

# The Baptist Examiner

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Paid Circulation In All States And In Many Foreign Countries

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

Vol. 42, No. 7

ASHLAND, KENTUCKY, MARCH 16, 1974

WHOLE NUMBER 1961

## A DAY OF PRAYER

"No good thing will he withhold from them that walk uprightly." Psalm 84:11.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:5, 6.

I am, and always have been, a firm believer in prayer. Years ago I read a poem by one of the great English writers whereby he said:

"More things are wrought by prayer, than this world dreams of."

From that time, as I have studied God's Word, I have been more than convinced as to the value of prayer. Frankly, it amazes me that I, along with the majority of God's people, pray so little.

I am out of the hospital after having been in and out of three different hospitals for the past six weeks. I am not able really to do anything, but I am trying to do the best of my ability to keep TBE in the mail. It has been a joy for me with the help of loyal workers, thus far to do so.

As for my physical condition, I am only a little improved as to what I was. The arteries that had become clogged and hardened so that I was not getting oxygen to my heart have now relaxed just a little. I do not say that I am completely well in this respect, but I am much better and for this I truly thank God.

My eye, though, remains in a very serious condition. The medics do not give a great deal of hope concerning it. It is true that I can now open the lid just a little, and of course I am happy because of this. The eye itself is still in a bad condition. Although I can see slightly with it, I cannot focus the two eyes together, so that most of the time I am seeing double.

As you well know, my eyes are most important as far as my work

is concerned. Accordingly, I am calling upon all our readers for **A DAY OF PRAYER** in our behalf.

There are four things that I would like to ask you to pray for.

(1) My personal physical condition, especially as to my eye, that God will give me complete recovery.

(2) I would ask prayer for Mrs. Gilpin. As you know, for a number of years she has not been

### THANKS! THANKS! THANKS!

For the many greeting cards, letters, phone calls, flowers, and other felicitations that we have received from our friends scattered near and far, we give you thanks.

I am hoping for a complete recovery that I might edit this paper for many years to come. Regardless of the outcome, I want you to know that I deeply — most deeply — appreciate all the kindnesses that have been shown to me within the last few weeks.

May God bless each and all.

well, and has depended most heavily upon me, whereas now the situation has been reversed. Her eighty-nine year old mother who makes her home with us is also ill, and in the hospital, which means an extra burden for Mrs. Gilpin in every direction.

(3) Surely TBE needs the prayers of all of our readers. I have a feeling that the paper has been a tremendous blessing through the years of my editing. If God spares me, it still can be a means of blessing. May we ask your prayers especially that God will provide for the material needs of TBE and grant its continuance.

(4) Please remember Calvary Baptist Church in prayer. I haven't been able to preach of recent date, and the church has been depending upon others. Most of them were nearby pastors who have assisted us, and for these we are grateful. Calvary Baptist Church is the one

graphy. Now, put the two above quotes together and answer the question which heads this article. No! Spurgeon was not an Arminian. The article in the B.B.T. purports to be a report on a speech by Peter Masters who is the present pastor of the Metropolitan Tabernacle. The article says that Mr. Masters called upon an assembly of fundamental Baptists to maintain a balance between Calvinism and Arminianism.

Now I would say that there is no balance between these two. Arminianism is a heresy. It is not Truth. It is no part of Truth. There is no Truth in it. Spurgeon calls it a heresy in the above quote, and I agree whole heartedly. Calvinism is a name that is used to refer to the doctrines of grace. They are often called "The Five Points of Calvinism." I think it would pay us to get more and more away from calling it "Calvinism." We do not believe much that was taught by Calvin. The truths of the doctrines of Grace are not "Calvinism." These truths are "Biblical." (Continued on page 7, column 2)

### A RELIGIOUS PERIODICAL ASKS . . .

## Was Spurgeon An Arminian?

JOSEPH M. WILSON  
Gladwin, Michigan

"The British pastor said that Spurgeon was both a Calvinist and Arminian in his approach to Theology. He lacked confidence in himself but was bold spiritually. He believed in doctrinal preaching, but was evangelistic and practical." Quote from Baptist Bible Tribune of January 4, 1974.

"And what is the heresy of Arminianism but the addition of something to the work of the Redeemer? . . . I have my own private opinion that there is no such thing as preaching Christ and Him crucified unless we preach what



By JOE WILSON

Nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor, do I think we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross." Quote from Spurgeon's autobio-

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—Heb. 13:5, 6.

I want you to notice particularly that portion of this text when Jesus says, "I will never leave thee, nor forsake thee." This is one of my favorite texts. I suppose all of us have a favorite hymn, or perhaps a favorite chapter and doubt-

lessly some favorite texts, and this is one of those favorite texts that mean a lot to me. Quite often in life I fall back on this verse of Scripture. I read it, and I am blessed in my soul every time that I read it. I can truly say that there is no truth in the Bible that means more to me than the truth that is presented in this verse. I am sure that which is true with me, is likewise true of you. There is no truth in all the Book that means more to me personally than this truth that we are never alone, and that He has promised that He will never

## Yes, We Can Be Born Again But Be Outside The Church

By RICHARD E. FARNHAM  
Noblesville, Indiana

When our Lord and Saviour, Jesus Christ, was asked by Pilate just before His crucifixion, "Art Thou the King of the Jews?" our Saviour's answer was: "My kingdom is NOT of this world: if my kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." (John 18:33,36).

Our Lord is saying He is a King already established on a throne, over a kingdom that is not an earthly kingdom, but an heavenly one. This should not surprise us, for in Phil. 3:20, the Scriptures tell us, "Our conversation (citizenship) is in heaven; from whence also we look for the Saviour." Let us look at what the Bible says about our King, His kingdom, and His church.

In Matt. 2:2, the wise men ask: "Where is He that is born King of the Jews?" In the 17th chapter of Acts, the Christians were accused of preaching that there was another king, one Jesus. Gabriel told Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father, David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." (Luke 1:32,33).

Peter goes on to explain this in Acts 2:29-31, when he said, ". . . of the fruit of his loins (David's), according to the flesh, He would raise up Christ to sit on his throne;

He seeing this before SPAKE OF THE RESURRECTION of Christ."

In the 15th chapter of Acts, Paul tells the brethren of his preaching to the Gentiles, and James said this was the fulfillment of the prophesy of the building again of the Tabernacle of David (Acts 15:12-19). Paul said that by the new birth, we are translated into the kingdom, "Who hath delivered us from



RICHARD FARNHAM

the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13).

The Kingdom of Heaven (of God) what is it? The Scriptures teach it is the redeemed — those who have been made alive by the Holy Spirit, and the preaching of the Gospel, the good news, that Jesus raise up Christ to sit on his throne; (Continued on page 7, column 1)

## No Regeneration Apart From The Word Of God

By ELDER MARION ROBERTS  
Austin, Texas

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" Luke 24:49.

Our blessed Lord spoke these words to the church just before He was taken up into Heaven. He gave them the message in verse 47 and in Luke 24:48. Our blessed Lord said, "And ye are witnesses of these things." When the Lord said ye, He was speaking to the church that He said He would build in Matt. 16:18, but my blessed Lord said to tarry or wait in Jerusalem until ye be endued with power from on High. We find the church returning to Jerusalem to wait for the power in Acts 1:8. It was after the Holy Ghost was come upon them that they were to be witnesses, and in Acts 2:1-4, the church is baptized in the Holy Spirit, and then the tarrying time is over. The church is to start at Jerusalem and go in all Judaea, and in Samaria, and to the uttermost part of the earth.

If you will notice in Matt. 28:19-20, this is the commission that was given to the church: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world, Amen." The church that Jesus built is the only institution in the world that has the power and authority to carry the Gospel of the Lord Jesus Christ. The church is the only one that received the power of the Holy Spirit. All others are going without power.

The Word of God says that there are many that have "a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5).

Therefore, the false so-called churches that are spoken of in Revelation 17, do not have the Holy Spirit. All that these false churches can do is to make the inhabitants of the world drunk with the wine of her fornication (Rev. 17:2). My dear friend, if this is all you have, and you are one of the elect, may it please our blessed Lord to send the Gospel to you in power. Paul said in the letter to the church at Thessalonica in I Thess. 1:4-5, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Therefore, the Word of God is clear as to who is to preach the Gospel. It will only go forth in power from the church that has the power, which is the church that Jesus built (Missionary Baptist Church).

In I Cor. 1:21, the Word of God says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I know that God could use any means He desired to call out the

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "NEVER ALONE"

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—Heb. 13:5, 6.

