

Paid Girculation In All States And In Many Foreign Gountries "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. 36, No. 15 ASHLAND, KENTUCKY, MAY 13, 1967

LET'S TAKE AN IMAGINARY TRIP THROUGH . . .

By JOE WILSON Winston-Salem, N. C.

"For by grace are ye saved brough faith; and that not of ourselves: it is the gift of God." Eph. 2:8.

Arminian theology is based upand necessitates a denial of ⁸ precious verse, as well as the more of the Word of God. his theology in the realm of saltion embraces what might well called the five points of Arnianism.

1. Either man is not totally deaved or if he is, God automatily does something for all men at lifts them out of total deavity, and gives them the abilto receive or reject salvation. is often referred to as comgrace and is the product of depraved mind of man, with-^a shred of Biblical support.

2. That God elects man to salon on condition that he forethat man will repent and eve of his own free will. This akes the glorious doctrine of tion to be a useless absurand to have no part at all man's salvation.

That Christ died for the sins all men — for one as much as other, which casts a blaspheslur upon the precious ood of Christ.

That the Holy Spirit tries all His might to save all ankind.

That salvation once thus at-ed may be lost, and the man saved finally perish.

nianism as to salvation. I safely say that no man heresies.

let us for awhile assume and reach Heaven. Accordlet us take an imaginary through this Arminian Heavvery large place, for on the ere for

to cover all its territory.

But as we travel over this vast expecting.

Then as we travel through this You see on the principle of Ar- stately mansion, and off in the minian salvation, it is very hard to get anyone saved to start with. Man is so depraved, and so in love with sin, and so at enmity with God, and since the Holy Spirit cannot effectually and irresistibly work, but only persuade and try to save, as a result of this only a very few are finally perusaded to, of their own free will, accept Christ and be saved. (Actually, on the basis of Arminian salvation, no one would be saved, but w these are the teachings of we will imagine that a few "had sense enough to trust Jesus"). Then out of this few who were by the Holy Spirit can persuaded to start toward Heavbly believe that these are the en, only a few made it all the ngs of God's Word, and that way through. For the world is so experience of saving grace attractive to man, and the flesh strong testimony against is so weak, and the devil is so powerful, that it is very hard to keep this Arminian salvation afthese teachings are true, and ter you get it. As one Arminian this is the way men are preacher (?) said to me: "It is and to get people saved today, easy to get people saved today, but it is hard to keep them saved." Now these few who got savand see what it would be like. ed started out singing "I'm going he A Arminian Heaven would through, I'll not turn back," of their teachings, God de- Hand," and the like, but after and endeavors to save all awhile the going got rough and Mind endeavors to save all awrine the going lost again, and minim So God must make this so there are very few who are hian Heaven large enough to so there are very few who are boom for the whole human in this Arminian Heaven. (Ac-You see it would be in- tually on Arminian principles no

we are kept by the power of God. Now as we journey, we notice Heaven, we find that, though it another amazing thing. We find is very large, that a vast major- that there are many houses, that ity of the area is undeveloped. were started. The foundations For you see, God wanted every- were dug, and the buildings partone to be saved and made it large ly finished, some just barely enough for everyone, but then started and others more nearly learned that since He could not completed. As we inquire about violate the free will of man, He these buildings we learn that could only persuade a very, very these were for folk that started few to accept this salvation and out, but failed to make it through so the vast majority of the terri- and lost their salvation and so tory remains undeveloped, and is the house was never finished. We grown over with weeds, and not see in our trip that there are at all the beautiful place we were more houses like this, than completed ones.

WHOLE NUMBER 1485

Then as we continue inspecting Arminian Heaven, we are sur- this Arminian Heaven, we notice prised to find that there are very that there is a great deal of dif-few people here. We thought ference in the buildings. We were there would be a great multitude used to this on earth. We saw that no man could number, but great stately mansions and small, you see, since we know from the tumbledown shacks while on Bible and experience the awful earth, but we certainly did not depravity of man, we realize that expect Heaven to be like this. on Arminian principles, only a You can imagine our surprise very few finally made it through. when we see over yonder a large



JOSEPH M. WILSON

distance we see a cabin in the corner of glory land. When we inquire as to this amazing condition we learn that people on earth were sending on the material for their Heavenly home, and that the only material the Heav-

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God Moves In A **Mysterious** Way M

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm.

Deep in unfathomable mines Of neverfailing skill, He treasures up His bright designs, And works His sov'reign will.

Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head.

Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face.

His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flow'r.

Blind unbelief is sure to err, And scan His works in vain; God is His own interpreter, And He will make it plain.

man man and a second and the second s

enly carpenters had to work with surrendered to his Arminian God, what kind of home we would minianism: What a slander on get to preach). the Bible and the God of the

serve some of those few who but they decided they were gomade it through. Ah, there is a ing through anyway. By this time ing a song and testimony meet- ach of all this, for we heard all ing a song and testimony meets ach of an on an one of the heard an ing. Let us listen in. What is the of it we wanted to hear on earth, song they are singing? Is it and then some. The two things "Amazing Grace," or the song of that stand out in this Arminian Moses and the Lamb? No, they meeting in this Arminian Heaven, are singing "Surely I will," and are the continual praise of self, oh, how they swell with pride as they sing of their prayers, and God. (Well, we need not be surtheir works, and how they walked in the pathway of duty and many such songs. Now they are qualities of Arminianism). going to have a testimony meeting, and oh, how eager they are to tell one another how they made it through. One, tells of how he had sense enough to trust Jesus; another tells of praying through down at the barn; and another tells of his hair-raising experiences in the war; and on and on, it goes. One tells how he ran from his Arminian God for eight years, and another fought

was what we sent on ahead. Now and promised him he would do this is why we find some rusty what he should. Then the mournold halos, and so many cabins ers bench crowd begin to tell of and shacks. Another Arminian how they wrestled with their god, preacher (?) told me about a and would not let go, and wept sermon he preached how Jesus their way through. Some of them paid the down payment on our made many trips to the mourners home in Heaven and we are to bench before they finally got keep up the payments by our good through, and some sought their works. Oh boy, can you imagine god for many years, and so, on it goes. (Reminds one of the servhave on these principles. (And ices these Arminians had on earth, people wonder why I hate Ar- when the preacher didn't even

Then they begin to tell of how Bible is this Arminianism). hard they had it after they got Now as we journey through saved; how the devil fought this imaginary Heaven, let us ob- them, and friends opposed them, group of them, and they are hav- you and I are sick to our stomand the lack of giving glory to prised at this for these have al-ways been the two outstanding

> Now in our imaginary trip, let us consider the triune god of this Arminian Heaven, and what do we behold. Oh, my friend, a sadder sight never met our eyes than the pitiful god of the Arminian. We behold a disappointed Father, a downcast and disillusioned Son, and a defeated Holy Spirit. The of this planned and did all He could for the salvation of all men, and now that it is all over, and there are only a few in His Heaven. So he walks the avenues of glory, a (Continued on page 7, column 1)

God to invite men to one enough for them all. Oh, we are imagining). Thank God is the speaker for each broadcast for fifteen years before he finally a vast Heaven this is and hall take us a very long time

THE WILL OF GOD

RN COCKRELL, HENLEYVILLE, MISS. all intelligent beings there is and so God being an intelthe Spirit must have a will. The ptures ascribe will to the er (John 6:39-40), the Son God who is in one mind and But But when dealing with the God, mortals must dissuish between God's secret revealed will, His absolute ding and decretive will. st, I shall discuss God's re-

vould stay saved, even if he if he did not make Heav- could get it to start with, but again

A CONTRACTOR CONTRACTOR CONTRACTOR CONTRACTOR

PASTOR JOHN R. GILPIN

BURGERS A Sermon by Pastor John R. Gilpin "MAN'S DITCH DIGGING BRINGS GOD'S **BLESSINGS**" previously been subject unto year. Wen, as soon as its read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to you a passage Israel, rebelled. (John 6:39-40), the Son I have read to yo

expect to bring to you.

(Read II Kings 3).

