Lord Jesus didn't go into the Jewish temple to present a payment. Instead, beloved, when the Son of God died at the cross, He took His blood up yonder to Heaven, and presented it in the presence of God, at the place where it was due. He paid our sin debt in full in Heaven itself.
Isn't it wonderful to know what Jesus has done for us? Isn't it wonderful to know what a wonderful surety we have today?
Once upon a time I thought that when Christ died, His blood dripped out of His body and was left here in this world; but not so. The blood of Jesus Christ wasn't left in this world. It was that blood that was necessary for Him to pay for our sins, and thereby He paid our sin debt. When Jesus Christ died, He took His blood to Heaven and presented it to God as payment in full for the sin debt of the elect of God, for those for whom He had become surety.
Because of that fact, all for whom He is surety are acquitted now before the Righteous Judge. Listen:
"There is therefore now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.
Thank God, there isn't any condemnation for the man who is in Christ Jesus. Why? Because his surety has paid his sin debt in full. His surety at the proper time, at the exact time when it was due, at the exact place where it was due, paid that sin debt, to the extent that now you and I who are the elect of God, are acquitted, and we realize the marvelous truth of Romans 8:1, that there is no condemnation to them who are in Christ Jesus.
Isn't it wonderful to know that there is no condemnation for the man that is in Christ Jesus? His sin debt is paid, for his surety has taken care of it. He didn't come down to this world to help us pay it. He didn't come down to pay it in the event that we failed. Instead, He came down to pay it, and in God's appointed time, at God's appointed place, He offered His blood, and now there is no condemnation to those of us who are in Christ Jesus.
II
THE STRANGER — THE SINNER (Continued on page 5, column 1)

is what the majority of the people of this world believe. The majority of the people believe that Jesus Christ is merely an accessory with His people for the payment of their sin debt. That is not true. The Lord Jesus didn't do part and leave a part for you. He didn't come to this world for that, but He came to be surety for us.

Some would sing:

"Jesus paid a part,
And I a part, you know;
Sin had left a crimson stain,
Together we washed it white
as snow."

Beloved, if they don't sing it, they preach it that way, and they act that way, and they believe that way. I tell you how we ought to sing from the very depths of our heart:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

I say to you, Jesus Christ as a surety is not an accessory with His people for the payment of their debt, for we read:

"CHRIST HATH REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." — Gal. 3:13.

It wasn't Christ plus me, it wasn't Christ plus you, but Christ has redeemed us from the curse of the law.

How many preachers do you suppose would agree with what I have just said? How many preachers do you suppose would in any wise say "Amen," even under their breath, to what I have just said? You know as well as I that the preaching of this world is that you do the best you can — you offer to God all that you can, and then the Lord Jesus Christ makes up the balance. No, no, beloved, that is not true.

When we have a potluck dinner we come together and one person brings one dish and another person brings another dish, and we put it all together, and it makes up a pretty good meal. A lot of people believe in a salvation like that — that the preacher does his part, the church does her part and the Lord Jesus Christ does His part; put it all together and that makes salvation. Beloved, that may make a good dinner, but it certainly doesn't result in salvation.

I say to you, I am not preaching a potluck salvation. I am not telling men that Jesus Christ is an accessory with His people for the payment of their sin debt. Rather, on the contrary, the Lord Jesus Christ did it all. He didn't come to be an accessory, but He came to do it all, in full, Himself.

Christ's suretyship was not conditional — that is, He would pay in case of the failure of His people.

Several months ago I signed a note for a fellow to buy a new automobile, and he has become very dilatory in the way he has taken care of the matter. It became necessary in the month of April that I make his payment, and in the month of May I made his payment. In other words, what I did was conditional on his part, in view of his failure. I was surety, and in the event of his failure my suretyship began. In other words, my suretyship began only as a result of his failure.

Beloved, the Lord Jesus Christ's suretyship wasn't conditional. He didn't promise to pay in the event of failure of His people, but Jesus Christ came to this world knowing that His people were a failure — knowing that the elect of God were all depraved — knowing that He was going to Calvary — knowing that Gethsemane was awaiting Him — knowing that Pilate's judgment hall was going to be His experience — knowing that He was going to suffer physically and spiritually. He did not come thinking that there might be a possibility of escaping it, if God's people might prove true, but He came knowing what was in the future for Him. I tell you, His suretyship wasn't conditional. His suffering and death wasn't conditional in the event of the failure of God's elect. As surety, Jesus had to fulfill all obligations. And how did He do it? His deity gave Him infinite capacity.

Here is a man who is sentenced to receive 40 stripes with the lash for his crime. Now another man might take his place and suffer for him. However, at the same time that man is judged guilty and is sentenced to receive 40 stripes, 5,000 are convicted the same day of the same crime and are subjected to be punished with 40 stripes of the lash. That means instead of one man receiving 40 stripes, 5,000 men are to receive 40 stripes. One man steps up and says, "I will take the stripes for all 5,000 men." That would be 200,000 stripes that he would receive, Beloved, he couldn't do it. He would die long before all of those stripes had fallen upon him. Why? Because he doesn't have the ability to suffer that much.