I want you to notice particularly that portion of this text when Jesus says, "I will never leave thee, nor forsake thee." This is one of my favorite texts. I suppose all of us have a favorite hymn, or perhaps a favorite chapter and doubt-

lessly some favorite texts, and this is one of those favorite texts that mean a lot to me. Quite often in life I fall back on this verse of Scripture. I read it, and I am blessed in my soul every time that I read it. I can truly say that there is no truth in the Bible that means more to me than the truth that is presented in this verse. I am sure that which is true with me, is likewise true of you. There is no truth in all the Book that means more to me personally than this truth that we are never alone, and that He has promised that He will never

leave us, nor forsake us. At the same time, I doubt seriously if there is any truth in all the Bible that is taught more clearly or with more emphasis throughout the Bible than this truth that we are never alone, and that God will never forsake us.

We read:

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that DOTH GO WITH THEE; he WILL NOT FAIL thee, he NOR FORSAKE thee." — Deut. (Continued on page 2, column 1)

(Continued on page 6, column 3)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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

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

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

## "Never Alone"

(Continued from page one)

This was spoken by Moses as a part of his last counsel to the children of Israel when they were encamped in the land of Moab getting ready to go over into the land of Canaan. Within a few days they were going to cross over the Jordan River. They were going to take possession of the land of Canaan. We know, as a result of reading the book of Joshua that follows, that they did not only attempt to take possession, but they did take possession of the land of Canaan. As they were contemplating doing so, Moses, in giving to them his last counsel, and his last advice, and his last encouragement, said to them, "He will not fail thee, nor forsake thee."

That same truth is found many times in the Word of God. For example, when Joshua became the leader of the children of Israel, we read:

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee"—Josh. 1:5.

When this was spoken, Moses was dead, and Joshua was the new leader. Moses led the children of Israel in the wilderness for forty years. Now Joshua had taken over, to lead them over into the land of Canaan. As he did so, God spoke to him, and said, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Notice again:

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

David started to walk with the Lord as a young man. Now when he wrote this thirty-seventh Psalm, he was a mature man, a man of old age, and he looked backward across his life, and beheld all the experiences that had been his, and he said, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

I tell you, beloved, God never forsakes His own. Sometimes we forsake Him. Sometimes we get cold in His service. Sometimes, for various reasons, we get off on the wrong foot spiritually, and seemingly we forsake the Lord, but the fact remains — He never forsakes us.

Someone may say, "Sometimes I feel like He is with me, and other times I feel that He isn't with me. Sometimes my feelings are right, and sometimes as a result of my experiences, my feelings lead me to believe that God isn't with me." I say to you, beloved, it doesn't depend upon your feel-

ings in any wise at all as to the place God takes. God's position does not depend upon your feelings. He says, "I will never leave thee, nor forsake thee." Whether you feel His presence — whether you feel that He is with you — whether you feel that the experiences of life have separated you from Him makes no difference. He has promised in that He has said, "I will never forsake thee." Thank God, you and I are never alone. Listen again:

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

May I remind you that here is a promise that He is going to be with us, and that promise is, "I am with you always." The Greek word that is translated "always" literally is the expression "all the days." This means that He has promised to be with us all the days — the days when you are well and healthy, and the days when you are sick and your health ebbs and flows from you; the days when you are encouraged; the days when the sun is shining, and the days when it is cloudy; the days when you can feel His presence, and the days when you don't feel His presence. Beloved, we have a promise, for He said, "I am with you all the days." Thank God, we are never alone.

The Apostle Paul, in writing to the church at Corinth, reminds them of this same truth, for he said:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, BUT NOT FORSAKEN; cast down, BUT NOT DESTROYED"—II Cor. 4:8,9.

Notice the contrast, beloved. We may be troubled, but we are never forsaken; we may be distressed, but we are never forsaken; we may be perplexed, but we are never forsaken; we may be in despair, but we are never forsaken; we may be persecuted, but we are never forsaken; we may be cast down, but we are never forsaken; we may be destroyed by the world, but we are never forsaken. How I thank God for this truth that we are never alone.

I like the words of the song which says:

"When in affliction's valley, I'm treading the road of care, My Saviour helps me to carry My cross when heavy to bear, My feet entangled with briars, Ready to cast me down; My Saviour whispered His promise, Never to leave me alone."

Then, there is another song that expresses the same truth a little differently.

"How many times discouraged, We sink beside the way; About us all is darkness, We hardly dare to pray; Then from the mist and shadows, The sweetest voice e'er known, Says, 'Child, am I not with thee, Never to leave thee alone?'"

Oh, soul, hast thou forgotten The tender word and sweet, Of Him who left behind Him, The print of bleeding feet? 'I never will forsake thee, Oh, child, so weary grown; Remember, I have promised, Never to leave thee alone.'

Take courage, wayworn pilgrim, Though mists and shadows hide The face of Him thou lovest, He's ever at thy side. Reach out thy hand and find Him, And, lo, the clouds have flown; He smiles on thee who promised, Never to leave thee alone.

No, never alone! No, never alone! He promised never to leave me, Never to leave me alone! No, never alone! No, never alone! He promised never to leave me, Never to leave me alone! I say again, beloved, I thank

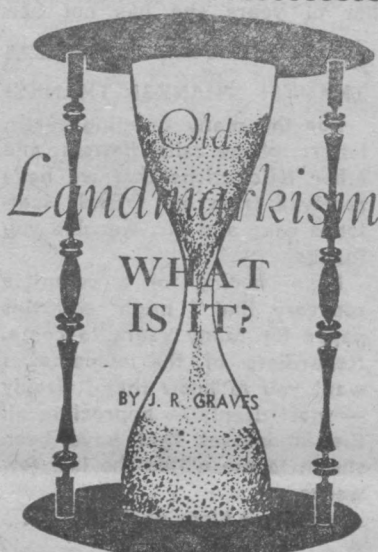
God that a believer is never alone, and I'd like to turn through the Word of God, and take some examples to show you that this was true in the lives of the men of God in the days gone by. If this has been their experience, why can't it be our experience today?

I

### THE JEWS AT THE RED SEA.

First of all, let's look at those Jews as they came out of the land of Egypt and encamped at the Red Sea. I dare say that there was never a man who, humanly speaking, had a greater task set before him than Moses when he was called of God to lead three million people — men, women and children — out of the land of Egypt to the land of Canaan. It was a tremendous army in itself, yet it was an undisciplined army, an untrained army, an army that knew nothing about keeping rank and marching, an army that would need a tremendous amount of food and water, and an army that would need guidance in a marvelous way to protect them from all harm. All that Moses could do when he was given the task was to lead to the best of his ability as God directed him.

The Word of God tells us that immediately God directed Moses to turn from a straight course toward the land of Canaan toward the desert. This made it appear they were hopelessly trapped and



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did not know how to get out of the land of Egypt. So the children of Israel turned from an eastward course to a southeastward course, directed, of course, by Almighty God. They came to the Red Sea, and I dare say as Pharaoh and his people looked after those fleeing slaves and servants they had had for 430 years, that it was with a great deal of reluctance within their hearts they saw them leave. They thought, "Now they are bottled up here within the land, and they are entrapped here within the wilderness. All we have to do is to go out and bring them back." So Pharaoh got together his army.

Beloved, the Word of God says that Pharaoh went out with six hundred of his choice chariots, and that he also took all the chariots

## I Needed The Quiet

I needed the quiet so He drew me aside. Into the shadows where we could confide. Away from the bustle where all the day long I hurried and worried when active and strong.

I needed the quiet tho at first I rebelled But gently, so gently, my cross He upheld And whispered so sweetly of spiritual things Tho weakened in body, my spirit took wings To heights never dreamed of when active and gay.

—Alice Hansche Mortenson

Sent in by Martin Holmes, Sunbury, Ohio.

in Egypt. What a perplexing situation Israel finds themselves in! Here is the Red Sea stretching before them as far as the eye can see, which became an impassable barrier to them. They can't go forward. As they look backwards they can hear the sound of Pharaoh's army, and as the army of Pharaoh draws closer, they can see the sunlight as it glistens from the spears that stick out from the tongues of the chariots, and from the wheels, as the wheels turn about. I dare say that no group of people ever felt more distressed, or more perplexed than the children of Israel.

Can you imagine how they must have felt? For 430 years they and their forefathers had been living in the land of Egypt. Now they think they have an opportunity to get out, but apparently they have bottled themselves up in the neck of the land so there is no way for them to escape. There is an impassable Red Sea before them, and an army coming behind them. They themselves are untrained, without any means of defense. I presume, beloved, that Moses and the children of Israel thought, "Surely, we are forsaken. God has turned His back on us. God has forsaken us. Pharaoh will kill off all that he wishes, and take the rest back to Egypt as slaves." Surely, it must have been a terrible predicament they felt themselves in, yet they weren't alone. The children of Israel, with the Red Sea before them and Pharaoh's army behind them, weren't alone. There was One there who was invisible, and yet He was certainly present with the entirety of the Jews.