His Word and is the definer Ahab had died, and his son Jeho- and Jehoram, his son, had come along with me?" duty duty and the standard of ram had come to the throne. As on the throne, it was the best responsibility. A few men ful- soon as he ascended unto the time to rebel, and break the yoke, the thing is done today. We have

The Baptist Examiner

meaning, and I trust by God's a tribute unto the king of Israel. lambs; I am not sending any grace after I retell the story to We would think it was a rather rams; I am not sending any wool you, that you'll be able to get a heavy tribute for those days - to you this year," Jehoram, the blessing from the lessons that I 100,000 lambs, and the wool there- king of Israel, went over to see of. That would sound to us like it his relative, Jehoshaphat, who ^{Conditional} will, His absolute It is the old, old story of war. was a rather heavy tribute that was the hing of the said, "Now ^{ling} and a will, His com- War is a continuous, recurring ex- the king of Moab was compelled capital Jerusalem. He said, "Now will it is made known to hardly justified. In this case, granted now that Ahab had died, them. How about you going by some little incident that is year. The king of Moab took for I am going out to battle against

part of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and cease paying this heavy tri- roving ambassadors all over the budged of God's revealed will, throne, the Word of God tells us and the budged of God's revealed will be budged of God's revealed will budged of God's revealed will be budged of God's revealed will be budged of God's revealed will budged o ^{aution} of God's revealed will, throne, the Word of God tells us and cease paying this neavy tri- roving anoassate 2, column 3) and another and a page 8, column 1) how Moab, with its king who had bute unto the king of Israel each (Continued on page 2, column 3)

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A Warm and Deeply **Appreciated Letter** To Bro. Roy Mason

Lordsburg, New Mexico April 20, 1967

Dear Brother Mason:

After reading your Election message in TBE, (April 22, 1967), I am constrained to write. You do not condemn Mr. Jackson, but you really show him up. I do not condemn him, but can not believe he is a Christian. I do not believe a follower of Christ can uphold part of the Bible and disbelieve part of it. I believe he is a lost man grappling at a straw. He stands for the church, and yet, denies the foundation of God's Word.

ed, he praises Jackson for the stand he takes for the church. I love brother Gilpin for the stand he takes for the true church, he doesn't stop there — he believes all the Bible, and stands like a follower of Christ should in taking the Bible seriously for what it says. No man should try to lead a church who can not stand with him.

and he have written about, and answered to Jackson, that the poor fellow is misled and using part of the Bible for personal gain -that he reads the Bible for argument — that he gains in business by accumulating following. Argument for Satan, and all argument is on the side of Satan. The truth has no argument, The Bible

of that kind has ever had to pull any trick to get crowds, and find people on their knees before God. I pray God to forgive me if I am wrong, but can not believe a man can be for God and His word, if he divides the Bible, in belief and unbelief. If he claims part of it, and denies part of it, he can not be for God.

Before I knew the Bible teaching on Election, I was guided in it, as I believed the Bible is God's Word to man. It is the truth to man. When I saw that I was chosen before the world was, it brought joy to me. The more I have studied the Bible, it has made me believe all who know God will take His Word as it speaks.

do more harm than a drunk. They are influencing more people to wrong, which is against the Bible truth. He is not like the old Brother, Ben Jackson, of my boyhood. That old deacon heard my new birth explained, and stood before the church to say, "I make received for membership in baptism, and after baptism into full fellowship of this church." Men like that and the preacher stood out for the whole Bible as you do. was about 13, and at 85 it seems like a day. May it please God to keep you going many years to come.

Yours by His love and precious Grace, L. E. Jarrell, 1421 South Main. 88045.

HOL CIERCE Campbellism **Book Is Now Back In Print**

The book on Campbellism which was originally printed serially in THE BAPTIST EXAM-INER and which has been out of print for quite some time is now available again, and we are most Brother Gilpin is so big heart- happy to make this announce-

> It is a book of 176 pages with leatherette finish (paper cover). It is most attractive, the cover being printed in two colors, and we would certainly urge every reader who wants to know the heresies of Campbellism to order one or more copies.

I have said previously, when I am convinced, reading all you the book was first printed some along with you. I'll fight side by four years ago, that it was the side with you. Which way do we greatest refutation of Campbellism ever put in print. It has had a very great sale even among the Campbellites, and we are most happy to present this great compendium of Scriptural truth, and denial of Campbellite heresies, to the public again.

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(and a start "Ditch Digging"

(Continued from page one) world, spying out, and talking with, and seeking to consult with the various heads of the nations, in hopes that they'll side with us, so the United States will be able to win the war in Vietnam, or at least save face if we are forced to make a withdrawal.

So the king of Israel said to Jehoshaphat, "I am going to battle, and I wonder if you will go along with me." Jehoshaphat said, "I will go up: I am as thou art, my people as thy people, and my horses as thy horses.'

Beloved, there is a terrible sin that is hinted at here. What right did he have to possess any horses? What right did Jehoshaphat, or Jehoram, have to own horses? The horse gave the Jew an advantage over another man that was on foot, and God said, that no Jew should own a horse. A burro, yes; but a horse, no. Well, Jehoshaphat said "I am as thou art, my people as thy people and my horses as thy horses. I'll go right

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go?" Jehoram said, "Let's go over through the land of the Edomites and we'll pick up another king." So his strategy worked, and King Jehoshaphat of Judah and King Jehoram of Israel went through the country of Edom and got the king of Edom to go along with them. So that made three kings who was the king of Moab.

Dear Bro. Gilpin:

Grace be to you and peace from God our Father and the Lord Jesus Christ.

Certainly I shall not feel badly about you putting some of the articles from my bulletin in your splendid paper, THE BAPTIST EXAMINER, but I shall feel that I am highly honored to be quoted in the best Baptist paper I know.

Let me congratulate you and the others for the able "Lickin" you have given Bro. Jackson's Arminianism. Please continue to pour it on; he needs it badly.

If you will send me some sample copies of your paper, I will gladly scatter them among my church members and urge them to subscribe to your fine paper which is truly "The Baptist paper for the Baptist people.'

Yours in the blessed hope, MILBURN COCKRELL, (Mississippi)

ing fault with God. He was blaming God for God's lack of providential care. However, Jehoshaphat was a different kind of person. I have a feeling that when I get to Heaven, I'll find Jehoshaphat. I doubt very seriously if Jehoram gets within a hundred miles of the place. I have a feeling though that Jehoshaphat was a saved man. From this passage and from others, I would draw that conclusion. At any rate, Je-hoshaphat said, "You ought not to talk that way. Isn't there anybody of the Lord around here to do some praying for us?

Beloved, whenever you get in a tight place, take the same attitude that Jehoshaphat did. Je-



portant books in the Bible on the moral and ceremonial laws. There is nothing to surpass Pink's book in its minute study of law, the Tabernacle, its furniture, etc.

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hoshaphat said, "Let's find a man tell you, if you want to for of God and ask him to pray for opinion of a preacher, do it us." Somebody said, "There is a basis of the Word of man not too far away, whose doesn't make a bit of diffe name is Elisha. He is the fellow about how big a crowd he p that poured water on the hands es to. It doesn't make a that were lined up against Mesha, of Elijah. In other words, he grew difference about his persi up with Elijah, and he was Eli- personality. It doesn't make They went along for seven days jah's understudy. He was Elijah's difference a bout how and then they ran out of water. servant, so to speak, and he is "joiners" he may have and then they ran out of water. servant, so to speak, and he is "joiners" he may have They didn't have enough water here. He just quit following the (Continued on page 3, coll

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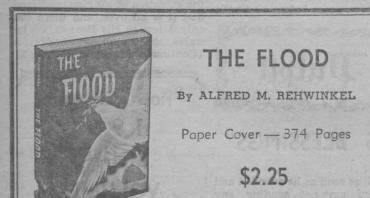
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plow a while ago to beco prophet of the Lord. Shall him?"

Jehoshaphat said, "That good idea. I know that man Word of the Lord is with hi

You'll notice, beloved, that hoshaphat's opinion of Elish pended on the fact that the of the Lord was with Elis

Exodus is one of the most im-



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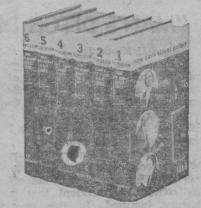
for themselves, nor for the host of the army, and they certainly didn't have enough for the cattle that followed them. Jehoram said, "Alas, the Lord hath called three kings together to deliver them into the hand of Moab. Isn't it a shame that He doesn't do something?

Doesn't that sound like modern times? "Why doesn't the Lord do something about this war? Why doesn't God stop it?" Beloved, God could if it were His will to do so. Just be certain of one thing — God could stop it if He wanted to. Human beings today are just exactly like Jehoram, the king of Israel. He said, "Alas, the Lord hath brought the three kings together to deliver them into the hands of the Moabites. God isn't doing anything for me."

Actually, Jehoram was finding

THE BAPTIST EXAMINER MAY 13, 1967 PAGE TWO

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"Once I was pure as the snow, but I fell, Fell like the snow flakes from heaven to hell; Fell to be trampled as filth in the street Fell to be scoffed, to be spit on and beat;

man

Pleading - Cursing - Dreading to die, Selling my soul to whoever would buy; Dealing in shame for a morsel of bread, Hating the living and fearing the dead, Merciful God! have I fallen so low, And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow, With an eye like a crystal, a heart like its glow; Once I was loved for my innocent grace-Flattered and sought for the charms of my face! Father-Mother-Sisters-all,

God and myself I have lost by my fall; The veriest wretch that goes shivering by Will make a wide sweep, lest I wander too nigh; For all that is on or above me, I know, There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow, Should fall on a sinner with nowhere to go! How strange it should be, when the night comes again; If the snow and the ice struck my desperate brain.

Fainting-Freezing-Dying-alone, Too wicked for prayer, to weak for a moan, To be heard in the streets of the crazy town, Cone mad in the joy of snow coming down; to be and to die in my terrible woe, With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow, Sinner, despair not! Christ stoopeth low To rescue the soul that is lost in sin,

And raise it to life and enjoyment again. The Crucified hung on the cursed tree! His accents of mercy fall soft on thine ear. "Is there mercy for Me? Will He heed my weak prayer? O God! in the stream that for sinners did flow Wash me, and I shall be whiter than snow."