Beloved, a man couldn't endure such punishment and Jesus Christ Himself couldn't have endured the punishment of Calvary if He were only a man. If the Son of God were only a man He couldn't have endured the suffering of the cross. Beloved, it was His deity that gave Him His enlarged capacity and enabled Him to die for the sins of the elect of God. How it thrills my soul to realize that the Lord Jesus Christ, as surety, had to fulfill all obligations of His elect.

I believe that the Son of God suffered quantitatively what every one of the elect of God would have suffered if he had gone to Hell. When I say quantitatively, I mean the equivalent of the suffering of all the elect of God, from the first man that was saved to the last that shall ever be saved, and the only way that Jesus Christ could do it was because He didn't suffer as a man, but His deity gave him an enlarged capacity, and the Lord Jesus Christ, as surety, fulfilled every obligation of all the elect of God.

As surety, the covenant had to be kept and the debt paid according to the appointed time.

When you become surety, there is a time element involved. You sign a note at the bank, and there is a time when that note comes due, and it has to be paid. Now God had a time. God doesn't run His world in a hit-and-miss manner. God runs everything on a

scheduled time. Everything that God does is done according to time. As surety, the Lord Jesus Christ made the covenant, and He paid the debt according to God's time. Listen:

"But when the FULNESS OF THE TIME was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

What does it say? It says that when the fulness of time was come — literally, when God got ready — when God's time rolled around — when God's hour arrived — Jesus Christ came and died for us, to redeem us from under the law.

Beloved, listen, it thrills my soul just to know that the Lord Jesus Christ wasn't one minute late paying my sin debt.

I have had to borrow money many times to run my business. Sometimes I have been able to pay the note in advance. Sometimes I have paid them when they were due. Many times I have had to have a few days extra grace for their payment. But that is not true with Jesus Christ. He came to this world to be surety. He came knowing that He was going to die as surety for His elect. When He came, He paid the sin debt in full according to God's appointed time, and as I say, everything that God does, is on schedule.

As surety, Christ brought the payment to the place where it was to be paid.

When the man to whom I referred a few minutes ago was to make his payment at the bank, and didn't and it became necessary that I make two of them in his behalf, I took the money to the place where it was owed. I paid the money at the very place where it was owed.

Beloved, the Lord Jesus Christ, as my surety, brought the payment of our sin debt to Heaven itself. Listen:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but INTO HEAVEN ITSELF, now to appear in the presence of God for us; Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:24-26.

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THE BAPTIST EXAMINER

JULY 2, 1966

PAGE THREE

The Baptist Examiner FORUM

"Will there be a world-wide revival before the return of Christ when he comes to catch away the redeemed?"

**AUSTIN
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Arabia Baptist
Church
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No. There will not be a world wide revival of truth before the Lord returns. Instead of a revival of truth there will be a revival of error, which we see signs of in this present age. This revival of error will come about as the result of unionism, or the gathering into one of the many branches of Protestantism, including the Roman Catholic for she is in reality a protestant for she has protested against the doctrine of the Word of God. The reason I know that there is not going to be a genuine revival is, that the Holy Spirit said:

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:13.

These evil men and seducers are men who teach corrupt and evil doctrine, who would if it were possible deceive the very elect. You will notice in this verse that the Holy Spirit did not say, that they might wax worse, but rather they "shall wax worse," but therefore I am expecting the religious world to become worse not better. In fact I can truthfully say that in my lifetime, that evil men and seducers have become worse. In the mad rush for membership, the great doctrines of grace have been set aside in favor of the traditions of men.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mk. 7:7.

Surely we can say that this is true of our age. Men would much rather listen to a lie than to the truth.

"That this is a rebellious people, lying children that will not hear the law of the Lord: Which says to the seers, see not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. 30:9-10.

This is an age of compromise rather than stating the truth, and there could not be a world wide revival unless there is a world wide turning to the truth. We know that there is no evidence of a turning back to the Word of the Lord, therefore, I hold no hope of a world wide revival of truth before the Lord returns. Read Jude 1:3, 4.

What the world calls a revival is nothing more or less than the excitement of emotions of the flesh. A revival is for the child of God who has lost the joy of his salvation and this is through the teachings of the Scriptures. For it is only after the sheep eat in the green pastures of Scriptural truths and drink of the still waters of spiritual graces that we read he restoreth my soul. Read Psa. 23:2-3.

The doctrines that are preached by the many different crusades under the false guise of a world wide revival would tend to make the true sheep of God's pasture sick, rather than revive him. In fact of recent date I have had several different individuals approach me complaining about Baptist Churches and the doctrines that they were preaching. Practically all of them said, "I went to church hungry and came away the same way that I went."

Baptists are also drifting into this false conception of a world wide revival, and by so doing are surrendering the truth for the popularity of men. May the Shepherd of the sheep grant to us a

revival in our hearts, that we may be able to stand against the onslaught of evil which is about to break upon us.

"Put on the whole armour of God, that we may be able to stand against the wiles of the devil." Eph. 6:11.

Instead of a world wide revival, we are coming up to a world wide apostasy, which shall reach its climax in the tribulation under the leadership of the false prophet.

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Kings Addition
Baptist Church
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I am not looking for a world-wide revival. I do not believe that there will be one. Luke tells us, "And as it was in the day of Noe, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30). Matthew in speaking of the return of Christ tells us, "... many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matthew 24:11, 12). We are told in II Timothy 3:1-5, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

There will be a false revival, where many people will make "decisions" and join so-called churches, but there will not be a true God-sent world-wide revival. As long as Christ tarries there will be some of His elect saved and so there may be revivals in individual churches, but not simultaneously and not world-wide.

