

## True Presentation As To The Way Of Salvation

MILBURN COCKRELL  
Dorsey, Mississippi

I firmly believe that Satan has deceived more people about salvation than any other doctrine of the Scriptures. I long to see sinners brought to the knowledge of salvation. May Heaven help me not to be a deceiver of souls.

In this article I will not try to set forth the popular belief of the religious world, so as to have the applause of men. Instead, I shall seek to give the Bible's way of salvation. I shall set forth that gospel of saving grace.

First, I want to call attention to the

The gospel is to be preached to all men, but not all men will respond to its preaching. Because of this, eager evangelists and earnest preachers are often distressed. They suppose that stronger appeals, greater personal influence and mightier arguments would bring the indifferent to Christ. Thus they ignore the preliminary work of the Spirit by which alone unregenerated persons may believe the gospel. Only confusion and spiritual darkness can result when the awakening ministry of the Spirit is ignored. Unregenerate men are not able to take one step, apart from the enabling power of the Spirit, in the direction of their salvation. John 6:44 declares:

"No man can come to me, except the Father which hath sent me draw him."

This verse is unqualified and final. In this same chapter Christ (Continued on page 7, column 3)

MISSIONARY

PREMILLENNIAL

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# The Baptist Examiner

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

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## NEWS FROM PAPAU-POGUAIA PATROL

FRED T. HALLIMAN  
(New Guinea Missionary)

We brought our last letter to a close by telling about making our camp in a forest. The trees were tall and the timber was thick and we had to cut down several saplings in order to find a place large enough to set the tent. Every time I awoke that night, which was several times, the various jungle birds seemed to be having a singing convention (they probably thought we were Southern Baptist and would join right in with their all night jazz type singing). I must say that while these New Guinea birds had some pretty hep-hep tunes they sounded far better than many of those (birds) that sing in those all night sessions and sometimes in the regular services of Baptist churches. Be it as it may, I was awakened that morning just about daybreak by the quacking of a large type bird and there seemed to be hundreds of them around. The natives got all excited for these were the kind of birds that they used the beaks of (up to 9 inches long) to put a string through and wear around their neck and hanging down

their back. The birds soon left, however, without any of them getting killed so we soon got our breakfast prepared and not



FRED T. HALLIMAN

long after that we began to break camp and pack our gear for traveling.

August 22. "D. Q." We did not travel very far today. We moved out of the forest where we spent the night and after walking about two hours we came to where a group of people live — 15 in all — and there seemed to be a good chance of getting food here so after taking care of several sick folk we inquired if we could buy food and make camp. We did not receive a hasty answer

when we first encountered them. It was soon evident that this could be done, but after a while was told that we could camp and they would let us know about the food later. We accepted their offer for this gave us an opportunity to get a good rest and reorganize. We are camped almost on the very brink of a deep gorge tonight and the scenery is captivating, "end D. Q."

When we got under way that morning we had no way of knowing how far we would go or how soon or how long it would take us to get out of this thick forest. However, we had not gone more than an hour until we came, suddenly, upon the sound of a large river. We soon found that we would have to descend to the bottom of a deep gorge and when we neared the bottom, a large river was cutting its way through the rocks at an enormous speed. At first it was wondered just how we would ever cross a river of this size and especially at the rate of speed that it was flowing. As has been previously mentioned, after three trips into this area I am now beginning to be able to recognize rivers and cer-

(Continued on page 5, column 4)

## We Introduce Three Arminians To Mr. Spurgeon

There is a new set of books being published as to the complete works of C. H. Spurgeon, under the title of METROPOLITAN TABERNACLE PULPIT. It is an unabridged edition of Spurgeon's original and complete messages.

On the jacket of Volume 1 are the pictures of three of America's



CHARLES H. SPURGEON  
In His Early Years

foremost compromisers, each of them saying kind words in behalf of Brother Spurgeon.

W. A. Criswell, of Dallas, Texas, is quoted as saying:

"I have read Spurgeon all through the years for the enrichment of my own soul and for my preaching ministry."

R. G. Lee, of Memphis, Tennessee (Continued on page 8, column 3)

## The Kind Of Walk That Brings Real Glory To God

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

By FRANK McCURM  
Detroit, Michigan

I realize that this subject is certainly an extensive one and during the thirty minutes that is assigned to me, I will not be able to cover all I wish to say. However, there are some things I think which are very paramount as far as we, as Baptists, are concerned. We can be as orthodox, as far as orthodoxy will permit, but unless we walk before those who do not know the doctrines of grace in a way that is consistent with what

tions:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing (Continued on page 2, column 1)



J. FRANK McCURM

we preach, then our efforts are in vain. This Book, the Bible, will drive one from sin, or sin will drive one from this Book.

I

The walk of a new creature, or new creation, is a kind of walk that glorifies God.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17.

The old nature is full of blindness, malice, blasphemy and filthy communication. To the church of Colosse, God gave these instruc-

## CALVARY'S THANKSGIVING SERVICE

We'll have our services on Thanksgiving as usual, at 8:30 a.m. at which time I will be doing the preaching. I preached my first sermon on Thanksgiving Day, 45 years ago, and it is sort of an anniversary to me. I always look forward with a great deal of anticipation to the day, and to this particular service. This year, my sermon subject will be "Joseph, Opening The Granaries Of Egypt," and using Joseph as a type of Jesus, I am anticipating a great service for the exaltation of the Lord Jesus Christ. We'd like to invite all of our friends within going distance to attend our services on Thanksgiving Day—J.R.G.

## Shall Calvary Baptist Church Be Compelled To Make TBE Monthly Instead Of Weekly?

Of recent date, we announced that it might become necessary that we change our paper from a weekly to a monthly due to rising costs, and lack of finances to meet those costs.

Brother O. B. Baker of Verona, Ohio, writes at once, to say:

"We presented the needs of TBE to our church this morning. The church voted to double our monthly contribution and a check for this month is enclosed."

We would regret to see the Examiner come to our mail box once a month. We sincerely pray that all those churches, and especially pastors, who claim to love the truth, will not only put TBE in their monthly budget, but that they will

double what they are already doing.

How can we possibly say 'we love the truth' while we do nothing to promote it?

May the Lord raise up more supporters and fewer freeloaders."

We appreciate particularly these kind, helpful, and encouraging words on the part of Brother Baker, and it is our prayer that God, likewise, will cause many churches and individuals to double their monthly support. At the same time, it is especially our prayer that God will lay it on the hearts of lots of preachers and churches who have never contributed one time to our support, to begin doing so at once. We don't want to make a change. It is not our desire to make this a monthly publication. Instead, it is our desire to keep it as it has been for the last thirty years — that is, coming to you regularly every week.

However, it isn't right to make one pastor and one church carry the entire burden while hundreds of so-called Independent Baptists sit on the sidelines to say that it is the greatest paper in print and yet, never do anything for its support.

Last month, Calvary Baptist Church put \$800.00 in TBE, while individuals of the church put in a little over \$200.00 in addition. This means that our church contributed a little better than a thousand dollars for the support of the paper. We are glad to do so, but we should not be expected to continue carrying this burden while others do nothing for the paper. We shall be anxiously waiting the mails during the month of November to see what the actual reaction of our readers may be. Please don't let us down. With your support, we'd like to continue the paper just as it is until Jesus comes again.

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "MODERNISM"

"It is written." — Matthew 4:4, 7, 10.

To me this is a very unusual and interesting passage of Scripture. It was spoken at the very beginning of Jesus' ministry on earth. In the preceding chapter, God the Father had publicly declared that Jesus Christ was His Son, and now that the Father had openly and publicly declared that Jesus Christ was His Son, the Devil comes to Him and says,

"If thou be the Son of God, command that these stones be made bread." I don't think that the word "if" carries the idea of any doubt in the Devil's mind, but rather it is more the idea of "since," or an acceptance of what

God has said. In other words, "Since God has said that you are His Son, command that these stones be made bread." The Lord Jesus answered him in substance by saying, We are not to live by bread alone. There's something more to life than what we get out of it. We are not to live by that which sustains the body, but we are to remember that we are to live by that which sustains the soul.

Then the Devil perverted the Scripture. He took a text out of Psalm 91, from its context, and said, "Now if you will cast yourself down from the pinnacle of this temple, the Lord will give His

angels charge over you so that you won't get hurt." He actually quoted the verse from Psalm 91 in bringing this second temptation, but he took the verse out of its context, and away from its setting, and made a false application.

The fact of the matter is, the Devil perverted this Scripture in precisely the same manner that the snake-handling Holy Rollers pervert the Bible, for the Devil took a verse of Scripture that was spoken to the man who was walking in fellowship with the Lord God, and literally said, "Tempt God to take care of you." That is what a snake handler is doing. He is tempting God to take care (Continued on page 3, column 1)



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The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## Calvary Baptists Are Announcing Special Services

Brother Jon Rule of Alderson, West Virginia, will be preaching a series of special services at Calvary Baptist Church the week of November 24 through the 30th. This is Thanksgiving week.

