

Why run ahead to meet the troubles you don't want?

RALLY 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. 39 ASHLAND, KENTUCKY, NOVEMBER 19, 1966 WHOLE NUMBER 1460

Time is Running Out!

For:
"TOM TURKEY"

And for your -
RALLY DAY OFFERING

Remember -

The only way we can keep bringing the message of TBE to you is through the gifts of our friends.
We are grateful to be able to edit TBE. Are you thankful for it? Show your thoughtfulness by your offering.
In trying to show your thankfulness to God this year, why not remember our publishing work with a most worthy offering?
Show your thankfulness this year by an offering equal to the blessings you have received from the reading of this paper.

Why wait?
TIME IS RUNNING OUT.

SEND YOUR OFFERING TODAY TO
CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY 41101

HERE ARE TWO IMPORTANT ANNOUNCEMENTS RALLY DAY

Our Rally Day will be in connection with our annual Thanksgiving services, and will be held Thursday evening, November 24, 1966, meeting at 8:30 o'clock in the auditorium of the Ventura Hotel, where Calvary Baptist Church meets for her regular worship services.
We would like to invite our friends who are within going distance, to be with us for the services that day, and we certainly urge all the readers of this paper who love the Truth, to be with us in our Rally Day offering, even though it might be but a small gift.

BOOK SALE
Next week, we will be advertising continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHERE ART THOU"

"And the Lord God called unto Adam, and said unto him, Where art thou?"—Gen. 3:9.

I might remind you that this is the first question that was ever asked in the Bible. It is very conspicuous that it is very definitely to the point in the way in which it is asked, for God said, "Where art thou?" That is not the way we ask questions sometimes, for many times we ask questions in a way whereby that it is impossible to understand just exactly the kind of an answer that is to be given. In fact, I have been asked questions sometimes that I just wasn't cer-

tain how I should answer them. I remember a woman said to me one Sunday morning at the close of service, "Brother Gilpin, you wouldn't go home with me for dinner, would you?" I said, "Yes," and I said "No," and I said, "I don't know, but if there is anything to eat I will be there."

That was about the only way that I could answer her. I couldn't answer her question, "You would not go home with me for dinner would you," for I just didn't know what kind of an answer that question demanded.

Well, lots of times man asks his questions in a very am-

Why We Should Be Truly Thankful This Thanksgiving

By Fred T. Halliman

I do not look upon the 24th of November as being a religious holiday any more than I do Mother's Day or Father's Day or any of the balance of the man made holy days, however I am thankful for the opportunity to pause for a while on that date and reminisce on the goodness of God over the past year. Each year that God lets me live I find that I have more to be thankful for and while I don't always express publicly all or any of my special blessings of the year I feel especially impressed at this time to mention one common blessing to us all that we ought to be especially thankful for this year.

This blessing is none other than **THE BAPTIST EXAMINER**. I have been a reader, and supporter as I have the means to do with, of T.B.E. for several years. One thing that I have noted without change year in and year out is the continued blessing that the paper has afforded to some or several individuals. The short letters in the paper speak for the benefit of the public that it serves as from time to time they speak of how they have been blessed by the paper. I would not be sur-

prised that if, outside of Brother Gilpin himself, I receive more mail with comments on T.B.E. than any other individual. Not always are these comments fav-



FRED T. HALLIMAN

orable for the truth many times hurts, and especially the truths that TBE stands for upholding the good and condemning the bad regardless of whom it may (Continued on page 2, column 4)

BRO. D. N. JACKSON AND HIS GROUP OF FOLLOWERS WHO DENY GOD'S SOVEREIGNTY IN SALVATION AND UNCONDITIONAL ELECTION ARE LEFT HIGH AND DRY—STRANDED—COMPLETELY FLABBERGASTED WHEN THEY READ . . .

The Sovereignty Of God And The Free Grace Of God

By E. G. COOK

Sometime ago, I read an editorial by editor D. N. Jackson in the "American Baptist," titled "The Sovereignty of God And His Free Grace." It reminded me so much of my beliefs on this subject in times past. I do not recall any time in my life when I denied God's sovereignty and election. I would always say, sure — I believe in God's sovereignty and in election. But, for many years I would always end up with man being the boss and doing the electing just as Brother Jackson does in his editorial.

In the first part of his editorial Brother Jackson says the doctrine of divine sovereignty is taught in the Scriptures. He quotes Psa. 103:19 to substantiate his statement, and then, just as I did for so long, he goes to great length to prove that this verse does not really mean what it says. I am

sure this Brother had no desire, nor any intention whatever to prove any Scripture untrue. But, until the Holy Spirit of God opens the eyes of a Saint as to this precious doctrine he, like Brother Jackson, and as I did for so long, can only end up with man running the show. I call this doctrine precious because it is so precious



E. G. Cook

to a blood-bought saint of God when he can really and truly see that "All the inhabitants of the earth are reputed as nothing: and He (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" It is so comforting to know that our destiny is in the mighty hands of a sovereign God from the eternity of the past throughout the eternity of the future.

I make no profession of being smart. I know full well that what I don't know about the precious Bible would fill a library full of (Continued on page 7, column 3)

RALLY DAY NOV. 24 . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

To succeed in the world, you must assert yourself; to succeed in God's sight, you must deny yourself.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Editor Enjoys A Week End With A Columbus, O. Church

It was a real joy to be able to make a trip to Columbus, Ohio, over the weekend of October 29 and 30, where I preached for the Northland Baptist Church located on Abington Avenue and pastored by Elder Willard Willis.



ELD. WILLARD WILLIS

Having known Brother Willis and many of the members of this church since they were in their early teens, it was indeed a pleasure to be with them and we gratefully renewed old acquaintances as well as fellowshiped around the Word of God.

Mrs. Gilpin accompanied me, as she always does, to drive for me, and we had a most enjoyable

visit, being entertained in the home of Mr. and Mrs. Donald Miller. It so happens that Mrs. Miller is one of three sisters in the church that we have known since they were little girls. These three sisters "drew straws" to see which one would entertain us. Truly, we enjoyed our visit in the Miller home and I would like to have the opportunity to go back and visit in the homes of each of Mrs. Miller's sisters also at an early date, and preach for them again.

These are all wonderful people and they have a wonderful pastor. We thank God for Brother Willis and his ministry.

For the benefit of any of our friends in this area, we are happy to give you the address of the above and sincerely hope that you will worship with them whenever God might make it possible.



"Where Art Thou?"

(Continued from page one)

when God said to Adam, "Where art thou?" This morning I would like to ask you this question, and I would like to request you to pause, and take inventory, and see just where you stand in God's sight. I think it is good always for a man to pause once in a while and take inventory so far as his business is concerned. I think more or less all good business men at least once a year try to consider where they stand from a financial standpoint. It is good, I say, for a business man to take inventory as to where he stands.

It is good for a traveler to pause once in a while and look at his map. I am satisfied that you and I would have saved ourselves lots of miles of useless travel on various trips if we had paused and looked at the map instead of getting off on the wrong road and going in the wrong direction. Yes, I say to you, it is good for a traveler to look at his map.

It is good for a sailor to examine his chart, and his compass. It is good, I say, for a sailor to observe and see where his course is going to carry him.

Well, beloved, if it is good for a business man to take inventory — if it good for a traveler to look at his map — if it is good for a sailor to examine his chart and see which way that he may be sailing, how much more important is it for pilgrims to eternity, that we should pause and know our whereabouts and our relationship to God.

So, beloved, I speak to each of you whom I consider pilgrims on the way to eternity, and I ask you the same question that God asked Adam, "Where art thou?"

I

WHERE ART THOU WITH REGARD TO THE WRATH OF GOD?

I am a strong believer in the wrath of God. I believe that God is a God of love, and at the same

(Continued on page 4, column 4)

I Have Supported TBE For 25 Years And Here's Why

It has been my privilege to be a reader of the Baptist Examiner for over twenty-five years. In that time I have learned to love the truths set forth week after week in its pages which in turn have been a great help to me in witnessing for our Blessed Lord and Saviour. I know of no other paper that stands firmly for these truths that have been revealed unto us through the Word of God in this day of "falling away" as the Apostle Paul speaks of. If there ever was a time when a publication like the Baptist Examiner was needed it is today. True we cannot all go as missionaries but we can allow this paper to give the truth to thousands in this land and across the sea that so need to be enlightened — no easier way to be a messenger for the Lord than to help send out this great paper.

As Baptists we pride ourselves, and rightly so, that if it is in the Bible we believe it, if not we reject it. It is with us "thus saith the Lord." Now the Lord Jesus before He ascended into heaven gave a specific commission to His own. Not to the organizations of the world but to HIS OWN —



ELD. FRANK GOULOZEE

"GO YE INTO ALL THE WORLD" — and the work He gave them to do was "TEACH ALL NATIONS." I know of no better way to carry out this command and challenge to a world, that has so great a need, as to use the printed page. What each one cannot do individually, we can by uniting together and supporting The Baptist Examiner send the truths God has given to us. To this we are a "responsible people" so that others may not alone come to know, but to enjoy these jewels of God's revelation that He has given.

I am therefore proud to be a member of the Baptist Examiner Family. Yes we hold the truths firmly — but not fiercely. We rejoice in the Grace of God and the God of all Grace. When time has run its course and eternity dawns for each one of us — you will be glad that you have lent your hand in support of this paper. What you can do — do it today whether little or much. God bless it and use it for His glory. Eternity alone will reveal what great blessings have been accomplished through the Baptist Examiner. Support it with a good offering today.

Yours because we are His by GRACE.

