

The Baptist Examiner

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

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THE CURSE OF MODERN . . .

PRESENT DAY EVANGELISM

By ARTHUR W. PINK

Most of the so-called evangelists of our day is a grief to genuine Christians, for they feel it is dishonoring unto God, and that it is filling the churches with empty professors. They are shocked that so much frothy superficiality, fleshly excitement and worldly allurements should be associated with the holy name of the Lord Jesus Christ. They deplore the cheapening of the Gospel, the beguiling of unwary souls and the carnalizing and commercializing of what is to them ineffably sacred. It requires spiritual discernment to perceive that the evangelistic activities of Christendom during the last century have steadily deteriorated from bad to worse, yet appear to realize the root from which this evil has sprung. We will now be our endeavor to propose the same. Its aim was

wrong, and therefore its fruit is wrong.

God's Objective In Evangelism

The grand design of God, from



ARTHUR W. PINK

which He never has and never will swerve, is to glorify Himself: to make manifest before His crea-

tures what an infinitely glorious being He is. That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved Son to become incarnate, render perfect obedience to the Divine Law, suffer and die. For that He is now taking out of the world a people who shall eternally show forth His praises. For that everything is ordered by His providential dealings, unto that everything on earth is now being directed, and shall actually affect the same. Nothing other than that is what regulates God in all His actings: "For of Him, and through Him, and to Him are all things: to whom be glory for ever and ever. Amen." (Rom. 11:36).

The Preacher's Objective

That grand and basic truth is written right across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in itself, for God would have been no loser had every one of them eternally perished. No. His saving of sinners is but a means unto an end: "to the praise of the glory of His grace" (Eph. 1:6). Now from that fundamental fact it necessarily follows that we should make the same our aim and end; that God may be magnified by us — "whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). In like manner it also follows that such must be the preacher's aim, and that everything must be subordinated thereto, for everything else is of secondary importance and value. But is it so? Take the latest slogan of the religious world, "Youth for Christ." Well, what is wrong with that? Its emphasis! Why not "Christ for Youth?"

Feverish Urge of Modern Evangelism

If the evangelist fails to make

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PASTOR JOHN R. GILPIN is the speaker for each broadcast

the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of everything less than that, he is sure to fall into error, for he no longer gives God His proper

place. Once we fix on ends of our own, we are ready to adopt means of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther departed. Evangelism made "the no longer gives God His proper

Sower Parable Is Death To Hardshells And Arminians

ELDER JOSEPH WILSON, WINSTON-SALEM, NORTH CAROLINA

"Hear ye therefore the parable of the sower. When any one

cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit and bringeth forth, some an hundred-fold, some sixty, some thirty." Matt. 13:18-23.



Eld. Joe Wilson

heareth the word of the kingdom, and understandeth it not, then

Our Lord told many parables during his earthly ministry. A parable has been described as an earthly story with a heavenly meaning. Jesus would tell a story about every day events which men could see and use that story (Continued on page 7, column 2)

PIKING THE RUMOR OF . . .

CALVIN AND RICHES

Mrs. Van Halsema in her book on the life of the great Reformer, tells how some of Calvin's enemies had spread a rumor that Calvin was rich and had paid thousands of dollars for an estate. Calvin answered: "Neither the table at which we eat, nor the bed on which we sleep, nor our own. Where, then, do these riches come from? My acquaintance well know . . . that I do not possess a foot of land . . . never had sufficient to purchase an acre." It is said that when the Pope in Rome knew that Calvin was poor and that he allowed Paul III, said when Calvin died, "The strength of that rhetoric came from the fact that money was nothing to him." One day — so goes the story — Cardinal Sadolet passed in through Geneva. He was a cardinal who had tried to bring Calvin back to Rome while Calvin had been exiled from the city. Sadolet wanted to have a look at the famous Protestant who had written the eloquent reply for Geneva. He stood amazed in front of the simple house on

Canon Street. Did the famous Calvin live in this little place? He knocked. Calvin himself, in a plain black robe, answered the door. Sadolet was dumbfounded. Where were the servants who should have been scurrying about to do their master's bidding? Even the bishops of Rome lived in mansions surrounded by wealth and servants. Archbishops and cardinals lived in palaces, like kings. And here was the most famous man in the whole Protestant movement in a little dark house, answering his own door.

"I am truly rich," said Calvin, "because I am abundantly satisfied with my slender means." Enemies, searching for something to criticize, made up false evidence to prove Calvin rich. In his preface to the Psalms commentary, Calvin answered them. "If there are any whom, in my lifetime, I cannot persuade that I am neither rich nor moneyed, my death will show it at last." It did. Everything Calvin owned did not amount to more than (Continued on page 8, column 3)

APPRECIATED LETTER

Dear Bro. Gilpin: You will never know this side of glory just how much of a blessing as well as an inspiration your fine paper has been to me personally as well as to our home. I know that God will reward you in a very special way for the truth you herald forth. I never fear that the gifts that you give out will not be used. I had seen fit to bless me in a material way so that I could help you out financially often. Thanks to God, and I thank Him! I know that your grace has caused me to grow in grace and knowledge of our Lord and Saviour. I must run now and may God bless continually. Your friend in Christ J. P. Morgan (West Virginia)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LORD JESUS CHRIST--GOD'S ROCK"

"He only is my rock and my salvation."—Psa. 62:2.

It is rather interesting to me to notice the expressions that are used as to God, in the Bible, by way of description. I like especially this one that is used as characteristic of my Lord, for it says, "He only is my rock."

THE LORD JESUS CHRIST IS THE ROCK ON WHICH OUR FAITH IS BUILT.

We read: "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11. You will notice that Paul refers to Christ Jesus as the foundation—in other words, the Rock upon which our faith is built.

If you will read the rest of this

chapter, you will find that he talks about how we are to build our lives—build our life temple. He says that some may use wood, hay, and stubble for their life temple, while others may use gold, silver, and precious stones. I don't think any one person ever uses all gold, silver, and precious stone, and I doubt seriously if anyone ever uses all wood, hay, and stubble. In all probability, the life which each one of us builds, and the temple that each of us builds, is doubtlessly patchwork at best. We use a little wood, hay, and stubble and a little gold, silver, and precious stones, and we mix it up and thus build a temple unto the Lord.

You will notice that whatever

we build, is built upon a foundation, and that foundation, or that rock, on which we build is the Lord Jesus Christ. So we can say that He is the Rock on which our faith is built.

I am not saying that we build upon our profession. I am not saying that we build upon our church membership. I am not saying that we build upon our baptism. However, I am saying this, basically and back before it all, and behind it all, and in it all, we build on the Rock, the Lord Jesus Christ. The man whose life isn't built on this Rock, certainly isn't building his life in a way that will please Almighty God.

I think of the multiplied thou-

MRS. HALLIMAN NOW IN U.S.

Mrs. Fred Halliman, who has spent the last six years in New Guinea, arrived in Chicago on Sunday afternoon, August 7, for an indefinite stay in the states.

We are thankful that God gave her and the children a safe journey, and we ask our friends to remember her and her husband especially in prayer while they are separated one from another.

Georgia will be attending the Bible Conference in Ashland, Kentucky, over Labor Day weekend. I know she will be happy to meet all of our readers at the Conference.

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JOHN R. GILPIN Editor

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Evangelism

(Continued from page one)

winning of souls" its goal, its *summum bonum*, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word, and faithfully proclaims "all His counsel," and not merely those portions which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless they be much on their guard, they too will inevitably err. Unless they steadily view conversion in the way God does — as the way in which He is to be glorified — they will quickly begin to compromise in the means they employ. The feverish urge of modern evangelism is not how to promote the glory of the *triumphant Jehovah*, but how to multiply conversions. The whole current of evangelical activity during the past fifty years has taken that direction. Losing sight of God's end, the churches have devised means of their own.

"Results" vs. Sound Theology

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently

successful, only too many churches silently acquiesced, telling themselves "the end justified the means." Instead of examining the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible "results" he secured. He was valued not according to how far his preaching honored God, but by how many souls were supposedly converted under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity, he will tone it down so as to make it more palatable to the unregenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly while others are ignored or pared away. It inevitably reacts upon his own theology, and various verses in the Word are shunned, if not repudiated. What place will he give in his thoughts to such declarations as "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23), "No man can come unto Me, except the Father which hath sent Me draw him" (John 6:44), "Ye have not chosen Me, but I have chosen you" (John 15:14)? He will be sorely tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

"Total Depravity" Ignored

In twentieth-century evangelism there has been a woeful ignoring of the solemn truth of the *total depravity of man*. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, that he is blind and helpless, dead in trespasses and sins. Because such is his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so will it be elsewhere: to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that *his salvation is impossible unless God puts forth His mighty power*. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistants. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's cooperation. Really, it comes to this: God is represented as helping man to

save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power (Psa. 110:3). He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us out of love with ourselves, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek His glory, and cry for His miracle-working operations. "Not by might (of the preacher), nor by power (of the sinner's will), but by My Spirit, saith the Lord."