We of Calvary Baptist Church, who know and appreciate Brother Rule are looking forward with a great deal of anticipation to hearing him preach. He is an exceed-



JON RULE

ingly good preacher, as those who attend our Conference each year will testify.

We only wish that all of our readers could attend these services. Of course, we know this would be an impossibility, and therefore, we ask that you remember us very definitely in prayer, that God's blessings will be upon Calvary Baptist Church, in his special series of meetings. However, if you live close enough to attend, we'll count it a joy to

have you in the services from Monday night, November 24, through Sunday night, November 30.

## Walk.. Glory To God

(Continued from page one)  
that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—Col. 3:1-13.

Notice, this is quite a standard. I think this touches a little on the subject, "The Kind of Walk that Glorifies God."

A new creature in Christ is a work of divine grace. Not the old Adam patched up, overhauled, or tuned up to run smoother by some religious S.T.P., but he is a new creature. He has a new heart and a new conscience to govern it. He has a new purpose and a new will to perform it. He has a new song and a new voice to sing it. He has a new spiritual eye and a new vision to behold. He has a new hope and a new faith to realize it. He sees a new home and has a new determination to reach it. He is a new creature and walks with a new Master.

Let me give you a true story to illustrate the subject matter:

There was a man whose wife would give him the eggs from the henhouse to take to town, to turn into cash so she could buy gingham to make dresses for her girls. When Saturday rolled around, quite often this man would pull the horse up and tie him to the hitching post in front of the saloon. This went on for years. It got so the horse didn't have to be told where to go, but he knew where to go by just a matter of habit. Finally, a God-fearing man who preached the doctrines of grace went into this particular neighborhood and preached the truth as it is in Christ Jesus, and the Lord, through His divine Spirit, gloriously saved that man. Right then and there, he became an object of suspicion. He might be a hypocrite. He also became the object of the neighborhood to see how real indeed was his profession. The first week rolled by and his wife gave him the eggs to convert to cash, as usual. As he went to town, the old horse started to turn toward the hitching post in front of the saloon, but much to the horse's amazement, the man pulled him away and pulled in front of the general store. He went in and converted the eggs into cash, and bought the gingham. Some people are hard to convince, so some in the neighborhood said, "I'll give him another week, or another month." It went on month after month, the same thing. He was indeed a saved man. He was indeed a new creature.

I am here to tell you, brethren,

on this subject, "The Kind of Walk that Glorifies God," that when a man is truly saved, he is saved by the grace of God; he is a new creature in Christ, and he changes his hitching post.

### II

The walk that glorifies God is not one of a risk, but one of an example.

"And the disciples were called Christians first in Antioch."—Acts 11:26.

I can't believe that these heathen, who in their delusions had called these people Christians, knew anything about orthodoxy. I am not trying to tone down and down-grade orthodoxy. It has its place. But some brethren, like myself, in times past, have gotten the cart before the horse. If I want the folk to know about the doctrines of grace, then I have to give them examples of it.

That was exactly what these brethren at Antioch did. They were living a life so close to the pattern set by our Saviour that the heathen people of Antioch couldn't help but notice, and they said, "These are Christians." They didn't have a badge on them to let folk know they were Christians. They were different. Their lives changed. They were new creatures. The old habits had dropped away. The malice had disappeared. They were forgiving. They were like the apostle who said:

"Forgiving one another... even as Christ forgave you."—Col. 3:13.

When a person says he is a Christian, immediately we expect something from that person. We have a right to expect it, and folk have a right to expect it from us.

I have a little poem that most of you are familiar with, I am sure. It goes like this:

"I'd rather see a sermon than hear one any day,  
I'd rather one would walk with me, than merely show the way;  
The eyes have better pupils and more willing than the ear,  
Thine tonsil is confusing, but examples always clear.

The best of all the preachers are the ones who live their creed,

For to see good put into action is what everybody needs;  
I soon shall learn to do it, if you'll let me see it done,  
I can watch your hands in action, but your tongue too fast may run.

And the sermon you deliver may be very wise and true,  
But I'd rather get my lesson by observing what you do;  
For I might misunderstand you and the high advice you give,  
But there is no misunderstanding how you act and how you live."

### III

The kind of walk that glorifies God is backed up by a clean, wholesome conversation in our everyday walk. We read:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."—I Pet. 2:11, 12.

Our conversation should be such that folk will know where we stand. I believe it was our Saviour who said, "Let your yea be yea, and your nay be nay," and that is no double talk. Stand for one thing or another, and if you don't know what the answer is and you can't give a "yes" or a "no," then be honest enough to tell the people that you just don't know.

### IV

To suffer unjustly grows out of the kind of walk that glorifies God. I have heard a lot of people talk about how they were persecuted. Some of them I knew pretty well, and I don't believe

## Aged Reader Commends The Articles By Wilson On Rice

### "JOHN R. RICE — A HERETIC"

The heading is by Joseph Wilson, in THE BAPTIST EXAMINER. He thinks John is saved. The Lord and Rice for that. The Bible lets us judge a tree by the fruit. I asked Brother Gilpin to let me follow Bro. Wilson, with some facts people must know. I know the man personally. Heard him daily one week, at a meeting in the First Baptist Church in Fort Worth, Texas. I'm 87, but the Lord blesses me with a good memory and a chance to follow him these many years.

Now, that Brother Wilson has finished his review, let me give some personal witness. Mr. Rice does not believe the Lord Jesus Christ. He does not believe in a Baptist Church, and that is what Jesus established. All members were baptised by John the Baptist. He was not known until he played in with J. Frank Norris, to get his name in the Fundamentalists, edited by Norris. He was honored to speak to a large crowd from Texas and other states. He entertained the human, but to others, like me, no Spirit of God appeared. This was discussed by many of us, who agreed that his masterful oratory was for the human life.

Rice became popular, turned against Norris and went off. Norris exposed him, as a heretic. He did not stay long; it seems the crowd was too small. Back into the Southern Baptist Convention he went.

they were persecuted, I believe they were chastised, because God has told us in no uncertain terms in the Book of Hebrews all these sons He receives that He chastises. Some people seem to get the idea that when God takes His child and gives him a good spanking, which he deserves that this is wrong, and immediately they should "persecution." It isn't persecution, but it is prosecution. God has taken over.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Peter 2:19-21.

The term "furnace conduct" has always been a pet expression of mine. By furnace conduct, I mean, like the three Hebrew children. How did they conduct themselves in the fiery furnace?

"Now if ye be ready that at what time ye hear the sound of

Rice began on his own, set up a paper, named it in Godly color, "The Sword Of The Lord." He writes books, conducts evangelistic meetings and tells his decision makers to "join the church of their choice." He uses the Bible, and claims to be a Baptist, which gives color to his influence. He thinks the churches are all alike. He shows he does not believe in the never failing church of the Lord Jesus Christ, Matt. 16:18. The promise is to "My Church." The works of this man are in line for failure, because he does not preach the gospel nor the truth as to Jesus' church.

He says much of being honest, but disputes the word of Jesus Christ. (No need to tell people we are honest, it will show).

How can a Christian refuse to accept the teaching of Jesus? He set up a Baptist Church as all his members were baptised by John the Baptist. He gave the Great Commission to His Church, Matt. 28:18-20. Rice is against the church and Grace but he cannot win.

Brother Wilson is right to fight sin and blasphemy, high and low, naming the heretics. May it please the Lord to keep him among us a long time.

Very respectfully,

L. E. Jarrell,  
1421 South Main,  
Lordsburg, N.M.

**WATCH NEXT ISSUE FOR MORE ON RICE BY WILSON**

the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made: well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"—Dan. 3:15.

Look at the arrogance — "And who is that God that shall deliver you out of my hands?" Somehow or other I get the undertones of Ecumenicalism. I feel like today the pressure is being put on, and the Ecumenicalist says either join with us or we are going to do something about it. Shadrach, Meshach, and Abednego, without a moment's hesitation, replied to this man who thought he was so great because he was a king:

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:18.

Shadrach, Meshach, and Abednego glorified God in their walk because they refused to yield to pressure of threats of the idol-loving God-hating crowd, like the

(Continued on page 7, column 1)

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ch. 1, 8.  
x ver. 7.  
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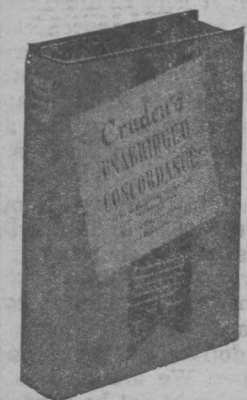
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### "Modernism"

(Continued from page one)

of him when he is handling copperheads and rattlesnakes.

Jesus' answer again was, "It is written."

Then the Devil took Him upon a high mountain, and showed Him all the kingdoms of the world. He said, Now if you will just fall down and worship me, you won't have to go by the way of the Cross to get this. You want to be a king? You want to be a world-wide ruler? You won't have to go by way of the Cross. I'll give it to you if you will just worship me." Jesus answered again, "It is written."

