

ALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

Vol. 35, No. 38 ASHLAND, KENTUCKY, NOVEMBER 12, 1966 WHOLE NUMBER 1459

men! Bro. Mason! Hit Bro. Jackson And His Arminian Friends Again With All The Five Points Of Calvinism!

ELD. ROY MASON
Aripeka, Florida

sons who were Arminian in their beliefs I have discovered that they shied away from election and pre-



ELD. ROY MASON

destination in an attempt to reconstruct the character and being of God. They wanted a God who

was sovereign up to a certain point. They felt that the God who is portrayed as having the destiny of men in his hand, is somehow too stern and awesome. They would somehow humanize God a little, and give man a bigger, more important place. To hear some men preach is to be invited to feel sorry for God. "Poor God!" He wants to save everybody. His Spirit is striving to the utmost to turn sinners, but the combined efforts of God the Father and God the Holy Spirit are insufficient. Yes, even the added help of the preacher who uses every trick of the trade to get professions of faith is un- (Continued on page 5, column 2)

Would Missions Fail If Carried On By The Church?

To the teachings of the Mission Board devotees that "there must be a head and somebody must manage the work," we say that Jesus Christ is the God-given head and the Holy Spirit is the God-given manager.

These devotees of the Mission Board say that such a plan would fail. We ask, "Are Christ and the Holy Spirit failures?"

These devotees of the Mission Board say that missions without mission boards would fail. The fact is that there were no mission boards prior to 1649, and yet during that time the mission work went on with increasing and irresistible energy. This teaching of the necessity of mission boards would lead us to understand that were it not for the superior wisdom of the Mission Boards—especially their secretaries—the work would die. Actually to say that we must accept a Mission Board vice-regency for God in missions or else the work would die, is nothing short of Popery.

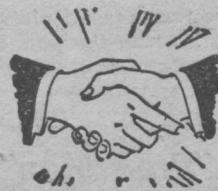
Ordinations are held by churches and not by boards, and churches are just as capable of examining missionaries as they

are of examining pastors for ordination.

Churches are as capable of overlooking the field and the work as are the boards and neither can see what the missionary is doing or know anything about it save as he reports. Both alike must trust the missionary's honor.

Therefore, we owe it to our Lord and to His cause to restore the work of Missions to the Bib-

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lical basis, putting it in the hands of the church, with the Holy Spirit in control and thus repudiate the assumptions, usurpations, and persecutions of the Mission Board system. (Continued on page 5, column 1)

Review Of Bro. Rogers' Feeble Tirade Against Wine

ELD. AUSTIN FIELDS
Cool Grove, Ohio

continue until night, till wine inflames them."

You will notice that neither one of these verses condemn the use of wine, but rather the abuse of it. To state that the Bible condemns the use of wine, is to bring our Lord under condemnation for it is a definite fact that He used wine in performing His first miracle. Read John 2. It would also be necessary for us to condemn the Apostle Paul, for he told Timothy to use a little wine for his stomach's sake.

Read I Tim. 5:23. From these passages where wine is used in a very commendable way, I must and I do disagree with Brother Rogers statement, that the use of wine is condemned in the Scriptures.

He further states, "Is it reasonable to think that Jesus would use intoxicating wine in instituting the Lord's Supper, when the Holy Spirit through holy men of old gave such warnings against the use of intoxicating wine?"

The answer to this portion of his article is quite obvious, for I have already proven that the Scriptures do not condemn the use of wine, but only the abuse of it. I do agree that (Continued on page 6, column 3)

How The World Tries To Make The Gospel Successful

ELD. BOB NELSON
Milan, Michigan

If any Christian subscribes to a number of magazines that claim



Eld. Bob Nelson

to be evangelistic and mission- (Continued on page 8, column 4)

Work Of The Holy Spirit In The Soul's Salvation

By John W. Reynolds, Pastor
Providence Baptist Church
Henderson, Texas

All three persons of the God-Head are interested and concerned with the salvation of the soul, and each has a work to perform bringing the area transaction to pass. God the Father justifies those for whom Christ died; the Son of God died for and redeemed all whom the Father gave Him, and so the Holy Spirit sees to it that all that God the Father gave to Christ, and all Christ died to save, that they all are surely saved and ultimately delivered from sin's penalty, and finally brought to glory.

This is definitely the work of the Holy Spirit, and it is brought about and perfected in the following ways:—

1. The Holy Spirit quickens the dead sinner when he is dead in trespasses and in sins. Eph. 2:1, 5; "And you hath He quickened who were dead in trespasses and sins" "When we were dead in sin hath quickened us together with Christ, by grace ye

are saved." This work of quickening must take place in order for the lost sinner to repent and believe on Jesus; because the lost sinner is unable to discern or know spiritual things. I Cor. 2:14; "The natural man receiveth not the things of the Spirit of God, they are foolishness to him; neither can he know them for they are spiritually discerned."

Certainly the Gospel is a thing



Elder John Reynolds

of the Spirit of God, therefore the lost sinner as long as he is un-quickened "cannot receive it." "He cannot know the Lord as a personal Saviour, because he does not have a "Spiritual discernment."

2. The Holy Spirit opens the heart of the sinner so he can be able to hear and give attendance to the Word of God which is preached. Acts 16:14; "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended to the things which Paul preached." or which were spoken by Paul."

3. It is the work of the Holy Spirit that causes the Gospel to be effectively received into the (Continued on page 6, column 1)



Eld. Austin Fields

Since there are some who follow Brother Rogers, and still more are confused on the issue of wine grape juice, I have undertaken to answer his article, and it will be a task to show you why we use when observing the Lord's Supper and why I would not under any circumstances use grape juice.

Brother Rogers states, "The Bible clearly warns against the use of intoxicating wine." He then cites 23:29-32: "Who hath woe? Who hath sorrow? who hath contention? who hath babbling? who hath eyes? They that tarry long at the Lord's Supper; they that go to seek mixed

Isa. 5:11: "Woe unto them that rise up early in the morning, that may follow strong drink, that

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CHRIST'S FREE MEN"

"And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." — John 8:32-36.

I don't believe there is a more misunderstood passage of Scrip-

ture in all the Bible than the passage that I have read to you tonight. In fact, the crowd to whom Jesus was speaking did not understand it, and they didn't know what Jesus meant when He said, "And ye shall know the truth, and the truth shall make you free." Their reaction, their rejoinder, their answer would indicate that they didn't understand what Jesus was speaking about, for they spoke up immediately and said, "We be Abraham's seed, and were never in bondage to any man." That text in itself proves that they didn't understand

what Jesus had said, for right then they were in bondage to the Roman government.

Here is a man standing behind bars, looking out from his prison cell, and he says, "I was never in bondage at anytime." That would be just as intelligent as these people who were servants to the Roman government saying, "We be Abraham's seed, and were never in bondage to any man."

Or, here is a man that has a ball and chain on his leg, and whenever he would move about, he has to reach down and pick up an ex- (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

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"Free Men"

(Continued from page one)

ceedingly heavy ball and carry that ball around with him. Or here is an individual who has shackles on his feet, to the extent that he can creep along, maybe only 2 or 3 inches at a time. He says, "I was never in bondage at anytime." Now it would be just as sensible for these individuals to say, "We be Abraham's seed, and were never in bondage to any man," for the simple reason that they were in bondage at that time to the Roman government. They were servants of Rome at that time.

I might even go further and say they were not only in bondage to the Romans, but they were in bondage to the letter of the law, because they were trying to keep the law from the standpoint of living up to the letter of it, and had overlooked the spirit of it. They didn't realize that, but in addition to being in bondage to the Romans, they were also in bondage to the law.

I might even go further and add this thought — they were in bondage to their pride and unbelief. Though they took pride in how many of the laws that they kept, actually they were in bondage to the Roman government, they were in bondage to the letter of the law because they were trying to keep it to the letter, and they were in bondage to their pride and unbelief, yet they spoke to Jesus and said, "We be Abraham's seed, and were never in bondage to any man."

How foolish can people get in their interpretation and understanding of the Word of God! I say to you, this is a misunderstood passage. They misunderstood it, and lots of people down to this day still misunderstand it.

Before I take up the text though, may I say that this passage of Scripture certainly does away with the idea that man is a free moral agent. Every once in a

while I meet up with somebody who says he believes in free moral agency. Beloved, the Lord Jesus Christ didn't believe in it, for He said, "And ye shall know the truth, and the truth shall make you free." Certainly, free moral agency is annihilated by this passage of Scripture, for the Lord Jesus Christ in substance said, "You will never be free until you know the truth."

I

WHAT THIS FREEDOM IS NOT.

The individual who has trusted the Lord Jesus Christ as his Saviour is not free from bodily suffering. The Apostle Paul was a great sufferer. He made mention of it when he wrote to the church at Corinth, and especially when he wrote the book of Galatians, did he indicate his suffering. Furthermore, when we come to the book of Corinthians, we find that the Apostle Paul suffered greatly, for we read:

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant; in stripes above measure, in prisons more frequent in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." — II Cor. 11:23-27.