Fatal Omissions In "Gospel Preaching"

It is generally recognized that spirituality is at a low ebb in Christendom, and not a few perceive that *sound doctrine* is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached and that large numbers are being saved thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are being scattered among the unchurched masses be scrutinized, if the "open air" speakers be carefully listened to, if the "Sermons" or "Addresses" of a "soul-winning campaign" be analyzed; in short, if modern "evangelism" be weighed in the balances of Holy Writ, it will be found wanting, lacking that which is vital to a genuine conversion, lacking what is essential if sinners are to be shown their need of a Saviour, lacking that which will produce the transfigured lives of new creatures in Christ Jesus.

It is no captious spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, and complain because we cannot find it; nor that we criticize others because they are not doing things as we think they should be done. No, no, it is a matter far more serious than that. The "evangelism" of the day is not superficial to the last degree, but it is *radically defective*. IT IS UTTERLY LACKING A FOUNDATION ON WHICH TO BASE AN APPEAL FOR SINNERS TO COME TO CHRIST (emphasis ours, J.R.G.) There is not only a lamentable lack of proportion (the mercy of God being made far more prominent than His holiness, His love than His wrath), but there is a *fatal omission* of that which God has given for the purpose of imparting a knowledge of sin. There is not a reprehensive introducing of "bright singing," humorous witticisms and entertaining anecdotes, but there is a *studied omission of the dark background* upon which alone the Gospel can effectually shine forth.

But serious indeed as is the above indictment, it is only half of it — the negative side, that which is lacking. Worse still is that which is being retailed by the cheap-jack evangelists of the day. The *positive content* of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the Devil's opiate, ministered in a most unsuspecting form. Those who really receive the "message" which is now being given out from most of the "orthodox" pulpits and platforms today, are being fatally deceived. It is a way which seemeth right unto a man, but unless God sovereignly intervenes by a miracle of grace, all who follow it will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for

Heaven will get a terrible disillusionment when they awake in Hell!

What Is The Gospel?

Is it a message of glad tidings from Heaven to make God-defying rebels at ease in their purpose of assuring the pleasure-wickedness? Is it given for the crazy young people that, providing they only "believe," there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the "evangelists," and the more so when we look at the *lives* of their converts. Surely those with any degree of spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present and future) can be obtained by simply "accepting Christ as their personal Saviour" is but a casting of pearls before swine.

Multiplying of Novice Preachers

The Gospel is not a thing apart. It is not something independent of the prior revelation of God's Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when *scripturally expounded* the Gospel presents the clearest demonstration and the climactic proof of the inevitableness of God's justice and of His infinite abhorrence of sin. But for Scripturally expounding the Gospel, beardless youths and business men who devote their spare time to "evangelistic effort" are quite *unqualified*. Alas that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now confronting us, and because the "churches" and "assemblies" are so largely filled with their "converts" explains why they are so unspiritual and worldly.

No, my reader, the Gospel is very, very far from making light of sin. The Gospel shows us how unsparingly God deals with sin. It reveals to us the terrible sword of His justice smiting His beloved Son in order that atonement might be made for the transgressions of His people. So far from the Gospel setting aside the Law, it exhibits the Saviour enduring the curse of it. Calvary supplied the most solemn and awe-inspiring display of God's *hatred of sin* that time or eternity will ever furnish. And do you imagine that the Gospel is magnified or God glorified by going to worldlings and telling them that they "may be saved at this moment by simply accepting Christ as their personal Saviour" while they are wedded to their idols and their hearts are still in love with sin? If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness.

Scripture Wrenched From Its Setting

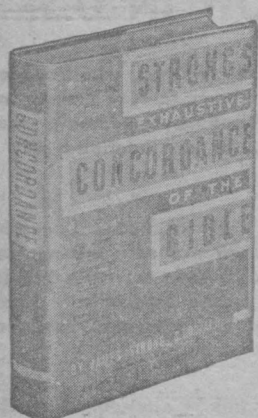
No doubt some readers are ready to object to our "harsh" and "sarcastic" statements above by asking, When the question was put "What must I do to be saved?"

(Acts 16:31) did not an inspired apostle expressly say, "Believe on the Lord Jesus Christ and thou shalt be saved"? Can we err, then, if we tell sinners the same thing today? Have we not Divine warrant for so doing? True, those words are found in Holy Writ, and because they are, many superficial and untrained people conclude that they are justified in repeating them to all and sundry. But let it be pointed out that Acts 16:31 was not addressed to a promiscuous multitude, but to a particular individual, which once intimates that it is not a message to be indiscriminately sounded forth, but rather a special word to those whose characters correspond to the one to whom it was first spoken.

Verses of Scripture must not be wrenched from their setting, but weighed, interpreted, and applied in accord with their context, and that calls for prayerful consideration, careful meditation, and prolonged study; and it is failure at this point which accounts for these shoddy and worthless "messages" of this rushed-ahead age. Look at the apostle of Acts 16:31, and what do you find? What was the occasion, and to whom was it that the apostle and his companion said, "Believe on the Lord Jesus Christ"? The sevenfold answer is there furnished, which supplies a striking and complete delineation of the character of those to whom they are warranted in giving this evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these words were spoken had just witnessed the miracle-working power of God. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). Second, in consequence thereof the man was deeply stirred, even to the point of self-despair: "He drew out a sword and would have killed himself, supposing that the prisoner had been fled (v. 27). Third, he felt the need of illumination: "Then he called for a light" (v. 29). Fourth, his self-complacency was utterly shattered, for he "came trembling" (v. 29). Fifth, he took his proper place (before God) — in the dust — and "fell down before Paul and Silas" (v. 29). Sixth, he showed respect and consideration for God's servants, for he "brought them out" (v. 30). Seventh, then, was a deep concern for his soul: he asked, "What must I do to be saved?"

Here, then, is something to guide, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to "simply" believe; instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was an awakened sinner (v. 27). In his case there was need to press upon him his condition, for he obviously required it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken (Continued on page 6, column



STRONG'S CONCORDANCE

By JAMES STRONG

Plain

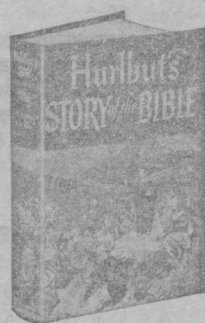
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THE BAPTIST EXAMINER

AUGUST 27, 1966

PAGE TWO

"God's Rock"

(Continued from page one)

who are church members, how few of them are truly building upon the Rock. Many of them are trying to build upon the fact that when they were born their parents dedicated them to the Lord. All they know is that someone dedicated them to the Lord when they were born, and that is what they are building upon.

There are others, particularly the Campbellites, who are building upon a baptism. They are nothing but a baptism to them. I was talking to one of them not long ago and he was telling me how in baptism one meets the Lord Jesus Christ in the water. I said, "Brother, that is the most ridiculous teaching in the world." He said, "It is the word of God." I handed him a Bible and said, "Find it in God's word. If it is in the Bible, find the place that talks about a man being baptized in the blood, to be saved in the water."

There are individuals also who build upon a profession. There are lots of churches that say, "You just come forward, and make a profession, and grow into a Christian experience." But you just don't grow into a Christian experience; you have to be born again to be a Christian. There has to be a supernatural work of the Holy Spirit where an individual is born into the family of God.

While I am contending that we are not to build upon a profession, nor upon our church membership, nor upon the waters of baptism, nor upon anything but the Rock, Jesus Christ, He is the Rock on which our church is built.

Recent date, I was reading a very interesting little article in a paper. Out in California a man had a truckload—4,000 watermelons. There wasn't anything wrong with the watermelons at the time except they were ripe to be shipped. They were ripe melons at the time, but by the time they got to their destination they were to be used, they had been entirely too ripe for human consumption. Consequently, they were condemned. The man had a truckload—4,000 watermelons—on a tremendous trailer truck. When he got to the place where he was to unload those 4,000 watermelons and put up a sign: "Free watermelons." It is said in less than an hour's time those 4,000 watermelons disappeared. The man who wrote the article said, "I didn't know that was that many people in an area, that could come, and take that fast."