Dans marken and the second sec

"Ditch Digging"

(Continued from page two) he preach the Word of

ord is with this man Elisha." and said, "Jehoram, I haven't hing to say to you. So far as I wouldn't do a thing for

You say that that was rather language for a preacher. ved, it was no stronger than hecessary. Jehoram, and am's family, hadn't had any for Cod's man for God's man, so God's man any time for them. He said, ram, the only reason I have and the only reason I of the presence of Jehosha-I wouldn't even look at you."

date.

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the does the Bible say about preacher and asking him to pray being the salt of the for them? But that is what they In the sermon on the did. Elisha said, "Get me a minant, the Lord Jesus said: strel — somebody that can play

"Ye are the salt of the earth." -Mt. 5:13.

What does salt do? It is a premuch his offerings may be on servative. Salt has a preserving day. The thing to form an influence. I might say this — just about a preacher is, as soon as the Lord Jesus Christ comes and takes away the salt hoshaphat said, "The Word of have a hell on earth, turned loose out of this world, we are going to right here in this world. Chris-¹⁶ with this man Elisha. Fight field in that is holding back the impending doom of God ^{concerned}, I have nothing for thing that was helping the situaon the world today. The only tion of these three kings was Jehoshaphat. It was not the presence of Jehoram, nor the presence of the king of Edom, but rather the presence of Jehoshaphat — the man of God who furnback the destruction that would logically have fallen upon these kings.

So they said to Elisha, "Please even glance at you is be- pray." Oh, can you imagine these If Jehoshaphat were not rael, the king of Judah, and the king of Edom — going to see a

all the things of this world will be ed. shut out and I'll have unbroken communion with the Lord." So the minstrel starting playing, and Elisha communed with God, as the sweet gentle strings of music floated out in the air from the minstrel. Elisha tried to shut out all thoughts of this world, to think only in terms of God, and God gave him an answer. Elisha said. "Now hear the word of the Lord. I have something for you from the Lord. This is the Lord's message. He said to dig a lot of ditches in this valley, and He will take care of you. The Lord will fill your ditch. If you'll dig the ditches, the Lord will fill them."

The Word of God tells us how those men set about digging ditches. Elisha said, "You'll not see the rain. You'll not see it coming, but there will be water to fill these ditches.'

That was like Noah. He didn't see the rain. I am satisfied that Noah never saw a drop of rain. Do you know why? The only way Noah could look was up. He could look up through the window in the ark, but he couldn't look out. He didn't see the rain, but the rain was there. In this case they didn't see it, but there was water that filled all those ditches. They drank, their cattle drank, their stock was all refreshed, and they were refreshed, and they were ready for battle.

The next morning came, and here were the Moabites, and the three kings were ready for them. The Moabites were all dressed up in their armor and were standing by to protect their own land. As the sun shone upon that water it looked like blood, and they said, "These three kings have been fighting among themselves, and their men have been fighting among themselves, They have killed one another and there is the blood. We know it is blood; it couldn't be anything else. There hasn't been any rain.'

Notice, when does Moab start out to collect the spoil? When Moab thinks that the children of Israel have been fighting among themselves. You know when God's people pick on one another, the Devil comes to get the spoil. The Devil is always ready to take the spoil when God's people fall out among themselves.

They stood on one side of the water, and it looked like blood. Elisha stood on the other side, and it looked like water. It all depended upon the point of viewwhich side of the water they were on.

It reminds me of the children of Israel coming out of the land ished the Christian salt that held of Egypt. One side was a cloud that looked like fire and gave light to the children of Israel at night. At the same time, it looked like darkness on the other side to the Egyptians, so that the Egyptians didn't even come near the children of Israel all night. So far as Israel was concerned, their camp was lighted brighter than y was ever lighted by electric lights. The Moabites said, "Let's get on with the battle. They are fighting among themselves. Let's strike them, and strike them hard, and get the spoil of these three kings." When they went into the camp, they found that the children of Israel were ready for them. The Word of God says that the children of Israel, under Jehoshaphat the king of Judah, and Jehoram the king of Israel, and the Edomites, were ready for the battle. The Word of God tells us how they started out striking every man down-how they filled up their wells, and how they picked up handfulls of stones and scattered them over every good piece of ground .They cut down every good tree that they could find, and they destroyed every city except one, and even, that

some music so that I can get in city was pretty heavily scarred so ing together. I am sure that their the mood with the Lord, so that far as the slingers were concern- equipment and their organiza-

> Then the king of Moab said, "This is a terrible situation for the king of Edom to join in with the Jews, and I am going to get him, if I can't do anything else." So he took 700 picked men and tried to fight with the king of Edom that he might be able to kill him, but he failed even in that. Then he said, "It looks like everything has gone against me. I'll have to do the most desperate thing in this world, so he took his oldest son - the son that would have reigned after him — and offered him as a burnt offering on the altar, hoping that that would appease his god, and that his god would give him victory.

> Beloved, you can't say that the king of Moab wasn't honest and sincere in what he was doing. The only trouble was, he was working with the wrong god. He was just serving the wrong god. After he killed his son, he found out even then that he hadn't accomplished anything, for he lost the battle, and the children of Israel, under Jehoram, and under Jehoshaphat,

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along with the king of Moab, had a field day at the expense of the Moabites.

Now can we take this Scripture story and get a few lessons from it that will help us as a church?

Т

THE NEED.

These folk had a need. Listen:

"So the king of Israel went, and the king of Judah, and the king of Edom; and they fetiched a compass of seven days' journey; and there was NO WATER for the host, and for the cattle that fol-lowed them." — II Kings 3:9.

Beloved, they had a definite, genuine need. They were thoroughly equipped so far as war was concerned, and I am satisfied for that day, they had as fine equipment to go out to war as any country could have had. They had a good organization. They had three great kings work- (Continued on page 5, column 2)

tion were perfect, but they were powerless, since they were perishing for lack of water.

Notice, they were powerless. Three kings, three armies, fighting as one, well organized, well equipped, but failing because of a lack of water which rendered them powerless. I have in mind, beloved, that this is a pretty good picture of the majority of churches. Our churches today are well equipped, and the majority of churches are well organized. However, the majority of churches are absolutely powerless, and devoid of the work and the power of the Holy Spirit.

When our Lord was dealing with the disciples just before He left this world, He told them that they should wait in Jerusalem. Listen:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but TARRY YE in the city of Jerusalem, until ye be endued with power from on high." - Luke 24:47-49.

A little later, He said:

"But ye shall receive power, AFTER THAT the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:8.

What was wrong with this crowd in the days of Elisha? Three kings, three great armies, working together as one, well organized, well equipped, but they didn't have water and they were powerless.

Beloved, you can take this church or any church today, and regardless of how well equipped, and irrespective of how well organized, each church is powerless unless the Holy Spirit is working with them.

They had a need. We have a need. They needed water which would give them power. We have a need today, and that is the work of the Holy Spirit within us.

Many, many times in the years gone by I have stood by the Arsenal Building at Frankfort, Kentucky. I have stood there and looked at the old cannon and have thought how powerless that cannon is. Why a bird can build its nest inside it. A child can sit astride it, and it is absolutely powerless in itself. I have looked at that group of cannon balls that are piled up there, and I have thought how powerless they are. You can even pick up one of those cannon balls and put it inside the cannon, but it is still powerless. There is no power there.

Then I remember, back inside the building, there is powder, but that powder is in itself power-

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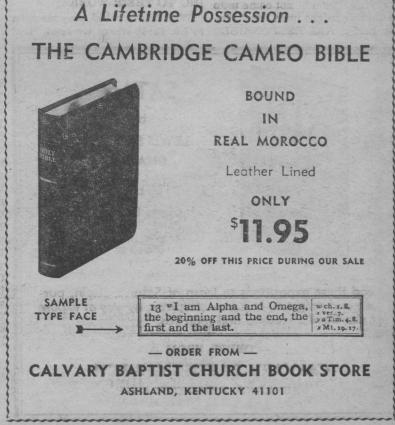
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THE BAPTIST EXAMINER MAY 13, 1967 PAGE THREE





"How can a man who is spiritually dead be held accountable for what he does especially since (as it turns out), he was not an elect person? I would like to have you answer this in the light of the following Scriptures: Luke 12:48, Matt. 10:14-15, and Luke 13:34-35, especially the last four words in verse 34, "And ye would not;" also Mark 14:21. This verse implies that Judas is going to be held accountable for what he did. How would you resolve this with the doctrine of election and the responsibility of man?"