Now, beloved, notice, when Jesus answered the Devil these three times, and said, "It is written," and quoted Scripture each time that He did so, immediately the Devil left Him. Beloved, He put "old Splitfoot" to flight with three quotations from the Bible. I'll tell you, you can put the Devil to flight anytime you quote the Word of God. There isn't a heretic in the world who will stand up and face the Word of God when it is fired at him broadside. He will do just like the Devil did; he will flee. The final issue so far as Jesus Christ and the Devil was concerned, was the authenticity of the Word of God, and when Jesus Christ quoted it, the Devil fled.

I

#### WHAT IS MODERNISM?

May I say in the beginning that modernism is not very modern, for everything that the so-called modernist believes today is nothing else in the world but the same old errors and heresies that have been rehashed through the centuries. There really isn't anything modern about it. The fact of the matter is, I'll say that ninety per cent of what the modernist speaks today in opposition to "It is written" was preached even before the days of the Lord Jesus Christ. Beloved, anybody who denies the historical accuracy of the Bible is a modernist. Anybody who denies the scientific accuracy of the Bible is a modernist. Now I don't believe the Bible was written to teach science, but I will say that it is scientifically accurate on every phase of science that it touches. The Bible wasn't written to teach us how the heavens go, but rather how to go to Heaven. The Bible wasn't written to teach us the

age of rocks, but rather to teach us the Rock of Ages. In every instance though where the Word of God deals with any scientific matter it is scientifically accurate, and the man who denies the scientific accuracy of the Word of God is a modernist.

I'll give you an example of how good brethren can be badly led astray sometimes trying to keep up with science, falsely so-called. There is a Bible Dictionary that is reputed to be a sound Bible dictionary. Generally speaking, it is. But all the early editions of this Bible Dictionary apologized for one verse of Scripture that speaks about the ants. For years this Bible Dictionary came out with the same old apology—apologizing for one verse of Scripture being inaccurate scientifically, until one day some new scientific equipment was developed, and it was found that the Word of God was exactly as it said—that it was accurate in every respect. All science had to revise its philosophy concerning the ants. Now this Bible Dictionary doesn't apologize for that passage of Scripture anymore.

I tell you, beloved, any man who puts a question mark about any portion of the Word of God is a modernist. Anybody who says the Word of God is filled with mistakes and inconsistencies and inaccuracies is a modernist. Every once in a while somebody tells me that he has found something that is inaccurate or inconsistent or contradictory in the Bible. Oh, no, beloved, the contradiction is in the individual, not in the Bible. Tom Payne used to charge \$10 a head for folk to hear his lecture on the Mistakes of Moses. He took the first five books of the Bible and he riddled them, calling attention to what he called the mistakes of Moses. Now, beloved, I wouldn't give five cents to hear Tom Payne talk about the mistakes of Moses, but I'd give \$100 to hear old Moses speak on the mistakes of Tom Payne.

Any man who says that the Bible is filled with mistakes and inconsistencies and inaccuracies is a modernist, and any man who talks about new truth and who says that there are new revelations coming to us every day is a modernist. That's Nels Ferre for you. If you will read his little book entitled "Pillars of Faith," Nels Ferre says that we haven't begun to get all the truth that can be given to us, but rather God is in the business of reveal-

ing new truth to us continually. Any man who goes beyond this Bible and says that there's new truths coming to us, and that there is more for us by way of truth, than what's in the Bible, reminds me of a minnow swimming in the ocean, which says, "Must I be confined to this body of water?"

Any man who denies that the Bible is God Almighty's final revelation on all subjects on which it speaks is a modernist. The Bible doesn't speak on every subject. There are many subjects in this world that the Bible does not touch on in anywise at all, but on every subject that the Bible speaks on, it is final in every particular, and any man who denies the finality of it is a modernist.

Now let me give you three or four illustrations of a modernist. I turn to the Word of God and I find that one day the children of Israel, after forty years in the wilderness, were going across from Moab over to Canaan. They had to cross the Jordan River. It

were dipped in the brim of the wafer, (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zarethan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho."—Joshua 3:13-16.

Beloved, I'd a whole lot rather take what the Word of God says than to try to explain it away. I'd a whole lot rather take what the Word of God says than to try to find the non-existent mountain that slid into the Jordan River.

Let me give you another illustration. In 1940, in Philadelphia, the rector of the Holy Temple Church asked for a three-year moratorium on preaching—that is, he asked that they not have any preaching for three years' time. This is his statement:

"There is far too much preaching. It is bad for you. Anybody at least twenty-five years old should be able to find the way to God by himself."

Now I'm quite ready to agree with the rector in one respect. As far as his kind of preaching is concerned, there has been entirely too much of it, and I'm willing to agree to a moratorium of his kind of preaching not just for three years but for thirty years and for the rest of his lifetime if he outlives the thirty years. The fact of the matter is, any kind of preaching that is done by a modernist, if it is just one syllable, is just one syllable too much. Beloved, there never will be too much preaching if it is the kind that exalts the Word of God and exalts Jesus Christ as God in the flesh.

What is a modernist? A modernist is that individual who takes the Spirit out of the Bible, who takes God out of Jesus Christ, who takes the fire out of Hell, who takes the water out of the baptism, and who takes life out of the grave. Any man who preaches that kind of preaching is preaching entirely too much of it. I'd vote for a moratorium on his kind of preaching but not for the man who preaches the Bible as the Word of God.

Let me give you another illustration. Quite a number of years ago the Northern Baptist Convention was in session. W. B. Hinson, who was an outstanding Bible preacher of the Northern Baptist Convention, presented a resolution before the convention asking that all outgoing missionaries sign a statement that they believed in the virgin birth, the deity,

the blood atonement, the resurrection of Jesus Christ, and the inspiration of the Scriptures. His resolution made it mandatory that every outgoing missionary of the Northern Baptist Convention sign such a statement declaring that he believed those five cardinal teachings, yet when it came before the Northern Baptist Convention for a vote, it was voted down by a majority of two to one. What does it tell us? That the Northern Baptist Convention is made up of modernists by an overwhelming majority of two to one—men who do not believe the Bible.

Let me give you another illustration of a modernist. If you will read Jeremiah 36:19-25, you will find a story of a man who had the Bible read to him, but he didn't like it. He was a king, and when the prophet Jeremiah wrote his book, he sent the king the original copy of it. When one of the servants read this copy of Jeremiah to the king, the king would interrupt him every few minutes and with his penknife would cut out a page or two of this roll and cast it into the fire burning on the hearth, so that in a little while the entire roll of Jeremiah was consumed. When this king had whittled out of it what he did not like, he burned it all on the hearth.

Now, beloved, if I mistake not, we have a lot of whittlers of the Word today. They don't like the finality of the Bible and they whittle out every Scripture of the Bible that talks about the Bible being final. They don't like the divinity, or the deity of Jesus Christ. They don't like the blood atonement of the Son of God. They don't like the resurrection of the Lord Jesus Christ, and they whittle that out of the Word of God. They don't like a New Testament church and they whittle that out of the Word of God. They don't like the security of the saved, and they don't like the doctrine of Baptist baptism—the only kind of baptism that there is in the world today. What do they do? They whittle it out. What are they? Every last one of them is a modernist.

II

#### A DESCRIPTION OF A MODERNIST.

In the Gospel of Luke we have God Almighty's own description of a modernist. Listen:

"Then he said unto them, O FOOLS, and SLOW OF HEART to believe all that the prophets have spoken."—Luke 24:25.

If you will look it up in the original, you will find that when the Lord Jesus said, "O fools, (Continued on page 4, column 4)

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

You Need To Read  
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DILEMMA  
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was at flood stage. When the priests stepped down into the Jordan River, the Word of God says that the waters stopped, and began to pile up wave on top of wave, while the balance of the water flowed on; it allowed them to march dry shod across the Jordan River. Now, beloved, the modernist says, "That ain't the way I heard it. There was a big landslide on one of the mountains beside the river, and the whole mountain slid into the Jordan River. It put a dam across the Jordan River so that all the water came right against the dam and stopped, and all the rest of the water flowed on."

Beloved, I'm glad I am not a modernist. I'm not smart enough to think up things like that. It takes a man who has an imagination to be a modernist. I'd much rather turn to the Word of God and hear Joshua say:

"And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark

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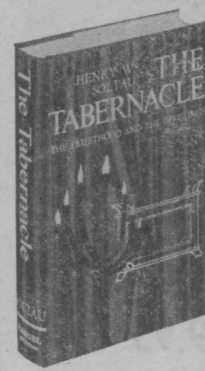
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# The Baptist Examiner FORUM

*"If the church you belong to held special services to commemorate Christmas and Easter, would you attend them so as not to forsake the assembly, or would you stay away and worship in truth? Also, if all your family and relatives were unsaved and insisted on observing these days in one form or another, how would you deal with them so that they would neither be repulsed from you and your testimony, nor would God be displeased with your actions?"*

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripaka, Florida



nity. Many times by talking things over with people, sanely and good humoredly, we can avoid antagonizing them, even if they don't agree with us.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



No, I certainly would not attend such services. I am assuming of course that they are services all cluttered up with the myths of Christmas and Easter. Some pastors preach on the birth of Christ, or on the resurrection of Christ, and that is as far as the celebration goes. I would not stay away in such case. Through a long pastorate of nearly thirty years at one church, I always preached an Easter sermon, but it was an anti-Easter sermon telling the truth about the time of the resurrection. Christmas is a good time to preach the truth about the coming of Christ. But when a church falls for the unholy myth of Easter and Christmas with Santa Claus and all that, I believe that it is a sin to mix up in the celebration. A church is the place for truth—not lies.