I read that article, I thought, there were people who saw a

sign saying, "Free Watermelons" and they acted on a mental faith. They saw a sign and their mentality interpreted that sign literally that it meant free watermelons. Each person picked up one, or maybe more than one of those melons, and in less than an hour, 4,000 were taken away. They acted on faith. Maybe it was just a mental perception, but nevertheless it produced a faith in the written word—"Free Watermelons."

Beloved, the Lord Jesus Christ came down to this world and gave Himself as a sacrifice at Calvary for our sins, as we read in the Word of God:

"For the wages of sin is death; but the GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord."—Rom. 6:23.

I am saying, beloved, that as those people picked up those melons when they saw the sign, "Free Watermelons," so it is that salvation becomes ours as a gift on the part of God, that we receive by a God-given faith, and when we receive Him, He becomes the Rock on which our faith is built.

II

THE LORD JESUS CHRIST AS THE ROCK IS THE CHURCH'S ONLY FOUNDATION.

The Lord Jesus Christ in talking to His disciples, who became His church, said:

"That thou art Peter, and upon this rock (Myself) I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Not only is the Lord Jesus Christ the Rock on which our faith is built, but the Lord Jesus Christ is the foundation of the church of the Son of God.

I was walking along the streets in another town one night several years ago. I had missed a bus, and it was necessary that I lay over some three or four hours, and I took a walk over town to pass the time, as a person might. As I walked along, I saw a corner stone on a church building. It was too dark to look up at the building to see what kind of a church it was. However, the corner stone said, "Thou art Peter, and upon this rock I will build my church." When I read that, I didn't need to look any further, for I knew it was a Catholic church, for they say that the church was built on Peter.

In contrast, I want to tell you, beloved, the Lord Jesus Christ is the Rock on which the church is built. Not Simon Peter, not a confession that you and I might make, not any kind of a creed that you and I might subscribe to, not any group of religious truths that we might accept, but the Rock on which the church is built, is the Lord Jesus Christ Himself. He said, "Upon this rock (Myself) I will build my church; and the gates of hell shall not prevail against it."

Notice again:

"And are built upon the founda-

tion of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:20.

Here the Apostle Paul refers to the Lord Jesus Christ as "the chief corner stone."

Let me say what I have said to you some hundreds of times in the past—I am definitely convinced that the Lord Jesus Christ, when He was here in the days of His flesh, established a Missionary Baptist Church. There isn't any doubt in my mind about it, and I am satisfied that the church was founded on the Lord Jesus Christ. I am here tonight to contend that there is no other church in this world that can lay claim to be truthfully the church that Jesus built other than Missionary Baptists. I thank God that I can point every individual to a Missionary Baptist Church and say that the Rock on which that church is built is the Lord Jesus Christ Himself.

Some individuals write to me about some of the statements of Billy Graham. This last week one man wrote and said, "Just how far wrong do you think Brother Graham is when he says to go to the church of your choice?" When I replied, I said, "So far as the church of your choice is concerned, you and I have no choice as to a church. I have no choice as to a Saviour; I have just one Saviour. I have no choice as to a church, for Jesus just built one church. I say that Billy Graham is as far from the truth on the church, as he is on most everything else, for the simple reason that he ignores the church that Jesus built."

So, beloved, I say to you first of all, He is my Rock on which my faith is built, and in the second place, He is the Rock on which the church is built.

III

THE LORD JESUS CHRIST IS THE SMITTEN ROCK FROM WHICH THE WATER OF LIFE FLOWS.

We read:

"And did all drink the same spiritual drink: For they drank of that spiritual Rock that followed them: and that Rock was Christ."—I Cor. 10:4.

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."—Ex. 17:6.

Let's look at this passage of Scripture in the Old Testament. Here was a rock—an old barren rock that didn't show any beauty at all, but Moses said, "I am going to smite this rock, and water is going to come out of it for all of you to drink." Whether they believed it or not, didn't make any difference. He said, "I am going to smite the rock and the water is going to flow forth." When he smote the rock, the Word of God says that the water flowed from it, and all of that crowd of three million people drank of the water that flowed out of that rock.

Now I come to the New Testament, and I find the Apostle Paul says in I Corinthians 10:4, "that Rock was Christ." Beloved, the rock they smote back there was only a type of the Lord Jesus Christ—at Calvary they really smote him. At Calvary they drove the nails into His hands and feet. At Calvary they drove a spear into His side. At Calvary they put a crown of thorns upon His brow. At Calvary they plucked the beard from His face. At Calvary He was abused, and mistreated, and maltreated. At Calvary, Jesus Christ suffered for our sins. When I read about it, I go back and see the rock that was smitten in the Old Testament, from which water flowed out to quench the thirst of that multitude. Then, I come to Calvary, and see Jesus Christ smitten at the Cross, and I see from Him flowing out the water of eternal life, in order to take care of the souls of men who shall believe

A GOOD QUESTION

"Christ Is Coming -- Where Are You Going?"

upon Him down through the ages. you and I might be saved.

Listen again:

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:13, 14.

Beloved, you can try all the waters of this world and you will thirst again, but when you come to the Lord Jesus Christ, you will find in Him that which will satisfy. There wasn't anything wrong with the water in the Old Testament, for it satisfied the Jews. For 40 years the water that flowed from that rock satisfied them. You come to Calvary. There isn't anything wrong with what comes from Calvary, for it satisfies. I am saying to you, the water that Christ gives us, which is figurative of salvation—that water that He gives us satisfies, and you will never thirst again.

It blesses my heart to know that He is the smitten Rock from which the water of life flows.

You will notice that Moses didn't have to smite the rock but once. He was to speak to it thereafter. However, later on, Moses stood beside that rock, when he was mad. The Word of God says that Moses took his shepherd's staff, irritated and irked with the crowd that he was leading, and he said:

"Hear now, ye rebels; must we fetch you water out of this rock?"—Num. 20:10.

Then Moses smote the rock twice. The water flowed out all right, but Moses had done wrong. What was wrong? The rock was to be smitten once, and then spoken to thereafter. Jesus Christ was smitten once, and we go to Him in prayer thereafter. Moses broke the type when he smote the rock the second time. Beloved, Jesus Christ was just smitten one time. He died once for the sins of God's elect.

A man was in our printing shop this week who was a Catholic. He made mention of the Mass. I said, "What is the Mass?" He said, "The Mass is the unbloody sacrifice of Jesus that is offered in the church on Sunday." I said, "How many times do you observe Mass in your church?" He said, "Three times every Sunday." I said, "Do you mean to tell me that you sacrifice Christ three times every Sunday?" He said, "That is right. It is the unbloody sacrifice of Jesus, and we sacrifice Him three times every Sunday."

Beloved, that is not the Saviour that I preach. That is not the Jesus that I talk about. That is not the Christ that is spoken of in the Bible. The Christ of the Bible is a Christ who died once for our sins. Just like the rock was smitten once for Israel and water flowed out therefrom, so Jesus Christ went to the cross and died once for our sins, that

IV

THE LORD JESUS CHRIST IS A ROCK OF STUMBLING TO THE JEWISH NATION.

When Jesus came to this world, the Jews stumbled over Him. Listen:

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they STUMBLING at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed."—Rom. 9:32, 33.

The stumblingstone that is spoken of here is the Lord Jesus Christ. The reason the Jews stumbled was that they sought Him not by faith, but "as it were by the works of the law"

May I say by way of digression that every man who seeks salvation by the works of the law is going to stumble over the Lord Jesus Christ. That is how it is, and why it is, that men stumble over Christ, when they try to get salvation through the works of the law. That's what was wrong with the Jew, for he tried to get salvation through the works of the law, and he stumbled over the Lord Jesus.

And how the Jews are stumbling today over Him! I walked into a second-hand store down in Charleston, South Carolina, several years ago. There was an old Jewish merchant there who was exceedingly intelligent. He could speak, as he said, ten languages, and I imagine that he told the truth. I listened to him and he contemptuously referred to the Lord Jesus Christ as the Son of a fallen woman. He did not listen to anything that I had to say about Jesus. Finally, he said, "You don't know much, do you?" Well, I will plead guilty to that most anytime. I would never let any man argue about how much I know, because I would be afraid he might prove his point that I don't know much, so I just plead guilty in advance. I said, "No, I don't know much." He said, "How many languages can you speak?" I said, "One—scarcely, and I do an awfully poor job even with the English." He said, "You are not an educated man. I speak ten languages." I said, "But I will tell you one language that you can't speak." He said, "What is that?" I said, "It is the language of Heaven. You can't speak to Heaven unless you know Jesus Christ as your Saviour. You can only speak to Heaven through Him. You have stumbled over Him. Every time that the word 'Jesus' is mentioned to you, you stumble over Him."