Roy MASON

Radio Minister Baptist Preacher Aripeka, Florida



Let us first get it plainly in mind that man in his natural state is spiritually dead. Ephes. says, "And you hath he quickened who were dead in trespasses and sins." I Cor. 2.14 says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, Shall the thing formed say to neither can he know them, be- him that formed it, why hath thou cause they are spiritually discern- made me thus?" ed." Also, let us realize that every person is accountable for his deeds to God. Rom. 14:12 says, "Every one of us shall give account of himself to God." So, whatever any person may say, God says in his word that EVERY PERSON IS HELD ACCOUNTABLE FOR HIS DEEDS, and it likewise teaches that MAN IN HIS NATURAL STATE IS SPIRITUALLY DEAD. Romans I tells us how the human race "got that way." Men wilfully went away from the true God into the grossest idolatry, in spite of the clear evidence of the true God as revealed in nature. Man is not to be pitied or excused in this, for God plainly says, Rom. 1:20, "They are WITHOUT EXCUSE."

Personally, I do not see that election has anything to do with man's accountability for his deeds. Although dead spiritually the natural man is physically alive and chooses to "walk according to the course of this world." This course is in defiance of God, and defiance must be accounted for. If it were not for the grace of God - his elective grace — all men would live in defiance of God - wilful, knowing defiance, to the very last breath, and as a result of just punishment would be eternally banished from God.

es are not there. In the latter part Jesus in the Scriptures referred of this verse we read, "the dead to, charged men with wilful rewere judged out of those things jection. Jerusalem had every opwhich were written in the books portunity, but crucified the Messiah. Jesus charged his rejectors (not the book of life), ACCORDby saying, "Ye will not come unto ING TO THEIR WORKS." me that ye might have life." Hu-With this in mind, may we turn man beings ARE RESPONSIBLE to Lk. 12:48 where we read. "But

for their wicked actions and choices. They are not divinely forced to do the evil things they are guilty of doing. They do what THEY WANT TO DO, and consequently are worthy of judgment. Let us remember that God is not under some sort of obligadoes not elect others does not mean that he is guilty of injustice.

"But it seems to me-"

That is what we hear over and over again. Such objectors need to read and study Rom. 9:17-24. We can never go beyond Paul's words, "Nay but, O man, who art thou that repliest against God?

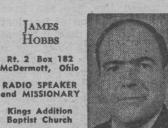


As of this moment I do not believe that a lost man's not coming to Christ for salvation will play any part in the judgment of the lost. Christ knows why the lost do not come to Him, Jno. 6: 44, 65. He has already told them that they are condemned, Jno. 3: 18. So when the lost man stands before the righteous judge on the great white throne it will not be to determine where he will spend eternity. That will have already been settled. We know from Mt. 7:22-23 that there will be a great host of people there who will think they ought to be permitted to spend eternity in heaven because of their works. But in Rev. 20:12 we see the Book of Life open at this white throne judgment. And I believe this book is open that this great host of people may be able to see that their nam-

be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Rev. 20:12 convinces me that lost people will be judged according to their works, and Lk. 12:48 convinces me that the punishment meted out to them will be determined by the amount of light they had. Then Mt. 10:14-15 where we read, "And whosoever shall not receive you, nor hear your words —it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" seems to indicate that refusing light when it is offered is even worse than having light and still doing contrary to it. And when we come to Lk. 13:34-35 I believe we see this same thing. Here our Lord is talking about Jerusalem. This was the place where Solomon's' Temple had been built, and in I Ki. 9:3 God said, "I have hallowed this house tion to elect men to eternal life. which thou hast built, to put my That he elects certain ones and name there for ever; and mine eyes and mine heart shall be there perpetually." Then in I Ki. 11:36 He said of Jerusalem that it is "the city which I have chosen Me to put my name there." And in I "the city Ki. 14:21 He says, which the Lord did choose out of all the tribes of Israel, to put His name there." The people of Jerusalem had been exposed to more light than any other people in the world, but they had refused to abide by that light. They knew God's Word said "Thou shalt not kill," but still they had killed the prophets. Someone may be saying that lost people cannot understand the things of God. I am persuaded that we can go overboard on this thought in I Cor. 2:14. The lost man cannot understand the spiritual things of God. But when he reads, or hears read "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal," he understands that just as well as a saved man does. Our Lord is not crying His heart out over Jerusalem because He cannot save these people ("the Son quickeneth whom He will," Jno. 5:21), but rather He is bemoaning their awful moral

> When we come to Judas Iscariot in Mk. 14:21 Jesus says, "good were it for that man if he had never been born." Judas had not only read and heard read God's moral law, but he had seen it in action in the person of the Word that became flesh and dwelt among them. The more moral light, the more responsibility just as in our case the more spiritual light the more spiritual responsibility.

condition.



he that knew not, and did com- how God can be three yet one, must be saved." (Acts 4:12). mit things worthy of stripes, shall nor can I understand how a totally depraved sinner, such as I, can be made a new creature thou believest with all thine through Christ.

I will answer this with the assumption that you accept the doc- the Son of God." (Acts 8:37) trine of election and total depravity.

In one sense of the Word God does not compel man to sin but permits him. It is true that man is dead in trespasses and sin, but he is in that condition because of his own personal act. This act was committed in Adam when he sinned. The life of mankind was in Adam when he sinned, and, we are guilty in him just as if we committed the sin ourselves. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12).

Jesus speaks of man loving head of the human race and darkness rather than light because of their evil deeds in John 3:29. People are always talking about man's free will. They must understand that even if we say he has a free will, we must recognize the fact that it is not free to go contrary to his nature. This is what Jesus meant when He said "and ye would not" in Luke 13:34. Man will not come to the Lord through his own desires or nature, because his nature is enmity against God (Rom. 8:7). Proverbs 14:12 says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Man will try to go his own way and think he is doing right but it is the wrong wav.

When man is judged he will be condemned and judged according to the number of sins, character of sins, and amount of light the man receives.

Judas and all others are accountable for what they do. Luke 12:48 shows us that the amount of light determines the amount of punishment. "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.'

The individual who sins without knowledge will not be punished as much as the person who sins with knowledge. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." (Matt 10:14, 15).

Because man is guilty of his sins is the reason we preach the gospel. You who read this answer, perhaps you have heard some preacher preach the gospel before but rejected it. I beseech you to pay heed to the message that you heard. Every day that you live rejecting that salvation you are heaping coals of fire on your head. On the other hand, if you that debt. It is impossible for repent of your sins and believe in his sinful state to love, that Jesus Christ is the Saviour and keep the commandme you shall be saved. "Repent ye God. Though it is impossil your sins may be blotted out, God, he is still held accou when the times of refreshing shall for his sin in Adam. May come from the presence of the out that Adam's sin brink Lord." Acts 3:19. "Neither is there men to the place of judgme salvation in any other: for there punishment, but the fruit ⁰ is none other name under heaven sin, which is made manifest given among men, whereby we (Continued on page 5, coll

the Ethiopian asked Philip could be baptized, he said, thou mayest, and he answered said, I believe that Jesus Chr



The reason that a man, W spiritually dead, is held acc able is that he is a sinne Adam. Adam was the fe such he was man's represente

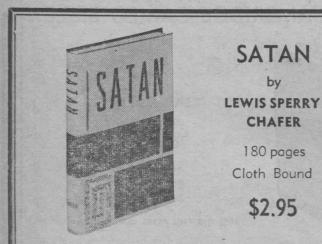
"Wherefore, as by one mak entered into the world, and by sin; so death passed up men, for that all have sil Rom. 5:12.

When Adam sinned we w his loins, therefore we al guilty of the sin of disobed as was Adam. Many men be that those who are spiri dead are held accountable t because of some action of own, but the Scripture I that God holds all men ad able because of the sin of God who is just and holy not condone sin in us, or representative. If God did hold man accountable for in Adam, He would have render His holiness and His ice. His holiness will not Him to look upon sin, an justice cries out for veng against those who violate commands, so that God holiness and justice must, does, hold the sinner accou to Him.

The evidence that God's ness and justice must be that He has charged all mer being sinners. All have and come short of the g God, and God has passed them the sentence of death. Rom. 3;23 and Rom. 6;23 He does even though the may not have heard of the God, and Jesus Christ whol hath sent. This is the arg of the Holy Spirit in Roman where He presents His against the descendants of

"For the invisible think Him from the creation world are clearly seen, bein derstood by the things the made, even His eternal and Godhead; so that the without excuse." Rom. 1:18

Many have argued that no is held accountable for that is impossible for him to de that is not true in every For example, a man owes which he is not able to pa he is still held accountab and be converted, that him to meet the require



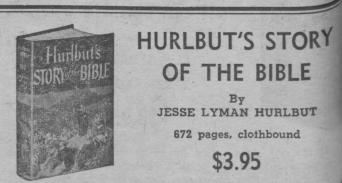
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This is a question that has always been asked God's people. The Apostle Paul answered by saying, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor." (Rom. 9:20, 21). I do not know whether I can answer this question to your satisfaction or not. Let me say first, that whether we can understand why God does something or not is not important. We must realize that we have a limited mind so that we cannot understand the mind of an infinite God. It is hard, for instance, for me to understand

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Yea, though I hold-on through the valley of the shadow of uncertain death I will fuel all evil:

For Free-Will is with me, Free-Will strength and discernment comforts me.