Now in regard to relatives who are unsaved insisting on observing such days, that is to be expected. I would handle such a situation very carefully, and above all keep my temper. One should sit down and talk earnestly with such and should tell them why it goes against conscientious convictions to back up such services. If this is carefully done, there need be no hard feelings. I recall a man whose wife belonged to my church, and he got out of sorts at me for my beliefs. This made it hard for his wife, for he wouldn't attend my church any more. I visited him in his home and we had a frank talk. I gave him my reasons for my attitude and then put the question to him, "If you were in my place, tell me frankly, what would you do?" Very thoughtfully he said, "I guess I would take exactly the same attitude that you have taken." "Then," I said, "you won't feel angry at me any more, will you?" He said no, and thereafter he brought his wife to church as long as they lived in the commu-

I am persuaded that our Lord would be well pleased to have you forsake this particular assembly. And that is exactly what I would do. When we are told in Heb. 10: 25 "not to forsake the assembling of ourselves together," God had in mind our assembling ourselves together for the purpose of worshipping Him. That is not the purpose of a special Christmas or Easter service.

When we come to the last part of this question we find it to be another time when we should be "wise as serpents, and harmless as doves" (Mt. 10:16). When I wrote my tract on "What Is Christmas?" I soon learned that even church people do not want hard cold facts unless those facts support their pet beliefs and practices. Now, fourteen years later, I have learned that fewer bristles are raised if I lead people to find those cold hard facts for themselves. A few years back a woman asked me something about Christmas. I told her that I did not believe in Christmas. She shot back at me that I did not believe in Jesus. She was never more serious about anything in her life. She actually believed that to deny Christmas was to deny Jesus Himself. And when I told her that I was having trouble trying to find proof in the Bible that Jesus was born on Dec. 25th a man joined in the conversation and said in a voice full of assurance that the Bible tells us that Jesus was born on Dec. 25th. In all humility I turned to him and told him that there was so much in the Bible that I did not know. I then told him that I was so anxious to know where that Scripture was that I

would buy him a nice suit of clothes for a Christmas present if he would find it for me. He finally found that if he wanted a new suit he would have to buy it himself. It was now time to say to him, "Let's see what your encyclopedia says about Christmas."

If the Christmas lover is honest, that should open his eyes. But in it all we must be so sincere that even our enemies cannot deny it. If the Bible, or the encyclopedia substantiates Christmas and Easter we must really and truly want to know about it.

JAMES  
HOBBS

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When it comes to special services in the church to commemorate these days, you can rest assured that the Lord is not pleased. If your church insists on following the pagan festivals of the Roman Catholic, then you have no choice but to stay away from those services. I would try to find a church that loved the Lord more than these traditions and worship with them, at least on those occasions. If not, then be sure and have a worship service with your family in your home. Do not fail to worship the Lord just because your church fails. When we follow the traditions of men we make the word of God of no effect. "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mark 7:13).

If your church stands for the truth except in this, I do not see how your pastor can keep from being ashamed when he joins with the Roman Catholic, the drunks, the saloon keeper, and the merchants on these days.

I realize that you have a touchy situation with your family. You do not want to hurt your testimony with them, yet you want to make your stand clear. The best way, as I see it, is to explain to them that you do not believe that it honors Christ when you observe Christmas. Tell them that you prefer that they do not give you and your family gifts, and that you will not be giving gifts to them. Remember you can be very gruff and cause a lot of unnecessary anger or you can be very gentle in explaining it. They will not understand nor will they like it, but that cannot be helped. Frankly, I think that if they do bring gifts it is better to accept them as to refuse them and not be able to talk to them later about the Lord.

Many times, some of our brethren in their zeal to stand for the truth lessen their testimony by the way they stand. You can force me to take bitter medicine and I won't like it, but you can show me that it is for my good and I will take it and like it. If we try to force people to take what we believe they won't like it, but if we explain it in love they will embrace it.

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



No, I would not attend any service to commemorate Christmas or Easter — neither would I feel that I had forsaken the assembly by so doing. My Shepherd told the woman at Jacob's well that to worship God we must worship in spirit and in truth. Read

John 4:24. Since these two days are neither spirit nor truth, I would not feel any remorse in forsaking those who assemble to commemorate them. Were I to attend such services, I would feel that I was a partaker of their evil deeds, not only that, but knowing that the church was wrong and then attending the services would constitute sin to me.

**"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."**—James 4:17.

Furthermore, such services would be vain worship. I realize that with many there could never by any service that was vain, for it is their belief that as long as one is sincere and his motive in going to church is to honor Christ, that God is compelled to bless them. Our sincerity and motives, even though they may be to honor Christ, will avail us nothing unless they are based upon the truth. The Jews were sincere and they thought they were doing God a service in clamoring for the crucifixion of Jesus Christ, but they were wrong. So it is with the multitudes in this day. They are sincere in their motive to honor Christ's birthday and resurrection, but it is vain. Christ was not born on Dec. 25th, and He did not rise on Sunday morning — rather Saturday evening.

**"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me."**—Mark 7:6.

If the church of which I am a member were to announce services to commemorate these two days, I would immediately oppose them, and ask that Scriptural proof be given to justify their observance (of course no Scriptural proof can be supplied). Having done and said all I could and they still would not change, I would still stand and contend that they were wrong.

**"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."**—Eph. 6:13.

Were my relatives unsaved and insisted upon observing those days I would first of all thank my Heavenly Father that He made me to differ, and then ask for the boldness and courage to be used as His witness to show to them why I differ with them.

## "Modernism"

(Continued from page three) and slow of heart to believe" that it is really the word for "stupid" or "senseless." Beloved, if you want a description of a modernist, it is the man who doesn't believe all that the prophets have said, who doesn't accept all the Bible, and the Lord Jesus Christ says that he's a fool, or literally, he is stupid and senseless.

God gives us another description of the modernist. Listen:

**"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became FOOLS, And changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things."**—Romans 1:21-24.

What does He say about the modernist? He says, "Professing themselves to be wise, they became fools," and the word for "fools" is the word for moron or a simpleton or a blockhead.

Sometime ago a little boy ran up to me and said, "Brother Gil-

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pin, do you like moron jokes?" I said, "Yes," and he said, "Most morons do." I said, "What would you have said if I had said no." He said, "I would have said then that most morons don't."

Beloved, you've got the word "moron" right here in the first chapter of Romans, for God says that the man who turns away from God, the man who turns away from the revealed will of God, the man who turns away from what God has said within His Word — that man professes himself to be wise, but actually he is a fool, a moron, a simpleton, or a blockhead.

That's not very complimentary to the modernist. Some people think it is so wonderful to say, "I'm a modernist. I believe in a modern approach to the Word of God." Let me tell you something. It may sound good to them, but God looks down from the heavens and says, "Poor moron, simpleton, blockhead, stupid, senseless fool."

III

## THE AUTHOR OF MODERNISM.

I would insist, beloved, that the Devil is the author. It was the Devil in Matthew 4, from whence I read my three texts, that tempted the Lord Jesus Christ, and finally he himself ended up quoting Scripture to the Lord Jesus Christ. I say the author of modernism is none other than the Devil.

If you will go back to Genesis 2 and 3, you will find that the Devil was the very first modernist that this world ever had — that he himself was the author of modernism then, and he is the author of all modernistic approach today. We read that God said:

**"But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**—Genesis 2:17.

**"And the serpent said unto the woman, Ye shall not surely die."**—Genesis 3:4.

The first denial of the Word of God was by the serpent who was merely being used of the Devil. I tell you, beloved, I look at that passage of Scripture and I contend that the Devil was the first modernist that this world ever saw. When he denied what God had said in Genesis 2, and cast a doubt at the Word of God, and the veracity of Almighty God, he became then and there the first modernist that this world ever saw, and he is the author of modernism.

**"He that believeth on the Son hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."**—I John 5:10.

Notice, beloved, that is what the Devil did. He didn't believe God. He made God out a liar in the third chapter of Genesis when he said, "Ye shall not surely die."

Oh, listen to me, the man who preaches modernism is preaching the Devil's doctrine. The man who is a modernist is the Devil's apostle and ambassador. The man who stands before a congregation with a modernistic approach to the Word of God is nothing less than a follower of the Devil himself, for the Devil is the author of modernism.