Beloved, that old Jew started spitting when I mentioned the name "Jesus" to get it off his tongue, and out of his mouth. He didn't want to even think about it. I suppose he must have spat

(Continued on page 5, column 2)

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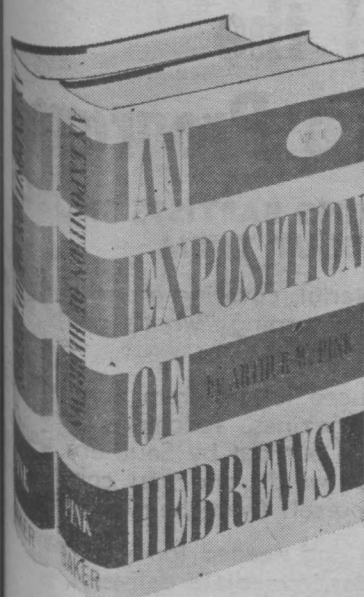
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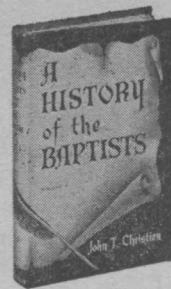
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"There seems to be a revival of the heresy of speaking in tongues. Would you discuss this fully, as I am deeply grieved because of this heresy."

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In the very outset may I point out that the doctrine of the unknown tongue, which is so prevalent in our day, has no Scriptural foundation. It is not found within the Word of God, therefore it has arisen from the fickle mind of man. The meaningless jibber-jabber of intelligible confusing sounds, that comes forth from them that say they are speaking in tongues, is Satanically inspired, and they only speak into the air. Read I Cor. 14:9.

Speaking in tongues was a God given gift to the church during her early history. Speaking in tongues was the God given ability to speak in a language which they had not studied. The church at Corinth had abused this gift, so the Apostle Paul wrote to them the 12, 13, and 14 chapters of I Cor. to correct the extremes into which this church had drifted. This church at this time did not have the New Testament, so God gave to them this gift to manifest to those who were doubters that He was with them and was leading them into all truth.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." I Cor. 14:22.

The gift of speaking in tongues was given to those who were babies in Christ, and was therefore a sign of weakness and immaturity. To the matured believer the promises of God are all that he needs and he does not need additional signs or speaking in tongues to increase his faith. It is far better for us to believe the Lord without any further evidence than the Word of God, than to distrust the Lord because of the lack of emotions or feelings or other signs.

"Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, yet have believed." John 20:29.

Paul gave to this church further advice regarding the speaking in tongues.

"If any man (not woman) speak in an unknown tongue (language) let it be by two, or at the most three, and that by course (not all together) and let

one interpret. But if there be no interpreter let him (not her) keep silence in the church." I Cor. 14:27-28.

From these verses we can gather that if one is to speak in an unknown language, that there must be one to interpret to the church what he is saying, and if there is no interpreter, let him keep silent, or forbid him to speak. Also there was to be no more than two or three speak in any service, and they must speak in turn not all together. There was no babble of several different voices, no confusion of any kind, but all things were to be done decently and in order, for God is not the author of confusion, but of peace. Today when people declare that they are speaking in tongues, all these commands given by Paul are ignored, thus those who practice speaking in tongues, are following the imitation of Satan.

Another reason I know that the speaking in tongues is not of the Lord, is that this doctrine ceased or became entirely unnecessary.

"Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues, they shall cease." I Cor. 13:8.

After the New Testament was given to the church, there was no further need of tongues to manifest the Lord to His people, for He is manifested through the Word, so Paul adds, "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." I Cor. 13:9-10.

The gift of tongues was given until that which is perfect is come, or the true revelation of the Son through the New Testament. Now Paul adds that which is in part shall be done away with. Therefore the gift of speaking in tongues has been done away with, and is of no practical use to the church in this age.

In considering the question of tongues, several things need to be considered.

1. The Holiness people dote much on speaking in "unknown" tongues, yet the Bible knows nothing about "unknown" tongues. Take a look at such passages as I Cor. 14:2 and 13 and you will find that the word "unknown" is in italics, which signifies that it was added by the translator, and is not in the original text. The tongues spoken under supernatural enablement on the day of Pentecost did not consist of jabber, but were real languages such that people heard

and understood. Indeed the main reason for this enablement was to disseminate the gospel to the people from the many countries represented in Jerusalem at Pentecost. Doubtless those people who heard went back to tell the gospel story to their countrymen.

2. The gift of tongues is mentioned as one of the gifts of the Spirit in I Cor. 12:10, but later Paul makes clear that this was one of the least important of the gifts. Indeed he says (I Cor. 14:19) "I had rather speak five words with my understanding... than ten thousand words in a tongue." That shows how he regarded the gift. Also he by inspiration placed tight restrictions on speaking in tongues. He for-

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bad more than three persons speaking in a tongue not understood, in a church gathering, and unless there was someone present who could interpret, he forbade any one to so speak. (See I Cor. 14:27-28).

Holiness people pay no attention to these restrictions, such that services become a babble of confusion, when the Bible plainly says "let all things be done decently and in order." (v. 40). Likewise this group places an emphasis on tongues not placed by the Bible. They often make it the test as to whether or not one has received the Holy Spirit, whereas the Scriptures nowhere make it such a test.

Beyond question, there was a supernatural gift of tongues given to Christians on the day of Pentecost, and beyond question there was such a gift manifest in the church at Corinth. However, it is noteworthy that this gift was abused by the Corinthians, who were among the most unspiritual of all church members of New Testament times, such that Paul wrote to rebuke them severely.

IS THE GIFT OF TONGUES EVER BESTOWED UPON ANYONE TODAY? Some will blame me for not shouting NO! But I am not going to do it. Very devout and scholarly men have expressed the view that the gift of tongues as well as other gifts mentioned in I Cor. 12:8-11 were designed to accredit Christianity in the early days before the canon of Scripture was complete and that after the New Testament was completed, there was no need of these and they ceased. Such men, cite I Cor. 13:8 where it plainly says, "whether there be tongues, they SHALL CEASE." Then Paul goes on to say, (verse 13) "And now abideth (continueth) faith, hope, charity (love), these three." Those who believe that the various gifts mentioned ceased with apostolic days understand the statement (verse 10) "But when that which is perfect is come then that which is in part shall be done away," as meaning that when God's perfect revelation as given in the New Testament was complete then the various accrediting signs would be done away. I am inclined to hold this view, but I am not going to be absolutely dogmatic about it.

I want to say this: I have investigated the "healings" of many who claimed the gift of healing, and have found case after case of so-called healings to be utter fakes. Likewise I have known many instances of professed "tongues" to be the same. For instance, I supplied for a church in Oklahoma and a member gave me this authentic account of something that happened in a holiness meeting a short time before. In their services some jab-

bered in tongues and some professed to interpret what was said. A war veteran who had picked up a knowledge of French was visiting the services and he wondered about the genuineness of the tongues, so he decided to apply a test. He jumped up and rattled off a string of French. After he was seated a member got up and "interpreted" what he had said, whereupon the service man arose and said, "You people are a bunch of fakers. I wasn't speaking an unknown tongue at all. I was speaking French, and this interpreter here has given a false account of what I said. I didn't even begin to say what she reported me as saying."

I am afraid that there is a lot of fakery of this kind going on.

Yes, as the questioner says, there is an increasing amount of speaking in tongues among Southern Baptists. I lived in a city where a certain woman — a professing Baptist, held regular gatherings in her home to instruct in "the deeper life", and among those who attended were Baptist preachers. One of these — the pastor of a large church, got to speaking in tongues.

Now God's Word specifically prohibits women from teaching and instructing men. (I Tim. 2:12) The question is, would God honor a meeting held in specific violation of his Word, with a genuine supernatural manifestation?

Personally, I am afraid of that sort of thing! I'm afraid to monkey around with this tongues business. I'm afraid of the devil slipping in a counterfeit. I believe that he has done it in many instances.

E. G.
COOK

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We are tempted to be grieved when we see those who call themselves Baptists carried away with the devil's teaching. But, just as Jesus said all who claimed to be Jews were not Jews but were of the synagogue of Satan, so it can be said of Baptists today. All are not Baptists who claim to be Baptists by any means. But I must admit that I was

somewhat disappointed recently when I learned that W. A. Criswell who has held up the Catholic Church before his people in Dallas all these years as the colored beast in Rev. 17 is now visiting with the Catholics, commending them highly, and holding them up as a great benefactor of our country. Now I would not be surprised if I were to learn next week that he is speaking in tongues, as they call it.