I am enclosing a love offering for TBE. It was a blessing to see and talk to you in your home, after reading TBE through the years. I thank God for you. May He continue to bless and use you in a great way.

L. H. Creech
(North Carolina)

THE BAPTIST EXAMINER

NOVEMBER 19, 1966

PAGE TWO

Bro. Balmer Becomes Pastor Of Great Missouri Church



ELDER AND MRS. HARRY A. BALMER

Brother Harry A. Balmer was ordained to the ministry on October 22 by the Mt. Pleasant Baptist Church of Chesapeake, Ohio.

Through the many years of my ministry, I have been to lots of ordinations but none that ever pleased me like this one. Brother Balmer manifested an unusual grasp of the Word of God for which we are most grateful. The questioning of the candidate was conducted by Elder Willard Pyle, who is pastor of the Mt. Pleasant Baptist Church and who most thoroughly questioned Brother Balmer as to the teaching of God's Word.

Brother James Hobbs, one of the members of "The Forum" of our paper, brought the charge to the church and Elder Gene McKee gave the charge to Brother Balmer. Both of these messages were unusually inspiring and

helpful.

In the providence of God, Brother Clyde Everman, one of the faithful laymen of Calvary Baptist Church, served as clerk of the council and offered the ordaining prayer while I acted as moderator and presented a Bible to Brother Balmer.

Bro. Balmer is blessed with a fine wife and family. We have known these folk for many years and we thank God for their devotion to the Lord.

Brother Balmer is beginning as pastor with the Valles Mines Baptist Church of Desoto, Missouri. This is a great church, even though small in number, which stands for the truth of God's Word, and Brother Balmer is a great preacher of the same. We shall expect great things as God moves and works in southeastern Missouri.

Fred T. Halliman

(Continued from page one)

hit, but as a whole these comments that I receive are stating how T.B.E. has helped them and what a blessing it is to them. Preachers have told me how that it is a gold mine of sermon material to them. Preachers and laymen alike have mentioned how that through reading T.B.E. they have come to see the truths on many things. I frankly and unhesitatingly admit that I came so to see the great truths of sovereign grace, by making a thorough study of God's Word with the intent of proving that The Baptist Examiner and all others that stood for such doctrines were wrong.

Beloved, we should be especially thankful this Thanksgiving for a paper that will give us the Truth and so much of it and further such a variety of subject material. One of the books that I enjoy most on news in general is The Readers Digest because I

can get so much out of it in such a short time. Well I find T.B.E. comparable to The Readers Digest, when it comes to getting so much out of it in such a short time. I am thankful for a paper dealing with God's Word and spiritual matters in general that

THE CLASP OF CONFIDENCE



November 24, 1966

gives me a well balanced diet every time that I attempt to digest it. When I have read The Baptist Examiner, I don't have to go looking around for spiritual vitamins to fill in the gaps and

(Continued on page 7, column 2)



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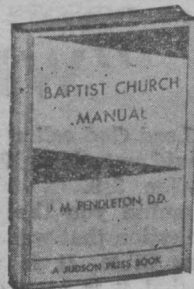
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Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.

Many Have Shown Their Confidence Of Recent Date By Sending A Needed Offering. May Your Offering Reveal Your Confidence In TBE

Dear Friends in Christ:

Lead by the precious Holy Spirit, I am enclosing \$10.00 as a Rally Day offering. I do pray that others will likewise share this burden with you and give as unto the Lord.

The TBE is still very precious to me, as I am fed by the messages from the Living Word. I look forward to this Spiritual Banquet each week.

Mrs. Kennedy
(Ohio)

I am writing you this letter to let you know how much I enjoy your paper.

I think you are doing a good job of spreading God's Word and we to be commended for it.

Enclosed is a money order for \$10.00.

Frank C. Reid
(Indiana)

Dear Bro. Gilpin:

Just a few lines to let you know how much TBE means to me and how good a missionary it is. I get a lot from your sermons and enjoy the Forum and all the rest very much.

I am enclosing \$1.00 donation.
Oscar Combs
(Ohio)

Dear Bro. Gilpin:

You will find enclosed \$5.00. We are getting the Baptist Examiner and always look forward to getting this good paper. We enjoy reading it so much. We do thank you Bro. Gilpin, for this wonderful paper as it gives the truth and that is what we love—the true Word of God. When we read this paper it fills our hearts with joy.

Mr. and Mrs. D. B. Ashbrook
(Oklahoma)

Dear Bro. Gilpin:

We are sending a small offering to help you continue sending out the Baptist Examiner, which we love to read so much. It really has blessed us lots of times. May God bless you for many more years.

Howard and Hartwell Finley
(Ohio)

Dear Bro. Gilpin:

Thank you for your ministry in the printed page and for keeping TBE coming. You have been a blessing and source of encouragement to me down through the years. Enclosed find a check for \$10.00 which I trust will be a token of encouragement and blessing to you.

John Falci
(Minnesota)

Dear Bro. Gilpin:

I do wish for more income when our appeal comes for help, because I know of no cause any more worthy. I enjoy the Baptist Examiner to the fullest and appreciate it to the depth of my heart. Thank you. Enclosed find \$10.00 for my offering.

H. P. Duckworth
(Florida)

Dear Bro. Gilpin:

I am enjoying TBE. I see no change in the sentiments over the years. I am sending you a "mite" to help you in your upward march. I like the good fight you are making for the Truth.

Milford Hall, Sr.
(Kentucky)

Dear Bro. Gilpin:

Enclosed is a small offering for your Rally. I enjoy reading the Baptist Examiner. I have been reading for six years, but knew

nothing about doctrines until I was handed an Examiner by a friend. I look forward to it every week.

God bless you and your work.
Mrs. Stanley McDonald
(Ohio)

Dear Bro. Gilpin:

I am sending you this gift for Rally Day. I have always thought that the purpose of a Baptist paper was to inform Baptist people on Baptist doctrine, but The Baptist Examiner is the only paper I have seen that does that, and I think this is our greatest need in our day.

Every success in your work.

E. J. Farthing
(North Carolina)

Dear Bro. Gilpin:

The Baptist Examiner is a Spiritual uplift to me each week. I have learned so much about the sovereignty of God and what it means to His children, and how it has blessed my heart.

I thank God for you and your work.

Enclosed find a love offering for the Examiner.

Mrs. O. C. Whitaker
(Texas)

Dear Baptist Examiner Staff:

Just a little note to you for Rally Day. I have been getting this paper just for a short time and can't tell you how much I enjoy it. I discovered it when I was visiting in Alabama last summer. I liked it so well, I subscribed for it as soon as I arrived home. I have been giving mine to a Baptist friend when I finish with it and she likes it so well, I decided to send for the ten subscriptions. I really thank God for literature like this.

Here is a small offering. Wish I could send a larger one, but will send what I can.

Mrs. E. Cull
(Michigan)

Dear Bro. Gilpin:

Here is a small offering to help on Rally Day.

May God bless you and yours for the wonderful paper you pub-

lish. It is the greatest. You publish the whole counsel of God's blessed Word! Thanks for the paper.

Mrs. Velma Huth
(Illinois)

Dear Bro. Gilpin:

Enclosed please find my offering to be used in helping to cover the cost of the September deficit. I only wish I could send more, but thank our blessed Lord for the privilege in having a small part in this.

You'll never know, this side of glory, what TBE means to me. I look forward each week in anticipation to its coming each week.

God bless you Bro. Gilpin, and encourage your heart to keep on "keeping on" giving forth the true unadulterated Word. I pray for you daily.

Mrs. Joyce B. Smith
(New Jersey)

Dear Bro. Gilpin:

I am sending a little offering to TBE. I just finished reading "From The Dunghill to the Throne" — mighty good!

Hugh D. Jobe
(Arkansas)

Dear Bro. Gilpin:

Just a note and a small offering to say thank you for the truth you preach without fear. We don't have very many men who preach the truth any more. May God continue to bless you.

Mrs. Chas. Hughes
(Indiana)

Dear Bro. Gilpin:

Enclosed is \$10.00 to be used for the Lord's work through The Baptist Examiner. I pray that the paper will be spread to the four corners of the earth and that our blessed Lord will be glorified.

Robert C. Wilson
(West Virginia)

Dear Bro. Gilpin:

I want you to know that for over 6 years I've been reading TBE and I am convinced that it is the most doctrinally-sound paper in print.

May God grant you courage and length of days to instruct the Lord's people everywhere by

means of TBE.

Pastor Randolph Nagaur
(Guyana)

Dear Bro. Gilpin:

I am sending \$5.00 for you to use in any way that the Lord might direct.

Bro. Gilpin, I cannot tell you how much you mean to me. I thank God for you and the stand for the truth that you have taken.

Bill Mitchell
(Kentucky)

Dear Bro. Gilpin:

Your wonderful paper has been such a help and joy to me. I do not write you often as I once did, due mainly to the fact that my little monthly contributions go through the church now. I do so miss the personal contact, but have the same respect, esteem and love for all of you and the noble work.

Mrs. Silvey
(Texas)

Dear Bro. Gilpin:

Enclosed you will find a money order for \$110.00 to put toward the September deficit and praying that the Lord will lay it upon the hearts of many to contribute to this, so that the balance may be paid off in the near future.

Keep up the good work and may the Lord's richest blessings be upon you and yours.

John C. Wolfe
(Pennsylvania)

Dear Bro. Gilpin:

I am sending you \$2.00. Please send me a box of "Get Well Cards" and use the other money for your printing work. May God grant you strength and courage to carry on your gospel work.