Free-Will preparest a table before me in the presence of mine intimates;

Free-Will annointest my head with reasoning, my cup of good works runneth over.

Maybe goodness and mercy will follow me all the days that I choose right, and peradventure I will spend all ^{my} days in the house of the Lord.

Translated by OSCAR MINK, Crestline, Ohio

The Forum

ontinued from page four) of the flesh, will determine amount of punishment that must undergo to satisfy the of God. This fact is rein the case of Judas Is-

he Son of man indeed goeth, ¹⁸ Written of Him; but woe man by whom the Son in is betrayed; good were it hat man if he had never born." Mk. 14:21.

did not make him a sinner,

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Lord had already called devil. Read Jn. 6:70. His betrayal will add to his hent which he will receive The great White Throne will not be in order mir

deserves because of the fruit of Adam's sin. Since the fruit of sin being so great in Judas, Christ told us that it would have been better had he never been born. The same thing can be said

regarding the city of Jerusalem when Christ had wept over the city because of her sins. Christ (Continued on page 8, column 5)

> and selected "Ditch Digging"

(Continued from page three) act of betraying the less. A bird might peck it, and the wind might blow it - that powder is powerless in itself. If they would bring that powder out, they could put it inside the cannon, but it is still powerless.

However, beloved, take that powerless powder, and put it inside that powerless cannon, and put one of those powerless cannon balls inside the cannon, and then light a spark, and that spark activates, and causes that powerless powder to explode, and to hurl that powerless cannon ball through that powerless cannon to destruction of any object it strikes. I say, beloved, the need of that powder, and cannon, and group of the best as cannon ball is a spark of fire.

> Likewise, what we need in our churches today is the fire of the Holy Spirit. I look at these three kings, well equipped and well organized, but they were powerless because they lacked water. I look at our churches and I think how powerless we are. Oh, I would to God that you and I might realize how powerless we are — that we might do like the early church, and tarry in Jerusalem until we be endued with power from on high.

II THE INQUIRY.

There was an inquiry that was made. Listen:

by him? And one of the king of said, Here is Elisha the son of the hands of Elijah."-II Kings 3:11.

Here are three kings — the king of Judah, Jehoshaphat; the king of Israel, Jehoram; and the king of Edom, who isn't even named here are these three kings begging the favor of a man who just recently left his plow. It has only been a short time since Elisha quit farming to start following the Lord, and here are three kings - kings of the greatest countries of the day, seeking a favor at the hands of a young man who has just lately come from the plow.

Now, beloved, they would have ignored him, if water had been plentiful. They wouldn't have had time to think about this man of God. They wouldn't have wanted this man of God. But now they called upon him when they were in trouble. They said, "Is there a man of God here that we may inquire of him?"

I say to you, they would have

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Lord. It was better for them to to turn at all.

III

THE PROPHET'S REACTION The prophet said, "Bring me a minstrel." Now that seems strange that he would ask for a minstrel to play for him, but there is nothing strange about it. If you go back to the days of Saul and to the time of David, do you know how it was that David became attached to Saul first? Saul had, apparently, seasons of depression when it looked like demons took possession of him, and Saul sought for somebody that could play a musical instrument. And who did he find? David came

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."-I Sam. 16:23.

The old saying is that music can charm the savage. Well, music have gotten to the place when did that very thing so far as Saul was concerned. The evil spirit of that as music. Well, all I can

Now Elisha says, "Bring me a have turned late, than not to have minstrel, and let him play for turned at all, and it would be me." When the minstrel played better for us to turn to the Lord, on this instrument, the Word of and seek His guidance, and His God tells us that the hand of direction, and His will, than not the Lord came upon him. Of course you understand that Elisha was merely respecting Jehoshaphat, and he wants to do God's will, and therefore he has to have calmness in order to learn the will of the Lord. If he is going to know God's will, he has to have a season of calmness when all the rest of the world is shut out. So he says, "Have the minstrel play for me." The Word of God tells us that as the minstrel played, he got a message from the Lord, for "the hand of the Lord came upon him.'

Now when I say music, I want you first of all to very definitely distinguish concerning it. We have in and played for him. We read: come to the place, as a result of television, when we think about music, we think of it in terms of some crazy looking characters that are twisting a guitar up and down in every direction, and screaming at the top of their voice, and shaking their feet, with attire, that they ought to be ashamed to be seen wearing. We we talk about music we think (Continued on page 6, column 1

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been better off if they had prayed first.When the king of Israel asked Jehoshaphat to go to battle with him, Jehoshaphat said, "Yes, I'll go right along with you. I am as thou are, my people as thy people, and my horses as thy departed, and Saul was refresh- say to you is, you had better be horses." Beloved, it would have ed of the Lord when David play- getting your minstrel like Saul been better if he had said, "I'll ed. take this up with the Lord, to see if God is in it." But he didn't do that. It would have been better for him to have prayed first, but he'didn't do it. I'll say this though, it is better for him to have come to the Lord late, as he did in this case, than for him not to have turned to the Lord at all. Brother, sister, do you realize how powerless we are as a church? Do you realize how much we need the power of the Lord to work within us? Do you realize how powerless all of our churches are in this world? It seems to me, beloved, that there is modernism in the pulpit and worldliness in the pew, and our churches are becoming more and more powerless day by day. I would to God that we could realize it. I would to God that we, like Jehoshaphat, might turn to the

if one is a sinner,

ther is a sinner, But senosnaphet of the Lord, of to determine the not here a prophet of the Lord, "But Jehoshaphat said, Is there of punishment that one that we may enquire of the Lord

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tures are printed as they were given to the students Pastor's College of which Mr. Spurgeon was founand ^{astor's} College of which Mr. Spurgeon was to this at president. This is the unabridged edition of this President. This is the unabriaged earlier the in-book. Every preacher should own and read the inctions given by the "prince of preachers," C. H. Spur-

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THE BAPTIST EXAMINER MAY 13, 1967 PAGE FIVE



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Poor and needy am I but the Lord does not forget me.

DO BAPTISTS PRACTICE WHAT THEY PRFACH?

By O. B. BAKER Verona, Ohio

There is an old adage which seems to explain our question, "Your actions speak so loud that I am unable to hear your words."

All Baptist Conventions and Associations adopt certain Articles of Faith which they claim to be the general belief of those churches which are affiliated with them. So, for our purpose here we will examine a little of what we find in the Articles of Faith, adopted by the Association of Southern Baptists in the Greater Dayton, Ohio area, in 1958. We do not have the time or means for such a volume as would be necessary to explain all these Articles, so we give just a few.

In their Article "As to Baptists" they say, "We believe that Baptists originated not at the Reformation, nor in the Dark ages, nor in any century after the Apostles; That no personality this side of Christ Jesus is a satisfactory explanation of their origin; That the First Baptist Church was the Church at Jerusalem which originated during the earthly ministry of Jesus Christ; That Baptist principles are as old as Christianity; That the likeness of Baptist Churches to the Churches in the days of the Apostles constitute them the Churches of the Lord Jesus Christ."

We would challenge those who subscribe to these Articles of Faith to give proof of their PREACH-MENTS.

How many are actually bold enough to stand up and be counted in their pulpits by declaring that the "First Baptist Church was the Church at Jerusalem; or that "Baptists originated not at the Reformation."

SOME SAD EXPERIENCES

Some several years back, the Ohio Messenger (Ohio Baptist Paper) ran several articles on the Church in an attempt to place Baptists in the same position with Protestants. The articles were sickenly disgusting; yet, Baptist (?) Churches affiliated with the Convention Program supported the paper and its editor, through the Cooperative Program. Are we willing to be so inconsistent? If the First Baptist Church was the Church at Jerusalem, as the Articles declare it to be, and we're sure it was; then by all rules of geneology, and by the promise of the Lord Jesus, the only people with a rightful claim on the name "Church" are Baptists. Yet, so-called Baptists are praising other groups and classing us as Protestants. Any man who wants to be informed, can know that Baptists were functioning as Churches for several hundred years before Catholics came on the scene. And that all other groups came out of the Reformation - See our little

booklet on "What the Church means to Us." At a noon-day meal session with the Pastors of the Greater Dayton Association, while meeting to make plans for a personal witnessing crusade, under the leadership of Gene Edwards, a discussion was had regarding one of the pastors of the association who announced that he had resigned his pastorate to take up work with an Interdenominational Evangelistic group. It was our contention that this move was not Scriptural, and that he should have asked a Baptist Church to help support the work. To make a long story as short as possible, without leaving any one out on a limb, the discussion was a little-one-sided, this writer coming out on the "little end."

During the discussion the missionary told of a good and great work being done by a Presbyterian pastor of his acquaintance. His praise was so great, that we became disgusted. We replied that we were happy to hear of people being saved, but do not apologize for being Baptists. This we statement of ours was not well received by the majority. In fact, there was a look upon their faces which seemed to say, "I'm sorry for one who is so ignorant."