In the October 1962 issue of Full Gospel Business Men's Voice Billy Graham is the darling of this outfit at their convention in Seattle. There he was buddies with men like Oral Roberts and Demos Shakarian and he is quoted as saying "I join hands with you and rejoice with you." This convention was a "jitterbug" dancing, sputtering tongue speaking, and apparently, demon possessed outfit, and Billy Graham was (where Jesus always is in the things He is in) in the midst of it. But who was surprised at this? Who would be surprised if they were to read of his wallowing with rattlesnakes, or if they were to see a picture of him kissing Buddha's tomb, or Paul's toe?

Really we should rejoice rather than be grieved at all this. When we see Baptists departing from the Truth, it is just another herald of our Lord's soon return. He said, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." And how near our Lord's return seems to be today.

The Scriptures say absolutely nothing about this jabbering, so-called unknown tongues. As far as I am able to see, there is much said about tongues in I Cor. 14 and our authorized translators put the word "unknown" in several places, but it is not in the original. It is true that someone came into the Philadelphia Baptist Church speaking German or Spanish it would be an unknown tongue to me, but it would not be unknown to them. In I Cor. 13:3 we learn that a man who speaks to us in a language that we do not know edifies himself. We may say, "What a smart fellow he is", but God is not edified in it, neither is His church edified thereby. Paul likens our speaking in a language that is not understood by the church to a musical instrument that gives out an uncertain sound. (Continued on page 5, column 1)

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PAGE FOUR

The Forum

(Continued from page 4)

I might sit down to the piano and make a lot of noise, but if someone were to ask what I was playing the answer would have to be "nothing". But my banging on the piano would be just as pleasing to the Lord, and as edifying to the church as is this jabbering that even the speaker does not understand. Verse 33 tells us that God is not the author of confusion, that is, He is not in all this consensual jabbering that can only confuse even the best of His hearers. Speaking in plain English is a French or German audience can be an abomination in the sight of God. If Brother Gilpin, Brother Cox, or any of the other great preachers among us were to visit a foreign country where the language is not known, attend a church that knows nothing of our language, and preach one of our greatest sermons, it would be an abomination in God's sight unless there was someone there who could translate the message into their own language for them. The preacher would be wasting his time and the church would be wasting their time, and wasting time is not one of God's attributes. But, if the preacher knows something that even He does not understand, that is still a greater abomination in our Lord's sight. It could not possibly do anything but amuse and entertain the audience, and our Lord's true churches are neither theaters nor amusement parks. In verse 22 we learn that speaking in a language that is not understood may entertain and amuse the lost, but that it takes giving the Word in their own language to edify the believers. In Acts 2:9-11 we find there were some seventeen different languages spoken by the people who were present there in Jerusalem on the day of Pentecost, while people may be amazed when they hear someone saying something that does not mean anything to anybody, verse 8 of Acts 2 tells us that the people on the day of Pentecost were amazed because every man heard the message in his own language. These unlearned apostles did not know all these languages, but the Holy Spirit took the message these men preached in their native tongue and translated it into the language of every man present that day. That

was a time and a situation in which it pleased the Lord to speak through His preachers to people who did not know the preacher's language, but that time is not now. Today we are commanded to "Study to show ourselves approved unto God, a workman that needeth not to be ashamed". If you can give the gospel to your audience in a language that they can understand, then for the Lord's sake and for the sake of the audience give it to them, but if you cannot give it to them in a language that they can understand, then for your own sake keep your big mouth shut.

Since this so-called speaking in tongues can only entertain and amuse, and never edify, and since the Holy Spirit is not a theatrical star, therefore all this stuff of speaking in tongues must of necessity be the work of the other fellow.

"God's Rock"

(Continued from page three)

at least a dozen times to get rid of that word.

Beloved, what was true of that man is true of every Jew in this world. Jesus is a stumblingblock. Not that Jesus has caused them to stumble, but they have stumbled because they have sought salvation by works rather than by faith in the finished work of the Lord Jesus Christ.

What is true of the Jew is just as true of all these folk who believe in salvation by works. You take the crowd who believes that you can work your way to Heaven, or that you can be baptized and get into Heaven—the crowd who believes that they can do something whereby they can be saved; that is nothing but salvation by works and they are stumbling over the Lord Jesus Christ into Hell.

So I say that the Lord Jesus Christ is a rock, or a stumblingblock, to the nation of Israel.

V

THE LORD JESUS CHRIST IS THE STONE THAT WAS CUT OUT OF THE MOUNTAIN WITHOUT HANDS WHEREBY ALL THE GENTILE NATIONS OF THE WORLD ARE GOING TO BE DESTROYED.

We read:

"Thou sawest till that a stone was cut out without hands, which

smote the image upon his feet that were of iron and clay, and brake them to pieces."—Dan. 2:34.

Let's go back and get this story. We have in this second chapter of Daniel old King Nebuchadnezzar with a dream. And what a dream it was! When Nebuchadnezzar awakened the next morning, he was all perturbed about this dream. What did he dream? The night before he had a dream of a head of gold, a chest and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and miry clay. Beloved, fellows can get awfully mixed up in life, but nobody gets quite as badly mixed up in life as he does when he sleeps and dreams. You will dream some of the craziest things in this world, and Nebuchadnezzar had about the craziest dream of anybody. However, that wasn't all that he dreamed. He dreamed how a stone was cut out of the mountain without hands. Notice,

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there wasn't any mechanical device—just a stone cut out of the mountain without any mechanics behind it, and that stone rolled down the hillside and struck the image of gold, silver, brass, iron, and iron and miry clay, and ground it into powder. That was the end of the image.

Now Nebuchadnezzar didn't know the meaning of that dream, and the Word of God tells us how Daniel came in and revealed to Nebuchadnezzar the meaning of the dream. First of all, Nebuchadnezzar didn't even remember what it was he had dreamed—he just remembered that it was some crazy, mixed-up dream, and he got Daniel to retell him the dream, and to tell him the meaning of it. Daniel said, "Nebuchadnezzar, that is a dream of history. You are the head of gold. After you is coming another nation." This, we know, was the nation of Media-Persia. "Then after that nation is coming another," which was Greece, which was typified by the belly and thighs of brass. "After that is coming the Roman Empire, the fourth nation. Then there won't be any other great nations. There will be four great world-wide powers—Babylon, Media-Persia, Greece, and Rome."

I ask you, did you worry when Hitler was goosestepping all over all the lowlands of Belgium and France a few years ago? Did you worry and think, well, he is going to get America. Beloved, we never had one bit of reason to worry, for God had said that there were going to be four world-wide powers, and then after that, all we are going to have are some weak nations symbolized by the toes.

Beloved, that is where we are now—right down at the end of that big toe. I think so far as the dream of history is concerned, we are right out at the end of the big toe now, and there isn't going to be any other world-wide power. Hitler couldn't win. Kaiser Wilhelm couldn't win. Mussolini couldn't win. Russia couldn't win.

No nation can be a world-wide power today. All the powers of the world today are illustrated by the toes of this image.

He said that after a while there is going to be a stone cut out of the mountain without hands, and it is going to smite that image of Gentile power and grind it into powder. Who is that rock—the rock cut out of the mountain without hands?

How was Jesus born? Normally? Did He have a normal birth as the average child does? No, beloved, He was born miraculously and supernaturally. The Lord Jesus Christ was born without a human father. That stone cut out of the mountain without hands was a type or a picture of the birth of the Lord Jesus Christ, born of a virgin, and the Son of God is going to destroy the nations of this world. They are going to be broken by the Lord Jesus Christ, just the same as the stone rolled down the mountain and destroyed the image in the day of Nebuchadnezzar.

Do you see what I am saying? As the song says:

"Jesus shall reign where'er the sun
Does his successful journeys run;
His kingdom spread from shore to shore,
Till moon shall wax and wane no more.

"From north to south the princes meet
To lay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word.

"To Him shall endless prayer be made,
And endless praise crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

"People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their earthly blessings on His name."

He is going to reign someday. Not another nation in this world is going to be a world-wide power. There never will be a foremost power that is greater than those. But, beloved, the Lord Jesus Christ is going to set up, someday, the only kingdom that will ever subdue the kingdoms of this world, and when He does,

His kingdom is going to last forever.

So, I say that the Lord Jesus Christ is that stone that is cut out of the mountain without hands that is going to abolish Gentile dominion within this world. We might just as well face it. We might just as well make up our minds that the Lord Jesus Christ is going to be supreme, and that the nations of this world are going to bow before Him, and the Son of God is going to reign supremely.