The Apostle Paul showed by his own experience that he was an individual who suffered greatly. So I say then that this text wherein Jesus said, "And ye shall know the truth, and the truth shall make you free" — this text tells us, in the light of the experience of the Apostle Paul, that He didn't mean freedom from bodily suffering, for the Apostle Paul suffered greatly as God's servant.

Notice Paul's words again:

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented." — Heb. 11:36, 37.

Now these verses would show that this freedom the Lord Jesus Christ spoke about, is not a freedom from bodily suffering, for some of the greatest Christians that I have ever known have been individuals who have suffered, and suffered greatly. I am satisfied there isn't a person here but has had suffering sometime or other in life. You may have been sick, and maybe you have had to go to the hospital. Maybe you have been operated upon. If not that, at least you have had some suffering of various types in your own life. So I say that the Lord Jesus Christ in this text didn't mean that this freedom was a

freedom from bodily suffering.

When He said, "And ye shall know the truth, and the truth shall make you free," He didn't mean that there would be a freedom from temptation. Even the Lord Jesus Christ Himself was tempted. In Matthew 4, we find that the Lord was tempted three times in that one chapter. Once the Devil caused Him to look at the stones on the ground when He was hungry, and said, "If you are hungry, turn these stones into bread."

Another time the Devil caused Him to be taken upon the pinnacle of a temple and said, "Jump off, and make a spectacle of yourself, and thus cause the people to worship you." He expected Jesus to do that, and that Jesus would be killed thereby.

On another occasion the Devil caused the Lord Jesus to see all the kingdoms of the world and the glory thereof, and said, "If you will just fall down before me and worship me, I will give you all the kingdoms and you won't have to go by way of the cross to be a ruler over the world."

Thus you can see that even the Lord Jesus Christ Himself was tempted.

When we turn to the book of James, we find that James said: "My brethren, count it all joy when ye fall into divers temptation." — James 1:2.

So I say to you, this doesn't mean we are free from temptation. When Jesus said, "And ye shall know the truth, and the truth shall make you free," He didn't mean you were to go through life, and never be tempted.

I am sure that there isn't a person here but that, if you would be honest, would say there have been many temptations that have come in your life, over and over and over again — temptations to do that which is wrong. I tell you, Jesus didn't say that there would be a freedom from temptation.

Neither did He say there would be a freedom from chastisement.

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When He said, "And ye shall know the truth, and the truth shall make you free," He didn't say you were going to be free from being chastened. The fact of the matter is, if you are a child of God, you can expect to be chastened when you sin. Listen:

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." — Heb. 12:5-8.

Here is a man who says, "I am a church member but God doesn't whip me. I am a church member but God doesn't chasten me." The Apostle Paul says that proves that you are a spiritual illegitimate — that you have never been born of the Spirit of God, for if you have been born of the Spirit of God, you can expect the Lord to whip you when you sin.

I say to you, every child of God knows the meaning of this in his own life. If you are saved, you know how the Lord has whipped you. You know how God has

WHY I SUPPORT THE BAPTIST EXAMINER



WILLIAM T. PELPHEY
Pastor Baptist Church
Louisville, Kentucky

Although I do not agree completely with everything printed in TBE and I do not always agree with the paper's policy, I still want to support it all I can because it is one of the few remaining Baptist papers that is really Baptist. In it I see the continuation of the great Baptist editorial work of J. R. Graves in the Tennessee Baptist, H. Boyce Taylor in News and Truths, and J. W. Porter in The American Baptist. I would hate to see this great train of editorial truth pass in oblivion. It is my hope that ample provision shall be made for its continuance when its present editor has gone to be with the Lord. It must not die.

Now specifically, I like TBE format. It is more readable and attractive than any of its predecessors named above. Its material

is varied, its poems well chosen, its cartoons compelling. The missionary letters are inspiring, and Forum thought-provoking, and the sermons and theological articles excellent.

I support TBE because I know that no one pastor and church can bear such a burden alone.

But if I had no other reason, I think I would support TBE because of a long friendship with its editor, Brother Gilpin and were students together at Georgetown College. We have been associated together since in several different relationships. I have found him to be always the same true, dependable spirit.

Let's make Thanksgiving Day 1966 the biggest TBE Rally ever.

Sincerely,
William T. Pelphrey

whipped you over and over and over again — how He chastens you time and time again for the things you have done that are wrong. I tell you, when Jesus said, "And ye shall know the truth, and the truth shall make you free," He didn't mean that you were going to be free from bodily suffering. He didn't mean that you were going to be free from the temptations of the Devil. He didn't mean that you were going to be free from chastisement.

Furthermore, He didn't mean that you were going to be free from persecution. I believe all of God's children endure some persecution in life. As I have often said, I think many of the things though that we call persecution, have come as a result of our stupidity. We do lots of things that we have no business of doing because of our lack of mentality, and that brings trouble in our lives, and we think of it as being persecution. In spite of that fact, I am satisfied that every child of God does suffer from persecution, for Jesus said:

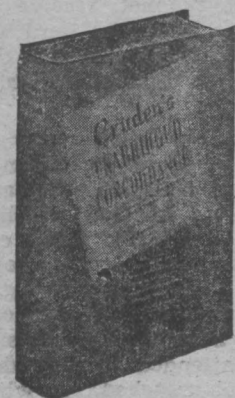
"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye

shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them that are of his household?" — Mt. 10:23, 25.

In other words, Jesus said, they call me a devil, you can expect them to treat you in the same way, if you are of my household, for a disciple is not above his master. He can expect the same kind of persecution as the master himself has had heaped upon him.

So, beloved, when Jesus said, "And ye shall know the truth, and the truth shall make you free," He didn't mean that you were going to be free from persecution.

Neither did He mean that you were going to be free from the presence of sin. Some people say, "When the Lord saved me, He took all the desire of sin right out of me and I have never had any temptation. I have never had any" (Continued on page 3, column



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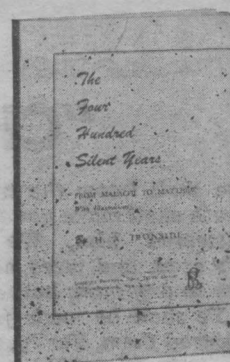
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PAGE TWO



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Often have I regretted things I have said; rarely have I regretted things I have not said.

JACKSON, YOU'VE BEEN DENYING WHAT JESUS SAID ABOUT FIVE GREAT DOCTRINES OF GRACE, BUT YOU SURELY WON'T DENY THE WORDS OF YOUR GREAT LANDMARK FOREFATHER ON . . .

Particular Redemption

By J. R. GRAVES
(1820-1893)

Edited THE TENNESSEE BAPTIST; Wrote JOHN'S BAPTISM; SEVEN DISPENSATIONS; many other works.

The following excerpts from SEVEN DISPENSATIONS, Chapter

If His atonement was limited, and Adam's race only, did it include only a part, of the human family? All denominations, with the above exception (Universalists) hold and teach that only a part, and comparatively a small part, of Adam's race were saved; and if not, then must it be because they were not included in the Covenant of Redemption and given to Christ to save?"

It is quite impossible to bring an unprejudiced mind and a balanced judgment to the examination of these questions. All Bible readers have taken up; and the verdict of the world is: and how difficult to reason up; or modify it. They involve the sovereignty of God in the bestowment

of His favors. All men are by nature sinners; and the absolute sovereignty of God is a doctrine hateful to natural and depraved heart. False

teachers have taken the advantage of this natural feeling, and have for centuries inflamed the prejudices of Christians and women against any exercise of sovereignty on the part of

God in this Covenant, either as to the determination of His elect, or His distinguishing grace. Presumptuously and impiously

they have claimed that, unless God extended His grace to all the lost that He did save those who are saved, He is justly

chargeable with partiality and injustice, and, if He saw fit, in the distribution of His grace, when none is asked, if left to themselves, accept

of it, and, indeed, all have refused it, to so influence the wills of men that they would seek His grace, and others to be lost. But

we know that the Omnipotent God is capable of doing wrong; and if it were revealed that He passed by the fallen angels, who will charge with sin or wrong had He passed

by all of Adam's race? How, then, can He be charged with injustice, if He will not save a portion of it? will not, must not, all unprejudiced Bible-reading Christians

assent to the following propositions? That the Son undertook and gave all the Father, in the Covenant of Redemption, gave Him to

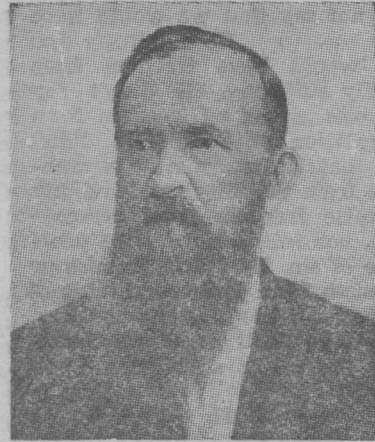
save. Since all are not saved, as all unprejudiced Christians admit, we must conclude that all were not given to

be saved. That the Father, in the Covenant of Redemption, gave some of His race to His Son to be re-

deemed. Christ is pleased to allude to Himself as the Shepherd of Israel, chosen by the Father — the Good Shepherd, who gave down His life for His sheep,

those the Father gave Him to re-

deem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out to them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they are counted back and they are compelled to pay for all they



James Robinson Graves

lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd."