**E. G.
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BIBLE TEACHER
Philadelphia
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Birmingham, Ala.



Yes, there will be, or rather, there is a great world wide revival, but it is a revival of the way of Cain, the way to God promulgated by Nimrod and his followers throughout the centuries. It is a revival of the ancient Babylonian Mysticism which was started, as such, by Nimrod, but which is, in reality, an outgrowth of the way of Cain. One meaning of the word "revival" is to restore to a flourishing condition. The old Babylonian Mysticism under the guise of a church

(the Catholic Church) became so corrupt during the Dark Ages that the old devil himself could not stomach her. So he gave us the great Reformation in order that he might have some churches with a semblance of respectability to offer to the world. And for a time it looked as if the old whore, the Catholic Church might be completely engulfed. But today she has been revived (restored to a flourishing condition) in so much that the president of our own great country has given her honor, and if he had it to give, he would, no doubt, give her power and great glory.

But, I assume that the one who gave us this question had in mind a revival of true Christianity. As to that may I say that a world-wide revival of true Christianity in these last days would be contrary to the teaching of the entire Bible. In fact, it would wreck the whole economy of God. The whole Bible from Genesis through Revelation teaches against such a revival in the last days. Every age before this one has ended in failure, and this one is to end the same way. Man's first, middle, and last name is failure. If I were able to give an exegesis of the whole Bible on this subject (which I am not) Brother Gilpin could not afford to print all that much, and if he were to print it, who would take the time and put forth the effort to read it? So, in order that this may be printable and readable let's take just one Scripture reference and look at it closely and then draw our own conclusion.

In Mt. 24:37-39 we are told that this age is to end in somewhat the same way as the age just prior to the flood ended. In relating this our Lord is not condemning the people of Noah's day for eating and drinking. Those things were absolutely essential to their very life. Neither is He condemning them for marrying and giving in marriage for that is His ordained way of propagating the race. He is charging them with not knowing that the flood was coming. In verse 39 He says "And knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Our Lord is saying here in this verse that just as the people in Noah's day did not know the flood was coming, so in these last days the people won't know that our Lord is coming back to this earth. A recent survey of what the young preachers in the seminaries of our country believe revealed that 99 per cent of these young preachers do not believe that our Lord is coming back to this earth. If, in the light of that kind of crop of preachers, and in the light of the precious Scriptures you can think there will be a world-wide revival of true Christianity in these last days, your thinker must be all out of kilter.

**ROY
MASON**

**Radio Minister
Baptist
Preacher**
Aripeka, Florida



I do not think so. I wish that I could entertain such a hope, but I do not for the following reasons:

1—I find no promise of such in the scriptures.

2—To the contrary I find scriptures which indicate that instead of a revival, things will grow continually worse from a spiritual standpoint. Jesus in speaking of the closing days of this age, predicted the return of a condition somewhat similar to that which obtained in the days of Noah before the flood, and we know that society was rotten for destruction

before the flood was sent. Also in speaking of the same time, Jesus said, "When the Son of Man cometh shall he find faith on the earth?" Likewise there comes to mind Paul's warning concerning the last days, when "evil men and seducers shall wax worse," and when "men will not endure sound doctrine."

3—My observation of the situation in the world is opposed to the idea that we are headed for a world-wide revival. The seminaries are turning out men who no longer believe in individual

salvation but rather in "society. That's the why of so many theological students marching in civil rights demonstrations headed by those who dole out the "social gospel" and the big denominations are growing group of teachers and leaders espousing the "God is dead" No, I see no indication are headed for a world-wide vival.



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Editor Gilpin and Blind Lad Of Calvary Baptist Church



BRO. GILPIN AND LAWRENCE CLERE

Lawrence Clere is the "baby" of Calvary Baptist Church, in that he was the last one that has been saved and baptized into our fellowship.

In the providence of God, Lawrence was born blind. However, through the preaching of the Word of God, God has opened his spiritual eyes so that he sees spiritual truths that many have never yet seen. He has the Bible at the tip of his tongue, and has the greatest command of the Word of God in that respect of any individual that we have ever known.

Shortly after he was saved, Brother James Hobbs and his wife gave Lawrence a set of records containing the most of the Bible. He plays these over and over again and has thus committed great portions of God's Word to memory.

Our readers and those who attend our conference in '66 will be amazed and blessed by the message that Lawrence will bring. I cannot commend him highly enough. All that I can say is, just be with us for the conference, and you will be thrilled spiritually with the message this blind lad will bring to you.

"The Surety"

(Continued from page three)

If the surety represents Jesus, then the stranger of our text represents the sinner. That is what we are in God's sight; we are sinners. I tell you, we are pretty bad lot if you just stop and think about it.

The Apostle Paul describes us, when he says:

"For when we were yet WITHOUT STRENGTH, in due time Christ died for the UNGODLY. In that, while we were sinners, Christ died for us. For if, when we were ENEMIES, we were reconciled to God

by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:6, 8, 10.