VI

THE LORD JESUS CHRIST IS THE GRINDING ROCK UNDER WHICH THE UNSAVED ARE GOING TO PERISH.

We read:

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Mt. 21:44.

The stone, the rock, is the Lord Jesus Christ. He is the grinding rock under which the lost are going to perish forever. He is the Saviour today, but He will be the Judge tomorrow, and when the time of judging comes, the Lord Jesus Christ will grind into powder the nations and the lost of this world.

I turn to the book of Revelation and I find that even in the tribulation period, which precedes the judgment of the great white throne—that in the tribulation period the Lord Jesus is going to do some grinding. Listen:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-17.

That is not the final judgment. That is not the judgment of the great white throne. That is the tribulation that falls on this world in between the time that Christ comes for His saints in the air, (Continued on page 6, column 3)

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THE BAPTIST EXAMINER

AUGUST 27, 1966

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Evangelism

(Continued from page two)

to him unto those who are totally blind to their depraved state and completely dead toward God would be more foolish than placing a bottle of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and "simply" telling them to believe in Christ!

"By the Law Is The Knowledge of Sin"

Just as the world was not ready for the New Testament before it received the Old, just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his clamant call to repentance, so the unsaved are in no condition today for the Gospel till the Law be applied to their hearts, for "by the Law is the knowledge of sin" (Rom. 3:20). It is a waste of time to sow seed on ground which has never been ploughed or spaded. To present the vicarious sacrifice of Christ to those whose dominant passion is to take their fill of sin, is to give that which is holy unto the dogs. What the unconverted need to hear about is the character of Him with whom they have to do, His claims upon them, His righteous demands, and the infinite enormity of disregarding Him and going their own way.

He Shall Save His People "From Their Sins"

The nature of Christ's salvation is woefully misrepresented by the present-day "evangelist." He announces a Saviour from Hell rather than a Saviour from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of fire who have no desire to be delivered from their carnality and worldliness. The very first thing said of Him in the New Testament is, "thou shalt call His name Jesus, for He shall save His people (not 'from the wrath to come,') but from their sins" (Matt. 1:21). Christ is a Saviour for those realizing something of the exceeding sinfulness of sin, who feel the awful burden of it on their conscience, who loathe themselves for it, who long to be freed from its terrible dominion; and a Saviour for no others. Were He to "save from Hell" those still in love with sin, He would be a Minister of sin, condoning their wickedness and siding with them against God. What an unspeakably horrible and blasphemous thing with which to charge the Holy One!

Should the reader exclaim, I was not conscious of the heinousness of sin nor bowed down with a sense of my guilt when Christ saved me, then we unhesitatingly reply, either you have never

been saved at all, or you were not saved as early as you supposed. True, as the Christian grows in grace he has a clearer realization of what sin is—rebellion against God—and a deeper hatred of and sorrow for it; but to think that one may be saved by Christ whose conscience has never been smitten by the Spirit and whose heart has not been made contrite before God, is to imagine something which has not existence in the realm of fact. "They that be whole need not a physician, but they that are sick." (Matt. 9:12): the only ones who really seek relief from the great Physician are they that are sick of sin—who long to be delivered from its God-dishonoring works and its soul-defiling pollutions.

Preaching That Will Drive People Away

Inasmuch, then, as Christ's salvation is a salvation from sin—from the love of it, from its dominion, from its guilt and penalty—then it necessarily follows that the first great task and the chief work of the evangelist is to preach upon SIN: to define what sin (as distinct from crime) really is, to show wherein its infinite enormity consists; to trace out its manifold workings in the heart; to indicate that nothing less than eternal punishment is its desert. Ah, and preaching upon sin—not merely uttering a few platitudes concerning it, but devoting sermon after sermon to explaining what sin is in the sight of God—will not make him popular nor draw the crowds, will it? No, it will not, and knowing this, those who love the praise of men more than the approbation of God, and who value their salary above immortal souls, trim their sails accordingly. "But such preaching will drive people away!" We answer, far better drive the people away by faithful preaching than to drive the Holy Spirit away by unfaithfully pandering to the flesh.

"Grace" Never Compromises With Sin

The terms of Christ's salvation are erroneously stated by the present-day evangelist. With very rare exceptions he tells his hearers that salvation is by grace and is received as a free gift; that Christ has done everything for the sinner, and that nothing remains but for him to "believe"—to trust in the infinite merits of His blood. And so widely does this concept now prevail in "orthodox" circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one to now challenge it and denounce it as being so inadequate and one-sided as to be deceptive and erroneous, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works. Yet, notwithstanding, the writer is

quite prepared to run that risk.

Salvation is by grace, by grace alone, for a fallen creature cannot possibly do anything to merit God's approval or earn His favor. Nevertheless, Divine grace is not exercised at the expense of holiness, for it never compromises with sin. It is also true that salvation is a free gift, but an empty hand must receive it, and not a hand which still tightly grasps the world! But it is not true that "Christ has done everything for the sinner." He did not fill His belly with the husks which the swine eat and find them unable to satisfy. He has not turned His back on the far country, arisen, gone to the Father, and acknowledged His sins—those are acts which the sinner himself must perform. True, he will not be saved for the performance of them, any more than the prodigal could receive the Father's kiss and ring while he remained at a guilty distance from Him!

The Sinner Must Be Broken

Something more than "believing" is necessary to salvation. A heart that is steeled in rebellion against God cannot savingly believe: it must first be broken. It is written "except ye repent, ye shall all likewise perish" (Luke 13:3). Repentance is just as essential as faith, yea, the latter

(Continued on page 7, column 1)

"God's Rock"

(Continued from page five) and the time that Christ comes back with His saints, to reign within this world. In the seven years that intervene between the time that Christ comes to catch the saints away, and the time that He comes back to reign within this world—in that seven years' time the Lord Jesus Christ shall turn loose a hell on earth, right here within this world, and men are going to cry out and say, "Fall on us, and hide us from the face of him that sitteth on the throne."

Beloved, if men are going to do that within this world, if men would rather die than experience the tribulation, what is Hell going to be like when men are ground into powder at the judgment of the great white throne? I tell you, the Rock that is my Saviour—the Rock that is the Saviour of all the elect—that Rock is going to grind into powder all those who die outside of Jesus Christ.

VII

THE LORD JESUS CHRIST IS A ROCK OF REFUGE TO THE TROUBLED SAINT.

Do you ever have any troubles? We turn to the Word of God and find that it says:

"Man that is born of a woman is of few days, and FULL OF TROUBLE."—Job 14:1.

Beloved, this old world is just made up of troubles for the child of God, but the best thing about it is that we have a Rock of Refuge that we can go to in time of trouble.

I don't know what troubles you have had in life. Oh, maybe I know some of them, but I don't really know the troubles you have had, but there are lots of them that you don't know. However, there is one thing certain: Regardless of what troubles that you and I have had, or shall have in the days to come, He is our Rock of Refuge.

Notice again:

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as THE SHADOW OF A GREAT ROCK in a weary land."—Isa. 32:2.

This is talking about the Lord Jesus Christ. He is to be a shadow of a great rock in a weary land.

How pleasant it is to get underneath a rock on a hot day!

THE BAPTIST EXAMINER

AUGUST 27, 1966

PAGE SIX



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U'ALL COME!

LORD WILLING, WE'LL BE THERE!

How pleasant it is to find a shadow of a rock to rest in, from the elements of this world!

Out in the backside of Greenup County, there is a little cove that you can walk through anytime, regardless of how hot the weather is or how humid the day may be, and it is just the same as walking into an air-conditioned house. A dear old friend of mine, Brother Ed Stephens, used to live at the other end of that cove, and I have crossed the creek and walked up that cove to his house many a time. The rocks overhang and almost touch, and you just feel like you are walking through an air-conditioned room. Many is the time that I have walked over there to Brother Ed's house and I have thought as I have walked underneath those rocks—the Lord Jesus Christ is a shadow of a great rock in a weary land.

This is a mighty weary land that we are living in. There are troubles on every hand, but thank God, He is a shadow of a great rock in a weary land.

Listen again:

"For thou art my rock and my fortress."—Ps. 31:3.

Thank God, He is our Rock. I say, beloved, the Lord Jesus Christ is a Rock of Refuge to every troubled saint.

Notice again:

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: Lead me to the rock that is higher than I."—Psa. 61:2.

Many times in this life when troubles have come my way I have cried out like the Psalmist and said, "Lead me to that Rock that is higher than I."