"Christ magnifies His office of Shepherd; He is faithful and true; He is omnipotent; no one is able to pluck the least lamb of the flock out of His hands. His sheep are those His Father gave to Him in the Covenant of Redemption. All these Christ, from the beginning, knew (John 6:64); and all these will believe on Him, and come to Him; nor come unto Him, discover from this that they are, at least, not His sheep."

"Then — of this we may be confident — all given to the Son by the Father will certainly come to Him and be saved."

"We must admit that not all of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal redemptionists falsely teach."

"Christ took hold of a special class, and a definite number, known by the Father, to succor and to save, and whom He calls the 'Seed of Abraham,' 'His Seed,' 'His Sheep,' 'The lost sheep of the house of Israel.' To save none others was He specially sent into the world. 'I was not sent except to the lost sheep of the house of Israel.' (Matt. 15:24)."

"Those He foreknew He gave to His Son to save; and these Christ received, and is said to have written their very names in His Book of Life from the foundation of the world, (Rev. 13:8). These, given to Him by the Father, whose names He has written in His Book of Life, He also, as their High-priest, bears upon His shoulders, and upon His breastplate, as Aaron did the names of the twelve tribes of Israel, whom God, in Covenant, gave His Son. Various are the designations given these in the Scriptures: 'The Seed of the woman,' 'the Seed of Abraham,' 'the Elect of God,' 'the Election,' 'Israel,' 'the seed of Jacob,' 'my People,' 'my Sheep,' when

Christ is referred to as Shepherd; 'the Lamb's Wife,' 'Peculiar People,' 'Holy Nation.'

"These are those Christ represents in the Covenant of Redemption; for whom He died; for whom He intercedes, and will intercede: and His atoning work will go on until the last one shall have received the blessing of His atonement; and His work will not be finished until a whole world of sinners will be saved. We do not mean until all who are now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to re-people this entire earth when it shall have been redeemed — a new heaven. (Rom. 8; Rev. 22)."

"The most unyielding Arminian must admit that the Omnipotent Father foreknew, from the beginning; each man and woman, and therefore the entire number that would come to His Son and be saved; for 'the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his; and 'known unto God are all his works (and this must be true of His plans) from the beginning of the world.' But those of the race the Father gave to Christ, while known to Him, are unknown to me, and Christ, as Saviour, therefore is freely offered to all to whom the gospel is preached or the Bible sent."

"If any are saved, it must be because God, in the exercise of His sovereignty, willed, i.e. determined that some should be saved; and these He quickens from their death in trespasses and sins and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life

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for a look was made, and urged upon all; and yet doubtless thousands died within sight of it through wilful unbelief as sinners do now, with salvation's offer in their ears, and the Cross before their eyes.

"Who gave himself a redemption for all to be testified in due time' (1 Tim. 2:6), should be interpreted by Christ's own words: 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' (Matt. 20:28). And when Christ said, 'If I be lifted up, I will draw all men unto me' (John 12:32), He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue: He meant all conditions and races of men, and, savingly, only all men given Him by the Father. Is not this His explanation of the phrase 'all whom the Father giveth me shall come unto me?' These are the 'all' for whom He gave himself a ransom to be testified in due time."

"It was for the 'all men' given by the Father that Christ savingly died; and it was for their justification He rose from the dead; and it was for these alone He prayed on earth, and intercedes in heaven."

"It must therefore be admitted that, if the Father had given all men to His Son, in the sense He did some men, then all men would come to Christ for salvation; but all do not come — comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John 6:44)."

"The Arminian, we know, will plant the batteries of his rebellion against the sovereignty of God in man's salvation, as expressed in this prayer, and presumptuously charge his Creator with partiality and even sin in thus dealing with man, but he will effect no more than to discover the unsubdued rebellion of his own heart to the government of God. Why does he not charge God with partiality and sin in passing by the lost angels, and taking hold of men instead, an inferior order of beings? Why will not

these Arminian professors charge God with the sin of partiality in not creating all men equal constitutionally and intellectually? Why in not offering to all nations, and all men in every nation, the same gospel advantages? God is as chargeable with sin, or blame, in the one case as in the other. We have no controversy with a sovereign God. — Rom. 9:14-26."

"Free Men"

(Continued from page two)
occasion to sin from that time down to this." Beloved, that is not true. The individual who says that is deliberately lying. He knows better because he wants to keep up the appearance of the flesh. I say to you, every child of God does sin.

The Apostle Paul tells us about his experience when he says:

"Now then it is no more I that do it, but SIN THAT DWELLETH IN ME." Rom. 7:17.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." — Rom. 7:20.

Notice again, when the Apostle John says:

"If we say that we have no sin, we DECEIVE OURSELVES, and the TRUTH IS NOT IN US." — 1 John 1:8.

I tell you, beloved, God's children do sin, and when the Lord Jesus said, "And ye shall know the truth, and the truth shall make you free," He didn't mean that you were going to be free from the presence of sin. You will still have sin within your flesh. You will still sin, and God does not promise you will be free from the presence of sin.

When Jesus said, "And ye shall know the truth, and the truth shall make you free," He didn't mean that you would be free from doubts and fears about our own safety. I am satisfied there is not a person here but that sometime or other in life has had some kind of a doubt to come into your mind — "Am I really saved?" The fact of the matter is, I think the most spiritually-minded people in the world are individuals who have doubts that come into their minds relative to their salvation.

Here is an individual who is very definitely spiritually-minded and that incidentally commits some sin. He does something that is wrong—something that is contrary to the Word of God, and it grieves him to the extent that he wonders, am I truly a child of God? I want to tell you, when Jesus said, "And ye shall know the truth, and the truth shall make you free, He didn't mean that it would free you from doubts and fears about your own safety."

Let me give you an example in that respect. Let's go back to the Old Testament and take David as an example. You remember that David was anointed by Samuel to be king. There wasn't a doubt in David's mind, the day David was anointed, but that he would be king. He knew it because Samuel had gone to his home and had anointed him in the name of the Lord, and he

knew he was to be king. Later on, the Word of God tells us how Saul rose up against David and how David had a hard time. David had to hide from Saul in caves and in the mountains. He had to find any place that he could to hide from King Saul. The Word of God tells us how one time, he was inside a cave, and Saul came in, and lay down in the same cave that David was in, and David could have killed him without any difficulty.

Another time David was on one side of the hill, and Saul was on the other side, and King Saul almost captured him.

In another instance David was almost captured by Saul, but there came a servant who said, "Saul, the Philistines have risen up. Leave off your pursuit of David and hurry to fight the Philistines," and Saul had to turn back. When he had David practically within his grasp, he had to hurry away to fight the Philistines. In spite of all those experiences whereby God had delivered him, in spite of the fact he knew God had anointed him, through Samuel, to be king — in spite of that, David had a doubt that he would be king, for David said:

"I shall now perish one day by the hand of Saul." — 1 Sam. 27:1.

He had a doubt in spite of all the great things that God had done for him, and delivered him out of the hand of Saul. He had a momentary lack of faith, and he even turned to the Philistines and asked them to befriend him at the time of his lack of faith.

I want to tell you, God's children come to the place many times in life when they have doubts and fears about their own safety. Now get this thought: To be safe is one thing; to feel sure that you are safe is another thing.

They tell me that in the early days of this country, in its settlement and colonization, when bridges were rather scarce across the rivers, that an individual came one day to the Mississippi River to cross from Illinois into Iowa, where there was no bridge. Rather, ice was in the river, and he wondered if the ice were thick enough to hold him up. He took two boards, and he laid one board and crawled out on it, on all fours, fearful lest he would break the ice, and drown. He then put the other board ahead of him, and thus he crossed the river. When he got almost over, fearful and trembling with every breath, fearful that the ice would break and he would drown there within the river, he looked around and here came a Negro driving across the Mississippi River with a large, heavy steel type jolt wagon, with four mules, singing, "Amazing Grace."

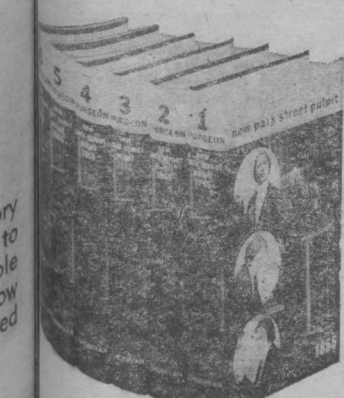
Beloved, that Negro knew he was safe. That man that was creeping was just as safe, but he didn't know it.

I am trying to tell you, beloved friend, that there isn't one of us but have our fears and our doubts, and when the Lord Jesus (Continued on page 4, column 4)

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The Baptist Examiner FORUM

"Since it is wrong for a woman to work in a liquor store, in the light of Matt. 5:28 is it wrong for a woman to work in a store which sells bikini bathing suits and other seductive strip-tease clothing?"