Willard Windsor
(Alabama)

Dear Bro. Gilpin:

I am sending \$20.00 to The Baptist Examiner for my son, Lloyd K. Robbins and my husband, Everett Robbins.

Mrs. Robbins
(Ohio)

Dear Bro. Gilpin:

Enclosed find a small offering. I am 72 years of age. Have been taking your good paper for a

long, long time and I want to keep getting it as long as I am able to see how to read. I take several church and Christian papers, but the Baptist Examiner belongs on top of the stack. May our dear Lord let you live many more years to carry on your good work.

Dica Ferguson
(Arkansas)

Dear Friends:

It is early for the date, but I want to send some for Rally Day. Many thanks for the blessings.

Maggie Sevey (Ohio)

Dear Bro. Gilpin:

I am sending you \$20.00. Use it for what you think is best.

Otis Morris
(Kentucky)

Dear Bro. Gilpin:

I have learned and understood more Scriptures by reading TBE than any literature other than my Bible. You and your many writers can explain the Scriptures so clearly they are usually easy to understand, for which I thank God.

I am sending you an offering to use in the work of our precious Lord who has done so much for us. May God graciously bless you and yours.

Walter and Gertrude Sumner
(Michigan)

Dear Bro. Gilpin:

Please find enclosed a small offering. I hope to send some more soon.

I enjoy The Baptist Examiner. May the Lord bless and supply every need in my prayer.

Mrs. Ellen Coxon
(Indiana)

Dear Bro. Gilpin:

I feel that The Baptist Examiner is the greatest missionary work we can support. We (the church) are going to send you \$10.00 a month to help in this missionary work. When God makes it possible, we'll send more.

May God bless you in the great work which you are doing.

Eld. John L. Stepp
(Ohio)

Dear Bro. John:

After getting TBE, I sure did realize how much I missed being at the Conference. It ruins a person when they have had a good feast at the Lord's table and then miss a gathering of God's people.

Was glad to hear of the fine Conference and all the good fellowship that was had by everyone that attended.

Keep up the good work and may God continue his blessings until Jesus comes for his own.

Noel L. Davis
(North Carolina)

Dear Bro. Gilpin:

Just a little offering to help you with expenses where you need it most. The truth is fast dying in our churches. Satan is on the throne deceiving so many people and people don't want to hear the truth. I pray God will give you many years to lead souls to the truth.

Mrs. Chas. R. Hughes
(Indiana)

We wish to say that we have been greatly blessed by attending the 1966 conference of Calvary Baptist Church. The wonderful sermons and kind hospitality will linger long in our hearts.

Mr. and Mrs.
Alvin H. Harrell
Murray, Kentucky

The Clasp Of Confidence



OUR REQUEST OF YOU

RALLY DAY — NOVEMBER 24, 1966

Show your confidence in the written ministry of TBE with an offering which will enable us to continue to bring this paper to you!

The Baptist Examiner FORUM

"Are the people who gladly received the word in Mark 4:16 and the ones who became unfruitful in verse 19 lost or saved?"

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



There have been many sermons on these parables. I believe that this parable is describing two kinds of lost people and two kinds of saved people.

You ask about the stony ground. This represents the people who through emotions alone come forward in the services and make professions. They are the professors but not the possessors of Christ. The passage says they are without root. These are the people described in Heb. 4:2, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, NOT BEING MIXED WITH FAITH in them that heard it."

The unfruitful people are the ones who are saved, yet do not bear fruit. A stalk of corn is still a corn stalk even if it does not yield an ear of corn. These are people who are saved. They may join a church and they may not, but whether they do or not they are more concerned about material things. These are the people described in Hebrews 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." These are the ones who, I believe, will make up the guests at the wedding of Christ and His bride.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



You will immediately recognize the passage just referred to as belonging to the parable of the sower. This parable with its interpretation is given in fuller form in Matt. 13.

I believe that those referred to here are mere superficial believers, who, because they never really are saved, let the things of the world dominate them. I have two reasons in particular for holding this view.

1. The Scriptures teach that the truly saved person WILL BRING FORTH FRUIT. Matt. 7:17: "Every good tree bringeth forth good fruit." (v. 18) "A good tree cannot bring forth evil fruit." John 15:5, "He that abideth in me bringeth forth much fruit." And yet again, we have Jesus saying, "By their fruits ye shall know them."

2. Personal observation convinces me that those mentioned in Mark 4:16 are unsaved people. How often have I seen a great city-wide revival in which it became for the moment the popular thing to make a Christian profession. Eagerly, and "with gladness" people hastened to join the crowds that pushed forward to make a profession, but investigation later revealed that dozens never even followed Christ in baptism. Many who even joined a church never produced any fruit that would indicate that they were saved. I think of one city church in western Kentucky that eventually excluded a hundred such persons at one business meeting.

According to this parable, Jesus would seem to teach that only about 25 per cent of those who make a Christian profession are really strong among the saved. What percentage of the church membership of today show unmistakable evidence of genuine conversion? A 25 per cent estimate would seem liberal indeed.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



In verse 16 we see the Word being sown on stony ground. In this case no fruit is produced. Stony ground does not speak of a heart prepared by the Lord. In Ezek. 36:26 God says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Here in Mk. 4:16 the ground (heart) is still stony. No heart of flesh has been given unto them. In Mt. 13:23 we learn that those who were represented by the good ground understand the Word. In I John 5:20 John says, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." Nothing is said of these people in verse 16 understanding the Word, nor of their bearing any fruit. As I see it, they represented those who grab the

Word and try to fit it to their own conduct and to their own way of thinking rather than fitting their conduct and their thinking to the Word. I am persuaded that they are as lost as Cain of old.

A careful reading of verse 19 will show that it is the Word that is choked and becomes unfruitful. These people under consideration here did not become unfruitful. They had never been fruitful. One must first be fruitful before he can become unfruitful. These people are just unfruitful still just as they have always been. So they are lost as was Judas Iscariot.

Surely the only saved people connected with this parable are those represented by the good ground. The ground speaks of the hearts that have been prepared by the Lord. In Acts 16:14 it was the Lord who opened Lydia's heart that she might understand what Paul was preaching. He has had to do that to every heart that has understood the Word that was preached to them.

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They are saved people.

Now I realize that this theory is contrary to the popular interpretation of this portion of God's word, but we have no right to interpret these passages or any other part of the Word of God in the light of popular interpretation. Whatever the popular theory may be, it is not necessarily the correct one.

The popular interpretation declares that this parable is referring to salvation. But there are several things wrong with this view. (1) Riches or the cares of this world cannot in any sense hinder the actual salvation of any of the elect of God. (2) Those who are still in their sins cannot hear the Word of God, because they are dead, thus incapable of hearing spiritual things, only the child of God has ears to hear with. (3) If this refers to salvation then the preacher or personal worker would have a great deal to do with salvation, but the Lord states that He is the Saviour. Therefore I must and do discard the popular theory as being false.

Matthew and Mark differ somewhat in the interpretation of this parable. Matthew tells us who the sower is, the place where he sowed and the seed that he sowed. Mark reveals to us the results or the fruitfulness of this sowing. In Matt. 13:37 the Lord tells us who the sower is. "He that soweth the good seed is the Son of man."

There can be no doubt but what He is the sower. He then explains that the field in which He sowed was the world.

In verse 38, He then reveals to us what the seeds are that he sowed. "The good seed are the CHILDREN OF THE KINGDOM."

You will notice that the seed are children, or human beings, or we might call them, those whom God gave to Him from the foundation of the world. For before the sower left home He already had the seed to sow the field with.

"His seed will I make to endure forever." Ps. 89:29.

Now I realize that Satan sowed the tares (professors), but the Lord sowed the good seed (children of the kingdom) which are under consideration at this time. We can never suppose that the good seed would ever become bad seed like the tares, for wheat can never become tares, nor tares wheat. Furthermore the seed sown by the sower is capable of bringing forth a harvest, and I know that no mere professor is ever able to bring forth a harvest for the honor of the sower, Jesus Christ.

It is also my belief that the sower does not look for a harvest where He has not sowed.

In Mark's account of this parable, the Lord reveals the results, harvest or fruitfulness of the sowing that is recorded in Matt. 13.

"And these are they (children of the kingdom) which are sown on stony ground; who, when they (children) have heard the word immediately receive it with gladness." Mk. 4:16.

No child of Satan can receive the word with gladness; only those who have been quickened by the Spirit can receive the things of God. Read I Cor. 2:14.

Mark's account of this parable reveals to us that the sower sowed the Word in the heart of those who were sown by the wayside. Satan cometh immediately, and taketh away the word that was sown in their hearts. Read verse 15.

"Those that were planted among the stones were those who received the word with gladness, but when affliction and persecution ariseth for the word's sake, immediately they are offended." Read verse 17.

"Those that are sown among the thorns are those that hear the word, and the cares of this world, and the lust of other things entering in, choke out the word, and it becometh unfruitful." Read verse 19.

You will notice that in all three sowings there is a receiving of the Word in their hearts, thus this parable could not be referring to the lost, but rather to the seed sown by the hand of the sower, Jesus Christ, and they are children of the kingdom. The seed sown in the good ground was the same kind of seed sown by the wayside, among the stones and amid the thorns. All seeds were alike, but the difference lies in the fruit which they brought forth.

My conclusion concerning this question is that these are saved people, who are not bringing forth fruit for the honor and glory of the sower. May God help us to strive to be in the number that fell on good ground and brought forth fruit in abundance.