(Continued on page 5, column 1)

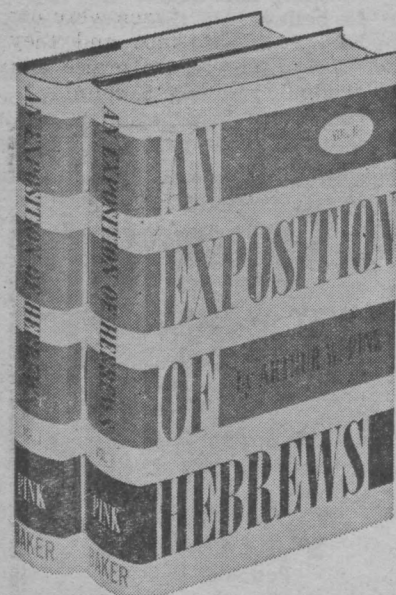
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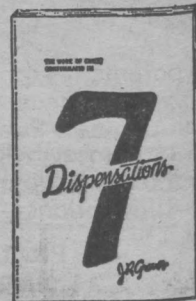
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## "Modernism"

(Continued from page 4)  
IV

### THE CAUSE OF MODERNISM.

I contend, beloved, that you won't find the cause of modernism in a man's head. He hasn't any reason in his head for modernism, but you will find the cause of modernism in a man's heart. Listen:

"Keep thy heart with all diligence: for out of it are the issues of life."—Proverbs 4:23.

The cause of modernism isn't found as being something wrong with a man's head. The wrong is deeper. It is in the heart, for out of the heart are the issues of life. Listen again:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Hebrews 3:12.

Who departs from the living God? The man who has an evil heart of unbelief. Why do modernists depart from the Word of God? They have an evil heart of unbelief. I say, beloved, the cause of modernism is not in a man's head. It is not because he has a diseased head, but that he has a diseased heart, and he departs from the living God for one reason—namely, an evil heart of unbelief.

We read:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matthew 15:19.

Where do these things come from? They come out of the heart. And what is the first one that is mentioned? Evil thoughts. Beloved, that is what modernism is. It is an evil thought. Modernism speaks evilly of the Word of God. It is a denial of the Word of God. I tell you, beloved, the cause of modernism is found right down in a man's heart. His heart is wrong. His heart is filled with unbelief. He has a heart that has no faith in it toward God. That, beloved, is the cause of modernism.

V

### THE CURE OF MODERNISM.

The greatest cure in this world so far as the individual is concerned is a new heart. Listen:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezekiel 36:26.

I tell you, beloved, whenever a man gets that new heart that God gives every individual who is saved, he won't be a modernist. That is the cure from the individual's standpoint.

What is the cure for modernism so far as the preacher is concerned? Listen:

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap

to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—II Timothy 4:1-4.

I tell you, beloved, from the standpoint of the preacher, he needs to continue to preach the oldtime doctrines of the Word of God. Just preach the Word. Mark it down, there's nothing that will take the place of the preaching of the Word of God.

I have a good friend who used to be pastor of a church that had a lot of wealth in it and a lot of education. At one time he had twenty-two college professors that had Ph.D. degrees that sat in his congregation on Sunday. They knew everything. He said to his old father one day, "What am I going to preach? If I talk about the rocks, there's the professor of geology out there and he knows more about rocks than I'd ever know. If I talk to them about chemistry or about physics, there's the professor of chemistry and physics. If I talk about literature, there's the English professor. He said, 'What can I preach?'" The old father said, "Just preach the Bible and the Lord Jesus Christ. They probably don't know anything about Him or the Bible."

Beloved, the old father was right. I tell you, as surely as there's a God looking down on us, there'll never be too much of the preaching of the Word of God. And what's wrong with this world tonight? The reason that modernism has its sway today is because the preachers are softpedalling many of the truths of the Word of God and failing to declare the entire counsel of the Word of God.

VI

### THE END OF THE MODERNIST.

God's Word tells us what the end of the modernist is going to be. Listen:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 1:9.

I was impressed sometime ago with reading Moffatt's translation of this verse. He said that "Any one who is advanced and will not remain by the doctrine of Christ does not possess God." And that is what these modernists say. They say that they are advanced thinkers. They say that they are higher critics. They say that they have advanced beyond the Bible.

Let me tell you something, the end of the modernists, the end of these advanced thinkers and these advanced critics is simply this, they are going to a Devil's Hell. You go back and read the Bible. It teaches the virgin birth. In Isa. 7:14 we read that a virgin shall conceive and bear a son. The modernist denies that. He is advanced beyond it, yet the Bible says that the man who is advanced beyond the Book does not possess God.

You go back to Isaiah 53 and you can read the story of the atonement in prophecy. You can come to the New Testament and you can read it as it was in actuality in the experience of the

Lord Jesus Christ as He wrought an atonement in our behalf. The modernist denies that there is an atonement. What has he done? He has advanced beyond it, and the Word of God tells us that the end of the man is Hell, because that man does not possess God.

The Bible talks in the Old Testament and the New Testament about the second coming of Jesus Christ. The fact of the matter is, for every prophecy in the Old Testament that talks about the first coming of Christ, there are at least two prophecies that talk about the second coming. In other words, there is twice as much in the Old Testament about the second coming of Christ as there is about the first coming of the Son of God, yet modernists laugh and deny and scoff at the idea of the second coming of the Lord Jesus Christ. I tell you, beloved, they have advanced and gone beyond what the Word of God says, and II John 1:9 says that the man that has done so does not possess God.

There is one place where there's not going to be any modernists. That is Heaven. Do you know

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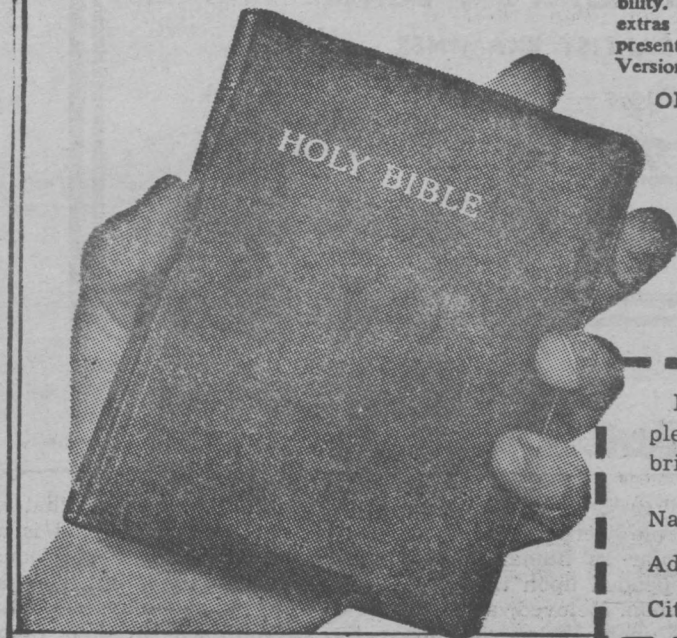
why? Because a modernist will never be where Jesus Christ is. They have denied everything about Jesus. They have denied everything concerning the Son of God. They do not possess God. The one place where there will be no modernists is in Heaven, where the Lord Jesus Christ Himself is.

### CONCLUSION

I come back to my text and I hear the Lord Jesus Christ say to Satan, "It is written." When a second temptation came, He said, "It is written." When the third was presented, He said again, "It is written." I tell you, beloved, God would have us to saturate our souls with the Word of God, that our minds and our hearts and our souls might be filled with the Book. We will go out then, beloved, to meet Satan and his adversaries and his preachers with a "Thus saith the Lord" or "It is written" as his watchword. You will find this, that not a man who denies the Book can stand in the face of the preacher who has "It is written" as his watchword or Shibboleth from day to day.

Oh, may God help you and me that there will never be a tincture of modernism about any of us, but may we always say "It is written" and fall back upon a "Thus saith the Lord." May God bless you!

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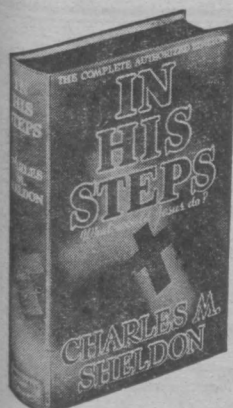
tain land marks, although I may be a long way from where I live. I knew this was no other than the Balalo River which is a mighty river some three days walk from where we then were. I had crossed it on two previous occasions with the danger of loosing both men and supplies. With a quick glance down the river from where we were then standing, some two hundred yards away and the only place where we could see the water, I realized that we would never be able to cross that swirling mass of water as I then saw it.

We began to descend now so rapidly that it was difficult to keep from falling down the steep slope. We still could not see the water but by now the roar of the river was tremendous; it was almost frightening and made one wish that he was not there and perhaps he ought to turn and go back. Ah! but has not the Lord said, I shall never leave thee nor forsake thee, and while I knew that the Lord was not now "... leading me beside the still waters ..." I knew that, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ..." We knew that it could not be long before we would have to come to the brink of this river but where was it? The roar was almost deafening by now, and some of the carriers had begun to hesitate and this was a bad sign for should they panic on me now I might be left in this thick jungle with only a handful of carriers left. I signaled for them to come on; some were still nearly at the top of this deep gorge yet, and I noted that reluctantly but slowly they began

to move forward again. While my carriers are catching up with the patrol let me briefly comment on another incident of not too long ago.