He says that we are without strength, we are ungodly, and that we are sinners; and he goes so far as to say that we were enemies. Even though we were, we have now been reconciled to God by the death of His Son.

Beloved, my text says that if a man is surety for a stranger, he shall surely smart for it. Jesus Christ is the surety and the stranger is the sinner. That is you, and that is me. We are sinners. We are strangers. We are aliens. We are without strength. We are ungodly. We are enemies to the Lord Jesus Christ. Yet

Christ became surety for us.

I ask you, would you sign a note for anyone that you never had seen before? Would you sign a note for one you knew was your enemy? Would you sign a note for an individual if you knew that man was working against you and was doing all within his power against you? Would you sign a note for a man that was definitely ungodly in every particular and you knew at the time you signed the note you were going to have to pay it off when it became due? No, no, beloved; yet the Lord Jesus Christ, knowing that all these things were true of us, gave Himself to become surety in our behalf, and came and did exactly this for us.

III

THE SMARTING — THE CROSS.

My text says that the man who becomes surety for a stranger shall smart for it. Beloved, Jesus Christ smarted for us at the cross. Listen:

"My soul is EXCEEDING SORROWFUL, even unto death." — Mt. 26:38.

"O my Father, if it be possible, let THIS CUP pass from me." — Mt. 26:39.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, my God, my God, why hast thou FORSAKEN ME." — Mt. 27:46.

Go back and read Psalm 22, which was written 800 years before Jesus came to this world. Look at it as a photograph of our Lord's saddest and darkest hours, to see Him as He cries these very words. You will read the description how He suffered, 800 years before it came to pass. I say to you, beloved, the Lord Jesus smarted for our sins at the cross.

I turn back to my text, which says, "He that is surety for a stranger shall smart for it." Jesus Christ is our surety, the sinner is the stranger, and the Son of God at the cross smarted in fulfilling the suretyship before God.

We read in the book of Philemon of a man that came to Rome as a runaway slave and he heard Paul preach and was saved. He had a Christian master. His master was Philemon. Onesimus, the slave, had run away from home. If Onesimus had said, "Philemon, I would like to go to Rome; I would like to hear Paul preach; I would like to be saved," I dare say that Philemon would have said, "Onesimus, you have your work all caught up. Go there and hear this man Paul. Maybe you will be saved." But Onesimus didn't want to be saved. He was running away from Philemon, so he thought, but actually he was not only running from his master, but he was running away from God. He didn't know though that he was running into the very arms of God, and back to his master.

One day Onesimus saw a man chained to a Roman soldier — a little, short, squint-eyed Jew that couldn't see very far, nor very well, and he heard him preach. He didn't know that he was preaching. He just heard him making a speech. You know somehow or other an orator always attracts a crowd. Onesimus who had made this journey to Rome, now crowds up a little closer and listens. Pretty soon, before he realizes it, the message of God grips his soul and there Onesimus is saved.

If Philemon had tried to arrange it, if Philemon had attempted to plan it, it wouldn't have worked out this way, but God planned it, and God's plans always work out. As a result, Onesimus was saved. Paul writes back to Philemon. Onesimus realizes that he has wronged his master and wants to make things right.

You know, beloved, that is exactly what salvation does to a man. It causes him to want to make things right. The man who is saved won't want to go ahead

as he has in the past. The man who does so isn't saved; he is just a church member.

Onesimus wants to right the wrong he has done, so Paul writes

a letter to Philemon. He says:

"If he hath wronged thee, or oweth thee ought, put that on mine account: I Paul have written."

(Continued on page 8, column 5)



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PAGE FIVE

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watch over him; they are ever by him, at his right hand; they stand waiting for him, like loving, obedient dogs that see the child that they are expected to guard and protect. If God should withdraw His hand by which they are restrained, they would in one moment fly in defense of that poor lost soul whom God has set His heart upon. The Holy Spirit is hovering, brooding over him; the Kingdom opens wide its door to receive him, and if God should permit, he would be hastily taken up and saved.

There is nothing in the soul of an elect sinner no heavenly principles yet resigning, that would presently kindle and flame out in heaven's glory, if it were not for God's new birth. There is nothing laid in the very nature of an elect soul, no foundation for the joys of salvation; there are no good principles, in reigning power in him, and in full possession of him, that are the beginnings of heavenly joys.

It is of no insecurity to the chosen one for one moment, that there is no visible means of life at hand. It is no insecurity to a called man, a chosen man, that he is not now in health, and that he does see the way by which he could now immediately go out of the world by accident, and that there is no visible means of deliverance in any respect in his circumstances. The manifold and continual experience of the saints in all ages, shows that this is no evidence that a man is not on the very brink of eternity in the kingdom, and the next step will not take him into that relationship here and now. The unseen, unthought-of way and method of a person going suddenly into that relationship of salvation by Christ is incomprehensible and unknowable by any carnal man. Unconverted, but elected, man walks near the door of salvation on ground that so slopes toward the door that he will soon feel the pull and desire to bend his steps that way and pass through it. The arrows of deliverance fly unseen at noon-day; the sharpest sight can not discern them. God has a different, unsearchable way of taking the chosen man out of sin and putting him in Christ, that there is nothing to make it appear, that God had need not to be at the expense of a miracle, or go out of the ordinary course of his providence, to deliver any elect man, at any moment.