Soon we find God saying to Moses, "These Egyptians that you have seen today, you will see them again no more forever. Say to the children of Israel that they go forward." Moses might have argued with God and said, "There is an impassable barrier before us in the Red Sea," but God said, "You go forward and leave the Egyptians to Me. I'll take care of the Egyptians."

I see those Jews as they start toward the Red Sea and God literally blows the Red Sea out of

existence so far as they were concerned. A strong east wind prevailed all night, and the next morning there was a highway across the Red Sea that was as smooth as concrete. A wall of water stood on either side and a cloud came down over the top, and without any fear whatsoever the children of Israel crossed the Red Sea. When they got to the other side of the Red Sea, that which became a highway to them became a bog unto the Egyptians in their attempt to follow. The Word of God tells us how the wheels came off their chariots and they began to sink in the mud. They cried, "The Lord is fighting for Israel. Let's get out of this place." But it was too late, as the waves came together for the destruction of all of Pharaoh's army.

In the morning Moses, Miriam, Aaron, and all the balance of the children of Israel were safe on the other side. Moses said, "Let us sing a hymn." Perhaps he may have taken his shepherd's staff and used it as a baton. Miriam took a timbrel in her hand and began to dance. They all sang as it is recorded in that glorious chapter of Ex. 15. As they sang they praised God for what God had done the night before in their behalf. Beloved, though they thought they were alone, they learned they weren't alone. God was with them.

II

### ELIJAH.

Of all the great men of God in the Bible, and of all the weak men of God in the Bible, Elijah was one of the greatest and one of the weakest. Once he was used of God to shut off the water supply so that it didn't rain for three years and six months. Imagine one man defying his king and the government for three and one-half years. That was exactly what Elijah did. For three and one-half years Elijah walked around in Israel with the keys of Heaven in his pocket and didn't allow it to rain. Not one drop of water fell upon the land in all that time. Finally, Elijah said, "If you want to test this thing and bring it to a head, let's meet on Mount Carmel." King (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

MARCH 16, 1974

PAGE TWO

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# ASSURANCE OF SALVATION, True or False?

By PASTOR R. NELSON  
Thornwood Baptist Church  
Ada, Michigan 49301

## True Believers May Lack Assurance

Experience teaches us that true believers may have their assurance of salvation shaken, diminished, and even lost for a period of time because they have fallen into some special sin (Ps. 77:7,8; 51:8,12,14), or perhaps God withdraws from them for a time (Ps. 30:7), or they have neglected to use God's appointed means (Heb. 10:22-25) to gain full assurance. This infallible assurance does not belong to the essence of faith. Assurance may make you more happy but not more sure of heaven.

## Some Have Assurance That May Not Be Saved

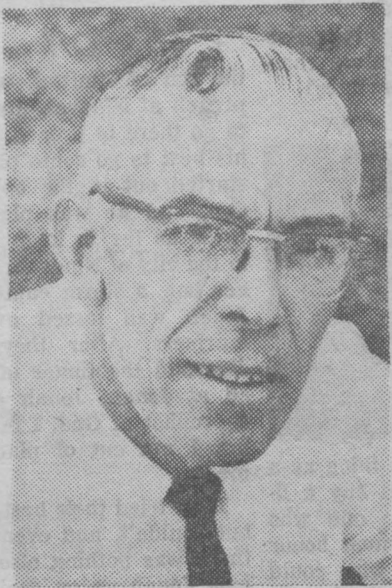
We read of some professors of salvation in Matthew 7:22,23 who seemed to be cocksure of heaven, but when they approached Heaven's door and set forth their reasons for such they were rejected. These were not liberals or modernists but fundamentalists. They called Jesus, Lord, Lord. They prophesied in His name, did many wonderful works and even cast out demons, yet we read that they were not doing the will of the Father in Heaven.

This deception may come from two sources. We are warned . . . "Let no man deceive you." (Eph. 5:6), and "let no man deceive himself." (I Cor. 3:18; 6:9). It is very common in modern day evangelism for the speaker to give a public invitation to those who "lack assurance" of salvation to be invited to come forward. The person then walks down the aisle and some personal worker takes them into an inquiry room and proceeds to convince them that since they made a decision, they must be saved. If a lasting work of repentance (Luke 13:3,5) and faith (Eph. 2:8,9), has not been wrought in that soul, then the sureness of salvation is worthless. Thus, temporary believers and other unregenerate men, may

vainly deceive themselves with false hopes and carnal presumptions of being in favor with God. (Job 8:13,14; Prov. 30:22).

## We Should Be Willing To Test Our Salvation

The surest way that a person may damn their soul is to say, "Well, I know that I am saved and it would be an insult to God, and unbelief if I consider this matter." This is not what the Bible tells us to do. On the contrary, we are told . . . "Exam-



ELDER ROBERT NELSON

ine yourselves, whether ye be in the faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be reprobrates." (II Cor. 13:5).

## The Tests That May Be Used To Give Assurance

Salvation is all of God's sovereign grace. "A man can receive nothing, except it be given him from heaven." (John 3:27). The Epistle of I John was designed to accom-

plish the very purpose of giving assurance: "These things have I written unto you that believe on the name of the Son of God; THAT YE MAY KNOW that ye have eternal life."—I John 5:13.

"These things" refers to the evidence of salvation which John has been describing in this Epistle. Evidence of God's power that make "all things new" in a believer's life. (II Cor. 5:17). Now test yourself to see if this evidence is found in your life.

## 1. In Relation To God: Obedience, I John 2:3-5.

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him."

Obedience is the dominant characteristic of a true believer. This does not mean sinlessness, for John already condemned this idea (1:8,10). The believer "delights" in the law of God after the inward man (Rom. 7:22).

## 2. In Relation To The World: Separation, I John 2:15-17.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The word "world" in a Biblical sense means: An outlook and a mentality and the organization of life apart from God, or briefly a view of life without God. If you seek the favor of this world, accept its opinions, and desire to conform yourself to its values (Romans 12:2), then you are not a Christian. The world hates Christians. (John 15:18-19). Every true believer will overcome the world. (I John 5:4).

## 3. In Relation To Sin: Freedom, I John 3:9.

"Whosoever is born of God doth not commit (practice) sin; for His seed remaineth in him: and he cannot (practice) sin, because he is born of God."

The practice of known sin cannot be a characteristic of a believer's life. The seed or Word of God (I Pet. 1:23) planted in the heart by the Spirit makes the believer seek to be free from sin. This struggle reminds us that we are children of God.

## 4. In Relation To Other Christians: Love, I John 3:14.

"We know that we have passed from death to life because we love the brethren. He that loveth not his brother abideth in death."

A true believer prefers the company of other Christians to that of non-Christians. He will seek a church where genuine believers are found so that he can fellowship with them.

## 5. In Relation To The Holy Spirit: Spiritual Discernment, I John 3:24; 2:27.

"And hereby we know He abideth in us, by the Spirit which He hath given us." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you."

How shall I know that the Holy Spirit has gotten possession of my heart? If you prize the Lord Jesus Christ above all other things in the world, and He abides supreme in your heart, then you'll have an inner assurance. This ministry of the Spirit will give you confidence towards God (I John 3:21), ability to know truth from lies (I John 2:21) in regard to those who oppose Christ.

## Did You Pass The Examination?

If a person is characterized by disobedience to God, love for the world, practicing known sin, having a dislike for Bible Christians, and does not have Christ reigning supreme in his heart as the Son of God, then that person is not a Christian.

There is no magical formula for obtaining assurance. Make sure that you have repented of your sins and have received Jesus Christ as your Lord and Saviour, then the Holy Spirit will work assurance through His testimony of Holy Scripture to your heart by evidence.

## "Never Alone"

(Continued from page two)

Ahab came. Queen Jezebel came. Eight hundred and fifty false prophets of Baal came. All the religious leaders came. Elijah came alone, representing God.

I suspect that Elijah felt just a little bit alone that day, but he never quaked, and he didn't fear. The Word of God tells us how that Elijah said, "There's more of you. You go first." So, they set up their altar, cut up their bullock and put it in pieces upon the altar, and then started praying. They prayed

all morning and didn't get any answer. Baal, their god, was a sun god, or solar deity. At noontime when the sun was shining its brightest and Baal should have been more active, Elijah said, "What is wrong? Why hasn't your god answered you? Maybe he is taking a nap, or it could be he is hunting or maybe he has gone on a journey. You had better cry a little louder and wake up your god." Immediately the people cut themselves with lancets until blood poured from their bodies, and they prayed all day, "O Baal, hear us," but there was no answer. Finally,

covered with dust and blood, hoarse from their shouting, and panting from their exertion, they admit failure.