Not too long ago Neal Armstrong, "Buzz" Aldrin, and Michael Collins drew more world attention, I suppose, than any other three men that has ever lived. And I must admit that this was no small feat for man. Also I will say that while I am neither a scientist nor an astrologer I am both interested in scientific facts and astrology. Also while we, who read and believe the Word of God, do not have to have things proved scientifically to know that it is true when the Lord says so, it does strengthen us to know that what Christians have known and believed for thousands of years many of these facts have been proved from a scientific point of view. For instance, I did not need the crowd at Cape Kennedy or at Houston to inform me that God made the moon as well as the earth (and for that matter every thing that existed) but I am glad that at least one of the leading scientists that was connected with the "moon project" admitted that "the moon and earth has a common origin."

Now let me ask you, have you ever heard the masses of the world go wild about hearing of Livingstone cross the dark Continent of Africa and finally dying there in search of God's elect. Or, did you ever see any headlines connected with Judson who buried himself in Burma for seven years before he ever witnessed a convert and then went on to establish a great work there for the Lord. These men were not looking for headlines and they were not looking for praise and (Continued on page 6, column 1)



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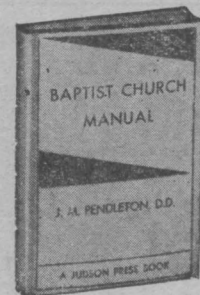
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PAGE FIVE



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### Fred T. Halliman

(Continued from page five)

glory from man but there was a force inside them driving them with far more power and accuracy than the Apollo 11 that conveyed these three men to the moon and back. I have just read an article where it emphasizes the fact that every thing from the blast off at Cape Kennedy to the moon and back, even the very lives of these three men, depended upon the accuracy of those man-made instruments. Well, I think the carriers have about caught up with the patrol now so we will proceed with our report of it.

I had two men ahead of me and one of them came running back and said Halliman, the river is here pointing directly ahead, but all I could see was what looked like a huge span between two large rocks. He kept pointing and said that the river was down there. Another fifty yards farther and I was looking down into a swirling, foaming mass of water that would sweep anything to destruction in a split second. Over the years it had cut its way down through this rocky mountainous area gouging away at these huge boulders until it had become a mighty river now and had cut its way through what seemed to be a solid rock quarry. My first thought was, how are we ever going to get across this river. One of the fellows seemed to interpret my thoughts when he pointed a little farther to the left and said, a bridge Halliman. Some timbers had been lashed together and pulled across by natives on the other side to form a very primitive type bridge that would span the, perhaps sixty feet, distance between two rocky sides. There were no hand rails and the far side was much lower than the side from where we were leaving so we had to cross going down at a steep degree. I remember also while home in 1967 that a birdge that spanned the

Ohio River gave way and several people were drowned, this too, insofar as human thinking goes, depended upon the perfection of man. Beloved, as I looked down upon that swirling mass of water below me and with only a few timbers to convey me to the other side, I was glad to know that my safety did not depend upon any human perfectionist. One by one we worked our way across to the other side until the last man and every piece of cargo had been safely deposited on the other side. When all were across we began the steep climb up out of the rocky gorge.

The climb was steep and hard but we were still fresh as it was no more than 9 A.M. by now so we made excellent time. Not long after we had sort of leveled off after coming out of the gorge we saw an opening in the timber ahead of us and less than ten minutes brought us to the edge of a large area that had recently been cleared for a garden. We soon located quite a large and long house, compared by native standards, not too far away but we could see no signs of anyone living there. We walked slowly towards the house stopping occasionally to give the occupants, if any, time to come out for we were sure that if anyone was around that our presence was already known. First a little boy ventured out and acted as if he had only come out to play. We stopped and waited. Not long after that a girl perhaps nine years old came out but she soon went back into the house. We knew that with two small children there that they were not alone for I had already discovered enough to know that this was the place that I had seen about the same time the day before, through my field glasses, and the native carriers had said that the people that lived here ate other people, therefore we knew they would not leave these children to the mercy of their enemies. There were now 27 of us

and it might be possible that we could go in strength—that is all of us walk towards the house at the same time, but we had no way of knowing but what the strength was in their favor. Once again I was thankful that my safety did not depend upon the master minds of men. To this point we had only seen the two small children.

I think I learned some lessons during the II World War while sailing with some officers aboard some of the ships that I was on that I shall never forget. It is generally an unwritten law among seamen that an officer will not send his men where he would not first go himself and in case the ship had to be abandoned the Captain was always the last man to leave the ship, many times he never got off. I don't try to be a show-off among the natives but they will readily tell you that if there is any apparent danger involved Hallimanio-io always takes the lead and stays with the situation until the last man is safely through. Not knowing what the situation was in this particular case we did not know whether we were in any immediate danger or not but we knew that it would not be long until we would find out something.

I thought it might be best to take only one man with me and we would go and investigate while the rest remained at a distance. When I called for volunteers 10 men jumped up so I had to pick one. We picked our way to within about 100 yards of the house and stopped again where we could plainly be seen. From this distance we could see some movement in the house, the tension was running high and perhaps as high on the inside of the house as it was from where we were standing. Time was running out—the zero hour was at hand. We walked another thirty yards towards the house and stopped again. This time there was no doubt about what we were seeing moving around in the house. We could not tell how many there were but we could see that several men were in the house and all that we could see had bows and a handful of arrows. I knew that we were at the place of no return now for if they were up to anything a man at 60 yards to these natives that is used to handling a bow is like a sitting duck to a good hunter. No one had ventured out of the house as yet. Slowly we went on until we came within about 30 yards from the house and stopped again. We noted them looking up on the hill where our companions were and then at us. Finally two of them fully armed stepped out of the house with four others standing in the door way. Since we were

now on the very outer edge of the Pogaia area and so far as we knew we had already surpassed it. We just might be in another language group, but now it was time to find out. I had picked up a few Pogaian phrases and one seemed to roll out of my mouth as easy and as natural as any English word that I have ever spoken; before I hardly realized what I was saying I had repeated two or three times in a calm and natural voice, ham-aka-hamaka, which means in our language, we are friends and have come in peace. If you have ever seen a cat that had suddenly been scared and his fur stood straight up from head to tail and then when it was apparent that the danger was subsiding that his fur would gradually start going down again, you have the picture here of what was happening among these primitive tribesfolk.

When they heard the words hamaka-hamaka they partially let their fur lie down, but only partially. The other four stepped out now and all still holding their bows strung with an arrow ready for shooting. While they did not look like any Pogaians that I had seen before it was evident that they understood the Pogaian language. The man that was with me could speak the language and it was not long until we felt that we must make physical contact so I walked towards them with my hand stretched out and while they made no move to meet me neither did they retreat back into the house. After having shook hands with them the rest of our fellows came down to the house and I think most of them shook hands with them so by now most every one that we could see seemed to be at ease. Up to now we had seen eight in all, the two small children and five grown men and a boy perhaps 16 years of age.

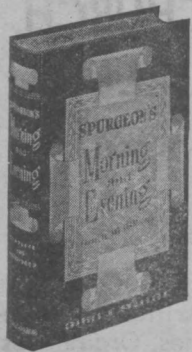
We inquired about camping somewhere nearby and the possibility of buying some food from them. It was only then that we knew for sure that there were more of them around for one of them replied that some were out hunting and when they returned only then would they give us a decision. We waited around for a while and one by one others came up until we had counted 15 in all. They said this is all. There were eleven males and four females. It was evident that the enemy cannibal raids had concentrated on their womenfolk.

After a conference with the rest of the men they came back and said that it would be alright for us to make camp but no food was promised or offered for sale. They said if we can find some we will bring it later. It seemed to be quite a ways up from where the house was but they argued with us about going there saying that this was one of their gardens and we might steal their food or wreck the garden. It was only after much

talking and then only after I agreed to take full responsibility of any damages done that they agreed to let us make camp there. By midday we had camp set up and a hot tropical sun was beaming down so strong that we had to take cover. The tent was set up but it was steaming hot inside it. This would be an ideal time to get our clothes washed up and dried for they had begun to stink. So off Luke and I went, to a nice little stream, and washed clothes and bathed our bodies. We soon had clothes laying around on fallen trees and bushes drying and we felt sure that what germs we did not get washed out of the clothes that this boiling sun would kill the rest.

After our refreshing bath in the cool stream and our washing was completed we had time to relax in the cool of the afternoon as a cool breeze had begun to blow now and it was quite comfortable. About 4 P. M. some of the natives began to bring in some food and when all had brought in the amounts they wanted to sell or exchange for trade I told them I wanted to talk to them about something that money could not buy. Not a one of these folk had ever heard of the Lord so I started with the book of Genesis and broke to them the news for the first time in their lives how the Lord had created the heavens and the earth and all that they contain including man; how that through the fall of Adam all have sinned in him and that all stand guilty before God and then with the same Scripture I preached Jesus unto them.