One other thought regarding this sowing. Life giving property is not in the soil, but rather life is in the seed that is sown. You may enrich your soil with the best fertilizer that you know, but unless there is a sowing of seed there can be no life, we cannot expect to reap a harvest by the sowing of stones or gravels. The life principal of the seed is hid away from sight. For the principal of life to be fruitful, the outward shell or husk must die. So it is with the seed sown by the sower Jesus Christ, the principal of life is hid away within us. All you can see is the outward shell that houses this life, but for me to bring forth fruit, this outward shell must be crucified or put in the place of death. Read Rom. 6:6.

"Where Art Thou?"

(Continued from page two) time, He is likewise a God of wrath. Too many preachers don't preach about hell fire, and they don't talk about the wrath of God. Too many preachers say that we ought to forget about such preaching as that — that it was all right in the Dark Ages — it was all right in the days gone by, but not today. I contend, beloved, that God is a God of wrath the same as a God of mercy. He is today as He has always been. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ; Who shall be PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

"The same shall drink of the wine of the WRATH OF GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10, 11.

When you come to read verses like this, you realize the God that we preach from this pulpit is a God of wrath, and that someday

God is going to pour out His wrath upon the unsaved of this world.

I go back to the days of Lot and I see Lot in the city of Sodom. I see the angels of God come down. I see those angels of God take Lot out to the edge of the city and start him on his way. I see them as they point toward the mountains and they say:

"Escape for thy life." — Gen. 19:17.

I believe the same angels that came to Lot and said "Escape for thy life," speak to you today relative to the wrath of Almighty God and say to you, as they would point to Jesus and to Heaven, "Escape for thy life." So I ask you, where art thou with regard to the wrath of God?

I say the wrath of God is going to fall upon every individual outside of Jesus Christ. Listen:

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

You don't have to wait until

THE CLASP OF CONFIDENCE



November 24, 1966

you die to be condemned. You don't have to wait until the doctor feels your pulse for the last time and shakes his head and says, "He is gone." You don't have to wait until you come to the judgment bar of God. You don't have to wait until the great white throne judgment. You don't have to wait until your body is put down into the ground and your soul comes up before God for judgment. I say, beloved, you are condemned already, right now, here within this life, if you are outside the Lord Jesus Christ as your Saviour.

Notice again:

"He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the WRATH OF GOD ABIDETH on him." — John 3:36.

So I ask you, in view of this Scripture which says that the wrath of God is already abiding (Continued on page 5, column 1)

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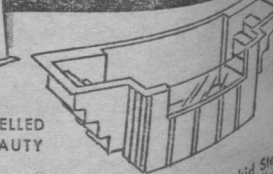
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Where Art Thou?

(Continued from page 4)

that individual who has not been crucified in Jesus Christ, I ask you, where art thou in regard to the wrath of God? Are you fleeing from the wrath of God, or are you abiding in the wrath of God? Go back to Sodom, and I will show you upon Sodom as a place of condemnation, and then I look to the city that was pointed out to Lot as a place of safety. I ask you, are you in the land of condemnation, or are you in the land of safety? You are one or the other. You either are abiding in the wrath of God, or else the wrath of God has already been poured out upon you. So I ask you, where art thou with regard to the wrath of God.

I remember many years ago I was on a train one day, and I was reading my Bible. I always read my Bible when on a trip, and it gives me an opportunity to read a little; so I always have my Bible with me when I travel. I was reading my Bible, and I was sitting back of me leaning over two or three times to ask her things. She said, "What is it?" and leaned over and read me on the shoulder. I saw her watch on her arm and she did so. She didn't want to have a conversation. I answered her and gave her the time. She said, "That is a good book you are reading." I said, "It is just about the best book that I know of that anybody could read." I could have said further and said, "I would be just as glad if you would still and let me alone so I could go ahead reading it, but I would be polite to her. She asked several other questions. She said, 'What church do you go to?' Well, I didn't want to get into any argument with her, and I didn't want to have a discussion with her on religion, so I said, 'I go to a lot of Baptist Churches.' At that time I knew she was a little, and didn't believe in religion. Finally, she said, 'Are you for Heaven?' I said, 'Well, I am. I trust I am on my way to Glory right now.' She said, 'You don't seem very positive about your answers. You do have very positive answers.' I said, 'Aren't you afraid of God?' I said, 'I haven't one bit of fear in this world of it.' I said, 'So far as I am concerned, the wrath of God has already been poured out on Jesus at Calvary.'

I ask you, where art thou with regard to the wrath of God? So far as I am concerned, the wrath of God has already been poured out on Jesus at Calvary. I ask you, where art thou with regard to the wrath of God? So far as I am concerned, the wrath of God has already been poured out on Jesus at Calvary. I ask you, where art thou with regard to the wrath of God? So far as I am concerned, the wrath of God has already been poured out on Jesus at Calvary.

not one thing to me today, except that I rejoice in that it is in the background forever.

II WHERE ART THOU WITH REGARD TO GOD'S SON?

I look at the two thieves as a good example. Those two thieves were crucified the same day that Jesus Christ was crucified. One of them became a believer, but the other died in his sins. The Word of God tells us about these two thieves. Listen:

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." — Luke 23:39-42.

Where were these two men with respect to God's Son, Jesus Christ? Both of them were sinners. Both of them were condemned. Both of them were justly condemned. Both of them were dying for their sins. Both of them realized that they were getting just condemnation, but those two men certainly were different so far as the Lord Jesus Christ was concerned. One of those individuals reviled the Lord Jesus Christ. One of them railed on Him and said, "If thou be Christ, save thyself and us." The other one said, "You ought to be ashamed of yourself. Do you realize that this man is the Son of God?" Then he turned to Jesus and said, "We are getting what is justly due us. Lord, remember me when thou comest into thy kingdom."

Look at these two men and ask the question, where art thou with respect to Jesus Christ, God's Son? One of them was a believer on the Lord Jesus Christ, and the other was a rank unbeliever.

I look at that same cross and I see the soldiers whose business it was to crucify Jesus. I see them sit down beside the cross, and roll those dice to see which one of the four soldiers is to get the beautiful coat the Lord Jesus was wearing. Then I see another man, a centurion, a soldier besides these four, who stood there looking at Jesus as He died, and the Word of God says that this centurion said:

"Truly this was the Son of God." — Mt. 27:54.

I ask you, where art thou with regard to God's Son? The four men whose business it was to crucify Jesus were so hardened against Him they rolled the dice at the foot of the cross to see which one would get His coat, whereas the centurion's heart was broken, and his soul was melted, and he believed on Jesus Christ as his Saviour, for he said, "Truly this was the Son of God."

I ask you, where art thou in regard to Jesus Christ, God's Son? Is He your Saviour, or is it that you cry out with the priests of old, and say:

"Away with him, away with him, crucify him." — John 19:15.

The priests said, "Away with Him. We will not have this man to reign over us." Behold, while you may treat Him thus, the Lord Jesus Christ to me is my personal Saviour. If I were to answer this question, where art thou in respect to Jesus, God's Son, I would say that Jesus Christ is my precious Saviour. I would say that Jesus Christ was my all in all. I would say that Jesus Christ is indeed precious to my soul. Beloved, either you have rejected Him, or you have been received of Jesus, to become His child. I ask you, where art thou?

III WHERE ART THOU WITH REGARD TO THE WORD OF GOD?

I turn to the Word of God and I find that Ezekiel found the Bible exceedingly sweet. In fact, he found it to be as honey to his taste. Listen:

"And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." — Ezek. 3:3.

The roll which was handed to Ezekiel by the angel of God was the Word of God itself, and he was told to eat it. The Word of God says that when he did so, it was in his mouth as honey for sweetness.

I ask you, is the Bible as sweet as honey to you? When you take up the Word of God and read it, does it mean something to you. Is it sweet to you, or is it boring to you?

The Word of God tells us in the book of Daniel how a hand came out on the plaster of the wall in the king's palace and wrote four words, MENE, MENE, TEKEL, UPHARSIN, which meant that God's wrath and in-

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November 24, 1966

dignation was poured out upon the kingdom of Belshazzar, and that his kingdom was soon to be destroyed, for it was nothing more nor less than the wrath of God that was written on the plaster of the wall of the king's palace.

I ask you, is the Word of God sweet as honey to your taste, as in the case of Ezekiel, or is it the message of condemnation to your soul, as in the case of King Belshazzar? I ask you, is the Word of God sweet to your taste? Do you love it? Do you esteem it better than a big breakfast? Do you think the Word of God is a blessing to your soul? I ask you, where art thou with respect to the Word of God?

I have a hard time understanding how it is that people find the Bible to be dull and boring. I have a hard time understanding why it is that anybody would fail to rejoice for the opportunity and privilege of even reading a verse out of God's Word.

I was amused yet not to the extent of laughing — but I was amused at an article that appeared recently in the Western Recorder, the State Baptist paper

for Kentucky Baptists. It was written by a young man that was a member of a Baptist church in Louisville, Kentucky. He was telling how young people today want to work in the service of the Lord. He cited two or three modernistic agencies of the National Council of Churches as to what they were doing, and then he told one of the things that these modernistic Council of Churches was proposing. He said, "It is so much better than reading the Bible, for it frees us from those boring Bible lessons."

How can you imagine a young man who claimed to be a Baptist preacher referring to the study of the Word of God as "boring

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Bible lessons?" Well, I can imagine it, because that man is unsaved — he doesn't know the Lord. I can easily understand why the Bible would be boring to such an individual.

I ask you, where art thou with respect to the Word of God? Is the Bible sweet to your taste? Is it the very best that you have had so far as your life is concerned, or is it boring to you today?