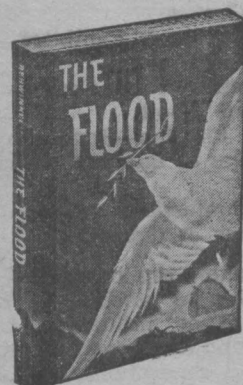
Years ago, Brother Ralph Perry who is now gone on to Glory and who was a member of the church where I was then pastor—he

and I were out fox-hunting one night. It was a beautiful moonlight night—one of the most pleasant nights for hunting that I can ever remember. Along about 2:00 o'clock in the morning a cloud came up rather suddenly and unexpectedly and Ralph and I were caught out in the rain. It became apparent at once that a storm was going to break. Brother Ralph remembered that there was a ledge of rock about a mile away and we ran as fast as we could to that ledge of rock. Just as we reached it, the lightning flashed, the thunder pealed, and the rain started to fall. I have been in lots of hard storms and I have been in lots of storms, but I don't think I ever saw quite as much rain fall, as we were under that ledge of rock. A storm broke in all of its fury. After we had gotten out from under and had crawled back up the hill, that rock, perfectly dry, I stepped over at Ralph and I said, "What does this call to your mind?" Ralph was an excellent singer, and he started singing:

"Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy wounded side flow
down,
Be of sin the double cure,
Save from wrath and make me
pure."

What a wonderful blessing it is to find a rock where you can find complete shelter. Beloved, that Rock is the Lord Jesus Christ.

May God bless you, and may God help each of you who are saved. May God save something that is lost, and may the Lord Jesus Christ come precious to your soul.



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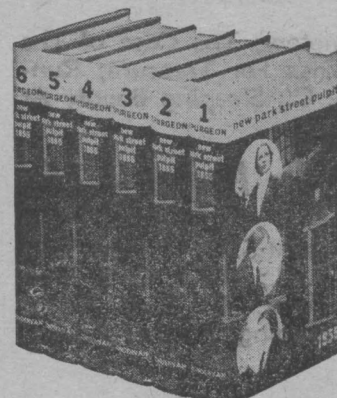
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Evangelism

(Continued from page six)
not be without the former: "repented not afterwards that might believe" (Matt. 21:32). The order is clearly enough laid by Christ: "Repent ye, and receive the Gospel" (Mark 1:15). Repentance is sorrowing for sin. Repentance is a heart-repudiation of sin. Repentance is a heart-determination to forsake sin. And there is true repentance when there is holiness are concerned when sin is renounced. It is the duty of the evangelist to cry, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord, and he will have mercy upon him" (Isa. 55:7). His task is to call hearers to lay down the weapons of their warfare against sin, and then to sue for mercy through Christ.

"Lordship" of The Saviour
The way of salvation is falsely presented. In most instances the "evangelist" assures his hearers that all any sinner has to do in order to escape Hell is to make sure of Heaven is to receive Christ as his personal Saviour, but such teaching is highly misleading. No one can receive Christ as his Saviour unless he rejects Him as Lord! It is the preacher adds that the one who accepts Christ should surrender to Him as Lord, and at once spoils it by saying that though the convert is to do so nevertheless Heaven is not his. That is one of the lies. Only those who are actually blind would declare that Christ will save any who receive His authority and refuse to obey Him. Why, my reader, that is not grace but a disgrace to receive Christ with placing a yoke on lawlessness.

in His office of Lord that He maintains God's honour, and His government, and His Law; and if the reader turns to those passages (Luke 14:25-33; Acts 5:31; 2 Pet. 1:11, 13-18) where the two titles are used, he will find that the order is "Lord and Saviour," not "Saviour and Lord." Therefore, those who have not received Christ's sceptre and have not obeyed Him in their hearts, and yet imagine they are saved, are deceived, and unless they turn to the everlasting burnings, they will find that the lie in their right hand is the truth in their left hand. Christ is "the Author of eternal salvation unto all that obey Him" (Heb. 5:9), and the attitude of those who do not turn to His Lordship is that they will not have this Man to save them. (Luke 19:14). Then, my reader, and honest face the question: Am I sinning? Am I endeavoring to keep His commandments?

Conditions Far Worse Than We Suppose
Alas, God's "way of salvation" is almost entirely unknown today, the nature of salvation is almost universally misunderstood, and the nature of His salvation misrepresented on every hand. The "way of salvation" which is now being promoted is, in nine cases out of ten, a perversion of the Truth, and thousands, assured of their salvation, are bound for Heaven, are hastening to Hell as fast as they can take them. Things are far worse in Christendom than the "pessimist" and "alarmist" suppose. We are in a prophetic, nor shall we in any speculation of what the future holds, but the writer has made fools of themselves by saying so. We are frank to say we know not what God is doing. Religious conditions are much worse, even in England, than a hundred and fifty years ago. But this we greatly fear:

unless God is pleased to grant a real revival, it will not be long ere "the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2), for the light of the true Gospel is rapidly disappearing. Modern "Evangelism" constitutes, in our judgment, the most solemn of all the "signs of the times."

The Path For Those Who Care

What must the people of God do in view of the existing situation? Eph. 5:11 supplies the Divine answer: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."



The Sower

(Continued from page one)
to illustrate heavenly teachings. Here we see the simplicity and plainness of the preaching of our Lord. One of the first lessons a preacher should learn is to preach in a language and a way that his hearers will understand and know what he is talking about. Though men may not understand the spiritual content of our preaching, they should be able to understand what we are saying. How different the preaching of Christ from much of the high-sounding oratory of our day.

In studying this parable, I wish to set forth three things. 1. Expound the parable, 2. Set forth the hindrances to success in this work of the Lord, and 3. Show the two things necessary to success in this work. I wish to set forth the truth of God's Word on this subject in opposition to the Hardshells on one hand and the Arminians on the other.

The Parable Interpreted

Let us study the parable and its interpretation by the Lord.

The sower is the first person to meet us in this parable. The sower first of all represents the Lord Jesus as the greatest of all preachers of the Word and as the one who calls, equips, and sends all other sowers of the Word. "He that soweth the good seed is the Son of man" v. 37 of this chapter. Oh, what a preacher and teacher was the Lord Jesus. Surely it was a blessing beyond comparison to hear him in His earthly ministry. After he finished the sermon on the mount we hear these words. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. About his gracious ministry in the synagogue in Nazareth, we read, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. — And they were astonished at his doctrine: for his word was with power." Luke 4:22, 32. When officers were sent from the Pharisees to arrest Him, they heard him speak and came back with this report. "Never man spake like this man." John 7:46. Secondly, the sower represents all those called and sent by the Lord Jesus as preachers of the Word. The call of God to be a preacher is the highest honor bestowed upon a man. How humble, grateful, and devoted we should be. No man should take this office to himself but he that is called of God. Thirdly, the sower represents every believer in the Lord, for all are commanded to witness. "Therefore they that were scattered abroad went everywhere preaching the Word." Acts 8:4. This was not filling the position of a God-called preacher, but simply announcing to men and women everywhere the gospel message. Dear friends, "Let the redeemed of the Lord say so," surely every blood washed child of God is responsible to sow the good seed of the Word of God whenever and wherever they have opportunity. God help us who claim to be Missionary Baptists to be true to our name and our calling and sow the Word continually, faithfully, and prayerfully.

Now what is it we are to sow? Well, it is not our opinions about the doctrines of the Bible, it is not psychological advice (and

HAVEN IN A STORM



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many preachers have become sort of sanctified (?) psychiatrists), it is not emotional stories. No, no, dear friends, these things are not the seed that brings forth the new birth. The seed is the Word of God: see vs. 19, 20, and 23. We are to use the Word in our preaching and witnessing for Christ, and the Holy Spirit uses this seed in producing life in the elect family of God.

Where are we to sow? Now the parable is not true to life here, but is true to the teaching of the Word. We would not sow seed on all kinds of ground, but only on ground that has been prepared for the reception of the seed. But we do not know who the elect of God are, we do not know the hearts God has or will prepare to receive the seed. So it is our duty to sow the seed everywhere and pray that God will make it fruitful according to his sovereign will and power. Friend, as far as we know any one is a candidate for the gospel, for the salvation of God. There is no mark that we can read that tells who the reprobates are and so we are to faithfully witness to all to whom God gives us opportunity and leading. The great commission tells us to: "Go ye therefore and teach all nations" and "Go ye into all the world, and preach the gospel to every creature" Matt. 28:19 and Mk. 16:15.