Beloved, you can't say that they weren't in earnest. You can't say that they weren't sincere. The only thing was, they were just praying to the wrong god. When Elijah prayed, the fire came down, and they took those 850 false preachers down to the brook Kishon and slew them. Elijah then went upon Mt. Carmel a little higher, and stooped down and prayed, until finally a cloud, the size of a man's hand, appeared in the sky, and he said,

"Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not."

Beloved, you can't say that Elijah wasn't a great man. A man who would defy the king and queen for over three years' time with a drought—a man that would defy 850 false preachers—a man that would pray until fire came out of Heaven—a man that would pray until God sent down rain—you can't say that he wasn't a great man. But great man that he was, he was also a man, and he had his weakness, and Elijah then became scared. And what was it

that scared him? Beloved, when Queen Jezebel heard what he had done, she threatened to take his life, and Elijah ran for his life. He ran for forty days without stopping, and he said, "O Lord, take away my life; for I am not better than my fathers." Beloved, can you imagine a man of God defying an empire and then running from one woman!

Beloved, if Elijah had meant what he said, what was the use of his running? He could have gone to Jezebel and said, "I am not fit to live. Just chop my head off." That would have saved him forty days exertion.

I imagine he thought himself all alone. When he bowed down that night in prayer he must have thought, "I'm all alone out here in the wilderness. Lord, let me die." He lay down to sleep, and the next morning he had the strangest butler in the world to wake him up.

That butler was an angel, and the angel had his breakfast ready for him. Talk about a man having breakfast in bed, Elijah had his breakfast when he awakened, already cooked for him. When he awakened, there was a cruse of water beside him where he was sleeping, and there was a cake on the fire already cooked and ready to be eaten, and the angel of God said, "Arise and eat." He arose and ate and then lay down and slept.

Beloved, Elijan wasn't alone. God had that angel there to feed him. God had that angel there to carry water to him. God had that angel there to encourage him. I tell you, beloved, he wasn't alone.

Sometimes you think you are alone. Sometimes you get scared. Sometimes you have trials and you think yourself perplexed and cast down and you think there isn't any way out. I am sure every one of us have had the same experience. I have gone through them in life many, many times, when there just didn't look like there was any way out at all. But, beloved, I come back to this fact, even when the outlook is dark, we are not (Continued on page 4, column 4)

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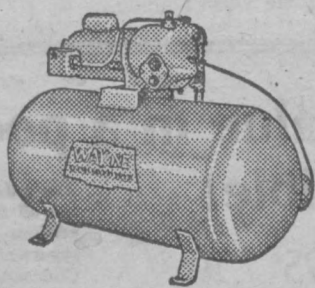
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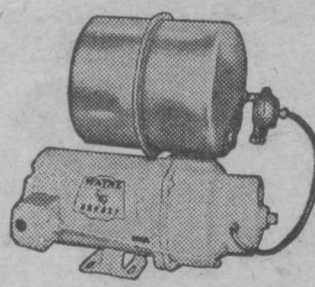
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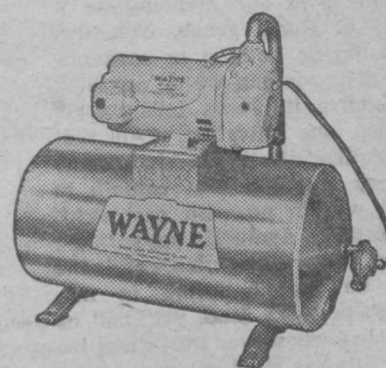
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# The Baptist Examiner FORUM

"Does the blessed doctrine of the security of the saved give a license for sin?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

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The fact that such a question is asked, or such an accusation made is due to a substantial number of professing believers, who claim to believe in the doctrine of security, living their lives without regard to personal holiness and conviction of sin.

We prefer to identify the Doctrine of Security, under the title "Perseverance of The Saints." The reason is that human responsibility is included in this truth.

God's people, whom he has chosen from before the foundation of the world, WILL persevere because they are preserved by Him. There is ample Scripture which teaches that a new creation in Christ Jesus WILL bear holy fruit. (Matt. 7:17-20)

There is also Scripture which calls a saint to work at or in one's own salvation. (Phil. 2:12) What this means is that God's people are holy people who work, not to become saved, but because they are saved!! The motivation is a desire to please his Lord.

A person who is unchanged and not convicted of sin is evidently not a new creation in Christ Jesus. Any person, claiming salvation, who thinks that he is secure in Jesus while living his life as an unregenerate would, is deluding himself. We take a very skeptical view of that kind of redemption.

A careful reading of Romans 6:14-23 should put to rest any doubt one may have on this subject. We are saved, not merely from the penalty of sin, but from the power of sin as well.

"Being made free from sin, ye became the servants of righteousness" (Rom. 6:18)

God's call is a call to holiness. We all need to have this truth continually before us.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER

Aripeka, Florida



The questioner is right in calling the doctrine of the security of the saved, a "blessed doctrine." It is indeed one of the most blessed of all doctrines, and precious beyond expression, and CERTAINLY IT DOES NOT GIVE LICENSE TO SIN. It is my firm belief that any person who thinks that he can not "fall from grace" and who because of this takes his fill of sin, has never been saved, and is as far from salvation as he can get. The Scriptures tell us that "Whosoever endureth unto the end shall be saved." This would indicate that a truly saved person will stand up under whatever comes—temptation, trials, difficulties, to the very end.

There are several reasons why truly saved persons will not use the security of the believer as a license to sin:

1—Because a saved person has a new nature, and that new nature does not prefer sin. "If any man be in Christ Jesus, he is a new creature. Old things are passed away, behold all things are become new."

2—Saved persons are chastised of God when they do wrong that they may be led to turn back to the way of righteousness. Heb. 12:6 says, "For whom the Lord loveth, he chasteneth..."

3—The saved person will have a sense of gratitude toward the One who saved him, and thus will want to do that which is pleasing in His sight. Even among the unsaved, if a man should save another man's life, the man saved would want to show his gratitude and appreciation. He would not want to do the things that would grieve the one who saved his life. In our case, Christ not only saved us, but it cost Him His life to do so. No use for a person to live like a servant of the devil, and enjoy and revel in the things of the devil, and tell me that he is a saved person. I wouldn't believe a word of it!

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RADIO SPEAKER  
and MISSIONARY

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Baptist Church  
South Shore, Ky.



One of the arguments against the doctrine of the security of the saved is this very question. Of course, we do not prove or disprove our doctrines by argument or logic, however I must say that many times we give people fuel for this argument. It is a shame that many of our people live as if this is what we believe.

The answer is a resounding NO. As Paul said in Romans 6:15, "What then? shall we sin, because we are not under the law, but under grace? God forbid." He has said in verses 11 and 12 that we are to consider ourselves dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

The subjects of saved people sinning and security of the saved are two different subjects. One is pertaining to our standing as a result of God's grace. You see, we could do nothing to earn our salvation, nor can we do anything to remove it. Jesus tells us regarding our salvation, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) Again He says, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die..." (John 11:25-26) The Bible is very clear in teaching us that we have eternal or everlasting life. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13). Since the Bible tells us this, logic or argument must concede.

Now as far as a saved person sinning is concerned, we never have a license for sin. We are told that we still have the sinful nature and therefore we will sin, but we are also told to strive not

to sin. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1).

When we do sin, we are chastened of the Lord, and brethren, He is not easy on us in this respect. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11).

Our salvation and our chastisement are two different things. Salvation is for eternity, while chastisement is but for a moment.

E. G.  
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BIBLE TEACHER  
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Baptist Church  
Birmingham, Ala.



There is just no such thing as a license to sin. You can buy a license to fish, and the one who sells you that license must honor it. But the only one who could possibly have the authority to honor a license to sin would be the Lord of glory, and He is not in the license selling business. So there is no such thing as a license to sin.

In Rom. 6:2 we read, "God forbid. How shall we that are dead to sin, live any longer therein?" It is true that we will continue to sin so long as we live in our tents of clay because of our totally depraved nature that we inherited from our father Adam. But we who have been born from above, and who know we are eternally secure in Christ Jesus our Lord, do not rejoice in our sinning. For one to live in sin is for that to be his way of life. It means that is what he derives his joy and happiness from. So Paul says how shall we continue to just be at home in sin?

Any person who comes to see his security in Christ Jesus will of necessity come to see something of the awful price his Lord paid for that security. Anyone who comes to see just a little of that awful price does not even want a license to sin. He sins more than he wants to sin without a license. When we hear our dear Lord saying in Psa. 22:14-15, "I am poured out like water, and all my bones are out of joint; my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death" the very thought of

a license to sin is obnoxious to us. The fellow who tells you that if he believed in the security of the saved he would go out and paint the town red, is unwittingly telling you that he knows nothing about the salvation that is in Christ Jesus. He is sorely in need of having the gospel preached to him.

## "Never Alone"

(Continued from page three)

III

JONAH.