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



It is my opinion that this question is somewhat out of line, for there is no comparison between one working in a department store where bikini bathing suits are sold and working in a liquor store. In my answer to the question regarding a woman who is a member of a Baptist Church working in a liquor store, I based my remarks upon her giving the adversary occasion to speak reproachfully of Christ and His church, but for a woman to work in a department store where bikini bathing suits are sold does not in any sense give our adversary the right to speak reproachfully of the cause of Christ. In fact there are some of the members of the churches of which I am pastor that work in stores where these bathing suits are sold, yet I have heard no one speak against it either saint or sinner, but I have heard them speak out against one buying or selling intoxicating drinks. In fact, I have never questioned the right of one to work in a store where some things are sold that the church could not commend, but I would surely question one of our members working in a liquor store.

Furthermore, we ask the members of our church to be living witnesses for Jesus Christ — not only living witnesses, but word witnesses as well. It is my belief that one can be a living and word witness for our Lord in a store where bikinis are sold, but I feel sure that they could not in any sense be a witness either in word or deed by working in a liquor store.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all for the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." I Cor. 10:31-32.

The Apostle Paul tells us in these verses that whatsoever we do — that is, religiously, naturally or civil, we should do for the glory of God. I see no reason why one working in a store where seductive strip-tease clothing is sold, could not work for the honor and glory of their Lord. May I ask this question concerning one working in a liquor store, could you honestly say, that that particular person was working for the glory of God in such a place?

Paul says, "give none offense." To you who work in a liquor store you give every opportunity for the enemy

to speak reproachfully and also to be offensive to the cause of Christ.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. 18:6-7.

I have no ill feeling about entering a store where bikini bathing suits are sold, but I would feel ill at ease if I entered a liquor store. My conscience would condemn me, for I would fear lest I offend one of the little ones by my action.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I believe that there is a realm in which the individual Christian conscience should operate. If I were a woman I WOULD NOT sell the things just mentioned. There are thousands of large department stores where employees are confined to the sale of the things in their particular department. If I were a Christian woman employed in such a store I would avoid working in a department that handled things that I revolved against selling. If I owned a store I would not handle and sell things that violated my sense of right. For instance, years ago, I was in the business of running a grocery store. I didn't believe in cigarette smoking and therefore I refused to handle cigarettes.

However, one can carry his scruples to the point of making it almost impossible to live in this world, dominated as it is by the god of this age. Some people refuse to have a television set since television advertises beer, cigarettes, and since there are objectionable features presented. The manager of a television station offered me an hour of free time. He said, "Get your Bible and get behind your pulpit and preach." I did that very thing. Radio stations broadcast a lot of stuff in which I don't believe, but for nearly 30 years I have preached over radio stations. If I don't like something objectionable that starts to come in over radio or television, I shut it off!

I don't pretend to be the conscience of other people. Some draw a finer line than do others. A Christian woman told me that she just

couldn't wear jewelry — she felt that it was wrong. My answer was that if she felt that way she shouldn't wear it, but I warned her against being critical of those who didn't share her scruples.

Yes, if I were a Christian woman I would have scruples against selling such bathing attire as is indicated by the questioner, but I do not seek to thrust my scruples on others. People's scruples are largely formed according to how close they live to the Lord. The devout, prayerful Christian will draw the line far closer than will the worldly minded who is dominated by what is being done.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



If the store sells nothing but "strip-tease" clothing then it is best not to work there. However, if this is a store that sells everything else including these items then I would advise you to continue your employment. You are not going to find a job that does not have something that would offend a Christian. Remember when you are in the world you are with people that have no desire to meet godly morals. When you work you must try to maintain Christian attitudes in the midst of evil. This does not in any way condone working in a liquor store that does nothing but sell or handle items that are wrong. I might add that a Christian should take a stand as to what he will or will not do, even on the job. In other words if a boss would order you to do or sell something that would be against your ideals you should refuse. I would not recommend selling the items about which you ask but you cannot dictate store policies.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I trust that no one will think for one moment that I condone, or justify in any measure the wearing of bikini bathing suits or any other seductive clothing. I firmly believe that sex crimes have increased in the same proportion that women's clothing has decreased. I am afraid that if I were sitting on a jury trying a young man for rape and it was known that the woman was wearing this sort of clothing, or should I say lack of clothing, I would be tempted to say we were trying the wrong person. If any woman who has any respect for the morals of our people, and who is out before the public with her sacred body visible to everyone, could be a young man for just thirty minutes, she would make all haste to clothe herself in decent clothing. Fifty years ago boys spent a lot of their time wondering just what the pretty girls looked like. Today the boys spend their time seeing just what these pretty girls look like. And if you would like to know just what difference that makes, check the sex crime record for fifty years ago and compare it with the same record for today. If women could only realize that they are to blame for most of our sex crimes today, surely they would put their clothes on.

If the store under question has a sign over the door saying, "Bikini Store," or if the woman under question promotes the sale of this seductive clothing; I would say it was wrong. If her job is selling these abominable items, she is just as much in need of a decent job as is the liquor saleslady. But, if the woman must work that she might eat, and wear decent clothing, I do not believe she is in danger of being an enemy to society unless

she promotes the sale of the objectionable items. We are in the world, but not of the world, that is, unless we promote the world's precious products.

"Free Men"

(Continued from page three)

Christ said, "And ye shall know the truth and the truth, shall make you free." He did not say that we would have freedom from doubts and fears about our own safety.

Here are six things that Jesus did not say that we would have freedom from: He didn't say that we would have freedom from bodily suffering. He didn't say He was giving us freedom from temptation of Satan. He didn't say that He was giving us freedom from chastisement. He didn't promise freedom from persecution, nor freedom from the presence of sin. He didn't promise us freedom from doubts and fears of our own safety, but He did say, "And ye shall know the truth, and the truth shall make you free."

II

WHAT THIS FREEDOM IS.

I ask, what is this freedom about which the Lord Jesus is talking?

In the first place, it is freedom from the curse of the law. You sin and violate the law. That law has been broken so far as you are concerned and the curse of a broken law is resting over your very soul. Listen:

"For as many as are of the works of the law are UNDER THE CURSE; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God: it is evident; for, The just shall live by faith." — Gal. 3:10, 11.

What does this tell us? It says that if you haven't kept the law in all things, and have violated it, the curse of God is resting upon you.

Quite often I ask people if they are saved and they will say, "I am doing the best I can." I will say, "Well, have you ever violated the law in any wise at all?" They will say, "Yes, there are some little things that I do that are wrong." What does the Bible say?

"Cursed is every one that continueth not in all things which are written in the book of the law to do them." If you have failed to live up to the law in every particular, then the curse of God is resting upon you.

Beloved, whenever a man comes to Jesus Christ and is saved — when he knows the truth, the truth frees him from the curse of the law.

Notice again:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." — Gal. 5:1.

When did He make us free? The day that we received Him as our Saviour He freed us from a broken law.

I know I have broken the law many, many times. I can go back and read even the ten commandments, as well as many of the balance of the laws in God's Word, and as I come to each of them, I will say, "Yes, that is I. I have broken it." Beloved, you would have to say the same thing for yourself, for you have broken them. You have broken these laws that God has given to us in His Word. If so, then what are you going to do? You can't do anything at all because the curse of God is resting upon you, unless Jesus Christ has paid for your sins at the cross. If He has paid for your sins at the cross, the curse of a broken law fell on Him. He has died for your sins. Beloved, I say to you, the man who is trusting Jesus Christ is free from the curse of a broken law.

Does that lift you up to know that the law that you have broken, — the law that you have violated — that that law holds no terror for you, for the simple

reason that Jesus Christ has already suffered for that sin. He has suffered the curse of a broken law. He has suffered for your sins. He has paid the penalty of your sins, and that sin that you should have suffered for yourself in Hell — that suffering has been put over on Jesus Christ and He has suffered for your sins.

Thank God, we are free from the curse of a broken law. That is what the Apostle Paul meant when he said:

"For Christ is the END OF THE LAW for righteousness to every one that believeth." — Rom. 10:4.

I am not worried about the law. I know that the law says "thou shalt" and I don't do it. I know that the law says "thou shalt not" and I go ahead and do it. I know I violate both positively and negatively the law of God. At the same time, I know that Jesus Christ has suffered the curse of the law, because Christ has suffered that curse in my behalf.

Again, when Jesus said, "And ye shall know the truth, and the truth shall make you free," not only does knowing the truth free you from the curse of the law, but it frees you from the guilt of sin. I don't say that it frees you

THE CLASP OF CONFIDENCE

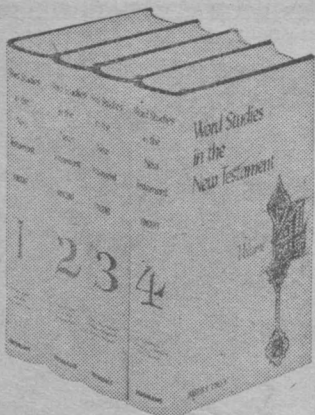


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from the presence of sin, because you still have it, but the guilt of sin, you don't have. He has freed you from the guilt of sin. Listen:

"Who shall lay anything to the charge of God's elect? It is God that justifieth." — Rom. 8:33.