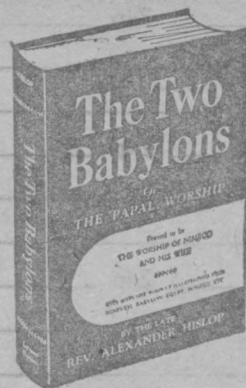
The soil in this parable represents the heart of man and the different conditions of those who hear the Word. These are four kinds of soil mentioned. The way side is that soil which is hard and beaten down so that the seed just falls on the ground and lies there on top without sinking down into the ground. Then the fowls of the air come along and catch away the seed, and there is no fruit. This shows the natural hardness of man's heart. Ezek. 11:19 tells of the stony heart which all men have by nature. Apart from an effectual work of the Holy Spirit the Word will have no effect upon the natural heart, but will be caught away by Satan. The stony

ground was that place where there was a large layer of rock with just a thin layer of soil over the rock, so that the seed would sink down just a little way and spring up very quickly. But because there was no depth of earth and no strong taking of root, the plant would quickly die. Now the Word may make a shallow impression upon some men. "For Herod feared John knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly" Mk. 6:20. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" Acts 24:25. So we see that there may be an impression without reality and that such impressions may result in a false profession that will shortly fade away. How much of this have we all seen in our service for the Lord. Then there is the thorny ground, where there is no clearing and plowing and preparation and where the seed

is sown and springs up and then is choked out by other interests. This is the man who is in love with the world and the things of the world, and without a convicting, plowing work of the Holy Spirit and without turning from idols he makes a profession, but his continuing love of the world chokes out the profession made. Finally, we have the good ground: That which has been cleared, plowed and fully prepared and where the seed is received and brings forth fruit. The degrees of fruitfulness show us that there are degrees of fruitfulness even among truly saved people, and surely our own experience and observation confirms this. This good ground is the man who has been convicted and wrought upon by an effectual work of the Holy Spirit so that the Word of God is received by him and he repents of sin, believes on the Lord Jesus Christ and is eternally saved and brings forth fruit for the glory of God.

The Hindrances

Now I want us to see how this (Continued on page 8, column 3)



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PAGE SEVEN

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Calvin

(Continued from page one)
about two hundred twenty-five dollars.

This editor has a good Methodist friend who has said many times, "The trouble with religion and churches in this day is that they have traded spiritual things for material things." How true this is! How many of us are REALLY willing to deny ourselves anything for Christ's sake? And how many are REALLY willing for our religion to cost us something? Many little two-by-four preachers who don't know anything at all about the truth of Christ (even though they have a seminary degree) will not accept churches unless they will guarantee them over one hundred per week and furnish them with a fine house to live in. And it seems that they can never get church buildings fine enough for them in these days. I realize that these things appeal to human nature — but it is the sinful part of our natures that they appeal to. And people who let fine church buildings, etc., influence them have no real solid convictions in religious matters. Don't misunderstand me. I'm for improving church buildings when they need it. Some of our smaller churches badly need this. And I'm for God's people supporting the work of God — they ought to do this. But God's true servants will continue their ministries even if they have little or no support from it. And should the Lord see fit to bless a preacher financially (from any source), I believe that he will freely use it to spread the Gospel of Christ. —W.I.B.B.



The Sower

(Continued from page seven)
parable shows us the hindrances to success in the work of the Lord. These hindrances may be summed up in the threefold expression: The world, the flesh, and the devil.

The first hindrance is the condition of man's heart by nature. Oh! if we would but believe what the Bible says about the condition of man by nature, then we would know that the only hope of any man being saved is the sovereign, effectual, and eternal grace of God. Dear friends, the Arminian preaching of our day, which constitutes about ninety per cent of all preaching today, is based upon a denial of the Bible teaching about man's condition by nature. Man is dead in trespasses and sins. Eph. 2:1. Consequently man cannot understand the things of the Spirit of God. I Cor. 2:14; he cannot do anything that is pleasing to God. Rom. 8:7; He cannot even come to Christ of himself. John 6:44. Now men by nature are like the three unfruitful soils in the parable, and the seed sown there will bring forth no fruit. There must be a work of the Holy Spirit upon a man before the sown seed will bring forth fruit.

The second hindrance is the work of the devil. This is seen in the fowls of the air catching away the seed, see vs. 19. Now the devil has great power and great wisdom and all of this is exercised against the work of the Lord and against the salvation of souls. Who can tell how much of the inattention and lack of interest and lack of impression made in the average preaching service is the result of the devil's work. Not only does man's condition by nature effectively hinder salvation, but the devil's power over the unsaved does the same thing. Studying the Word of God we learn that 1. Unsaved people are so blinded by Satan that they cannot see the glorious gospel of God. 2 Cor. 4:4. They are energized by the power of the devil so that they do his bidding and are his bondslaves. Eph. 2:2 3. They are taken captive by the

devil at his will. 2 Tim. 2:26. Friends, you have heard the expression, "The devil will get you if you don't watch out." Well, that isn't true. The truth is that the devil has already got you, unless you have been freed by the power of God. "The whole world lieth in the wicked one." I John 5:19. As a result of the devil's power our Lord pictures unsaved ones as being the goods of the strong man armed and they are without hope unless a stronger than he comes along and sets them free. Luke 21, 22. Praise God, Jesus is stronger than the strong man armed and he will deliver the whole elect family of God from Satan's power and save them with an everlasting salvation.

The third hindrance seen in this parable is the world. This is seen in the thorny ground. Men living in the world, making their means of livelihood here constantly surrounded by the alluring temptations of the world, having within them that which responds and answers to these outward temptations are doomed to an eternity in Hell apart from the effectual grace of God. We all know how impossible (I almost said hard) it is to get men interested in the things of the other world, because they are so engrossed with and wrapped up in the things of this world. "If any man love the world, the love of the Father is not in him." I John 2:15.

Let this next sentence sink down into your heart. The sum total of these three hindrances is such that apart from the supernatural and irresistible work of the Holy Spirit, there will be no fruit.

Essentials To Success

Let us now notice the two essentials to success or to fruitfulness in this parable.

The first is the sowing of the seed. We know that apart from the Work of the Holy Spirit there will be no fruit, but remember also that apart from the sowing of the seed there will likewise be no fruit. Now the Hardshells deny this. They teach that the sowing of the seed has nothing to do with the harvest. If a Hardshell farmer farms like the Hardshell preacher preaches, he and his whole family will starve to death in short order. The Hardshells deny that the preaching of the Word, or the giving of the Word in witness has anything to do with salvation. They teach that one might be saved, die and go to Heaven without ever hearing about or even knowing there was a Jesus Christ to believe in. Now brethren this heresy of the Hardshells, I utterly repudiate, I detest, I abhor. I cannot decide which I hate worse Hardshellism or Arminianism. The Bible clearly teaches over and over that the Holy Spirit uses the Word in producing the new birth, and that men are not born again

without the Spirit nor the Word. Rom. 10:17. cometh by hearing, and by the Word of God." Rom. "How shall they believe of whom they have not heard?" I Cor. 4:15. "In Christ have begotten you through the Word of God." This verse alone Hardshell killer and couple 1:14-16 of the same book a Campbellite killer. Oh sharp and powerful is the Word of God. Jms. 1:18 "Of his will begat he us with the Word of truth" I Pet. 1:23. "Being born again . . . by the Word which liveth and abideth ever." There is much more to this is enough to convince a man who bows before the Word of God. There must be the Word of the seed, the giving of the Word, or there cannot be the salvation of souls. The Spirit uses the Word in giving life.

The second essential work of the Spirit, for He is the Word, saves those who come seed sowers and empowers us for the work of sowing seed. But here I refer to the work of the Spirit in preparing the soil where the seed is to be sown. You see this good ground parable did not get that part itself. It was not that nature. There had to be a work of the Spirit in preparing the soil before it could be a good ground. So there must be the effectual, irresistible work of the Spirit of God upon a man before he will receive the Word and understand it and be saved then bring forth fruit for glory. "Thy people shall be ing in the day of thy power." 110:3. It is in the day of and by the power of the Holy Spirit that the elect made willing to trust Christ for salvation. They will not come of themselves, but of God. 40 and 6:44, but those who Christ shall come (John 6:44) cause they shall be drawn by the effective power of the Spirit of God.

Ezekiel and the dry bones 37) give a picture of the essentials. We see Ezekiel digging the Word to the valley of bones and we see the picture of the sovereign, effectual work of the Spirit upon them and the result of these two things was a great number of living men standing upon their feet.

Dear friends, let us steel ourselves against the heresy of the Hardshell without the Word of the Spirit and of the Arminian heresy of sowing the seed without the Word of the Holy Spirit. Let us go down the road of truth, sowing the seed and trusting the Holy Spirit upon the Word and the result will be the salvation and the lives of the family of God to the eternal glory of God. God bless you.

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