In Jonah we read how Jonah, the son of Amittai, was called to preach at Nineveh. He didn't want to go there to preach, and he tried his best to go some place else. He started out in the opposite direction, and he was planning to go twice as far to keep out of going to the city of Nineveh. You remember how a storm came at sea and Jonah was tossed overboard by mariners. After they rolled the dice and the finger of guilt pointed at Jonah, Jonah said, "I am a prophet of God. I fear the Lord, but I am out of place. Just kill me."

They tried their best to save him but couldn't, and eventually, when there was nothing else to do, they took Jonah up on deck and threw him overboard. When Jonah hit the water, God's big fish opened up his mouth to swallow him.

I have often thought that it is a terrible thing for a person to get in the wrong mood with the Lord. It is a terrible thing for a preacher not to be willing to go where God wants him to go, and to preach the preaching that God wants him to preach. God might have another fish out there someplace just like He had for Jonah. If He could prepare one fish for a disobedient backslidden Baptist preacher, He could prepare another fish for another one just the same.

I can see old Jonah as he went down into the belly of the whale. I suspect the gastric juice of that whale's belly was exceedingly hot so far as its intensity was concerned. I ask you, what do you suppose you would do if you found yourself in a position like Jonah found himself. I'll tell you what he did. He said, "Lord, let's have a prayer meeting." The man who was running from the Lord now wants to get right into the arms of God. I imagine Jonah felt himself exceedingly alone, but he started to pray. He said, "Lord, the weeds are all wrapped around me. I am encompassed with Hell."

I imagine the gastric juice of that whale's belly felt to him about like Hell itself. Down there in the whale's belly, I guess Jonah thought himself alone, but, beloved, he wasn't alone.

Sometimes you may do things like Jonah that are wrong, and God may have a whale to swallow you. Sometimes you may do something contrary to His will and God may have a big fish just ready with his mouth wide open to swallow you. It may not be the same kind of a fish, but it will be chastisement from the Lord. But remember this, you are never alone.

In the belly of the fish, Jonah wasn't alone. God was with him in the belly of the fish. Three days and three nights later, that fish unerringly came upon the shores of Nineveh, the very place where God had told Jonah to go. Some folk think it a miracle that Jonah lived in the belly of the fish. To me, the miracle is that the fish could put up with a Hardshell Baptist preacher for three days without getting sick. That whale has had so much of that Hardshell Baptist preacher as he can stand. For three days and three nights, he had laid like a rock in his stomach. He could not digest that old Hardshell Baptist preacher, and finally he spit him out. Do you sympathize with Jonah? No, no. I sympathize with the fish because he had to put up with a backslider like Jonah for three days and three nights. When he finally spit Jonah out, where did Jonah go? He went right to Nineveh where God wanted him to go.

Jonah wasn't alone when in the belly of the fish, I don't think Jonah was alone when the weeds wrapped themselves around his head down there in the belly of the fish. I don't think Jonah was alone in any wise at all. I think God was with him. When he started down the streets of Nineveh and shouted, "Yet forty days, and Nineveh shall be overthrown," I dare say that Jonah didn't make as good an appearance as he might have if he had been preparing to stand in the pulpit that day, but, beloved, he had learned one thing, he was never alone.

I say to you, you may get cold in the service of God. You may be backslidden, and you may get to the place that you are not interested in the things of the Lord. It may be that you will get to the place that you just don't want to do God's will — exactly like Jonah who failed God here, yet you are never alone.

IV

HEZEKIAH AND ISAIAH.

I'd like for you to think about the time when Hezekiah was king. He was a great king, yet he had a hard time serving God. The Word of God tells us that one day Sennacherib, king of Assyria, and his general, Rabshakeh, came against the city of Jerusalem and drew up their army around about the city. Rabshakeh walked around the city and said to the people upon the

(Continued on page 5, column 2)

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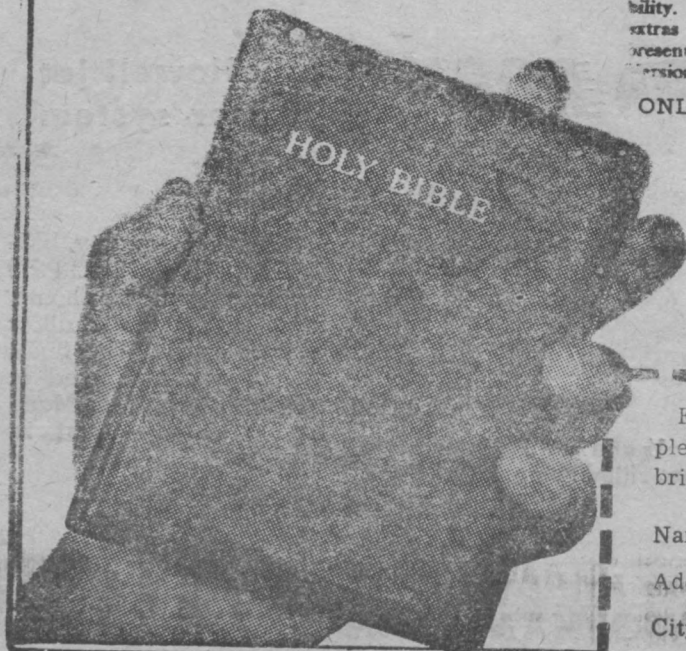
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# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "OBEDIENCE"

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, OBEDIENT TO THEIR OWN HUSBAND,—" (Titus 2:3-5)

It is interesting to me that our Scripture verses separate loving our husband and being obedient to him. It seems that it is possible for us to love him and not obey him. Or perhaps to obey him and not love him. But the Bible commands us to do both. One without the other is meaningless anyway, isn't it?

The word obedient has three major meanings in the dictionary.

- (1) Submissive to authority.
- (2) Yielding willingly to commands.
- (3) Performing what is required or abstaining from that which is forbidden. All three of these meanings seem to fit with our position as Christian wives.

(1) **Submissive to authority.** The Scripture says we are to be submissive to our husband. He is to have the rule over us. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, AND HE SHALL RULE OVER THEE." (Gen. 3:16). In the beginning, God made man and woman one flesh and He "called their name Adam." God named them both Adam. When Adam saw his wife, he called her woman because she had been taken from him. Later, after the fall, the woman was called Eve. Whatever name may be given us, the truth still remains we are to be obedient to our husband. He has the authority over us.

(2) **Yielding willingly to commands.** We often hear Christian women discussing being obedient to their husbands, but it is rare to hear them speak favorably about it. Often we say we do obey, but seldom is it willingly and without a complaint. Obedience without a willing heart means nothing. The following verses show the attitude we are to have in our submission. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another as the church submits itself to Christ," (Eph. 5:19-24).

other in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 5:19-23). Wouldn't it be wonderful if the Lord would give us all the understanding of the marvelous position He has given us and then give us grace to appreciate it and treasure it?

(3) **Performing what is required and/or abstaining from that which is forbidden.**

Our text tells us many things we are to do. We are to be holy, we are to be sober, we are to love our husband, we are to love our children, we are to be discreet, and chaste, we are to be obedient to our husband. I Tim. 2:11 and 12 says, "Let the woman LEARN in silence with all subjection. But I suffer NOT a woman to teach, nor to usurp authority over the man, but to be in silence." As you can see, there are things we are not to do. This is the negative side of being obedient.

"In like manner you married women, be submissive to your own husband"—subordinate yourselves as being secondary to and dependent on them, and adapt yourselves to them. So that even if any do not obey the Word (of God), they may be won over, not by discussion, but by godly lives of their wives, when they observe the pure and modest way in which you conduct yourselves together with your reverence for your husband. That is, you are to feel for him all that reverence includes—to respect, defer to, revere him (revere means—to honor, esteem, appreciate, prize, and in the human sense, adore him); and adore means—to, admire, praise, be devoted to, deeply love and enjoy your husband. For it was thus that the pious women of old who hoped in God were accustomed to beautify themselves, and were submissive to their husbands—adapting themselves to them as secondary and dependent upon them." (I Peter 3:1, 2, & 5) Amp. N. T.

## "Never Alone"

(Continued from page 4)

wall, "You Jews might just as well surrender now, for your God isn't a bit better than the gods of the countries that we have overrun. Your prophet Isaiah will tell you that your God will take care of you, but your God isn't a bit more powerful than the gods of the other countries that we have taken. Therefore, you might as well surrender now."

I imagine that put fear and consternation in the hearts of the people. I am sure they felt that they were all alone. The people came and told Isaiah, and I imagine that Isaiah felt like he was all alone, too. They came and told Hezekiah and I imagine Hezekiah felt like he was all alone, also.

But, beloved, they weren't alone.