Natural man's imprudence and carelessness in preserving his own life, or the care of others to preserve him, does not endanger him a moment. This, Divine providence and universal experience do also bear testimony too. There is this clear evidence that man's own lack of wisdom is no hindrance in keeping him from salvation; that if it were otherwise we should see some difference between the wise and politic man of the world, and others, with regard to their liability to early and unexpected

salvation; but how is it in fact? "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

God has laid himself under obligation by promise to keep the elect man out of hell. God certainly has made promises of eternal life by means of the covenant of grace, the means of which are given in Christ, in whom all the promises are yea and amen. Surely he has an inevitable interest in the promises of the covenant of grace who is one of the children of the covenant, and who will believe in any of the promises of the covenant.

(Continued on page 8, column 1)

THERE'S
A
TIME
AND
PLACE
FOR
EVERY-
THING

1966
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Sinners In The Hands Of Our Loving God

ELD. JAMES WILLINGHAM
Elston, Missouri

hand in the preservation of the elect sinner one moment.

The expression that I have chosen for my text, "none of his steps shall slide," seems to imply the following things, relating to salvation and security that the elect sinner is sure of:

That he is always sure of salvation, as one that stands or walks in solid places is always sure of safety in standing.

It implies that he is always sure of immutable and inevitable and irresistible salvation.

Another thing implied is that he is liable of salvation by God himself without being in the least discomfited or fearful; as he that stands or walks on solid ground needs fear nothing save the ground itself.

That the reason why he is not saved already, is not saved now, is only that God's appointed time is not yet come. For it is said that when that due time or appointed time comes, "in the day of salvation have I helped you." Then shall he be saved as he is inclined and compelled by God's grace. And God will then lift him up and place him on the Solid Rock forever, and will never let him slide from it; and then, at that very instant, he shall be saved as one that stands on solid ground, on a rock, when he has both feet planted firmly.

There is nothing that keeps that wicked sinner at any one moment out of the Kingdom but the mere pleasure of God.

By the mere pleasure of God I mean His sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree or any respect whatsoever any

The truth of this observation may appear at the following considerations:

There is no want of power in God to save a wicked man at any moment. Man's hands can not be strong when God rises up: the strongest have no power to



JAMES WILLINGHAM

resist Him, nor can any deliver out of His hands.

He is not only able to save the wicked man by grace, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, that has made himself strong by the number of his followers. But this is not so with

God. There is no fortress that is any defense against the power of God.

He does not deserve to be saved; but that Divine grace makes him worthy, it makes no objection against God's using His power at any moment to save him. Yea, on the contrary, grace calls aloud for an infinite salvation from his sins.

He is already under a sentence of salvation for heaven; "Chosen before the foundation of the world." He does not justly deserve it, it is true, but the rule of God's grace—that eternal and immutable mercy that God has fixed between Him and the elect—is gone out for him; and stands for him; so that he is bound over already to the kingdom.

He is now the object of that very same love and mercy of God, that is expressed in the comforts and joys of heaven; and the reason why he does not go into the kingdom at each moment, is not because God, in whose power he is, is not then very gracious with him; as gracious as He is with many of those miserable creatures that He is now delighting in His Kingdom and in Heaven, and do there feel and bear the fervor of His great love. Yea, God is a great deal more merciful with great numbers that are now on earth; yea, doubtless, with many that are now in this congregation, that it may be at ease and quiet, than he is with many of those that are now in the glories of heaven. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

So that it is not because God is unmindful of the time, and does not hurry it, that he does not let loose His hand and save the chosen sinner. God is not all to such a one as we are, though we imagine him to be so. The love of God seeks for the elect sinner; the sinner's salvation does not slumber; the fatted calf is prepared, the robe is made ready; the Father is now gloriously forgiving, ready to receive him, grace does now draw and pull and attract him. The glittering sword is whet and held over him, and the kingdom hath opened her door for him.

The Spirit stands ready to fall upon him and seize him as His own, at what moment God the Father shall permit Him. He belongs to Him; the Spirit has his soul in His possession and under His dominion. The Scripture represents the elect as His, the Spirit's possession. The angels

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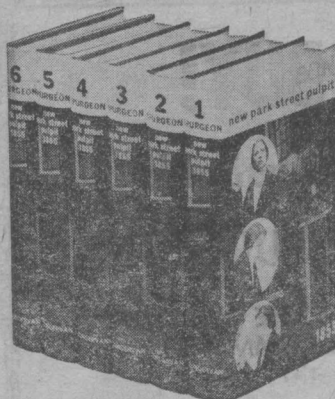
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Repentance

(Continued from page one)

come from the presence of the Lord," — Acts 3:19. We are commanded to repent of our sins, and confess them to Christ who will blot them out of our record, and will stand in our place for them.

God is the author of repentance, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," — II Tim. 2:25. Repentance must precede service for God, for the heart must be in the right condition to receive the things of the Spirit of God. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance," — Romans 2:4.

The goodness of God leads us to repentance. It was truly good on His part that "while we were yet sinners, Christ died for us." It wasn't anything we did or can do that brings us eternal salvation, but the goodness of God that makes it possible for us to have salvation.

The means of repentance is the Word where we learn from God exactly what our condition is, and what our needs are. Man by nature would never think of a need to repent if God did not show him that he needs to repent by the Bible.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten," — Eccl. 9:5.