These were the same pastors who had subscribed to the Articles of Faith which declares that "The first Baptist Church was the Church noted during the earthly oria life of the Lord Jesus." After this dinner discussion, one of the pastors came to us and said, "What kind of Baptists are these?" Surely, we are made to say, "They are just the ordinary run-of-the-mill Convention Baptists, not willing to stand up and be counted." Yet, they are willing to subscribe to what Baptists have historically stood for by declaring, in an Article of Faith, that this is what we believe. Let us now look at what they declare in their Article "As to a Gospel Church." First, they declare that "We believe that a Church of the Lord Jesus Christ is a congregation of BAPTIZED BE-LIEVERS (emphasis ours)". Let us ask our praisers of Peda-Baptists, what constitutes "A congregation of baptized believers"? Does sprinkled babies? Who ever heard of a parent vouching for a baby to be sprinkled in New Testament times? We've searched in vain for any semblance of such a practice; and yet, the Baptist (?) Missionary praised this Presbyterian pastor and can find no consistency here with the printed declaration of faith to which these men claimed

to subscribe.

Their Article goes on to state that "The only Head of the Church is Christ," and that, "Such a Church has the absolute right of self-government, free from the interference of any." Do the Presbyterians and others have this privilege? Or do they have to look up to "HEADQUARTERS?". The answer is obvious to any who will take the trouble to inform themselves.

Now, let us get a little closer to home for the inconsistency of these Baptists who claim to subscribe to the above statements.

OUR WORST EXPERIENCE

About a year after the above mentioned Dinner Discussion, we met with the pastors of this original (I have the original-O.B.). same association in what is called an Executive Board Meeting. This meeting took place in the North Dayton Baptist Church Auditorium. The question came up of an action of the West Morain Baptist Church and her pastor to withhold gifts from the Cooperative Program. The occasion for the church's action was known to all of us. It seemed that the pastor had attended the recent meeting of the Southern Baptist Convention where the case of Dr. Elliot and his heretical book had been a very hot question. The pastor, (in question at this Executive Board Meeting) seemed to have become disgusted with what took place at the Convention, and as a result, had telephoned his church treasurer to hold their Cooperative Program check until he could come home and explain some things to the church. The pastor returned, explained to the church the happenings of the Convention meeting, and the church decided to withhold all contributions to the Cooperative Program until the whole mess could, or would, be cleaned out. This action of the West Morain Church was very disturbing to the brethren, so a committee was appointed to go see Pastor Hudson. Of course, there was to be no "Interference by according to their statement of "FAITH," any, but their actions were speaking louder than their words again. Many of the brethren, nevertheless, were also disturbed about what had taken place at the Convention meeting. So, a resolution was drawn up, to be sent to Convention leaders and teaching institutions, to the effect that this Executive Board, consisting of the pastors and others of the Association, was going on record as recommending to the Churches that all contributions to the Cooperative Program be withheld until the mess could be cleaned out. This question continued to be a hot issue until the next meeting of the Convention of Baptists of Ohio which was held in the building of the First Baptist Church of Kettering.

At the State Convention meeting this became pressing issue. Travis Hudson, Pastor of the West Morain Church, and others, pressed for a resolution by the Convention to supplement the one made by the Executive Board of the Greater Dayton Association. To make a long story short, their efforts were defeated, and the next morning we listened to some rank and unfounded remarks from Sam Mulkey, who was President of the Convention. In essence, he said that all those who called themselves Southern Baptists, but who refused to cooperate with the full program of the Convention, could be compared to "Freedom Riders." In fact, he used the phrase "Free Loaders," - enjoying the privilege of the name, but sharing none of the responsibilities. He further said that they should "Get in or get out." Of course, this was his privilege, but it was very obvious that he was using his position and influ-ence to "Interfere" with the convictions of others. This, in direct contradiction to the prescribed Article which states, "Such a church has the absolute right to self-government, without the interference of any." Some left that meeting wholly disgusted with the entire mess. In fact, this pastor came home and reported to the church that our future efforts would be given to the local church. This was the straw that broke the camel's back. Since that time our church has had nothing to do with anything the Association or Convention promotes. In short, we are not affiliated with Southern Baptists any more. We have sent no letters or reports to them; yet they carry us on their list as Southern Baptist. We are made to wonder how many others there are who are in the same boat. This seems to explain how the Southern Baptist Convention ranks so high in membership. When one dares to stand up and be counted in the Convention, he had better make certain that he's standing on the side of the over-lords, or else he has committed Ecclesiastical Suicide. This is no different from Catholicism, other than they make no pretensions about the matter, while Baptists claim to make no "Interference" with the "Absolute right of self-government" to every local church.

ample of the ecclesiastical poison being infused into Baptist Churches by the convention lords.

In 1950, we came to the pastorate of the First Baptist Church, Hyden, Kentucky. The matter of pastoral finance was not discussed until after we had come on the field, but if it had been the decision would have been the same. We were told by the church that the State Mission Board was supplementing the pastor's support to the amount of \$40.00, and that they had an agreement to increase it to \$75.00 per month. We knew the State Secretary, so we wrote to inform him of what the church had told us. His reply to the church was through the chairman of their pulpit committee. The following is an exact copy of the

March 28, 1950

Mr. W. E. Collins Hyden, Kentucky

Dear Brother Collins:

Brother O. B. Baker has just written me that the Hyden Baptist Church has called him as pas- fine article by Bro. O. B. tor and that he has answered the call. He further states that the church tells him that the Baptist in tract form and may be State Board has agreed to pay \$75.00 per month writing him. on the pastor's salary.

On February 1, 1 wrote you that the Execu- is to be one of our Bible tive Committee of the State Board had agreed to ference speakers this comin increase the appropriation to the aid in the support of the pastor in Hyden from \$40.00 to \$75.00 per month, provided a pastor is secured who will be approved by the board. In this letter further stated, "We understand that Brother ing manner with which to Griffith talked this matter over with you last week. If you can secure the man about whom you were talking to him, this will be entirely satisfactory. If he does not give a favorable answer, I should like to renew the suggestion of the men mentioned in my recent letter to you."

From that letter of February 1, you can see that the increase of our appropriation was based upon your securing a certain individual who was then under consideration, and in any case, the man called was to be approved by the State Board. We did not know that Brother Baker had been called or that you were seriously considering him until we received his letter today. Since we are already supporting a county missionary in Leslie County and the work there is a part of our Mountain Program, I feel that it will be necessary for us to have a conference with Brother Baker, Brother Pratt and Brother Cash before I can bring this matter to the State Board for their action. You will understand that I have no authority to pay an appropriation until the Board or the Executive Committee has approved of the individual who is to receive the money.

We are sorry that we were not advised that the church was considering calling Brother Baker so that we might have had this conference with him before action was taken by the church. Under the circumstances, therefore, it will not be possible for me to pay an amount exceeding that of our former appropriation of \$40.00 a month until the whole matter can be reviewed by the workers mentioned above and submitted to the Executive Committee for their approval.

We trust that you will understand the matter and be assured of our continued interest in the growth and progress of your church.

With all good wishes, I remain,

Sincerely yours, W. C. BOONE

The above letter is conclusive proof to any honest mind that the "Big Shots" in Convention positions are exercising authority over the churches wherever and whenever the opportunity affords itself. In this case, an Executive Secretary was trying to buy off a church in calling a man of Convention choosing. The price was a puny \$35.00 a month. The church was rebuked for not calling one of the men whom the "Bosses" had recom-



ELD. O. B. BAKER

It is a joy to present al Each of these have been P

We rejoice to announce t bor Day.

wasn't that a remarkably dis a religious congregation? that a remarkable expe You could certainly feel the ence of the Lord (?) with son acting like that. Can imagine a daughter of the from Hollywood, being intro to a religious congregation that being her method of g the congregation? And then were some statements that just as definitely devoid of ituality that she made. The said that the audience just of and laughed and enjoye mendously the way she them, and then she sang songs.

Beloved, that was not the of singing they had for People today are more in in minstrels, than they a message from the Lord. Th strel that came to play acted in order that he mil pare the way for a messag the Lord for Elisha, but people are much more in in minstrels than they al The message from God. need in that day was a from God, and the mus merely a means to an en Elisha might become cal composed - that God speak through him. Elish "I have a message for y the hand of the Lord. Go dealing with him.

Beloved, I thank the D music of that kind. I the Lord for the music which the prophet's reaction to tent that he felt the pres God, and he said, "I have sage for you from the Lo

hand of the Lord came up IV THE MESSAGE.

OUR FIRST TASTE OF CONVENTIONISM

We would like to take you now to an experichurch for a great and good work of the Lord. We ence of ours had in 1950, in this same connection. This experience was our first, and should have been our last. This experience was an ex-

mended. It was also advised that it had no business calling a man without consulting them. In other words, the board was taking the place of the Holy Spirit in setting up pastors. And yet, their Articles of Faith says, "A church has the absolute right of self-government, without the interference of any."

Brethren, do not their actions speak louder than their words?