The Word of God tells us how the servants of Hezekiah brought the matter to Isaiah. Then Isaiah went into the temple of the Lord and the Bible says he spread the matter before the Lord. That just literally means that Isaiah got down on his knees before God and talked to God about the whole affair. He felt like he was alone, but he wasn't alone. After Isaiah prayed, the next morning there was no Rabshakeh and there was no Sennacherib. There was no army drawn up on the outside. The folk who usually came to insult and taunt the children of Israel as they walked around on the walls of the city were not there. They looked out in the distance and could see the tents of the Assyrians, but there was no life there. The Word of God says that presently somebody dared to go see the camp, and he found that there were 185,000 corpses of the Assyrians. What had happened in the night's time? An angel of God had slain the entire army of Assyria.

Beloved, Isaiah thought he was alone, and the people of God thought they were alone, but they weren't alone. God was with them, and the next morning God proved Himself when there was 185,000 Assyrian corpses to be buried outside the city.

I tell you, beloved, God's own are never alone.

V

### DANIEL.

When Daniel was put into the lion's den, would you say that Daniel was alone? No, no, be-

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

You Need To Read  
THE  
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DILEMMA  
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loved. When the old king dropped him down into the lion's den, there wasn't a lion there that took a bite of him. I wouldn't be a bit surprised but what the most restful, peaceful night that Daniel ever had in his life was the night he slept in the lion's den. If he were cool, all he had to do was to get up beside one of those lions. He had a lion's skin (with a lion on the inside of the skin) for a cover, and he had a lion's skin for a pillow. Beloved, no man ever had a more pleasant night than Daniel had within that lion's den. The next morning the old king looked down and said, "O Daniel, is thy God able to deliver thee from the lions?" Daniel cried out, "O king, live for ever." Beloved, Daniel wasn't alone.

Maybe you will have to go through a lion's den sometime. Maybe there will come times in your life when it looks like there are some lions growling all around you. But thank God, beloved, you are never alone.

VI

### THE THREE HEBREW CHILDREN.

I see those three Hebrew children when they were put into the fiery furnace. The king said, "Heat that furnace seven times hotter than you ever heated it before." What had they done? Those three Jews had refused to fall down and worship a golden image.

Was it goodbye to Shadrach, Meshach, and Abednego — three men who loved God so much that they wouldn't bow to an image of gold? No, no, beloved, it wasn't goodbye at all to those three Jews.

Instead, stand there and look into the furnace. What do you see? There are those three Jews walking about. They are not bound as they had been when they were thrown into the furnace, but they are loose and walking around, seemingly untouched. The king said, "I told you to throw in three." They said, "We did, Master." The king said, "I see four down there, and the form of the fourth is like the Son of God."

I tell you, beloved, when those three Jews came out of that fiery furnace you couldn't even smell

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smoke on them. Their hair wasn't even singed. Their clothes hadn't been burned in the least. It looked like they were all alone, but they weren't alone.

Beloved, it is better for a child of God to walk in a fiery furnace with God, than it is to walk on the outside with the world. It is better to walk in a fiery furnace with God than it is to walk alone on the outside, for walking with God means that you are never alone.

VII

### SIMON PETER

We read in Acts 12 that Simon Peter was put in jail. They were waiting until after a religious feast to kill him. Peter was sleeping between two soldiers, bound with two chains. They were getting ready to kill him the next morning and there he is sound asleep. Between him and liberty were sixteen soldiers, three gates and two chains. It looked like there was no chance for him to get out.

Why didn't some of the members of that early church at Jerusalem go his bail? Why didn't somebody put up his bond? You know the answer as well as I. There wasn't anybody in that early church that had any power. They couldn't have done such a thing. It looked like Simon Peter was all alone. It looked like there was no hope for him. The fact of the matter is, the only hope they had for Simon Peter was that the church prayed constantly. The Word of God tells us that they had a constant meeting for Simon Peter that he might be released from prison. It looked like he was all alone, for in the night an angel came and awakened him and said, "Simon Peter, it is time to get up," and as he arose, the chains fell off his hands, sixteen soldiers stood silently and allowed him to walk out, and the gates opened of their own accord. Beloved, it looked like he was alone, but God gave him liberty.

I tell you, it blesses my heart when I read my text. It says, "I will never leave thee, nor forsake thee." Maybe you don't feel like you would like to feel. Maybe difficulties and problems rise up that are so great you just don't feel like things are right. Beloved, it doesn't make any difference how you feel, for He has promised, "I will never leave thee, nor forsake thee."

VIII

### PAUL.

Paul was never alone. Take for instance the time that he was in the jail at Philippi. They had beaten him and thrown him in jail. Paul and Silas were there in jail. They thought they were alone, but they weren't alone. God was there, and God knocked that jail down, and they got out.

We read again of Paul when he was on a ship going to Rome. It looked like the ship was going to sink and that everybody on board was going to die, but God made a revelation to Paul that he was go-

ing to be saved and that every man on board the vessel was going to be saved. It was quite some experience before they came to land, for the Word of God said that a strong tempestuous wind called Euroclydon arose against the ship. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away"—Acts 27:20.

I suppose they thought they were alone, but they weren't alone. God was with them, despite the fact the sun and stars didn't appear for many days.

Haven't you had your sunless days and starless nights?

I ask you, haven't you had those experiences when it seemed like the sun refused to shine and the stars never came out, and there was darkness all about you day and night?

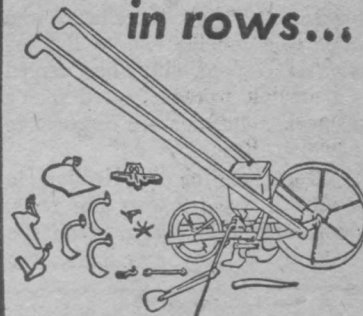
That was Paul's experience, but he wasn't alone. The Word of God tells us that some of them could swim and they swam ashore, and some of them took pieces of the broken ship and floated ashore on the wreckage of the ship, and every individual on board that vessel was saved. Why? Because they were not alone.

## CONCLUSION

You and I have a great God that goes with us, stands beside us, and is always near us, so that we are never alone. Maybe you don't feel the best in the world spiritually. Maybe you are "down in the dumps." Maybe you have gotten discouraged. Maybe you feel like things have gone wrong in your life. Maybe physically you are upset. Maybe materially you are destitute. Beloved, let me remind you, He has promised, "I will never leave thee, nor forsake thee." What a blessed promise! The Devil can't take you out of God's hand. Nothing can happen to you that isn't God's will. How we thank Him, how we praise Him, and how we rejoice because of the fact that we are never alone.

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PAGE FIVE



SAVED PEOPLE ARE CHOSEN . . .

# UNTO PURITY, HOLINESS

By BRO. BILL JACKSON  
Grace Baptist Church  
Rome, Ohio

"According as he hath chosen us in him, before the foundation of the world, that we should be HOLY and without blame before him in love."

We have heard by some of the "new liters," "A person can live any way and yet go to heaven." They charge God with their own sins, by their abuse of the doctrine of free grace. While the Bible teaches that men are saved apart from good works, it by no means teaches that saved people are to live any way they please!

## 1—WE ARE PREDESTINATED TO A HOLY LIFE.

The text of Scripture which appears at the heading of this message, informs us that God has chosen us in Christ to be holy. This holy life was, as our text declares, made in Christ before the world began. Not only were we chosen before the foundation of the world, but our works and character in this life were in every detail predetermined by the only wise God. You need not think yourself elected of God, unless your life proves you were. The very way one may know he is chosen of God, is by a holy life.

We are exhorted to, "make our calling and election sure," (II Peter 1:10) for as Peter further says, "if ye do these things, ye shall never fall." What things are these he has in reference to? In verse three of this same chapter he gives us the answer. He declares, "all things that pertain unto life and godliness."

If one does not live a good, clean life, it is very possible he was never elected. Only they who were elected live holy! They do not live holy in order to be saved, but because they are saved. Note with care the following verse of Scripture, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10). The workmanship that we are is the grace performed in us by the Lord, unto good works. The words, "that we should walk in them," is man's responsibility. He, therefore, who blames God for his sin, to the exclusion of responsibility, has denied this truth. God predestinated man's good works, and men are responsible to perform them.

A clean life follows election to grace as a train follows the rails. While a man may live a clean life as long as he may live and never

go to Heaven, yet, if saved by grace, his clean life will follow him into Heaven. While a clean life can never justify sinners, nor procure it, yet follows it, because the all wise God predestinated it. It is sin which God, for Christ's sake, has forgiven — shall we then continue there in? It was sin from which we were delivered — shall we then return to its bondage? How can we, for whom Christ died, live any longer therein? How absurd when one says I may live as I did before I was saved! God predestinated us to a holy life, Christ died to procure it, the Holy Spirit performs it, and yet these "new liters" say it does not matter if one lives a clean life.