We read: "But be ye doers of the word, and not hearers only, deceiving your own selves." — James 1:22.

That word which is translated "doers of the word" is really a compound word in the Greek, which means, "be ye a word doer." It isn't enough to be a doer in the service of the Lord Jesus Christ, but we are to be a word doer — to do what the Word of God says. I ask you, where art thou with regard to the Word of God?

Notice again: "As newborn babes, DESIRE the sincere milk of the word, that ye may grow thereby." — I Pet. 2:2.

Where art thou with regard to the Word of God? Do you desire it, just like a baby desires to get his bottle? Do you desire the Bible like a baby desires milk

that he gets? I tell you, you ought to desire the Word of God just exactly in that manner.

Listen again: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book; And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." — Rev. 22:18, 19.

Where art thou in regard to the Word of God? Is the Word of God sweet to your taste? Are you believing it all, or are you taking away from it, or adding to it? Oh, would to God that you would pause, and take inventory like a good business man, and say, "The Word of God is the sweetest thing that I ever read."

In life, I have enjoyed good literature. I majored in English in college, and I have enjoyed the study of English literature. I get a real joy every once in a while picking up some book of English literature and reading it, such as Scott, Burns, Tennyson or Browning. But you know, beloved, the thing that thrills my heart, and feeds my soul, and makes me want to do something for the Lord, is to take the Word of God and read it.

I ask you, where are you with regard to the Word of God?

IV WHERE ART THOU WITH REGARD TO THE CHURCH?

The biggest thing in this world to me so far as my Lord is concerned is the church that Jesus built, established, and left here within this world to do His work. Jesus said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it." — Mt. 16:18.

Beloved, doesn't it thrill your heart just to read this Scripture? Every time I read it, I say, "Thank you, Lord, for your church. It is going to last — not for just a little while, but it is going to last forever." Beloved, the only organization that we have any assurance of continuing on through this life is the church that Jesus built.

We have the same truth presented to us again. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I AM WITH YOU ALWAYS, even unto the end of the world. Amen." — Mt. 28:19, 20.

To whom was Jesus speaking? Certainly not to the disciples, for (Continued on page 6, column 1)

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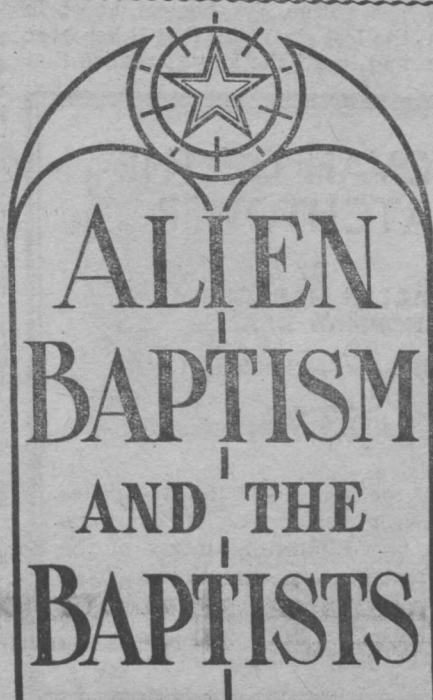
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THE BOYS WHO ARE DOING FANCY TWISTINGS AND TURNINGS TO DODGE GOD'S SOVEREIGNTY AND ELECTION WILL SURELY RUN UP AGAINST A MOUNTAIN THIS WEEK WHEN THEY READ NOTHING BUT SCRIPTURE IN THESE . . .

NOTES ON ELECTION

By H. BOYCE TAYLOR, SR.
(1870-1932)

Edited NEWS AND TRUTHS;
Author of WHY BE A BAPTIST?;
NOTES ON ROMANS; NOTES ON
GENESIS; HURTFUL HERESIES,
and other writings. Pastor, First
Baptist Church, Murray, Kentucky.

1. Election is God's Act.

John 15:16—"Ye have not chosen Me, but I have chosen you."
Mark 13:20—"For the elect's sake, whom He hath chosen."
James 2:5—"Hath not God chosen the poor of this world rich in faith."
Luke 18:17—"Shall not God avenge His own elect."
I Thess. 1:4—"Knowing, brethren beloved, your election of God."

2. Election is God's Sovereign Act.

Romans 9:15-20—"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth . . . Nay but, O man, who art thou that repliest against God?"

3. Election is an Act of Sovereign Grace.

Romans 11:5-7—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . a remnant according to the election of grace."

4. Election was before the foundation of the world.

Ephesians 1:4—"According as He hath chosen us in Him before the foundation of the world."

5. Election was from the beginning.

II Thess. 2:13—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Get these facts: The beginning was before anything was created. Gen. 1:1 and John 1:1. That was when the election took place. God elected men

before He created them. The election was unto salvation. Salvation takes place through the sanctification of



Eld. H. Boyce Taylor

the Spirit and belief of the truth. The truth believed by which men are saved is revealed in the gospel. II Thess. 2:14 shows that no man was ever saved, who did not hear and believe the gospel.

6. Election was before birth.

Romans 9:11-12—"For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the eldest shall serve the younger."

7. Election is personal.

Rom. 9:13—"As it is written Jacob have I loved, but Esau have I hated."

Acts 9:15—"He (Saul) is a chosen vessel unto Me."

John 13:18—"I know whom I have chosen."

John 15:16—"Ye have not chosen Me but I have chosen you."

Romans 8:33—"Who shall lay anything to the charge of God's elect?"

Ephesians 1:11—"Having been foreordained according to the purpose of Him who worketh all things after the counsel of His own will." (R.V.)

"Where Art Thou?"

(Continued from page five)
they were not going to continue to the end of the age. Certainly not to the apostolic band, because they were going to die; they were not going to continue to the end of the age. He was talking to somebody, or some organization, that was going to last forever. Beloved, there was only one organization that He promised perpetuity to, and that is to His church, for He said to this church, "I am with you all the way, even unto the end of the world."

The Word of God gives us another promise, for we read:

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen."—Eph. 3:21.

Where is He going to get His glory? Beloved, all the glory that God is going to get in this world He will get through His church. I wouldn't for the life of me support a missionary that wasn't under the authority of a Baptist Church. I wouldn't for the life of me listen to a man preach who wasn't working under the

authority of a Baptist Church. I wouldn't for the life of me have any fellowship at all with an individual who wasn't under the authority of a Baptist Church. The Word of God says that He is going to get His glory in His church by Jesus Christ, throughout all ages, world without end.

Whenever I read Scriptures like this, I think of the words of the old song, which says, "I love thy church, O Lord." I thank God for the church that Jesus built. I am not concerned about these Protestant organizations that call themselves churches. I am not concerned about the Roman or the Greek Catholics. They mean nothing to me. My Lord has already said:

"Every plant which my heavenly Father hath not planted, shall be ROOTED UP."—Mt. 15:13.

All the Protestant organizations and all the Greek and Roman Catholic churches are going to be destroyed. I am not concerned about them in any wise at all, but I do love the church that Jesus built. I know Catholicism has gotten the biggest boost in the last six years that it has ever had in all the ages. I realize that

Catholicism is riding on the wave of popularity today. Surely the Johnsons and Kennedys have done their best to put the Pope above everything and everybody, and Catholicism above all other churches in the last few years time. Beloved, I am not concerned about what they do, or have done, or may do. I am not concerned about the Pope. I am not concerned about Catholicism. The thing I am concerned about is the church that Jesus built. I ask you, where art thou with regard to His church?

I think anybody can support a church in one of three ways. You either support it with your presence, with your prayers, or with your finances. I couldn't give to a church, nor pray for a church, where I couldn't find fellowship with them by way of attendance. You could never support a church unless you support it in all three ways.

There was a period in my life when I wasn't a member of any church at all. The most miserable time of my life was this period of two months when I didn't know what to do—when I wasn't a member of any Baptist Church. I was miserable. I tell you, the church has always been to me a tremendously big organi-

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November 24, 1966

zation, and it was a grief to me when I was out of the church, and when I was not a member of any church, and when I didn't know what God wanted me to do. I had to wait for God to reveal to me what He wanted me to do, but I was miserable until that revelation came. Do you know why? Listen:

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:7-9.

If you will read the entire chapter before it, and that which follows, you will see that He is talking about the marriage of the Lamb. You will find that He is talking about the bride—the bride of the Lord Jesus Christ. Beloved, who is the bride of the Lord Jesus Christ. Would you believe me when I say to you that the only bride that Jesus Christ has is His church. There won't be anybody in the bride of Christ who isn't a member of His church when He comes.

Mark it down, I am not saying that all that are in the church are going to be a part of the bride, because I think there are a lot of so-called Baptists that will be no part of the bride. How important it is that every person who is saved be a member of the church that Jesus built, because if my Jesus were to return, and find you out of the church, you wouldn't be any part of His bride. I ask you, where art thou with regard to His church?

I come back to my first question and I ask where are thou with regard to the wrath of God? You say the wrath of God is already passed. I ask you where art thou with regard to Jesus Christ, God's Son? You say, "I believe He is God's Son. I believe He is my Saviour." I ask you where art thou with regard to

the Bible? You say, "The Bible is the sweetest thing in the world to me. I ask you, where are thou with regard to His church? The church is the biggest thing so far as your life is concerned."

I am greatly concerned about our new church building. I have spent many days planning for it. I have spent many nights thinking about it. I am deeply concerned that our church building should be a place for God to be glorified. I know there are those who say that a church doesn't need a building, and that is true. You can be a church and not have a building. But I want to be able to say to the people of this town, here is a church that stands for the Word of God, and here is a place that you can come and worship. Now if they come, all right; If they don't, it is all right. But I have done my part, and I have a place where men and women are free to come, and worship, and hear, and rejoice and be blessed by the study of the Word of God.