What a challenging statement when Jesus says, "Come on up if you have something to lay to the charge of God's elect." Then He announces that it is God that justifieth. Brother, sister, listen, in the guilt of sin was paid for in Jesus Christ. When the Son of God died on the cross of Calvary, Jesus Christ's death paid for the guilt of my sins — every sin that I have ever committed and every sin that I shall commit — past sins, present sins, and future sins. The guilt of those sins was paid for by Jesus Christ, and when I (Continued on page 7, column 3)



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Mission Boards

(Continued from page one)

THE TWO PLANS

- | | |
|---------------------------------|-----------------------------|
| 1. Board Direction | 1. Divine Direction |
| 2. Faith of Men | 2. Faith in God |
| 3. Human Plan | 3. Bible Plan |
| 4. Ignorance of Man | 4. Wisdom of God |
| 5. Weakness of Man | 5. Power of God |
| 6. Purpose of Men | 6. Purpose of God |
| 7. Precept of Men | 7. Precept of God |
| 8. Began in British Parliament | 8. Began at Jerusalem |
| 9. Began in Seventeenth Century | 9. Began in First Century |
| 10. Finite and Dying | 10. Eternal |
| 11. Confusion | 11. Peace |
| 12. Hatred | 12. Love |
| 13. Division | 13. Unity |
| 14. Powerless | 14. Irresistible |
| 15. Board Gets the Glory | 15. God's Glory (in church) |
| 16. Inequality | 16. Equality |
| 17. Unjust | 17. Just |
| 18. False | 18. True |
| 19. Failure | 19. Successful |
| | 20. Successful |

Not an Enemy of Missions

It is argued that those who oppose the board system are enemies of missions and that their contention is harmful to the cause of Christ. This is not true. It is a falsehood made out of the whole cloth by the Mission Board devotees. However, if one knew or believed that the board system is an injury to missions, as it is now conducted, then his advocacy of reforms and return to the Bible plan, is only right, but a sacred duty; instead of being enmity to, the best sort of friendship for missions, and commends such an individual to our confidence and highest esteem.

We therefore advocate reform and return to the Biblical model of missions—that of church cooperation apart from any and all boards—as a true friend of missions.

Some Questions

Where in the Scripture do we find anything like a mission board extra of churches, for the execution of mission work? We deny.

Where in the Scripture do we find anything like a delegated religious body, extra of churches, bounded by state or territorial lines, taking charge of the "energies" of churches? We deny.

Where in the Scripture do we find such Mission Board making a constitution and by-laws and incorporations, assuming the right to "direct energies" of the churches, excluding the churches, as such, from representation or delegation? We deny.

Where in the Scripture do we find such boards appointing, rolling, removing missionaries refusing to allow missionaries to return to their fields, fixing salaries?? We deny.

Where in the Scripture do we find such boards making, interpreting and enforcing their own laws over missions and mission funds; expelling, trying, and dismissing missionaries from service, denying the right to communicate with

the churches save under board censorship? We deny.

6. Where in the Scripture do you find such a Mission Board assuming, having or exercising any such office, powers or functions, in, of or about the matter of missions, as Mission Boards now do among Baptists? We most emphatically deny!

7. Where in the Scripture is there precept, example, or permission either expressed or implied, either in principle or practice, for any such thing in the matter of missions, as does now exist in the Mission Board system? We deny.

8. Where in Scripture is there authority for sending your money to a Mission Board to dispense it among the missionaries. We deny.

9. Where in Scripture is there authority for putting the property on foreign fields in the name of a Mission Board? We deny.

In Conclusion

The words of the famous Baptist preacher of another era, A. J. Gordon—ought to settle once and forever the matter of mission work—whether by boards or churches:

"Let every church become a foreign missionary society, having its own field or station, and its own representatives for whom it is directly responsible. Confederation instead of delegation or of regulation might thus be secured. The local churches cooperate in the field of missions without funding their responsibility in a common treasury."

"We are profoundly persuaded that this responsibility should be retained by the local churches, and for this reason, the Head of the Church has fixed it there, and it cannot be transferred."

Amen! Bro. Mason!

(Continued from page one) availing, so the service closes with everybody feeling so sorry for God. God did his best and the preacher had "heads bowed and every eye closed" and all

the rest of the technique, but sinners were just too much for them all. In this day much of the evangelism, Arminian to the core, is such that men get the idea that they would really be doing God a favor to let Him save them.

How different is this sort of preaching to that of Jonathan Edwards, who preached on "Sinners In The Hands Of An Angry God" until listeners cried out audibly in their distress. Arminianism is at the bottom of the popular evangelism of this day, in which it is felt that converts aplenty will be gained if only the "net is so skillfully drawn" that the fish can't escape. And all the while by this sort of thing, churches are being filled with unregenerates. Practically everybody admits that this condition exists, but they don't want to see that it is Arminianism that is at the bottom of it.

Arminianism has fruitage that is even worse than that just indicated. It has created the image of "big man" and "little God." We hear so much talk, even among Baptists, about "bringing in the Kingdom of God." The Bible teaching that man is incapable of producing a condition of perfect peace and righteousness, and that Christ will return to establish the Kingdom, is set aside. God has been robbed in popular teaching, of his real sovereignty, until finally we have reached the place where professed theologians are moaning that "God is dead." Arminianism is an awful, God-dishonoring heresy. Baptists have declared against it in their various confessions of faith, and it is a pity that any Baptist of today can uphold such a thing!

Bro. Jackson is a skilled debater, and one of the tricks of the skilled debater is to arouse prejudice against his opponent. One of the best ways of doing this is to overstate one's opponent's position such as to put him

THE CLASP OF CONFIDENCE



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in a bad light. This is hardly an ethical way to do in relation to a Biblical subject. I am reminded of a book that was published several years ago against the Bible doctrine of election, by a Baptist preacher who is extremely Arminian. As I recall, the cover was ornamented by flames, and the title was, "Born To Go To Hell." The book made the God of the electionist to appear like a monster. Poor men were put in the position of creatures who desperately want to be saved and to go to heaven, but cruel God just won't let them.

This is about the picture that Bro. Jackson draws in his prejudicial statement of the beliefs of those who are staunch electionists. He says, "Calvinism teaches that God in eternity elected certain ones to salvation, and all others are rejected to suffer eternal damnation without the least degree of God's saving mercy shown them in their lifetime on the earth." This is so stated as to make it appear that God is monstrously unfair and cruel—that poor human beings want to be saved, and would be saved were it not for God who decreed them to go to hell. Such is not the position held by the electionists whom I repre-

sent. The truth is, the whole human race is in sin. They are described in the first chapter of Romans as "filled with all unrighteousness . . . without understanding . . . implacable, unmerciful . . . worthy of death." "Did not like to retain God in their knowledge." And it says, (v. 28) "God gave them over to a reprobate mind." The picture given in the Bible is that of a race of creatures who hate God and the commands of God, and who would all perish were it not for the fact that God provided a Savior, and from eternity chose certain ones and chose all the means necessary to lead them to receive that Savior. As to why He chose certain ones and did not choose others I do not know.

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That was God's business. That's what I mean by the sovereignty of God—His it was to make the choice, and it is not correct to picture those not chosen as wanting salvation. They don't want it—wouldn't have it if offered to them a million times, and it is not fair to blame God for not giving them something they don't want. Better by far to praise God for the gift of his Son, and for his grace that caused him to choose us unto life before the foundation of the world. Bro. Jackson says that we electionists don't believe in "free grace." Certainly we believe in free grace. The grace that chose us in eternity to everlasting life was "free." We have never paid anything for it, and never will be able to do so.

Again, Bro. Jackson prejudicially states the electionists position in these words: "That the sinner can exercise no freedom of choice in regard to his salvation." The truth is, we believe that the sinner does exercise perfect freedom in making the choice he wants to make. That choice is to reject Christ. It was to such that Jesus said, "Ye will

not come unto me that ye might have life." I would have made that choice had it not been for the grace of God who unconditionally chose me unto eternal life back before the world was.

Bro. Jackson is greatly exercised about those who believe that God does a work in the sinner before he repents or believes. I don't see how any one can get around this. In the first place the sinner is "dead in trespasses and sins" (Ephes. 2:1) This does not mean physically dead, for they "walk according to the course of this world." They are spiritually dead. Bro. Jackson seems to indicate that they are just "sorta" dead—walking around in a sort of trance, able of themselves to repent and believe. But dead means DEAD! There has to be a quickening, life giving power exercised on that dead sinner before he is able to have faith, and that is exactly what is indicated in Ephes. 2:8 where we read, "For by grace are ye saved through faith, and THAT (faith) not of yourselves, IT (FAITH) is the gift of God."