## 2—WE ARE PROMISED CHASTISEMENT IF WE DO NOT LIVE A CLEAN LIFE.

This truth can be observed in Heb. 12:10: "For they (fathers) verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of HIS HOLINESS." Here it is profoundly clear that if one does not live holy, one will receive chastisement from the Lord. If those who advocate that a clean life is not needful, receive no chastisement for their ungodly sinful lives, it may be they are not His children. They are as Heb. 12:8 says, "bastards, and not sons." God will not forgive sin in the life of His child until after first there is chastisement! Listen, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27). Anyone who sins after he is saved from sin, need not look to God in the expectation that he will be forgiven of that sin, until he has undergone the chastisement of the Lord. They have nothing to look for from God except the rod of the Lord. If, as the writer of Hebrews points out, that he who died under Moses' law which despised it, "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was SANCTIFIED, an unholy thing, and hath done despite unto the Spirit of grace." How much more punishment indeed! How awful that Christ should bare the chastisement of our peace, and we count it as nothing

by living an unholy life.  
3—WE ARE TO BE A PATTERN FOR OTHERS BY A CLEAN LIFE.

There is an old saying which says, "live a good life, because you may be the only Bible some folk read." Matt. 5:16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In Titus 2:7, a parallel verse may be read, which states, "In all things showing thyself a pattern of good works." Then he further in this chapter tells us that the same grace which saves us also teaches us to live clean lives. Note verse twelve, "teaching us that, denying ungodliness and worldly lusts, we should LIVE soberly, righteously, and godly, in this present world."

I tell you, beloved, he who will not live a clean life can in no wise lead others to the Lord. Their testimony is of no value. I pray the day soon

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comes when those who live in open sin will leave our camp for good! There is no room at all for such degenerates among our Baptist people. Away with these rats of Hell! They are spots in the feast of our love. Wells without water. O beloved, be not deceived, they who name the name of Christ have departed from evil, to live no longer therein!

May God bless this message to His name.

## Regeneration

(Continued from page one)

elect, but God said it pleased Him through the foolishness of preaching to save them that believe. In Eph. 4:4-5 we read: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism." The body is the church we learn in Col. 1:18. The Spirit is the Holy Spirit. The calling is the gospel preached by the church, and empowered by the Holy Spirit, resulting in the "new birth." I Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The Holy Spirit has a sword that He used in performing the work of Grace. In Eph. 6:17, Paul tells the church to take the helmet of salvation, and the sword of the Spirit which is the Word of God. The sword that the Holy Spirit uses to perform the new birth is the Gospel of the Lord Jesus Christ. Many do not believe this, and say that the Holy Spirit works apart from the gospel. In Eph. 4:5, the Word of God says, "One Lord, one faith, one baptism." We know the Lord is the Lord Jesus Christ, and the one faith is the faith of God's elect. But how does this faith come? The Word of God says that "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17).

Notice in Rom. 10:8 Paul says, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Thus the word of faith is preached by the church that Christ sent. Notice again in Rom. 10:13-15, "For whosoever shall call upon the name of the Lord shall be saved. How then (Continued on page 8, column 1)

# Indisputable Sovereignty Of An Omnipotent God

## THE WILL

"The will is that faculty of the soul whereby we freely choose or refuse things. It is of the nature of the will to do freely whatsoever it wills. (But) it is unable, till it be changed by grace, to move itself toward God; and to will what is good, is of grace; our will being free in respect to sinful acts, but bound in respect of good works, till it be made free by Christ" (Psalm 110:3; John 8:36; John 15:5; Phil. 2:13) (Cruden).

"That doctrine therefore which teaches 'that when grace is offered we may refuse it if we will, and if we will we may receive it' is to be looked upon as contrary to the Scriptures."

"We all acknowledge dark saying in Scripture and things 'hard to be understood,' but the difficulty is not so much from the Word as from a natural unbelief, prejudice and darkness within, which are those crooked, wrinkled or discolored mediums men commonly look through at spiritual things."

"The doctrine of general love will not stand with that of special election, yet the doctrine of special election will stand without that, and against it, for there is nothing more plain than that there is an election of men to salvation, as also the genuine import of election is, to choose one or more out of many, which necessarily implies the leaving or not choosing of some; and consequently the not willing of salvation to all universally. The will of God cannot be resisted successfully because with His willing the end, He also wills the means. 'My counsel shall stand, I will do all my pleasure.'

"It shows what reason we have to discard forever that groundless and blind opinion, which lays the stress of salvation on a thing of naught, for what else is the will of a frail and mutable man? The grace of God is little beholden to that doctrine which would give the glory of it to a graceless thing—man."

"One God was the maker of all, but all were not made for the same use and end. As in a great house are many vessels, 'some to honor and some to dishonor,' so in the Word we have some God raised up to be monuments of His power and justice, (Exod. 9:16; Jude 4; I Peter 2:8), called therefore 'vessels of wrath' (Rom. 9:22); others are 'vessels of mercy' whom He formed for Himself (Isa. 43:7, 21), and are therefore said to be 'afore prepared unto glory' (Rom. 9:23).

"The principle thing intended and merited by the death of Christ was the justification of sinners; and 'that God might be just in justifying of them' (Rom. 3:23), and finally that they might have eternal life (John 17:2). If therefore He merited this for all then all must be justified and saved (Rom. 5:8, 9, 10), and it cannot be justly denied to any, for it is their due, by virtue of price. For none can be condemned for whom Christ died (Rom. 8:34). Therefore if Christ died for all then all must be justified and saved and it must be concluded that all are not justified, so consequently Christ did not give Himself for all."

"To say that Christ died for all without exception and yet admitting that only a few are saved would seem to tax God of injustice or else that the sufferings of Christ were not sufficient to make a discharge due to them, or it insinuates a deficiency of power, or want of good will, to prosecute His design to perfection."

"That election is founded upon grace or the good pleasure of God's will, is the only original cause and motive of election" (Coles).

Isa. 46:10. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Dan. 4:35. "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?"

John 1:13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD."

John 5:21. "... even so the Son quickeneth whom he will."

James 1:18. "Of his own will begat he us with the word of truth . . ."

Rom. 9:17. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee and that my name might be declared throughout all the earth." (God in His wisdom made Pharaoh for destruction that He might shew His power and might to all the end of the earth) (Prov. 16:4).

Exodus 9:16: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Rom. 9:22; Prov. 21:1).

Exodus 7:3. "And I will harden Pharaoh's heart . . ."

Exodus 10:1. "And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart . . ." (No less than ten times God says He will harden Pharaoh's heart, and not until God hardens it do we read of Pharaoh hardening his own heart, Exodus 9:12; 10:20, 27; 11:10; 14:8, etc.

Joshua 11:20. "For it was of the Lord to harden their hearts, . . . that he might destroy them utterly, . . ."

I Sam. 15:3. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, . . ."

John 3:3, 7, 8. "Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, (or from above) he cannot see the kingdom of God." (We are just as helpless when it comes to our spiritual birth as we were at our natural birth, not only helpless as to its accomplishment but worse; we violently oppose it.) (Verses 6, 8).  
(To Be Continued Next Week)

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PAGE SIX



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### Outside The Church

(Continued from page one)

Christ died for our sins, shedding His blood for us; was buried and raised the third day. We are admonished to "walk worthy of God, who hath called you unto His KINGDOM and glory." (I Thess. 2:12).

When they preached the kingdom, it was preached as an heavenly kingdom and not an earthly kingdom. John the Baptist preached the kingdom of heaven: "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye; for the kingdom of heaven is at hand" (Matt. 3:1,2).

Jesus preached the same thing. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

The early church also preached the kingdom, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

"And he (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8).

In Paul's farewell speech to the elders of the church, he summed up his preaching thusly: "And now, behold, I know that ye all, among whom I have gone preaching the KINGDOM OF GOD, shall see my face no more" (Acts 20:25). By this we see that the preaching of the kingdom did not stop with the crucifixion and resurrection.

We are told Jesus went every where preaching the Gospel of the Kingdom. "And Jesus went about all the cities and villages, teaching in their synagogues, and healing every sickness and every disease among the people" (Matt. 9:35).

"And the gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14).

"And it came to pass afterward, that He went throughout every city and village, preaching and show-

ing the glad tidings of the KINGDOM OF GOD: and the twelve were with Him" (Luke 8:1).

When Jesus sent the seventy out to preach, He told them to preach the KINGDOM OF GOD. "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the KINGDOM OF GOD is come nigh unto you" (Luke 10:9,11). Also, "But if I with the finger of God cast out devils, no doubt the KINGDOM OF GOD is come upon you" (Luke 11:20).

Jesus made it clear to Nicodemus that the new birth was essential to be able to even see the kingdom of God. This would explain Luke 17:20,21, where the Scripture says, "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: Neither shall they say, lo here! or, there! for, behold, the kingdom of God is within you."