We have given these few remarks, not in sarcasm, nor in the attitude of hate, but that Baptist pastors may know the TRUTH, and that they may so inform their churches. Of course, this position brands us as "Non-cooperative, non-missionary and free-loaders," who carry the name but none of the responsibilities. These voices, however, do not disturb us; neither do they concern us any more. We are proud of our heritage; we do not apologize for the fact that we are Baptists, and OLD-TIME BAPTISTS at that. We lowly position? have already committed Ecclesiastical Suicide, so they can't hurt us any further.

LET'S STAND UP AND BE COUNTED.

Let's see what the mess Elisha said, "You dig some es." Can you imagine that is much more humbli ditch-digging? When y about occupations, you ditch-digging as about an occupation as can be I have always had in m if a man were a garba lector, or if he were digger, or if he were if he did his work well an eye unto the Lord, doing the thing that God him to do, yet do you k the majority of people ditch-digging as an exc

Well, maybe there is a application here in that They had to dig ditch was an humbling work. (Continued on page 7, C

THE BAPTIST EXA MAY 13, 1967 PAGE SIX

"Ditch Digging"

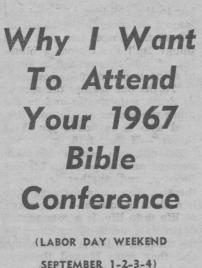
did. If you think what we have I don't think of this as music. that glorifies God. (Continued from page five) today is music, you are in as Well, that wasn't the kind of I read with pitiful disgust re- want you to 'Hi' back." Now

bad a shape as Saul when he music they had back there for cently how a woman was on Billy had to have somebody play for Elisha to get into a worshipful Graham's program out in Houshim to drive the demons away. mood. It is not the kind of music ton. When he introduced her, she

said, "Hi, and when I say 'Hi' I

Consecration of money is a part of a full surrender to God.

ENGROSSING



WALTER L. HERRIN Orange, Texas

where else on this earth rented one and not a church person hear as much truth building, we have our soul fed rences. No where could you ^{a Hell} Any better, not only on of God's elect people there and ^a Hill, but by members of I look forward to meeting these ^{a y} Bont Baptist Church and mem- again and new ones too. of other Baptist Churches

Vs good, but best of all, it is of God. arved where we worship the

heard there in past there and our body fed elsewhere. I have met some of the finest

by who help the Calvary Word the conference gives new de-For those of us who preach the e food is well prepared and termination to be true to the Word zeal, new outlook, and new de-

Although the building is a but I found food for the soul. I didn't find perfection there

Well, our trip is over. What

think you of this Arminian Heav-

ianism here on earth, and, too,

that is about all I would expect

themselves?

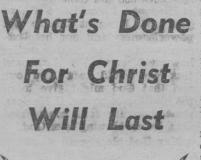
^{arminian} Heaven

disappointed old man, to make our hearts weep. he Son of this Arminian disgusted with it all, and greatly ame into the world and disappointed if this shall turn out all the sins of all men to be the real Heaven. But after aght to provide salvation all, I'm not much more sick and men. He did all of this disgusted than I am with Arminand expecting, to see His and the travail of His soul, use of this joy set before endured the cross, dethe shame. Now He is and disillusioned, as He hat He died in vain, and blood was mostly a thing. Then the Holy this Arminian trinity with all His might to save but the majority of them too hard for Him, and as nothing that He could et them go to Hell, and is a sad defeated being. hold! the Arminian trinhelpless before the alree-will of man, defeated, through their Heaven ed would be full of the Hear the sobs and wails

Ditiful trinity as they cry terrible disponointment out eternity. Note another at this This Trinity is neglected of the inhabie experiences of others,

TABERNACLI

an Arminian Heaven to be like. Now briefly let us compare the Heaven of God's sovereign grace Only



Heaven, for you see, the with this imaginary Arminian made it through are so Heaven. This Heaven is not as iring themselves, and big as the Arminian one, for it it. is a purposed and prepared place he experience of others, God knows exactly how big to have no time for their make it. The Heaven of Sovereign y? What did He do for tory, but every plot is fully and



The Arminian Shortcut

The brethren in the Forum gave good answers to the question in the May 6 issue of TBE. As you may remember, the question asked was why God blessed men of John R. Rice's type, who seemed to be getting thousands of souls saved. Well, I am not writing to answer the question, but rather to give another of my "engrossing experiences" - one have repeated.

When I was a 2nd or 3rd grader, I used to walk a half-mile or more to school. Now there was a particular shortcut I especially liked to take. I liked it, because it cut off about a third of the distance, it saved time, it was easier to walk as it was sandy, and it took me by a little friend's house.

I distinctly remember the last time I used this shortcut. My grandmother said, just before I. left for school on that hot, sunny morning, "Jim, don't you take the and glory that really belongs to dog bit." (My friend's family had a bad dog).

"Okay, Grandma," I said.

Of course, I was exercising my en? Frankly I am a little sick and free will (it was free to do what my little depraved nature wanted it to do - grandma's warning to the contrary notwithstanding), and I knew all the benefits which would be mine by going the way of the shortcut. So I took my little Arminian short cut, and to make a long story short — that hound had ham that morning -Willingham. He took a great big plug out of the back of one of my thighs and tore my pants leg, and I suspect he would have had all of me, if someone hadn't shouted at him.

"My grandmother, and I laugh now, when we recall this expe-rience. She said then, "I told you. so," Needless to say, I did not laugh then. It taught me one of the biggest lessons of my life, namely that the longest way round is often the shortest way home. Or, as Samuel said to Saul: "Behold to obey is better than fat of rams.'

Now these Arminian gentlemen (?) are taking shortcuts to decision-getting. They use high pressure tactics. They think God is saving those people whom they force — and it is a kind of force -to a decision. But, brother, God has little, if anything to do with

Whenever I get tempted these one trying to outshout, for a predestinated people, and days (and I used to yield quite frequently in my Convention davs) to use their methods, I After all, why Grace has no undeveloped terri- just think of the Scriptures which He did not do for beautifully developed. We did not do for beautifully developed. We to Hell? And All whom God purposed to be friend, the next time you get the the second there There is not one tempted to take the Arminian follow, and quietly go about my if you are going to get any bless-"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeving the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being King." (I Sam. 15:22,23).

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THE ORIGIN AND PERPETIJITY

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of those kind I wouldn't want to few things, I will make thee get off your "high horse," and ruler over many things, enter come to a position where you are thou into the joy of thy lord." humble before God. Some people (Matt. 25:33).

which is least is faithful also in Some Baptists think their word much: and he that is unjust in the least is unjust also in much." (Luke 16:10).

Friend, my comment on the situation is this: I agree that we need to be faithful in our zeal, and we also need to be faithful in our doctrine. John R. Rice hasn't been faithful as to the doctrine of the church or in the doctrines of grace. Matter-of-fact, Mr. Rice is an enemy of these doctrines. Here is just one example of his enmity:

indignation when I face that manmade term 'Limited Atonement,' for that term is exact opposite of what the Bible teaches." (Predestined for Hell? No!, page 44).

I just wonder what a thrice feels that way, and who makes Him, (God) love those whom God has plainly said, he hates. Examples:

"Thou hatest all workers of in-

iquity." (Psalm 5:5).

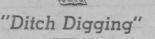
"As it is written, Jacob have I loved, but Esau have I hated." (Rom. 9:13).

"The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.' (Proverbs 22:14).

Away with Arminian shortcuts. Quit you like men, be strong. Let us obey rather than sacrifice. Let us hearken rather than offer the fat of rams. Let us be faithful in sacrifice, and to hearken than the the few things. Let us do the works of God after the pattern he hath showed us in his Holy Word. Let us be like David, who said:

"I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me." (Psalm 101:3). AMEN AND AMEN.





(Continued from page 6)

00

think they know it all. Some "He that is faithful in that Baptists think they know it all. is final in every respect, and they ridicule everybody else. I tell you, beloved, if God has a blessing for you, you had better get off your "high horse" and get down into a position of humility before the Lord. You had better find a humble position like ditch-digging.

Then notice: The deeper they digged, the greater the blessing. Beloved, isn't this rich! The deeper they digged into the ground, the deeper the ditch went, the further the blessing, because they "There rises in my heart a holy would have more water to drink. I am trying to say to you that what you and I need is a position of humility - deep, deep, deep down before God, if we expect great blessings from God.

Well, this was certainly an eviholy God thinks of a man who dence of faith. That ditch-digging was definitely an evidence of faith. When the prophet told Naman to go down to the river Jordan and bathe if he wanted to get rid of his leprosy, he scornfully said, "No, I'll not even consider it. The rivers of Damascus are far more beautiful than this old muddy stream of the Jordan." So he refused to go. It was only after he was argued with, that he did go down to that stream to bathe, whereby his leprosy departed. When he went to that stream, that was a sign of faith so far as he was concerned, and when they dug those ditches, that was an evidence of faith too.

V

WHAT DID GOD DO?

Thus far this is just what man did. What did God do? Well, the Bible tells us that when these folk were at their wit's end, and didn't know what to do, all three kings were ready to give up, and all three of them thought they were going to be killed, and thought Moab was going to take possession of them. Then it was that God came to their rescue.