Beloved, as I stood there that afternoon preaching to those cannibal tribesfolk I could not help but marvel how that God had directed my steps on this patrol. Here I was without a single doubt in my mind that I was standing in one of the most isolated spots on the face of this earth preaching Jesus Christ to a small group of people who had never so much as heard of the Lord, who were cannibals themselves and who, as I was later to find out, had lost more than half of their little tribe through deaths caused by disease and cannibal raids from enemy tribes in the space of just about one year's time. How was it then that I just happened along and found these people. Let me assure you beloved, that it did not depend upon any scientific, remote control guidance system like the three astronauts had to depend upon to get them to the moon and back but before the moon and the sun, the stars and the earth ever was, before these cannibals had ever been born and tasted human flesh or I was ever born it was already ordained that I should be standing there that afternoon on the 22 of August telling them of the glorious Savior Jesus Christ. Listen as God speaks, "Before I formed thee in the belly I knew thee;" (Continued on page 7, column 2)



### MORNING AND EVENING

By

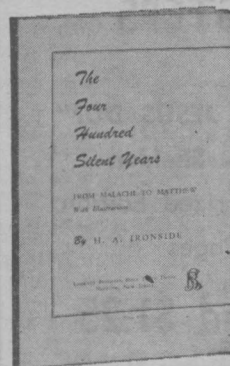
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## Walk... Glory To God

(Continued from page two)  
Ecumenicalists. They refused to bow their knees. They dared to stand alone as a minority.

Many a God-fearing Baptist preacher, while serving his Lord, has been threatened with starvation and other afflictions, but Paul says to rejoice because you have been given the privilege of being a partaker of Christ in His suffering.

"Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoke of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Pet. 4:12-16.

A walk that glorifies God is the walk of a family that prays together. A family that prays together, stays together. The family that is walking with God, glorifies God.

"At midnight I will rise to give thanks unto thee because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes."—Psa. 119:62-64.

In conclusion, I say that I believe that the walk that glorifies God, which has been briefly outlined here, is sadly needed among Baptists today. When I point one finger at you, I have three pointing back at me. We all need it. If we ever expect to learn the glorious truths of the doctrines of grace, then we must be a shining example of what we profess to have and keep.



## Fred T. Halliman

(Continued from page 6)

and before thou camest out of the womb I sanctified thee, and ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak for I am a child. But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak."—Jer. 1:5-7.

Ah, yes beloved, I have a guidance system here in New Guinea that has never failed. I noted that when the Apollo crew returned to earth and splashed down in the Pacific Ocean that they were "only 1.7 miles off target." This must be some sort of record for man insofar as man goes. I would say that it is quite a good record in nearly 500,000 miles of travel, but I beat that record by far; in fact, I beat it by exactly 1.7 miles (all that they missed) because I have a guidance system that cannot fail and it always gets me there exactly on time and exactly at the precise spot.

After preaching to those folk that afternoon we still had plenty of time to prepare our meal and sit around and relax some before dark. The Balalo River that we had crossed early that morning in such a swirling mass of violence was once again in the scene but now it lie some 1500 feet almost directly below us spread out in a normal swift river and occasionally hitting a boulder in its path that would send up foamy sprays for several feet into the air. I sat there on the brink of that gorge that afternoon listening to the soft rumbling sound of the river and watching the sprays dancing in the golden sunlight that were causing miniature rainbows every few minutes. I noted that the valley below us was filled with the tallest and seemingly the greenest bamboo canes that I had ever seen. The many birds were fluttering in and out among the waving fronds of the tall bamboo and then just before the sun slipped behind the mountains just a fleeting moment the whole valley and especially down close to the river seemed to be

filled with hundreds of golden rays, the river seemed to suddenly surge and the sprays hitting the boulders became like gushing fountains. The sun soon slipped behind the last mountain peak, the birds had disappeared into their jungle roost, and the cannibal tribe had gathered around their fire for the night about a quarter of a mile from our campsite. Dark was fast approaching now and all life seemed to suddenly come to a standstill.

I went into my tent that night thanking God for all that He had let me experience that day. The scenery itself was of such beauty that it is only something that one might expect to read about in some long ago fairy tale but here God was sharing the real thing with me. Even the darkness which was probably the darkest night that I have ever witnessed was a real blessing for in this darkness and more especially so in this rough mountainous country not even the cannibals would dare to stir. I knew that I could lay down that night with perfect assurance that no harm could come to me. Even in the hours of sleep, nearly two weeks removed from any signs of any kind of civilization and in the very midst of wild man eating people, God provides perfect protection. Now God was surely making me to lie down in green pastures and leading me beside the still waters, I had walked through the valley of the shadow of death that day and He had prepared a table before me in the presence of my enemies and now truly my cup runneth over with joy as I closed my eyes in sleep that night singing to myself these words, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Amen and God bless you all.



## The Way of Salvation

(Continued from page one)

said:  
"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

The inability of the unrenewed sinner to turn to God apart from Divine grace is disclosed in I Corinthians 2:14:

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The unsaved cannot know or receive the things of God. The wonderful promises in the Word and the preaching of the cross are foolishness to him. The unconverted remains unimpressed with the way of salvation until he is awakened by the Spirit.

In salvation the Spirit undertakes a work in the heart of the unrenewed man which will cause him to believe in Christ as Savior. In Ephesians 1:19 Paul declares that belief in Christ is owing to the working of God's mighty power. In Colossians 2:12 saving faith is said to be by "the operation of God." It is the indispensable work of the Spirit to give faith to a sinner. I Corinthians 12:9 says: "To another faith by the same Spirit." Verse 3 of this same chapter says: "No man can say that Jesus is Lord, but by the Holy Spirit." Without the powerful operation of the Spirit no sinner will ever believe in Christ.

## THE ARMINIAN EVANGELIST

does not believe this doctrine. He believes any person can, if he will, respond to the gospel at any time without the awakening ministry of the Spirit. He does not have time to wait upon the Spirit.

This would hinder him in reaching his pearly goal of a set number of conversions.

Multitudes of preachers use several expressions during the invitational portion of their services which are foreign to the Scriptures. Some will say, "Open your heart and let Jesus come in," or "Bow your knee and pray the sinner's prayer." Others say, "All that desire to go to heaven, raise your hands," or "come forward and I will pray for you." Still another might say, "Come, make your decision for Christ." These expressions sound good to the religious world. They are acceptable because they place salvation in the hands of man. But such expressions of ignorance do not have as much as one Scripture to support them.

This Arminian foolishness belittles God's wisdom and power. It ignores God's eternal purpose and plan of salvation by grace. These notions dethrone God by elevating man in ability, power, nature and being. They put Christ to open shame by placing the merits of the cross on carnal conditions and by associating His finished work with failure. These weird beliefs dishonor the Spirit making him a weakling by being outdone by the sinner. They flout and minimize the truth of God's Word. They make the Bible say what it does not say and turn the truth into a lie. They support the teaching of salvation by works, for they make salvation conditional. They make God's family dependent upon His children, and not upon the parent, God the Father.

Too often methods are employed which require mere outward action, without any heart action. The pressure of outside influence is the chief means now used by modern evangelists for success in their work. The Spirit is completely left out. These people tell us that the evangelist must possess a dominating and overpowering personality. This with other psychological influences, skillfully employed amount to what is almost an irresistible effect. All of this outward influence is focused upon the unsaved person to compel him to do something which may not be a choice of his own. Such methods have a disastrous effect upon a soul, for they cause one to make a profession when there has been no true receiving of Christ. Beware of any method or appeal which encourages men to do aught other than to believe on Christ for these are of infinite and eternal danger.

Salvation is secured, so far as human responsibility is concerned by

## BELIEVING IN CHRIST AS SAVIOR

To this one requirement no other obligation may be added without violence to the Scriptures and total disruption of the doctrine of salvation by grace alone. Men would do well to bring their

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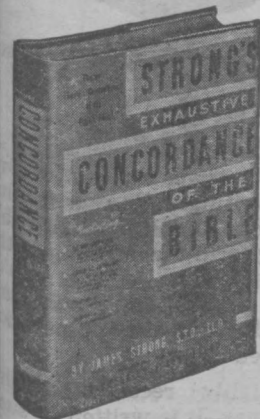
message and methods into complete agreement to the Bible's teaching of salvation by grace, rather than to attempt to conform His unalterable truth to human ideas.

## REPENT AND BELIEVE

Repentance as a separate act is usually added to believing as a requirement on the human side for salvation. The word "repentance" means "a change of mind." Godly sorrow worketh repentance, but godly sorrow is not repentance. Soul anguish must not be mistaken for the change of mind which it produces. Repentance is not a separate requirement for salvation, but it is included in believing and cannot be separated from it. It is possible for one to be sorry for his sins without repenting, and it is possible for one to believe in his head about Christ, but no one can truly repent without believing in Christ as Savior.