I ask you, where art thou with regard to His church? I wish that I might burn it into your very soul that the biggest thing in this world today is His church, and you ought to be affiliated with it, and associated with it.

WHERE ART THOU WITH REGARD TO THE SERVICE OF GOD?

Either you are a co-worker or you are an idler. There isn't any middle ground. Listen:

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain."—II Cor. 6:1.

Beloved, you are either a co-worker or else you are an idler. The Lord Jesus said to some individuals that were idle:

"Why stand ye here all the day idle?"—Mt. 20:6.

This morning I would ask you, where art thou in regard to the service of God? Are you a co-worker, working with Him, or are you standing idle all the day long?

It is so easy to be idle. I think more or less all of us like a season once in a while when we don't work. We like a season when we can relax. We like a season when we can just be lazy for a little while.

I remember years ago one of the artificial fish lures that was put out by the Creek Chub Bait Company. They pictured a fellow sitting on a wharf, fishing, with his pole hanging down, and he had gone to sleep. Underneath it, it said: Fishing is such a delightful disease, and thank the Lord, there is no cure.

It is nice to have a season when you can be lazy, idle, and just relax and enjoy yourself, but the saddest thing I know, is that too many of God's people are like that all the time. I ask you, where art thou with regard to the service of God? Are you a co-worker, or are you an idler?

Notice again:

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go

work to day in my vineyard."—Mt. 21:28.

That is what God is saying to you today if you are saved. He is pointing out His vineyard, and He is saying, "Son, daughter, go work today in my vineyard."

Listen again:

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John 9:4.

Even our Lord realized that the nighttime was coming when He wasn't going to be able to do any work. He realized that time was coming. I say to you, if you are going to do anything, it is time to get busy. Right now is the time to get busy, and not to be an idler, or a shirker, but a worker.

As I think of this, my mind goes back to that poem by Ella Wheeler Wilcox in which she tells of a race horse that went blind, and how he had become nervous and fretful. They put him in a stall and it became more and more easy to fret. Finally, one day, without any love having been shown him, a boy was given the task to feed this horse. As the horse munched his oats, this little lad leaned over and touched this old blind race horse on his muzzle and patted him. It was the first act of kindness that he had known for months. Nobody had taken time to pat his muzzle. Nobody had taken time to show him any act of kindness or love. Strangely, the old blind horse reacted to this kindness and it wasn't long until this boy had him out training him, as he said, for a "big race." Everybody laughed. Ella Wheeler Wilcox tells the story so beautifully in the poem. She brings him down to the day of the race, and this is the poem:

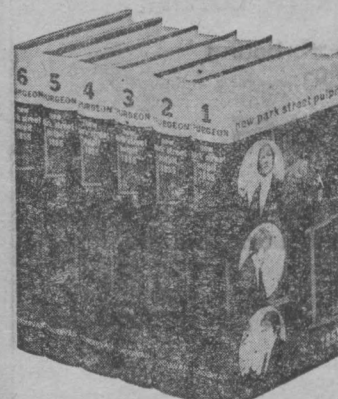
"The record was this when the day was done;
Rhythmic, the great blind conqueror, won.
He sped in the dark, though the sun rode high
In the cloudless arch of a gusty sky.
He knew not where his feet should fall
To the eye of the driver he trusted all:
And he trusted the hand on the line, and he knew
The hand on the whip was loved and true.
Strength and courage, faith and speed
These won the day for the brave blind steed.
Great is the lesson, O mortal blind;
Christ is your Master, His will is kind;
Trust in His wisdom, though dark be the night,
And the hand of the Saviour will guide you aright.
Faith and courage, and an even pace
With God's eye guiding, will win the race."

Would to God we could come to realize this truth, that as God's people, we are either working or shirking; we are either idlers or we are doing something for the cause of Christ. I ask you, where art thou?

(Continued on page 7, column 1)

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THE BAPTIST EXAMINER

NOVEMBER 19, 1966

PAGE SIX

Where Art Thou?

(Continued from page 6)
thou with regard to the serv-
of God?

VI

WHERE ART THOU WITH REGARD TO THE SECOND COMING OF CHRIST?

Are you looking for His com-
ing? Would you like to see the
Jesus Christ put in His ap-
pearance this morning, or do you
want something that you would
be able to straighten up before He
comes? I ask you, where art thou
in regard to his second coming?
Would you rejoice if the Lord
Jesus Christ would come before
I finished this sentence? Would
you rejoice if before I finished
this message you would look up
and see my Jesus yonder in the
clouds? Would you rejoice, or are
you a scoffer at the second com-
ing of Jesus Christ?

We read:
Knowing this first, that there
shall come in the last days SCOF-
TERS, walking after their own
fancies. And saying, Where is the
coming of his coming? for since
the fathers fell asleep, all things
continue as they were from the
beginning of the creation." — II
Pet. 3:3,4.

Wherefore, beloved, seeing
ye look for such things, be

THE CLASP OF CONFIDENCE



November 24, 1966

gent that ye may be found of
in peace, without spot, and
blemish." — II Pet. 3:14.

Thank God, He is coming.
Where art thou with regard to
the coming? Are you a scoffer, or
are you a watcher? Are you look-
ing for the second coming of the
Lord Jesus Christ? Are you ex-
pecting His return? Are you try-
ing to keep yourself clean? Are
you trying to live for the Lord
every day? Or are you a scoffer,
saying, "Maybe, sometime,
I don't expect Him now."

CONCLUSION

Closing, I ask you, where art
thou? Where art thou in regard
to the wrath of God? Thank God
you can say it is all passed,
has all been laid on Jesus
Christ. Where art thou in regard
to God's Son, Jesus Christ? He
is our Saviour, and I trust He is
our Saviour too. Where art thou
in regard to the Bible? Belov-
ed, it is sweet as honey to me.
Where art thou in regard to His
service? I am a member of His
church. I would to God that every
one of you who are saved were
as I am. I ask you, where art thou in
regard to His service? God help
us to realize that we are en-
tirely too idle. God help us all
realize that we need to come
a little closer to Jesus so far
from service to Him is concern-
ing. Where art thou in regard to
the second coming? Would to God
you might be watching for

Him. Some of these days He is
going to come, and like John on
the isle of Patmos, I say, "Even
so, come Lord Jesus." I ask you,
where art thou?

Beloved, I know where I am
in regard to each of these six
questions, and you know where
you are in regard to each of these
questions. My prayer is that God
might help you to answer each
of these six questions in a way
that will bring honor and glory
to the Lord Jesus Christ.

May God bless you.



Fred T. Halliman

(Continued from page 2)

make up a deficient diet. A man
once told me that his wife could
not take vitamins for they were
too rich for her stomach. Beloved,
I am of the opinion that when
someone complains about TBE
that it is because the spiritual
vitamins that it contains are too
rich for him.

We should be thankful for
TBE because that for the ex-
ception of rare occasions it comes
out every week. Have you ever
stopped to consider the amount
of hours and material that it takes
to get out just one issue of the
paper? Well multiply that by 52
and you can really be thankful
that it is Brother Gilpin's job to
see that it goes out and not yours.
We should be thankful for the
opportunity to support a paper
that God is behind and upholds.
It has been proven over and over
again that had not God been up-
holding the paper that Satan
would have succeeded in prevent-
ing it from being published. I
personally know of several Sat-
an directed attempts to put TBE
out of publication.

We should be thankful for
TBE because it is a "TIE" that
binds Bible believing people to-
gether in many parts of the world.
I have received mail from folk on
several different continents that
had read and learned about me
and my work through THE BAP-
TIST EXAMINER, likewise I am
sure that you like myself have
learned of many folk in many dif-
ferent parts of the world through
reading TBE.

But apart from all these other
blessings of T.B.E. that I have
already mentioned for which I
am thankful, I have a special
reason to be thankful for TBE
this Thanksgiving, namely, the
Calvary Baptist Church cancelled
its annual Rally Day this past
June in behalf of the mission
work I am doing here in New
Guinea. This was against my
wishes and I believe I stood alone
in protesting against it. I am
thankful though for a church that
loves missions to the extent that
they would cancel such an impor-
tant day for the benefit of the
paper and thus add to their al-
ready heavy burden in getting
out the paper each week.

I have just received one of the
TBE's announcing that the
church had voted to have a Rally
Day offering this Thanksgiving.
I was happy to hear this an-
nouncement and I believe that
God has directed it. The Baptist
Examiner has stood behind you
and me this past year and sacri-

ficed for us in different ways. If
you really love the paper, as many
of you have expressed to me in
letters, it is time that each of us
stood behind the paper now with
an offering as directed by God.
Should this not reach The Baptist
Examiner in time for publication
before Thanksgiving Day and
you have not sent in your offer-
ing yet it will be just as appreci-
ated and needed as if it had got
there on time. I believe that many
readers of TBE love me and
the opportunity to support a
sound church authorized mission
separated from any and all boards
and organizations for you have
proven that you do by the support
you have given over the years,
but just remember that when you
support The Baptist Examiner
you are also supporting me again
for the paper carries my news
articles and helps me in many
ways saving me untold hours of
writing individual letters and lit-
erally hundreds of dollars in paper
and stamps. Beloved, let us be
thankful for the opportunity to
serve God through supporting
THE BAPTIST EXAMINER.

May the Lord bless each of
you.