This life is the time to receive Christ as Saviour. Everyone knows they will die sometime, and the Bible tells us that after death comes the judgment. After Christ it will be too late to trust life. We must live a Christlike life now.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent," — Rev. 2:5. From this verse, we conclude that Christ lives some things in their lives that need to be repented of.

Every service doesn't mean that we are doing everything we should. We must saturate our lives with the Word that we may know the thing which we must repent of. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," — Heb. 6:1. When we were saved, we trusted Christ to save us, and we go on to deeper spiritual things in the Bible, and repenting of other things as we find them in the Bible.

Oh! how little one can learn sitting under the ministry of one of these preachers. There is an emphasis on make up, tobacco, worldly pleasures, and a few other things, but no real preaching of the Word of God. The preacher does not open up the Book to his hearers and go from one portion to another and set the rich things of the Word before them. They never learn of the eternal purposes of God, know nothing of the marvelous attributes of the God of the Bible. They never hear of the precious infinite value of the finished work of Christ on the cross and of all this accomplishes for the believer. They know nothing at all of the marvelous grace of God; grace, the sweetest word that can sound in the sinner's ear is never taught in these churches. The work of

believe not." The preaching in the Holy Spirit in regenerating, these churches is based on noise and not on content. No preacher will gain a reputation among them unless he is very loud, emotional, and moves about a good bit. What he says does not matter very much, but how he says it is everything. The wilder a preacher can look and act while preaching the better (?) he is preaching. The preaching is, in content, a monotonous repetition of the same things over and over. If you hear one a few times you have heard them all, and heard all they have to say. They never dig into the Word of God and bring forth the precious, deep things of the Bible. They do preach a little truth, but only a few surface matters and this is so intermingled with heresy that the result is erroneous.

Now let us notice some things about their services in general. Women play an undue and unscriptural part in the services.

This group has ordained women pastors and evangelists. Women pastor some of the churches in the group. Where women are not preachers they exercise undue authority in the church and take prominent part in the services. Women are constantly jumping up and shouting, and carrying on awful and sometimes shamefully in the services. The men sometimes join in this, but the women predominate. Dear friends, I have seen much that is vulgar, and much that could only be ascribed to demon influence in what is called "shouting" in these churches. The shaking, and conorting of this shouting is often vulgar and many times women are passed out on the floor with many "men" and others gathered around them. The shrill screams and wild cries of many of them will chill the blood of a serious, devout, thinking person. Many times the "shouting" takes over and the preacher does not get to preach and these are referred to as the best services. I am sure that it is blasphemy to blame the Lord and the Holy Spirit for what happens at these services where they say "The Lord took over."

The more I think about these things, the more convinced I am that demons play a big part in the teaching and practices of these groups. One could not help but notice that the singing of these groups has much to do with the above mentioned actions and that it is more often this singing and music that sets them off than the preaching.

Oh! how little one can learn sitting under the ministry of one of these preachers. There is an emphasis on make up, tobacco, worldly pleasures, and a few other things, but no real preaching of the Word of God. The preacher does not open up the Book to his hearers and go from one portion to another and set the rich things of the Word before them. They never learn of the eternal purposes of God, know nothing of the marvelous attributes of the God of the Bible. They never hear of the precious infinite value of the finished work of Christ on the cross and of all this accomplishes for the believer. They know nothing at all of the marvelous grace of God; grace, the sweetest word that can sound in the sinner's ear is never taught in these churches. The work of

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and credit given to holiness churches. One evangelist said that if we ever had another revival it would come through the Pentecostals, and he was a Baptist (?) preacher. Many credit these folk with giving us a renewed interest in the doctrine of the Holy Spirit and increasing the morals of Christendom. Well, they have grossly perverted the doctrine of the Holy Spirit, and caused many to shy away from any emphasis on this doctrine. Again I urge my preacher brethren to give your people the truths about the Holy Spirit as the only antidote for holiness heresy on this subject. I can truthfully say that the morals of holiness people are certainly no better than others and, I think come far short of what I have seen among many who wear the name Baptist. So, I cannot praise these people. They are a bunch of heretics, who grossly pervert the Word of God, and their false doctrines far outnumber what little truth they do preach. I do not say that none of them are saved. If they, in spite of all the false doctrine they hear, are brought by the Holy Spirit to trust completely in the Lord Jesus Christ, then they are saved. But to God's children among them, I would say, please heed the Word of God and come out of this false church and join a true church of Christ which is only a missionary Baptist Church, and learn and follow the truths of God's Word.

Well, as I said before, I was an ordained preacher in this group, and as I studied the Bible in order to prepare for preaching, the blessed Holy Spirit showed me through the Word that the holiness church was in grave error on many doctrines. This led finally to my leaving this group, and in the next article, I plan to show how God worked in leading me away from this false church. For this, I praise His wonderful name!

50 Years

(Continued from page 1)

olics.

A few months later, a Roman priest, legally questioned on the subject, by the judge of Kankakee, had to swear that only fifteen families had remained Roman Catholics in St. Anne.