So, the sinner is not to be credited for having faith, since FAITH IS GIVEN THE SINNER.

The same thing is true of REPENTANCE. It is something that GOD GIVES the sinner, and not something meritorious on the sinner's part. Proof: Acts 11:18, "And glorified God saying, Then hath God also to the Gentiles GRANTED REPENTANCE unto life." Acts 5:31, "Him hath God exalted . . . for to GIVE REPENTANCE to Israel."

In John 1:11-13 we read of Christ's coming, and of his rejection. However, some received him . . . and "believed on his name." We have already learned from Ephes. 2:8 that faith or belief is the gift of God. We have it stated that those receiving such a gift from God have likewise received a spiritual birth. Is that birth to be attributed in any sense to man? No, for the explanation is given immediately in these words, "Which were born, NOT OF BLOOD." That is, not a natural, physical birth. "Nor of the WILL OF THE FLESH." That is, it didn't come through the willing of the individual. "Nor of the WILL OF MAN." No man—the recipient of the new birth, or any other man did the willing that brought about this "believing," receiving, and spiritual rebirth. Who then is at the bottom of the whole thing? The answer is found in these words, "BUT OF GOD."

"But can't man be given a little credit?" It goes against the grain of some, but the answer is NO!

Arminians need to learn the lesson that Jonah learned, but didn't learn until he had been gulped down by the whale. That (Continued on page 8, column 3)

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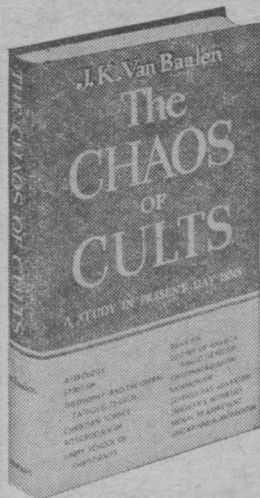
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Holy Spirit

(Continued from page one) heart of the believer. You recall how that Paul said both at Corinth, and at Thessalonica he came in weakness and preached the gospel not with enticing words of man's wisdom, but in demonstration of the Spirit and with power." (1 Cor. 2:4). "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

Paul was a highly educated man, and would pass for such in this day as well as in his time. He, no doubt knew all about psychology, and philosophy and would have been able to use it on his audiences, but he did not do so. He simply preached the pure Gospel of Christ and depended on the Holy Spirit to cause it to be effective. And he was not disappointed.

4. It is by the work of the Holy Spirit that lost sinners are convicted of sin, and of righteousness, and of judgment. Jno. 16:8-11. No one of Adam's race would ever become convinced that he is guilty of sin before God,

and void of His righteousness, and bound for the judgment of God without the work of the Holy Spirit through the Word.

5. The work and power of the Holy Spirit working directly in the heart is all powerful and cannot be successfully resisted by the sinner. Read Jno. 6:37; "All that the Father giveth Me (to come to Me) shall come to Me, and whosoever cometh to Me I will in no-wise cast out." Jno. 6:44. "No man can come to Me except the Father who sent Me draw him."

See also Eph. 2:5: "When we were dead in trespasses and in sins He quickened us (work of the Spirit) (Jno. 6:63) together with Christ," v. 6 says "and hath raised us up together with Christ." He did not say He quickened us and tried to raise us up. He raised us up together with Christ." Thank God, when the Holy Spirit does a work He completes it until the day of Jesus Christ. Phil. 1:6; "— He that hath begun a good work in you shall perform it until the day of Jesus Christ."

The Arminian would have men to believe that the work of the

Holy Spirit can be successfully resisted by the one who is convicted and quickened so that the Spirit will leave off to work in the heart. This cannot be so, because that would make God to be One to fail, for the Holy Spirit is God.

One objector said to me once that he was sure that the Holy Spirit would not always work with a convicted soul for the Scripture says in Gen. 6:3-5: "My spirit will not always strive with man, for his days shall be 120 years." You can easily see that this Scripture has no reference to the work of the Holy Spirit in the salvation of the soul but is talking about man's allotted time to live at that day and time.

6. Then this last thought that I will mention about the work of the Holy Spirit in the Salvation of souls might be of help to any who are desiring to know the certainty of the work of the Spirit, and that is the fact that the Holy Spirit does not seek the salvation of all lost souls. I realize this is hard for the old natural mind to see, because of its depravity. But when we learn that God is a Sovereign God, and always does as He pleases then we will be able to know that if God had pleased to save all of Adam's race then certainly He would have saved them for, "Whatsoever the Lord (Jehovah) pleased, that he did in heaven, and in the earth, in the seas, and in all deep places."

The Holy Spirit is God, and so did he also.

Oh, but some others will say, Well, I just know God is trying to save every body, because 2 Pet. 3:9 says, "God is not willing that any should perish, but that all should come to repentance." Let's look at that Scripture and see what the full text says. 2. Pet. 3:9 reads thus: "God is not slack concerning His promise (to come again) as some men count slackness, but is longsuffering to usward (not willing that any of us) should perish, but that all (of us) should come to repentance."

What did God really say? Let's be sure to not misquote Him. He is saying that the reason that it's been so long since He promised to come again (in view of scoffer's sayings) was because He (God) is longsuffering toward His elect, and He is not willing that any of the ones He is talking about in text, namely, His elect according to the foreknowledge of God the Father. See 1 Pet. 1:2; in order to see of whom He is speaking. He is longsuffering to USWARD. He is not come yet, and will not come, till He has, through the Work of the Holy Spirit and the Gospel of Christ, brought all the elect—the ones He chose in Christ before the foundation of the world, that they should be holy and without blame before Him in love—to repentance and faith in Jesus Christ. Just as well talk about making a failure as to say that any power can defeat the work of the Spirit. This is the age in which the Holy Spirit is working through the Word of God—the Gospel—quickening the lost sheep that the Father gave to Christ, and He is bringing every one of them to Salvation through faith in the Lord Jesus Christ.

tion the drink was unfermented, just as the bread was unfermented (unleavened)."

Brother Rogers infers here that grape juice unfermented is unleavened, for his sake and all the rest who would agree with him, I wish to insert into this article the words of the Director of Information Bureau at Washington, D.C., as stated in the book by T. P. Simmons, entitled "A Systematic Study of Bible Doctrine," page 359.

"The Bureau of Plant Industry of the U.S. Dept. of Agriculture says that grapes naturally contain a leavening agent and that it is present in the juice. The leaven is used up in the process of fermentation so that the finished product, or wine does not contain any."

From this statement I gather that grape juice has leavening in it, and if so, it would not be a proper ingredient to symbolize the sinless blood of Jesus Christ. The Holy Spirit has warned us concerning eating of the Supper and not discerning the Lord's body.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:29.

Brethren, how can one discern the Lord's blood with an ingredient which has leavening in it which is a type of sin? It would be a terrible sin to use a leavening ingredient in the Lord's Supper, and for that reason I would not partake of the Supper with grape juice; if I did then I would be drinking damnation to my soul, not discerning the Lord's blood. Therefore, I would not under any circumstance observe the Lord's Supper with grape juice. Grape juice with its leavening does not correspond with unleavened bread, but rather the fermented grape juice (wine) with the leavening taken out in the form of gases, during fermentation, corresponds with unleavened bread.

Now concerning the observance of the Supper at Corinth, I disagree with Brother Rogers when he stated: "The indications are in the 21st verse that some of them were drinking wine in the Love Feast that preceded the Lord's Supper, and when the time came for the observance of the Supper they were already drunk."

Paul is not discussing a love feast, but the Lord's Supper, and the abuse of it. He is not talking to unregenerated people but to the children of God and their way of worship. Therefore I must brand his theory, the speculation of his own mind, and not the truth as given by the Holy Spirit, for these people were drunken and that on the ingredient used in the Lord's Supper.

I have drunk many gallons of grape juice, but I have never been drunken. In order for one to become drunk, he must partake of intoxicating drink, the people at Corinth became drunk on the liquid used in the Lord's Supper, so that the only conclusion that we could come to is, that it was intoxicating wine. Paul does not condemn the Corinthians because of the ingredients that they were using in the Lord's Supper, but the way or manner in which they were observing it.

"For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:30.

What cause was it, that caused many to be weak, sickly and asleep? Was it because of drinking at a love feast before they partook of the Sup-

per? No, but rather observing or discerning the Lord's body and blood in a wrong fashion (not with wrong ingredients) having a feast, rather than soberly thinking upon what the bread and the wine typified.

I have saved one other Biblical example of the use of wine until now that it might be more conclusive that our Lord did condone the use of wine in its proper place.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine." Luke 10:33-34.