We often say that man's extremity is God's opportunity. I don't like to say anything about

their mighty free-will, there are there. There is not one tempted to take the Arminian perseverance that got place too many, or one too few they are? Why at the banqueting hall of glory. Y give a page 8 column 4) they give their God praise (Continued on page 8, column 4)

THE TABERNACLE,

PRIESTHOOD AND

OFFERINGS

By

I. M. HALDEMAN

408 Pages

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This is the best book we have ever read on the Taber-

It exalts the substitutionary, sacrificial work of Christ that to which the Tabernacle system pointed. On nearly bare which the Tabernacle system pointed to something which typifies

page, our attention is called to something which typifies

of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

"And look that thou make them after their pattern which was shewed thee in the Mount." (Exodus 25:40).

"Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2).

"His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a

THE BAPTIST EXAMINER MAY 13, 1967 PAGE SEVEN

ing from the Lord you have to (Continued on page 8, column 3) WORD STUDIES Word Studie By in the Vero Testamen MARVIN R. VINCENT 4 Volumes over 3200 pages \$25.00

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The Will of God

(Continued from page one) but none fulfil it completely or to perfection. God's will in this sense is often frustrated and made void.

The secret will of God is only, properly speaking, His will; the other is His Word. "Whatever God has determined within Himself, whether to do Himself, or to do by others, or to suffer to be done, whilst it is in His own breast, and is not made known by any event in providence, or by precept, or by phophecy, is His secret will. Such are the deep things of God, the thoughts of His heart, the counsels of His mind, which are impenetrable to all creatures. But when these are made known they they become His revealed will: such is almost the whole of the book of Revelation, wherein God which must shortly come to pass'

has eternally purposed that they should)" (A. W. Pink).

God's secret will is His eternal, unchanging purpose concerning all things which He has made. It is His determinate counsel by which He has made certain what shall and what shall not transpire in time and eternity. The counsel of God's will makes certain that "the wrath of man shall praise God, and the remainder of wrath He will restrain" (Ps. 76:10). By working all things after the counsel of His will (Eph. 1:11), He causes all things to work together for His glory and the good of His people (Rom. 8:28).

This absolute will of the Creator is eternal (Acts 15:18), immutable (Heb. 6:17), efficacious (Isa. 46:10; 14:24, 27; Ps. 33:11; Prov. 19:21), and irresistible (Acts 5:39; Dan. 4:35). The secret will of God is sometime fulhas made known to us 'things filled by those who have no regard or knowledge of the will of on time. Beloved, it looks like

the Bargains that g The Best Bargain of All! THE BAPTIST EXAMINER

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

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"God's revealed will is never ing to the children of Israel be- the justice of God in this done perfectly or fully by any of came a delusion to the Moabites. The Spirit effectually us, but His secret will never fails of accomplishment even in the thing? Isn't the Gospel a blessminutest particular. His secret ing of life to one and a curse une God sees them all will mainly concerns future of death to another? Listen: events; His revealed will, our present duty: the one has to do with His irresistible purpose, the other the savour of life unto life. other with His manifested pleasure: the one is wrought upon us things."-II Cor. 2:16. and accomplished through us, the other is to be done by us." (A. W. Pink).

In view of this, we would do well to say, "If the Lord will, we is a blessing to one - a message shall live, and do this or that" (James 4:13-15).

Horn Foneth "Ditch Digging"

(Continued from page seven) God's opportunity because God doesn't need an opportunity. God is sovereign. He works always (Rev. 1:1 — 'must' because He God (Acts 4:27-28; Rev. 17:17). sometimes when man gets as far as he can from the Lord — that he gets to his wit's end. and it is then that God steps in, and takes possession, and begins to work. In this case, they are at their wit's end, and they don't know what to do, yet God took care of them.

Do you believe we serve a God today that can take care of His own? Who was God taking care of? Jehoram? No. The king of Edom? No. Beloved, God had one man in that camp, and his name was Jehoshaphat. I have a conviction that we serve a God that takes care of His own, even when His own get in trouble, and when His own gets into difficulty, and even when His own go astray. believe we have a God that takes care of His own, and looks after His own, in spite of every difficulty. Listen:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."-Psa. 37:25.

Does God take care of His own? Indeed He does! I don't have any opinion at all of myself as pastor of this church, but I have a to do likewise. We ought to be mighty good opinion of God so exactly like these children of far as God's taking care of us is concerned. I think God has at His word. I would to God that done a mighty good job in behalf of Calvary Baptist Church. I think we ought to praise Him for what He has done. We ought to remember that He has done that we would seek Him out, a mighty good job for us.

God took care of His own back from? Well, it came all right. Those ditches were digged and the water filled them up. They didn't see any rain. They didn't see the water when it came, but there was the water. It was a miraculous filling of those ditches with water.

Notice this: Where did that water come from? It came from God. And where do all blessings come from? "Praise God, from whom all blessings flow." I tell you, any blessing that you and I might have is a gift of Almighty God. Just remember that whatever blessing you have, you have it because God gave it to you. You and I serve a God of power. You and I serve a God that we ought to praise every day for what He does for us. VI THE RESULTS.

Isn't the Gospel just that very

"To the one we are the savour of death unto death; and to the And who is sufficient for these as the love of God.

Beloved, you preach the same message, and one person is blessed thereby, and another is cursed thereby. The same message that of life unto life, is a message of death unto death to another. To the children of Israel it was water and they were blessed thereby, salvation, and has kept but to the Moabites it became a delusion and a curse.

Beloved, that is like the Word of God says, for we read:

"And for this cause God shall send them strong delusion, that they should believe a lie; That rewards according to ou they all might be damned who our Heavenly home is ! believed not the truth, but had out of materials we supply pleasure in unrighteousness." II Thess. 2:11, 12.

them strong delusion to believe lie. That is what God did to we find them singing a ne those Moabites. He gave them a delusion. They thought it was blood when it was water, and they believed a lie, that they might be destroyed.

Now what about the results? The host of Israel was saved. The three kings were saved, whereas the Moabites were destroyed.

They just took God at His word. God told them through His prophet Elisha to dig ditches. There is not a hint that they even argued about it. When the prophet had the minstrel play and everything became calm, and quiet, and serene, he got his message from the Lord. He said, "The hand of the Lord is upon me-"dig ditches." There is not any 2:8 even more. I hope it indication that they argued one the same for you. God particle. They just took God at all. Amen. His word, and the result was that God blessed them.

Beloved, I say to you, we ought Israel - we ought to take God you and I might realize our powerlessness and our helplessness — that we might realize how much we need the Lord, and and that God might give to us the blessing of power. If He does, there. Where did that water come remember this: it all comes from Jn. 3:19. For them to h God. Every blessing is of God.

May God bless you.

Arminian Heaven

(Continued from page seven) You see, before the world began, in Adam. God holds al God chose a people to be the ob- countable to Him, and d jects of His saving grace and pre- the amount or degrees destinated them to a place in ment in the lake of fire Heaven. The Son died on the ing the fruit of sin which cross for their sins and satisfied ifested in the sinner's

them to repentance, and Christ, and the power of through. Now in this there is a great number man can number, for God tion is a large election,

Oh! we shall not want fo pany in God's Heaven, fol multitude shall be there. predestinated tha God should be there, and defeat the purpose of a S God. Then every mansion plete, there are none sta not finished, for whom G ed, He saved with an ev His almighty power. mansions in this Heaven alike glorious and there cabins in the corner, for the gift of God's love and And though there are dep all is provided by His gra

Then as we observe the Notice, it was that God gave itants of this true Heat find no self glory and pra and saying "Worthy art " the Lamb of God, and their crowns at Jesus feet.

Ah! no Arminian meeting in Heaven, for t too busy praising the Tr of all grace. And last, a important, we find the T the Heaven of Sovereign 8 be satisfied, blessed, pletely, eternally victorio the Father chose, and for the Son died, and w Spirit called, are there. not one missing. Not one hard, but all present and ed for to the eternal glo Triune God. Well, my trip through an Arminia en has made me love E



(Continued from page in referring to this speaking regarding her ment which she could but Christ assured he would eventually .com salem nor any other cit ple can come to Jesus C reason is that in Adam darkness rather than li to Christ, God must give the ability to come.

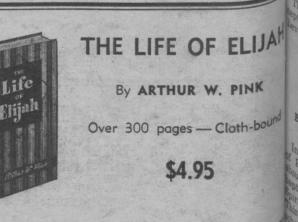
"Therefore said I unto ! no man can come to n it were given unto him Father." Jn. 6:65.

All men have chosen rather than light. This

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The children of Israel stood over on one side, and they looked at the ditches, and said, "water." They drank and were refreshed. The king of Moab was on the other side and he said, "Blood." I imagine maybe the sun shining on the water would cause him to think it was blood, or Subs at least if it weren't that, God may have just put it in his mind. God can even cause them to see blood there. Anyway, they believed it was blood. And what was the result? What was a bless-

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This book exalts Elijah's God. Elijah, who hi was a most unpopular prophet, made God real to who associated with him. Elijah was truly God's and if you want an unforgettable walk beside then read this book.

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