A most admirable feature of this religious movement, was the strong determination of those who had never been taught to read, to lose no time in acquiring the privilege of reading for themselves the Divine Gospel which had made them free from the bondage of man. Half of the people had never been taught to read while in Canada; but as their children were attending the schools we had established in different parts of the colony, every house, as well as our chapel, on Sabbath days, was soon turned into a school house, where our school boys and girls were the teachers, and the fathers and mothers the pupils. In a short time, there were but few, except those who refused to leave Rome, who could not read for themselves the Holy Word of God.

But, however great the victory we had gained over the Pope, it was not yet complete. It was true that the enemy had received a deadly wound. The beast, with the seven heads, had its principal one severed. The usurped authority of the bishops had been destroyed, and the people had determined to accept none but the authority of Christ. But many false notions, drunk with the milk of their mothers, had been retained. Many errors and superstitions still remained in their minds, as a mist after the rising of the sun, to prevent them from seeing clearly the saving light of the Gospel. It was my duty to destroy those superstitions, and root out these noxious weeds. But, I knew the formidable difficulties the reformers of the fifteenth century had met, the deplorable divisions which had spread among them, and the scandals which had so seriously retarded and compromised the reformation.

I cried to God for wisdom and strength. Never had I understood so clearly, as I did in that most solemn and difficult epoch of my life, the truth that prayer is to

the troubled mind what oil is to the raging waves of the sea. My people and I, as are all Roman Catholics, were much given to the worship of images and statues. There were fourteen beautiful pictures hung on the walls of our chapel called: "The Way of the Cross," on which the circumstances of the passion of Jesus Christ were represented, each surmounted with a cross. One of our favorite devotional exercises, was to kneel, three or four times a week, before them, prostrate ourselves and say, with a loud voice: "Oh! holy cross, we adore thee." We used to address our most fervent prayers to them, as if they could hear us, asking them to change our hearts and purify our souls! Our blind devotions were so sincere that we used to bow our heads to the ground before them: I may say the same of a beautiful statue, or rather idol, of the Virgin Mary, represented as a child learning to read at the feet of her mother, St. Anne. The group was a masterpiece of art, sent to me by some rich friends from Montreal, not long after I had left that city to form the colony of St. Anne, in 1852. We had frequently addressed our most fervent prayers to those statues, but after the blessed pentecost on which we had broken the yoke of the Pope, I never entered my church without blushing at the sight of those idols on the altar.

I would have given much to have the pictures, crosses and images removed but dare not lay hands suddenly on them, I was afraid, lest I should do harm to some of my people who, it seemed to me, were yet too weak in their religious views to bear it. I was just then reading how Knox and Calvin had made bonfires of all those relics of old Paganism, and I wished I could do the same; but I felt like Jacob, who could not follow the rapid march of his brother, Esau, towards the land of Seir. "The children are tender and the flocks and herds with young are with me . . . If men should overdrive them one day, all the flock will die." (Gen. 33:13).

Our merciful God saw the perplexity in which I was, and taught me how to get rid of those idols without harming the weak.

(Continued on page 8, column 1)



Church . . Living God

(Continued from page one)

two, three or more times a week a number of years and still maintain a holiness preacher. They surely read the Bible with their eyes closed, or else 2 Cor. 14:12 must be true to them. "In whom the god of this world hath blinded the minds of them which

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50 Years

(Continued from page 7)

One Sabbath, on which I preached on the Second Commandment: "Thou shalt not make to thyself any graven image," etc. (Ex. 20:4), I remained in the chapel to pray after the people had left. I looked up to the group of statues on the altar, and said to them: "My good ladies, you must come down from that high position; God Almighty alone is worshipped here now; if you could walk out of this place I would politely invite you to do it. But you are nothing but mute, deaf, blind and motionless idols; you have eyes, but you can not see; ears, but you cannot hear; feet, but you cannot walk. What will I do with you now? Your

reign has come to an end."

It suddenly came to my mind that when I had put these statues on their pedestal, I had tied them with a very slender, but strong silk cord, to prevent them from falling. I said to myself: "If I were to cut that string, the idols would surely fall, the first day the people could shake the floor when entertaining or going out." Their fall and destruction would then scandalize no one. I took my knife and scaled the altar, cut the string, and said: "Now, my good ladies, take care of yourselves, especially when the chapel is shaken by the wind, or the coming in of the people."

I never witnessed a more hearty laugh than at the beginning of the religious services, on the next Sabbath. The chapel, being shak-

en by the whole people who fell on their knees to pray, the two idols, deprived of their silk support, after a couple of jerks which in former days we might have taken for a friendly greeting, fell down with a loud crash, and broke into fragments. Old and young, strong and weak, and even babes in the faith, after laughing to their hearts' content at the sad end of their idols, said: "How foolish and blind were we, to put our trust in, and pray to these idols, that they might protect us, when they cannot take care of themselves!" The last vestige of idol worship among our dear converts, disappeared for ever with the dust and broken fragments of those poor helpless statues. The very next day, the people themselves took away all the images before which they had so often abjectly prostrated themselves, and destroyed them.

**"God is dead!" some teachers claim,
They say they're on the level,
We wish the someone who's to blame
Could also kill the devil!**

God should only withdraw His hand from the flood-gate, it would immediately fly open, and the fervent flood of the mercy and love of God would rush forth with inconceivable force, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure or resist God's love.