E. G. Cook

(Continued from page one)

books. But I should like to ex-
press some of the precious truths
God has so graciously revealed
unto me.

Brother Jackson tells us that
Jesus was rejected by people
whom He offered salvation. He
gives us Jno. 1:11-13 to back up
his statement, but if you notice
he stopped with verse 12. I once
had to do the same thing because
verse 13 just would not fit in with
my theology. If you look closely
you will see verse 13 puts our
salvation wholly, completely,
and altogether in the hands of
God, and leaves out the will of
the flesh, and the will of man al-
together. No wonder Brother
Jackson had to stop with verse
12. Maybe it is because of my lack
of Bible knowledge, but I do not
see our Lord offering salvation to
anyone here in verse 11. Our
Authorized Version says, "He
came unto His own, and His own
received Him not," but I believe
that if you study this verse close-
ly in the original you will see that
He came to His own home, and
His own people received Him not,
or did not welcome Him. We see
here the fulfillment of Psa. 69:8
where He says, "I am become a
stranger unto my brethren, and an
alien unto my mother's children."
He came back to the home in
which He had been reared, but
His own half brothers, James,
Joses, Simon and Jude refused to
welcome Him. "For neither did
His brethren (brothers in the ori-
ginal) believe in Him." Jno. 7:5.

Brother Jackson goes on to
ask "were the 'sheep' only the
'elect'? If so why did not the
sheep accept Him?" Here again it
may be due to my lack of knowl-
edge, but I have no idea where
he could have possibly come up
with the idea that the sheep did
not accept Him. He certainly did
not get it from Jno. 10:27, for
there the Lord of glory says, "My
sheep hear my voice, and I know
them, and they follow me." Our
Lord told those old religious
Pharisees that the reason they
did not believe on Him was that
they were not of His sheep, Jno.
10:26. In other words He is tell-
ing them that if they were His
sheep they would believe on Him.
Editor Jackson says the "Hard-
shells" teach the sheep only are
the elect. You know, I find it
possible to go along in perfect
harmony with the Hardshells, and
many other groups to a point. In
2 Thes. 2:13 the "Hardshells" and
I can walk hand in hand as we
read, "God hath from the begin-
ning chosen you to salvation." We
are in perfect harmony to that
point, but there they must stop

or else wreck their whole theol-
ogy. Read and believe the rest of
the verse which says, "Through
sanctification of the Spirit and
belief of the truth." The holiness
people and I are in strict accord
in saying that God demands sin-
less perfection. Most certainly He
will never settle for anything less
than sinless perfection. There they
stop, but I dare not stop there. I
know that I am not, and that I
never will be sinless in this life.
Therefore, I must flee to Him who
is sinless, even to Jesus Christ
the righteous.

Brother Jackson goes next to
Acts 7:51 to show us that people
do resist the Holy Spirit. To be
sure, the religionists in Old Testa-
ment times, and the religionists
to whom Stephen was talking had
resisted, and were still resisting
the Holy Spirit. And the religion-
ists are still resisting the Holy
Spirit today. In His parable be-
ginning with Mt. 21:30 our Lord
shows these people how they did
the resisting before His day, and
how they were to do it in His
day. They had beaten, stoned and
killed the prophets. Now they
were planning to kill the heir,
and this they did on Calvary's
Cross. They were resisting in the
same sense we would resist an
invading army. Should Russia
send an army against us we would
resist it because we do not like
their way of life. That is exactly
the reason these religionists resist
the Holy Spirit. They do not like
the "Way of Life" the Holy Spirit
sets forth. In all fairness to the
Scriptures, dear reader, do you
see anything connected with Acts
7:51 that would in any way in-
dicate that the Holy Spirit was
making any personal appeal to
those old Pharisees. Is that why
they are resisting Him?

We have a clear cut illustration
of all this in the case of Saul of
Tarsus. As he walked along that
road on that memorable day he
hated the very ground our Lord
had walked upon. He hated the
very ground His saints were
walking on. His burning desire,
his great ambition was to utterly
destroy our Lord's people from
off the face of the earth. He was
resisting the Holy Spirit to the
extent of his ability. Not only
had he been one of those who
heard the gospel at the mouth
of Stephen, he was just as guilty
of Stephen's death as if he had
actually cast the stones. In Acts
9:1 we see him breathing out
threatenings and slaughter against
the disciples of the Lord. This
word "breathing" is from the
Greek word EMPNEO which lit-
erally means "breathing on." It
seems that his hatred for the
Lord's people was so intense that
he was literally breathing this
hatred in and out of his nostrils
rather than the air around him.
But please note what took place
when it became a personal mat-
ter with him. Let me say here
that true Christianity is not a
religion as is Shintoism, Catholic-
ism, Protestantism and the rest
of the isms, it is a revelation of
Jesus Christ. So when Christ was
revealed to this Christ-hating and
saint-hating Saul of Tarsus we
hear him as he says in his great
amazement "Who art thou, Lord?"
But when it was revealed to him
who Christ was he forgot his great
hatred for our Lord and for His
people and said, "Lord, what will

you have me to do?" Who would
dare say that Saul of Tarsus was
seeking salvation? Who would
dare doubt that it was God who
chose the person and the time in
this case? He was not saved
against his will, but he sure had
to be given the will, or the desire
for it, Phil. 2:13.

It is amazing to see what we
come up with when we start read-
ing between the lines in the
Scriptures. Brother Jackson came
up with the idea that those who
"draw back" in Heb. 10:39 are
under the convicting power of the
Spirit. Just what lines he read
between I am unable to see. Did
John not see these same people
in I Jno. 2:19? He does not say
they are struggling with the Holy
Spirit. He says, "They went out
from us, but they were not of
us." The devil's crowd will always
slip in among the saints, but
when the going gets rough they
"draw back," or "go out from
us." I can see absolutely nothing
to even intimate any conviction
of the Holy Spirit on the part
of those who "draw back."

Then when this Brother comes
to Mt. 11:20 you get the idea
he really enjoys reading between
the lines. It seems that sometimes
we make repentance synonymous
with salvation. Repentance is not
salvation by any stretch of the
imagination. The word "repent-
ance" comes from METANOEO
which means "to change the
mind." A man may start out
drinking fully believing that it
is nobody's business but his. After
a time he may sober up enough
to notice that his wife and chil-
dren are ragged, hungry and
friendless. As a result, he may
change his mind about it being
no one else's business. When he
changes his mind about the mat-
ter, he has really repented, but
his changing his mind about his
drinking does not save him by
any means. I have a hard time
seeing any personal salvation in-
volved in the salvation of the city
of Nineveh at the preaching of
Jonah. Jonah told those people
that in forty days the "city would
be destroyed. The king told his
people to turn from their evil
ways. They did, and the city was
spared. But our new birth is not
brought about by our turning
from our evil ways.

Our Brother then asks, "If God
has beforehand determined who
shall be saved and when, why
would a preacher ask his con-
gregation to 'make a decision for
Christ?'" The only reason I can
see for a preacher to ask for
such a decision under any condi-
tion is that he may add more
and more names to the church
roll. Decisions are the product of
the human mind. No working of
the Holy Spirit is essential to
these decisions which are filling
Baptist Churches to overflowing
with unsaved members. When a
church has begged for decisions
for a time she finds that she
must bring the things of the
world into the church in order
to keep her unsaved members
happy and their pocketbooks
open. The result then is that the
Lord of glory is crowded out of
His own church by these unsaved
church members and their world-
ly interests such as banquets,
socials, athletic programs, substi-
tutes for Bible teaching such as
(Continued on page 8, column 1)

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PAGE SEVEN

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E. G. Cook

(Continued from page seven)
literature, etc. We hear our Lord as He says, "Behold I stand at the door and knock," Rev. 3:20. You can have all your decisions with all their results for "With the heart man believeth unto righteousness." Rom. 10:10, and that only after sanctification of the Spirit has taken place, 2 Thes. 2:13.

When we come to 2 Cor. 5:14-15 in this editorial we see further evidence of reading between the lines. Brother Jackson says this text affirms that Christ died for "every person." I am ready to admit that on the surface his logic sounds good, but if we are to teach our fellow saints God's precious Word we must go deeper than the surface. I am, by no means, boasting of my ability to go deep in the Scriptures. I am just stating a hard, cold fact, May we go to Rev. 19:17-18 for a little word study. We need to really study basic words in Scripture before we start giving them a definition. If we do not do that we find ourselves way out on a limb. I have been there and it is not a very comfortable place to be. In verse 17 of Rev. 19 John sees an angel standing in the sun inviting all the fowls to the great supper of God. Then in verse 18 the angel says, "That ye may eat the flesh of kings, and the flesh of captains, the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of 'all men,' both free and bond, both small and great." This great supper takes place after the battle of Armageddon when the bodies of this great army of two hundred million men (Rev. 9:16) have been crushed on the mountains of Israel (Ezek. 39:4) by the hundred pound hailstones (Rev. 16:21) and their blood has run to the horse bridles for 176 miles (Rev. 14:20). Now please note that the angel invites the fowls here to eat the flesh of "all men." Then go to Ezek. 39:12 where you see that it will take the Jews seven months to bury what is left of this huge army after the fowls of the air and the beasts of the fields are through with it. It is self-evident that the "all men" in Rev. 19:18 did not include the Jews. Then in Zech. 14:16 we see those who were left among the nations. Many other Scriptures show clearly that the fowls were not to eat the flesh of every man. On the surface we have a contradiction which forces us to go deeper into the study of this little word "all." It comes from the Greek word PAS which has many different shades of meaning. In some cases it does mean everyone. In others it means every kind, or every variety. In still other cases it means the whole of one object, or the whole of one group. So it is certainly grammatically correct to say that He died for the whole group of His chosen ones. For "He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by

Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:4-5. I believe every word of that.