In this story we hear our Lord tell of a Good Samaritan who used oil and wine to restore a traveler to his health. The Good Samaritan is the Lord Himself, for only God can do for us, what the Samaritan did for this man. I dare say that 90 per cent or more will agree that the oil typifies the Holy Spirit, which is poured in first, for it pictures the regenerating work of the Spirit which is the initial work in salvation. But what does the Lord mean when He speaks of wine being poured in? To me the wine can only symbolize one thing, and that is the precious blood of Christ, which is applied to our hearts after the Holy Spirit has regenerated us. For you will notice that the wine was poured in after the oil. The wine then is the picture of the blood of Christ. If the Lord used oil and wine to show forth salvation by grace, pray tell me, why it would be wrong for us to use the same ingredient to picture forth His blood in this age, which was shed for many for the remission of sins. Read Matt. 26:28.

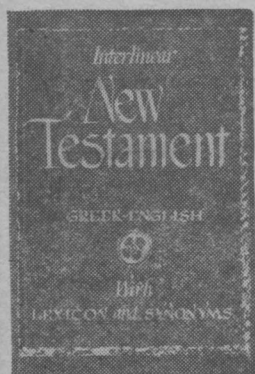
If the fruit of the vine means grape juice, and no more, as Brother Rogers infers, then the first church could observe the Lord's Supper only at a certain time of the year, and that would have been at harvest time, when they harvested the grapes. At that time, there was no known way of keeping grape juice air tight in order to preserve it for any length of time. The only way they could

Send TBE to A Friend.

keep it was by the process of fermentation, and thus they could keep it for great lengths of time. The Lord's Supper was not instituted at harvest time, therefore the fruit of the vine could not have been the unfermented fruit of the vine, but rather fermented, thus it was wine.

It is my prayer that the Holy Spirit will reveal to Brother Rogers the error of his way, and that He will grant to him the gift of repentance to turn from that way to the truth, and also may this be true of you who follow the same theory that he follows.

One other point before I bring this article to a close. This concerns those who have made vows never to partake of intoxicating drinks. There are some who declare that they cannot take of the Supper because of a vow which they have made. To you I give the same answer that the Apostle Peter gave to the Court of the Sanhedrin, when he was arrested for preaching in the name of Jesus, "We ought to obey God rather than men." Acts 5:29.



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Wine

(Continued from page one)

our Lord would never use that which the Scriptures condemn, but we know that He did turn many gallons of water into wine (not grape juice), so his question concerning the reasonableness of our Lord using wine must fly by the board for lack of Scriptural proof.

He also stated, "The emblems He used were unleavened bread and the fruit of the vine, and nowhere in the New Testament do we find the word wine used in connection with the Lord's Supper. This is a strong indica-

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1. Our wonderful Lord extending His grace and mercy to me.
2. Being a member of His church and especially Grace Baptist Church here in Winston-Salem, N. C.

3. The Baptist Examiner, Calvary Baptist Church, Ashland, Kentucky and meeting many beloved brethren such as you, Bro. Fred Halliman and many others.

4. My real Heaven-sent wife.

A special joy was to see our seven-year-old daughter saved this summer.

Yes, Praise God for the Baptist Examiner. It is most true to God's Word. Till a better paper comes along I will continue to send in subs, continue to support it and love it. But the Baptist Examiner is so rich in God's Word, I would have to take a peek even if a better one did come along.

Please hurry our next TBE!!

—Cletus R. Snyder
Winston-Salem, N.C.

I am reminded by the Calendar, that "Thanksgiving Day" will soon be here and I want to write



E. G. Cook

as instruments in His hands.

4. It puts the church in her rightful place, that is, in local communities scattered throughout the world, and it holds our Lord's churches up before us as the pillar and ground of the Truth, and the only channel through which our Lord works to propagate the Gospel, to feed His sheep, and to indoctrinate young preachers for the next generation.

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I plan to stop supporting The Baptist Examiner just as soon as it starts saying that God has done it. He can do, now it's up to you, which will be after our beloved Bro. R. Gilpin is off the scene.

—E. G. Cook

Our prayers go to Calvary Baptist Church and The Baptist Examiner on this year's Rally Day. Without apology I love this paper. I don't believe I would be exaggerating to say I have sent at least 500 subs free to many people. Our pastor, Bro. Joe Wilcox, offers it to anyone on our radio broadcasts and to any one attending at any of our church meetings.

My living is earned by carrying mail. I am in the Post Office, Ashland, in other words, I carry different routes every week.



Eld. A. J. Corcoran

a note of thanks to you as the Editor and Calvary Church of Ashland for sending out every week such a helpful weekly as The Baptist Examiner. I have been in the ministry 44 years and during that time a great number of monthlies, quarterlies and weeklies have come to our ad-

dress but we have never received such spiritual, doctrinal, and practical help as we have received in The Baptist Examiner. Your weekly sermon, the Forum and so many helpful things by God's servants both living and dead are the constant delight of my hungry soul. We trust many of God's children will send in, this year, an offering no matter how small. It is a matter of much wonderment to me that so many can receive so much from so few and yet never are moved to send a gift to support such a Scriptural ministry to God's people and to the unsaved the world over.

My God bless you, Bro. Gilpin, your wife and children and the workers in the office and shop and their families. Sincerely yours, until Jesus comes,

—Arthur J. Corcoran,
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Best Wishes Always,
Willard Windsor
(Alabama)

"Free Men"

(Continued from page 4)
believe upon Him as my Saviour, I am free from the guilt of sin. Doesn't that lift you up just to

TREATY DURATIONS



"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE" — 1 KINGS 8:56

JACK HAMM

know you are free from the curse of the law — just to know that you are free from the guilt of sin itself?

Now, beloved, the old Devil doesn't have a thing to say to you. He can come around and say, "You have violated the law" and I will nod my head and agree with him. He will come again and say, "You have sinned: you have committed various sins," and I will agree with him in every respect. But there is one thing that I won't agree with him on, and that is this — I am not his, because Jesus Christ bore the curse of a broken law; Jesus Christ went to Calvary and suffered for my sins, and accordingly I am free from the curse of a broken law, and I am free from the guilt of sin.

This freedom likewise is a freedom from the power of darkness. Listen:

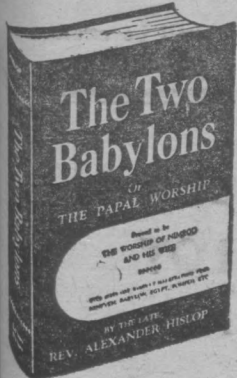
"Who hath DELIVERED US

FROM THE POWER OF DARKNESS, and hath translated us into the kingdom of God's dear Son." — Col. 1:13.

The man that has been saved has been delivered out of the kingdom of darkness and he has been translated into the kingdom of God's dear Son.

I tell you, beloved, I begin to get happy when I think about this. The broken law doesn't mean a thing to me because Christ became a curse in my stead. My sins don't mean a thing in this world to me because Jesus Christ has suffered for my sins. I am free from the broken law, and I am free from the guilt of sin, and more than that, I have freedom from the power of the kingdom of darkness, for I have been translated into the kingdom of His own dear Son. I have been completely changed so far as my kingdom is concerned. I once was in the kingdom of darkness, but now I am in the kingdom of His

(Continued on page 8, column 1)



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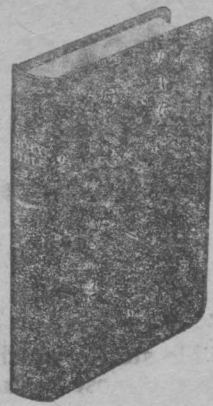
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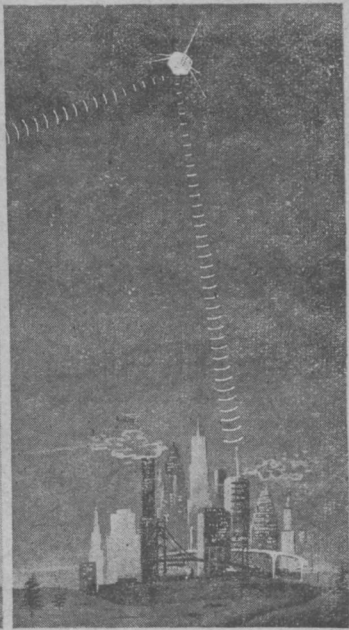
7 ch. x. 8.
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THE OLD BOOK REMAINS THE SAME



**You don't change the message
...You change the method**

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 25:35.

"For ever, O Lord, thy word is settled in heaven."—Ps. 119:89.

"Free Men"

(Continued from page seven)
dear Son.

This freedom also means a freedom from the sting of death. We read:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:55-57.

I ask you, are you afraid to die? That all depends on whether you are saved. If you are afraid to die, that is mighty good evidence that you don't know the Lord Jesus Christ as your Saviour.

You say, "Brother Gilpin, do you have dying grace now?" No. I don't need it now. I don't need dying grace now; I need living grace. But I have this conviction, that when I come down to die, the same God who gives me grace to live by every day, will give me the grace to die by.

Beloved, isn't it wonderful to know that He takes the sting out of death? The man who believes in Jesus Christ is free from the sting of death.

Years ago, I visited a man who was a keeper of bees. One afternoon I went to see him and his face was swollen until I hardly recognized him. His face was swollen out of all proportions. A bee had stung him, but he consoled himself with this fact—that that bee would never sting anybody else. He said that when a bee stung you, it left its stinger in you; that when it put that stinger inside you and backed off, it left that stinger in your flesh. That is what makes a bee sting so painful. However, he said that

bee may light upon a thousand other individuals, but it will never sting anybody else, because it left its stinger in you.