The bow of God's deliverance is bent and the arrow made ready on the string, and love bends the arrow at your heart, and strains the bow, and it is nothing but the day of salvation appointed by God, and that by a loving God with promise and obligation, that keeps the arrow one moment from bringing deliverance to you by Christ's blood.

The God that holds you near the door of salvation much as one holds a tiny baby or other dear bit of life, loves you, and is fearfully desirous of you; His love toward you burns like fire; He looks upon you as worthy of everything in Heaven—though in truth you are worthy of hell's fire; He is of kinder eyes than to bear you from His sight; you are ten thousand times more dear in His eyes, than the most beautiful and precious wife or baby is in ours. You have done nothing to deserve this, and yea much to hinder it—if it would be hindered; and yet is is nothing but His day of salvation, His appointed time, that keeps you from entering the door every moment; it is ascribed to nothing else that you did not enter Christ last night that you were suffered to awake again in sin, after you closed your eyes to sleep; and there is no other reason to be given why you have not gone through the door, since you have sat here in the house of God, provoking his tender eyes by your great need in attending His solemn worship; yea, there is nothing else that is to be given as a reason why you do not this very moment enter into Christ's precious blood.

O sinner! Consider the wonder salvation you are near: it is a great storm of love, a solid and secure rock of assurance, surrounded by God's infinite mercy that you are drawn near by the hands of God whose love is aroused and turned upon you as much for you as for any of the saved in heaven; you are sepa-

rated from it by a hair's breadth with that mercy and compassion of God's great love flashing in that tiny space, ending the separation between you and God; you have an interested mediator, nothing is restraining hands of love now, nothing is your own, nothing that can ever done, nothing that will induce God to hesitate more moment to save you. HE SAYS, "I HEARD YOU IN A TIME OF POINTED, AND IN THE OF SALVATION HAVE I HEARD YOU: BEHOLD, NOW IS THE APPOINTED TIME: HOLD, NOW IS THE DAY OF SALVATION."

"The Surety"

(Continued from page 5)

ten it with mine own hand will repay it: albeit I do not, to thee how thou owest unto even thine own self besides. Phil. 1:18, 19.

Notice this: Paul volunteered to be a surety for Onesimus, said, "I will stand good for whatever he owes you, put it on my account."

Beloved, that is exactly what Jesus Christ did for us. He engaged Himself unto the Father for His elect just exactly what Paul volunteered to be a surety for Onesimus.

Might it please God to those who are here, who saved, to be drawn a little to Jesus, and may it please to help someone who is lost to see this truth — you are sinner, Jesus Christ is your Saviour. May you see this Calvary. May you see this and receive the Lord Jesus Christ as your Saviour, and publicly confess your faith in Him.

May God bless you.

Changing Names

(Continued from page 10) back home from school with Ph.D. The sinner is now "justified," the confirmed criminal is "emotionally ill," and the madman was temporarily "insane."

This is all part of the same man. In God's sight, a stinkweed is still a stinkweed, no matter what men may call it. God uses such silly evasions. He is sin and evil evil. The black and white is white.

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Sinners . . Loving God

(Continued from page 6)

nant, and will have interest in the Mediator of the covenant.

So that thus it is, that the called man is held in the hand of God near the door of salvation; he does not deserve to enter that door of hope, but he is chosen and called and compelled to it; and God is lovingly wooing him to it, His grace is as great toward him as to those that are actually enjoying the delights of His love and the pleasures at His right hand in heaven. the elect man has done nothing in the least to deserve or merit that love, but God is at the most bound by His own purpose to take hold of him and to hold him so that "none of his steps shall slide;" the Holy Spirit is waiting for him, salvation is ready for him. the love of God gathers and flashes about him, and would fain lay hold on him and fill him up; the love pent up in God's heart struggles to seize His chosen one; beloved by his mediator Christ. there are no means within reach that can be used to resist God's love permanently by the called sinner. In short, he has no refuge, nothing to resist with; what draws him at every moment is the most sovereign will, and the covenanted, obliged forbearance of a compassionate God.

The use may be of awakening to unconverted persons in this congregation. This that you have heard is the case of every one of you that God has from the beginning chosen "to salvation through sanctification of the Spirit and belief of the truth." That world of love, that heavenly city of light, that glorious kingdom, is extended abroad before you, and above you, and behind you, and on either side of you, and under you. There is the open door of God's inviting love; there is heaven's door wide open; and you have nothing to resist it with, nor anything to cling to that will keep you from entering it. There is nothing between you and heaven's salvation but a thought; it is only the power and purpose of God that brings you to the time of entering the door.

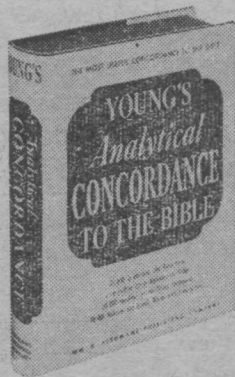
The love of God is like great waters that are damned for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped the more rapid and mighty its course when once it is loose. It is true, that forgiveness for your evil works has not been executed hitherto, the flood of God's pity has been withheld; but your deliverance in the mean time is constantly drawing closer to love's tryst; and forgiveness is continually rising, waxing more and more mighty, and there is nothing but the appointed time of God that holds grace back, that is unwilling to be stopped and presses hard to go forward. If

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