Now let us go back to Brother Jackson's first point of discussion where he says, "There were those who were bought by the sovereign Lord who denied Him and who were destroyed. He gives us 2 Pet. 2:1 to back up this statement. It is really amazing sometimes to see what a weakling we unintentionally try to make of our precious Lord. A Baptist Church here in our city had a missionary to Mexico as their guest speaker, or should I say their guest slide projector operator? When one of the men of that church was called upon to pray, he rose to his feet and begged God to bless what the Lord was "trying to do" in Mexico. This was an insult to Him who does as He will in the army of heaven and among the inhabitants of the earth. We have dethroned God and enthroned man to such an extent that many of us are left with a very puny weakling for a God. And He doesn't like it. My Lord has never tried to do anything. Trying is for us finite creatures only.

But now let us get back to editor Jackson's Scripture reference, 2 Pet. 2:1. Here we read, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." First, who were the people whom the false prophets and false teachers were, and are among? Certainly everyone will say they are among our Lord's people. It is the saints these false teachers want to lead astray. Others are already astray. So, let us keep that in mind as we study this Scripture. In translating from one language to another, sentence structure is often very difficult. Even after the translator does the very best he can possibly do the expression can still be misleading if we are not very careful. To illustrate, let us look at an expression in 2 Cor. 5:21, "For He hath made Him to be sin for us who knew no sin."

Now if we follow Brother Jackson's line of reasoning in 2 Pet. 2:1 here in 2 Cor. 5:21 we will find ourselves saying it is the "us" who knew no sin. But since that is such an obvious error we know we must let the word "Him" be the antecedent of the phrase "who know no sin" for He is the only one who knew no sin. Now if we follow this same procedure in 2 Pet. 2:1 we will have no difficulty in seeing that these false teachers are denying the Lord that bought His people. Most certainly they are denying the Lord that bought us. They deny His Virgin Birth, they deny His substitutionary suffering, His blood atonement, His bodily resurrection and ascension, His mediatorial work and His bodily return to this earth. If the Lord of glory bought these instruments of hell, did He not make a very poor investment? I am greatly indebted to my former pastor, Bro. E. D. Strickland for his in-

valuable assistance on this particular Scripture.

Brother Jackson goes on to say, "The blood atonement is sufficient for all of Adam's fallen race" and gives 1 Jno. 2:2 to substantiate his statement. I hope no one will get the idea that I question the sufficiency of the blood atonement. It is sufficient for anything and everything that our Lord wanted it to be sufficient for. Some of these millionaires in our country could supplement my social security if they chose to do so. Certainly their funds are sufficient, but that is not what they made their money for. For a long time I hung my theology on this verse along with Jno. 3:16. On the surface they seem to be impregnable. In fact, Jno. 3:16 is usually the last stronghold of those who are unable to see God's sovereignty and election. Let us examine 1 Jno. 2:2 and see what it was that I jumped over for so long. We read, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Just what does it mean to be the propitiation for our sins? The word propitiation is from the Greek word HILASMOS and W. E. Vine says it signifies a means whereby sin is covered and remitted. Not only does this propitiation mean that our sins are covered, it means they are remitted. This word "remit" is from APHIEMI which means "to send away." So our sins are covered and sent away. Please note that the same thing is done

we will have a real hard time seeing other than the elect world in it.

Now that we have seen the many varied meanings of the word in both the Greek and English dictionaries, let us look at its usage in our Bible. In Lk. 2:1, "There went out a decree from Caesar Augustus, that all the world should be taxed." Could this world include the American Indians, the Japanese and the Chinese? Certainly not. In the first place he did not know all these people existed, and if he had known it, he had no authority to tax them. So it could only mean the Roman Empire. In Jno. 4:42, "This is indeed the Christ, the Saviour of the world." While the word world can be correctly spelled only one way, it has many meanings. And while the word saviour has two correct spellings, it has only one meaning. It means "one who saves," and that's it. Now when this verse says "The Saviour of the world," does it mean that He is the one who saves all the millions who were already in hell at that time and all the millions who are still going there? In Jno. 17:9, "I pray not for the world, but for them which thou hast given me." Certainly the world here does not include those whom the Father had given Him. 2 Pet. 2:5 we see "The world of the ungodly" which certainly did not include Noah and his family. And then 1 Jno. 5:19, "We know that we are of God, and the whole world lieth in wickedness." Please note, this "whole world" did not include the "we." Many others could be given, but these should prove to any open mind that the word world has many different meanings. In the light of all this how could you expect a court of justice to agree with you that the world in Jno. 3:16 and 1 Jno. 2:2 means all of Adam's race? Are we not all guilty too many times of trying to fence God in? I'm sure that if we had been living in the time of Jacob and Esau, we would have been prone to tell God that it would be wrong for Him to hate Esau. We would, no doubt, have told Him that He should love poor old Esau just as much as He did that scheming and conniving Jacob. When will we ever get around to seeing that God's thoughts and ways are not ours, Isa. 55:8?

I have come to the point that I no longer desire to see everybody saved. I want to hear my Lord say to that host of workers for salvation in Mt. 7:22 "Depart from me, ye that work iniquity." I want the second beast of Rev. 13 to call down fire from heaven and deceive those whose names are not written in the Lamb's Book of Life. I want some of the tribulation of saints to be beheaded because of their faithfulness to their Lord. I want to see the beast and the false prophet cast into hell alive. No doubt many of you are calling me an old reprobate by now. If you are, I plead guilty. I'm just an old reprobate sinner saved by the marvelous grace of God. I have just one reason for desiring to see all these terrible things done, and that is that God's precious Word says they will be done. I want to see His Word stand forever. Isa. 40:8. If His Word should fail, your salvation and

mine would not be worth a two-cent piece with a hole in it. If the post-millennial Baptists could succeed in winning everyone to Christ they would wreck the universe. God's Word would have to be broken for them to succeed, and we learn from Heb. 1:3 that He upholds all things by the word of His power, or the power of His Word. So, if His Word could be broken, the whole universe would go into oblivion.

If, as our Brother holds, salvation is offered to everyone, what is to hinder the beast and the false prophet from accepting it? If they accept it, what kind of predicament would that leave our Lord in, Rev. 19:20? For many years I got around this question by saying God knows who will be saved and who will not. I still believe that He knows all that, and more. In fact, I believe it today, not only because of His omniscience, but because He knows that no man can come to Christ until He draws him to Christ, Jno. 6:44. I once thought, He gave everybody a little yank, or a gentle tug. But I have come to see that this word "draw" in Jno. 6:44 literally means to drag. The word comes from HELKO which means to draw, drag something to a specific point, or place. It is clearly illustrated in Jno. 21. In verse 11 this word is used. Here we see Peter as he draws the net of fish to the place he wanted them. Then in verse 6 we see the same word used in a negative sense. Here these disciples could pull and tug at this net but they could not draw (HELKO) it to the place they wanted it. In verse 8 the disciples are drawing, or rather dragging the net but not to a definite place. So a different word (SURO) is used. Therefore, if we are to give the word HELKO its correct meaning in Jno. 6:44, we must say that the Father draws those whom He gives to Christ until they are to Christ where He wants them.

Quite recently I heard an evangelist in his desperation tell the lost in the congregation that God has done all He can do, now it's up to you. If he had said I have done all I can do, now it's up to the Lord, I'm sure the Lord would have been better pleased with him. Let us all resolve that in our thinking, and in our teaching, we will put God back on His throne where He belongs. If He could save Saul of Tarsus and E. G. Cook, He can save anybody He wants to save.

Two Announcements

(Continued from page one)
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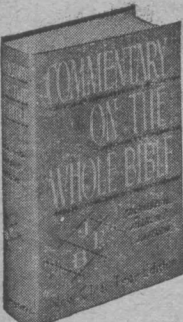
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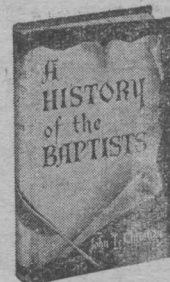
for the sins of the whole world here in this verse as is done for our sins. That means that the sins of this particular "whole world" are covered and sent away. Now if the whole world here in this verse means all of Adam's fallen race as Brother Jackson claims, then old Satan and his angels will have to make the best of it in hell by themselves, or else there will be people in hell whose sins were covered and sent away.

Maybe a little word study on the word "world" would throw some light on this bewildering subject. The word comes from KOSMOS which has a primary meaning of order, arrangement, ornament, or adornment. So in the original Greek the word has several different meanings. But, that we may refrain from being dogmatic about this word meaning all of Adam's race in these two references, let us get our own English Dictionary and check on the meaning of the word. After all, is that not where we always go for word meaning? Even the children's school dictionary will give you something like a dozen different meanings of this word. The large, two-volume New Century Dictionary gives some 19 different shades of meaning. It means any indefinitely great expanse, such as a world of water. Then it means a particular class of mankind with common interests, it is therefore not only permissible but also grammatically correct to say the "elect world." In the same way we can say the "non-elect world" because they are all interested in the things of this world, therefore they are a particular class of mankind with common interests. We are told that "No prophecy is of any private interpretation," 2 Pet. 1:20. So, if we study Jno. 3:16 in the light of Eph. 1:4, Jno. 1:13, Psa. 5:5, Hos. 9:15 and Rom. 9:11-13

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