One-hundred and fifty New Testament texts condition salvation on believing. Each one of these passages omit any reference to repentance as a separate act. The gospel of John, which presents Christ as the object of faith unto eternal life, does not once

(Continued on page 8, column 1)



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PAGE SEVEN



## The Way of Salvation

(Continued from page seven) employ the word repentance. Likewise, the book of Romans, which is an analysis of salvation by grace, does not use the word repentance in connection with the saving of the soul. Paul and Silas told the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul failed to recognize the necessity of repentance in addition to believing.

To demand the lost to repent as an act separate from believing is to hinder the salvation of the lost. This method causes the unsaved to look inward at themselves and not away to Christ as Savior. Salvation is thus made to be conditioned on feelings, not faith. To demand that a self-produced affliction of soul must precede salvation by faith is fatalism and is responsible for having driven countless thousands to despair!

The sinner does not need soul anguish to soften God's heart to pity him. God stands ready to save because of Christ's atonement. Human sorrow cannot atone for sin any way whatever. The unsaved have a gospel to believe. They must never try to coax God into a saving attitude by their tears. If the Bible makes anything clear it makes it clear that God stands ready to save sinners who trust his Son!

### BELIEVE AND CONFESS

The sincere desire to bring men to a public confession of Christ has prompted many preachers to present two human responsibilities for salvation. But to contend that a public confession is a prerequisite to salvation is to contend that one hundred and fifty passages where believing alone appears are incomplete and misleading. To demand public confession in addition to believing is to discredit the salvation of those who were saved where public action was impossible.

Confession of Christ is a Christian duty and should be discharged the moment after conversion. It is not a condition of salvation by grace, otherwise human merit intrudes where only the God of all grace reigns.

### BELIEVE AND SURRENDER TO GOD

Some religionists say believing in Christ and dedicating yourself to God's will are the grounds of salvation. They substitute consecration for conversion and beauty of life for believing unto eternal life. They make salvation depend upon a self-dedication, not upon free and sovereign grace. The alien sinner cannot dedicate himself to God. He has no desire or ability to do so. Self-dedication is a problem to those already saved. The desirability of a dedicated life on the part of

every believer is stressed in the Bible constantly. But self-dedication is not salvation. It will follow salvation, but it does not save or help save anyone.

### BELIEVE AND MAKE RESTITUTION

Zealous preachers often give the lost an impression that restitution must be made before one can be saved. This makes salvation of human merit also and only for good people. The preacher should never try to get the natural man to move along lines of reformation instead of regeneration. Reformation is a great enemy to regeneration. The sinner needs to hear that God justifies the ungodly and that he saves from all sin.

Restitution and reformation most assuredly follow regeneration, but they do not precede it. Now don't get the cart before the horse. The fact remains that one is saved by believing on Christ to the end that grace may abound and be magnified throughout eternity.

### BELIEVE AND ASK GOD TO SAVE

None of the errors about salvation seem more reasonable than this, yet here is no more deadly blow at the foundation of free grace. Religionists claim that the sinner must seek the Lord, or plead with God to be merciful. The gospel of grace reveals that in this age neither Jew nor Gentile "seeketh after God." The lost lack the capacity to do this. In this present age there is One who is seeking. Luke 19:10 records Christ as saying:

"For the Son of man is come to seek and to save that which was lost."

Christ will seek and save every soul given to him in the covenant of redemption. No soul will ever seek the Lord until the Lord first seeks Him!

Men are not saved by praying to God and asking Him to be merciful, they are saved by faith in Christ alone. The sinner is saved, not because he convinces God to withhold judgment upon him for sins, but because he believes that judgment has fallen on his Substitute. We read in Isaiah 53 concerning Christ:

"But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Every feature of man's salvation from the divine election in ages past and on through successive steps is all a work so supernatural that God only can effect it. Should the least human merit be allowed to intrude into this great divine undertaking, the purpose of manifesting the riches of grace would be shattered. It follows that a man is saved apart from any human worthiness by believing in Christ alone.

Notice the jailor's question in Acts 16:30:

"Sirs, what must I do to be saved?"

This was a direct question. Now notice Paul's reply. He did not say believe and confess, or believe and surrender, or pray through, or be baptized. He said by divine inspiration: "Believe! Believe! BELIEVE! on the Lord Jesus Christ, and thou shalt be saved." Sinners, this means that if you believe in Jesus Christ you are saved for eternity! Saved the moment you believe in Christ. Preacher, that is good news! You bet it is, for that is the gospel of free and sovereign grace.



## Introduce... Spurgeon

(Continued from page one) see, is quoted as saying:

"His biography and sermons have influenced my life in many ways."

Billy Graham, in commending it, says:

"Through them (Spurgeon's Sermons) he speaks to our generation, as he did to his own, of the unchanging truth of Christ."

Those who know these three men know that they are three of the outstanding Arminians of America, and I doubt most seriously if either of them has ever read a sermon that Spurgeon wrote. If they did, the sermon did them no good, for not one of them preaches the doctrines of sovereignty, or the five cardinal truths of grace which Spurgeon preached. I consider Billy Graham a false prophet in a barren land, and that the statement by Robert G. Lee is a lie made out of the whole cloth. I am satisfied that the three individuals who are thus quoted are absolute strangers to the teachings of Spurgeon.

Since these three speak so highly of Mr. Spurgeon, for their special benefit, I am printing Spurgeon's statement as to "What is Election?" I hope that the three who have given their testimony as to the value of Spurgeon will read the following, not only for their edification, but that they might change their ministry and that they would preach like Spurgeon, instead of lying like the Devil.

### WHAT IS ELECTION?

By CHARLES H. SPURGEON

What is this doctrine of election? Let us try to understand it as spoken of in the text: "Knowing, brethren, beloved, your election of God."—II Thess. 2:13.

#### 1. There is Such a Thing as Election

Any man who should deny that man is a free agent might well be thought unreasonable, but free-will is a different thing from free-agency. Luther denounced free-will when he said that "free-will is the name for nothing." And President Edwards demolished the idea in his masterly treatise.

God is the universal agent and doeth as He wills, and His will is supremely good. He is the superlative agent, and man, acting according to the devices of his own heart, is nevertheless overruled by that sovereign and wise legislation which causeth the wrath of man (that agency in which the creature cannot govern himself) to praise him; and the remainder thereof He restrains. How these things are true I cannot tell. It is not necessary for our good, either in this life or the next, that we should have the skill to solve such problems.

I am not sure that in Heaven we shall be able to know where the free-agency of man and the sovereignty of God meet, but both are great truths. God has predestinated everything, yet man is responsible for he acts freely and no constraint is put upon him even when he sinneth and disobeyeth wantonly and wickedly the will of God.

But so many as are saved, you will say, are saved because they believe. Certainly it is so; it is most true — God forbid I should deny it — but **wherefore do they believe?** They believe as the result of the working of the grace of God in their hearts. Since every man who is saved confesses this, since every true believer in the world acknowledges that something special has been done for him more than for the impenitent, the fact is established that **God does make a difference.** No one ever heard it laid as an impeachment against the Lord that He has made such a difference, so I cannot see why he should be impeached for intending to make that difference, which is just the doctrine of election.

I am saved, but I know it is not because of any goodness in me, and if you are saved, you will freely confess that it is the distinguishing love of God that has made you to differ. The doctrine of election is simply God's intention to make the difference between people which you know exists. While He gives mercy to all,

He gives more mercy to some so that the mercy already received shall be made effectual to their eternal salvation.

### II. This Election of God is Sovereign

He chooseth as He will. Who shall call Him to account? "Can I not do as I will with my own?" is His answer to every caviller. "Nay, but, O man, who art thou that repliest against God?" is the solemn utterance that silences every one who would impugn the justice of the Most High. He has a right, seeing we are all criminals, to punish whom He will. As King of the universe, He doubtless acts with discretion, but still according to His sovereignty. Wisely not wantonly, He rules, but ever according to the counsel of His own will. Election, then, is sovereign.

### III. Election is Free

Whatever may be God's reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God will do so. We can get no further. We get as far as those words of Christ, "Even so, Father: for so it seemed good in thy sight," and there we stop, for beyond that, no philosophy and no Scripture can take us.

### IV. Election is Irreversible

Having chosen His people, He doth not cast them away nor call back the word that is gone out of His lips, for it is written, "He hateth putting away." He is of one mind, and who can turn Him? Once more,

### V. Election is Effectual

For "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

And,

### VI. This Election is Personal

For He calleth out His children one by one by their names. He calleth them even as He leadeth out the stars, and so He bringeth them every one to the Father's house above.

We have thus given a statement as to what this doctrine is. There we leave it. Our present object is not so much to expound the doctrine, as to strike a blow or two at certain errors which are very common and which spring out of it. I know, dear friends, that there are some who are so afraid of this doctrine that the mention of it produces alarm. If they were to meet a lion in their way, they would not be more terrified than they are when they see this doctrine in Scripture, or hear it from the pulpit.

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