When I thought of that, I thought how death lighted upon Jesus Christ at Calvary, and death put its sting in Jesus, but He pulled the sting out of death for the children of God. Every child of God can now face the future, knowing that there is no sting in death for him.

If I go home and you don't see me alive anymore, and you look down in my casket two or three days from now, just know one thing—there is no sting so far as I am concerned. If I live another fifty years in this life, just know this—when I die, there is not going to be one bit of sting in my death, because Jesus Christ has taken the sting out of it, and the man who has trusted Him—that man who has believed the truth of this text when Jesus said, "And ye shall know the truth, and the truth shall make you free,"—the man who has done so is free from a broken law, he is free from the guilt of sin, he is free from the power of darkness, and he is free from the sting of death.

III

THE RESPONSIBILITIES OF THOSE FREED.

Do you realize if you are saved, that yours is the freedom of a servant? Listen:

"For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant."—I Cor. 7:22.

If you are called, even though you are a free man, you are made Christ's servant thereby. So freedom is the freedom of a servant. T. T. Martin was a good friend

of mine. Most of you have heard me speak of him. All the older folk knew T. T. Martin as a Baptist evangelist. I don't say that I agreed with Brother Martin in all the things that he preached, or in all the methods of his evangelism, but generally speaking, he was the best evangelist that Southern Baptists ever had by far. One day I was with him, and he said, "Brother Gilpin, I am a Southerner, and a friend told me of seeing a Negro woman put on the auction block to be sold as a slave. This friend bought this Negro woman and after he paid the price of her freedom, he turned to her and said, 'You are free. I only bought you to set you free.' But she said, 'No, I don't want to be free. I want to go to your home and I want to serve you the rest of my life. I want to live for the man that has paid for my freedom.'" T. T. Martin said, "Here is where I come in, for I saw that woman as she became old, still a servant in that home. I saw that woman as she still served that family. Many is the time that younger Negroes would come around and say, 'Let's have a party,' and she would say, 'No, he paid for my freedom, and I am free to serve him.' Many a time the temptation came to her to slip away, but she said, 'He paid for my freedom. I am free to serve him.'" Brother Martin said to me, "Brother Gilpin, that is just exactly what Jesus Christ has done for us. He has paid to make us free. Our freedom is a freedom of a servant. We are free to serve the Lord Jesus Christ."

CONCLUSION

He didn't say that everything would make you free, but He said that the truth will make you free. Catholicism won't make you free. Holy Rollerism won't make you free. The Mourner's bench won't make you free. Arminianism won't make you free. Campbellism with their water hole won't make you free. But Jesus said, "Know the truth, and the truth shall make you free." The only way that any man will ever be free is by knowing the truth of the Lord Jesus Christ. And what is the truth? He Himself said:

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

Brother, sister, the man who knows Jesus Christ as His Saviour, that man is free. He is free to serve the Lord.

May God bless you.

Amen! Bro. Mason!

(Continued from page five)
lesson he expressed in these words, "Salvation is of the Lord." As I close, suppose I do a little recapitulation by stating some things that we need to keep in mind.

1—MAN IS TOTALLY DEPRAVED, and is likewise TOTALLY UNABLE TO EXTRICATE HIMSELF FROM THAT STATE. Every part of his being is touched and corrupted by sin. "From the sole of the foot even to the head there is no soundness in it, but wounds and bruises and putrifying sores." (Isa. 1:6) "The word of the cross is to them that perish foolishness." (I Cor. 1:18) Again, Jesus said, (John 8:43-44) "Why do ye not understand my speech? Even because YE CANNOT HEAR MY WORD. Ye are of your father the devil, and the lusts of your father it is your will to do."

2—IN ORDER TO EXTRICATE SOME OF THESE HOPELESS CREATURES God in eternity ordained certain ones unto eternal life, and even had the names of these elect ones written on "The Lamb's Book Of Life." Proof: (Ephes. 1:4) "According as he hath chosen (elected) us in him before the foundation of the world . . . having predestinated

us unto the adoption of sons." (Rev. 13:8) "And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world, in the book of life of the Lamb." (Revised Version)

3—THE ATONING DEATH OF CHRIST WAS FOR THOSE ELECTED IN ETERNITY. John 17:9, "I pray not for the world, but for them which thou hast given me, for THEY are mine." Again Jesus said, "All that the Father giveth me shall come unto me, and him that cometh, I will in no wise cast out."

4—THE HOLY SPIRIT WILL ALWAYS BRING TO SALVATION EVERY PERSON WHOM HE GOES AFTER. (Dan. 4:35) "For who hath resisted his will?" And remember again what Jesus said, "ALL that the Father giveth unto me SHALL come unto me."

5—ALL OF GOD'S ELECT WILL BE SAVED, AND ALL WHO ARE SAVED WILL STAY SAVED. (John 10:28) "I give unto them eternal life and they SHALL NEVER PERISH, neither shall any man pluck them out of my hand."

Call this Calvinism if you please. If Calvin believed these things then good for Calvin! I am not going to repudiate the truth because Calvin or anybody else believed it. However, these truths were in existence long before Calvin was ever born.

Successful

(Continued from page one)

any-minded, he is soon faced-up with a theological problem that demands an answer. The articles and advertisements all seem to tell you that Christ came into the world to pay the price to redeem mankind, and the only things holding back the conversion of the world is MONEY and MEN. In other words, if mission boards are given enough money and missionaries the whole world can be won to Christ.

The Holy Scriptures disclose that the eternal Son of God, Jesus Christ, left His glorious exalted position in Heaven, humiliated Himself by dwelling with sinful corrupted mankind. He fulfilled the precepts of the Law by perfect obedience, and then went to the cross and endured the wrath of God as the sinner's substitute, and after death He was resurrected and now sits on the right hand of the Father interceding as the high priest. Now the astounding thing is this: The only thing preventing this infinite redemption from being a success is MONEY and MEN.

This view is so commonly believed that Bible-believing Baptists need to stop and evaluate some of these statements that are so popularly panned off as truth. The radio evangelist tells you that if each listener would just send in one dollar he could take on four more stations, this would reach another fifty thousand folk. Now notice his exact words, "Listener, thousands can be saved through this radio ministry, folk

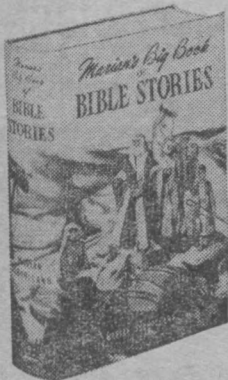
that no church could reach. These people will die without Christ unless we reach them." We need not limit this idea to some radio evangelist but we can include the orphanage organizers, mission board exponents, and literature distributors. Please do not mis-interpret the writer as though he opposes the use of radio, tracts, television and methods of communication. No, he opposes the idea that "millions will be lost unless we reach them with our means." And of course the means spoken of are essentially money and men.

Now, dear reader, do you believe the great, infinite, encompassing work of redemption by the Triune God of the Bible is dependent upon the devices of men and capital? Will Christ sit idly by and allow His sheep to remain lost because not enough finances were gathered? Will Christ's intercessory prayers be unanswered and go unheeded by His heavenly Father when He prayed, "Holy Father, keep through thine own name those whom thou has given me, that they may be one as we are." (John 17:11) No, our Savior authoritatively said, "All that the Father giveth me shall come to me." (John 5:37). Jesus left no uncertainty about the matter saying, "if money and missionaries are available."

Indeed a truly converted, born-again child of God should give sacrificially, willingly, and liberally, not because some one will be lost without his efforts but rather because God desires such. We read, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I John 5:3). Our love for God will cause us to tithe and support the ministry and not because someone will be lost without our money. If we do not do our Master's bidding from a heart of love, then, "God is able of these stones to raise up children unto Abraham." (Mt. 3:9). God is by no means dependent upon His creatures to make the eternal plan of redemption successful.

The chief error of the money and men philosophy is that professing Christians have rejected the doctrines of grace. God's sovereignty is rejected, as seen by men repudiating such doctrines as election, effectual calling, predestination, particular redemption, and final perseverance. Some Baptists pay lip-service to these doctrines but disavow it by watering them down into unbiblical meanings. Bless your heart, dear reader, God's program of soul-saving will not fail. Everyone whom the Father has given His Son, Christ, (John 17:2) will be quickened by the Holy Spirit and will come to Christ. Shortages will not impede it. Your giving of money must be a thank offering and not an intercessory offering lest we take on Romanistic theology. Let me close this brief article by quoting from Psalm 46:10:

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."



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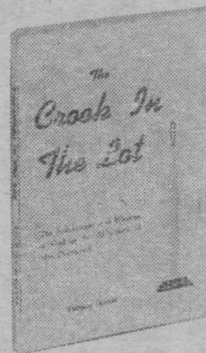
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