Now, one can be born again and be in the kingdom, and not be in the church.

A definition of the Lord's church might be this: A group of born-again people who have been baptized into a New Testament Baptist Church for the express purpose of carrying out our Lord's commands. Our Lord said "to occupy" or do business till I come. He established His church here on earth to carry out the heavenly business (Matt. 16:13-19).

So we have a King, the Lord Jesus Christ, sitting on His father David's throne. He is over an heavenly kingdom made of born-again ones. And the ones who are left with the authority to carry out the business of His kingdom are those who belong to the church of our Lord Jesus Christ.

### Joseph Wilson

(Continued from page one)

lism." They are "Baptism." I more and more refer to them as the doctrines of grace, and less and less as "Calvinism." But, anyway, that is what is referred to in the above quotes under the term "Calvinism." Now these doctrines are true. They are taught in God's Word prominently, clearly, and repeatedly. So there can be no balance between these two. There is, and there can only be, enmity between them, and woe be

to the man who tries to maintain a balance between them. I know some who call themselves Calvinists, who compromise the Truth in order to get along with Arminians. But I have never known an Arminian who would compromise what he believes to get along with the Calvinists. Brethren, if you see a Calvinist and an Arminian walking arm in arm — if you see the Calvinist evangelist holding meetings for the Arminian — when you see the Calvinist on the program at the Arminian Conference — you can depend on it — the Calvinist is a weak-kneed, spineless, jellyfish compromiser. He is trying to maintain balance — just another word for compromise. True, sound, strong believers in Sovereign Grace will reject Mr. Masters' call to maintain this balance, because they will not compromise.

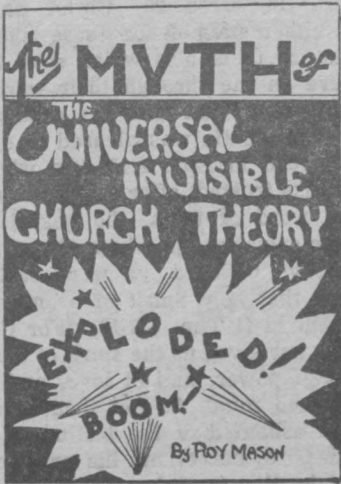
It is utterly foolish to say that Spurgeon was an Arminian in any sense of the word. The man who says this is either lying about the matter, or he is utterly ignorant as to the truth on this subject. Spurgeon was, from start to finish, a believer in the doctrines of

minianism is a heresy without any truth at all. There is not to be maintained a balance between the two. The word is not "balance," but "compromise." Let us stand for the doctrines of grace and wage uncompromising and unceasing warfare against the heresy of Arminianism.

The B.B.T. is a paper of the Baptist Bible Fellowship. This is another unscriptural and heretical organization of men. They have a school in Springfield, Mo. I have been told that they do not allow Calvinism to even be discussed on campus or in the classroom. It is a shame and disgrace to read the name "Baptist" and the name "Bible" in the name of this paper. For, if there are two things this paper is not, one of them is Bible and the other is Baptist. Most of the preachers in this fellowship are rank Arminians. You can't be a Baptist and be an Arminian. You can't be a Bible-believer and be an Arminian. So, most of the preachers in this fellowship are not Bible preachers, and they are not Baptist preachers. Thank God that my friend, Tom Sollosi, in South Georgia, came out of this group and was baptized and ordained by a Sovereign Grace, Independent Baptist Church.

Noel Smith was the editor of the Baptist Bible Tribune for many years. Noel Smith is the one who said, "Hell is a monument to the failure of the Triune God." He said that men go to Hell in spite of God. That God tried to save them, and God failed. Oh, what a terrible and blasphemous statement! I have been told that Noel Smith died January 12th. I would not want to be unkind. I would not want to speak too disrespectfully of the dead. I do not attempt to decide as to Noel Smith's eternal destiny. But I do say, that by now, Noel Smith knows that God is not a failure. He knows now that God is the Sovereign God of the universe, "who works all things after the counsel of His own will." Mr. Smith now knows that God unconditionally elected from among fallen mankind a great multitude, and predestinated them to be the objects of saving grace. Mr. Smith now knows that Christ died only for the elect of God. Mr. Smith now knows that the Holy Spirit does not try to save all men, but that the Holy Spirit works effectually and irresistibly in the elect of God, causing them to repent of

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Grace. He never changed in the least his teachings on this matter. I have read many of Spurgeon's sermons. I have read his Autobiography. I have read other books about him. It is simply a falsehood and a slander to say that he was an Arminian. He consistently and persistently preached the glorious doctrines of Sovereign Grace. One can go down the content page of a book of his sermons and see many references to Sovereign Grace. It is hard to read a sermon by Spurgeon that does not have some reference to the doctrines of Grace. He never in anywise preached or taught the heresy of Arminianism. It is slander and libel to say that he did. Spurgeon was evangelistic and he was practical, but so have been, and so are, most of the preachers of the doctrines of Sovereign Grace. There is no contrast between Sovereign Grace and Evangelism. They are both true. Evangelistic practice is built on the foundation of Sovereign Grace. Sovereign Grace is the motivator and power of evangelistic practice. It was so in Paul who taught that "God hath from the beginning chosen you to salvation," and also was "made all things to all men that he might by all means save some." It was so in Spurgeon. It was so in Gill. It was so in Bunyan. I know many of the Sovereign Grace preachers of today. Praise God, I know that Sovereign Grace doctrine and evangelistic practice are united in the vast majority of them.

So the statement of Mr. Masters placed in the Baptist Bible Tribune is a slander against Spurgeon. And much worse, the article is a slander against the Biblical Doctrines of Sovereign Grace. Spurgeon was not an Arminian. Ar-

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that this God was a failure! How utterly sad!

But Mr. Smith has enrolled in another school now. By, and in death, he has learned more than he learned in a lifetime. He has learned more than all the teachers in the Baptist Bible School in Springfield know. He has learned more than the students will ever learn in that academy of heresy. Again, you will note that I make no remark or comment relative to Mr. Smith's eternal destiny. Do not falsely accuse me. But I say again, and I say with emphasis, that now, Mr. Noel Smith knows that God is not a failure.

Well, it is not strange that this paper of heresy, which was edited by Noel (God is a failure) Smith — this paper of the BBF, with its heretical school in Springfield — it is not strange that this paper should print an article which says that Spurgeon was an Arminian, and that we should maintain a balance between Calvinism and Arminianism. It is not strange at all. It is rather what we should expect to find in a paper that shows its hypocrisy in its very name — in a paper that is neither Biblical nor Baptist.

I trust you will receive the truths of this article and stand without compromise for them. I trust you will know that Spurgeon was not an Arminian. May God bless you all!

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their sins and believe on Jesus Christ. Yes, Mr. Smith knows these things now. How sad that he did not learn them in this life! How sad that he did not teach them to the thousands of people to whom he preached by the printed page! How sad that he spent his life, in part, in fighting the great truths of God's Sovereign Grace! How terribly sad that he put in print that the omnipotent, Almighty God of the Bible, who does as He pleases — that Mr. Smith put in print

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## Regeneration

(Continued from page 6)

shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach,

except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The question is how can they preach except they be SENT — they shall not profit any one except they be sent.

Notice in Jer. 23:21,32, "I have not sent these prophets, yet they

ran; I have not spoken to them, yet they prophesied," and in verse 32 we read, "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore, they shall not profit this people at all, saith the Lord." These were false prophets in Israel that had not received the Word of God, but yet they ran, they prophesied dreams, but had not been commanded by the Lord God. In Jer. 23:28, we read, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

In the commission to the church, the preaching ministry was given to the church. Also the baptizing was to be done by the church, and the teaching was to be done by the church. We would not say that any individual or group, outside of the church Jesus built, could minister the ordinance of baptism or the Lord's Supper. The preaching ministry was given in the same commission, to the same church. In John 17, the Lord Jesus Christ was praying for those that the Father had given Him, that is the apostles. In verse 20, Christ says, "Neither pray I for these alone, but for them also which shall believe on me through their word." It is clear that God has ordained the means He was pleased to use. We read in Eph. 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Again in II Tim. 1:7-10, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." You see not only were we elected before the foundation of the world, but the Word of God says that the Lord Jesus Christ has brought life and immortality to light through the gospel. Again, the Apostle Paul says in Rom. 1:16-17, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

The righteousness of God which is the Lord Jesus Christ is revealed through the gospel, and the Holy Spirit does not give life apart from the Son of God our Saviour. Jesus said in John 14:6, "I am the Way, the Truth, and the Life! no man cometh unto the Father, but by me." Many that call themselves Baptists take Eph. 2:1 and say that the Holy Spirit quickens or regenerates, and the sinner may or may not, hear the gospel, and know that he has been born of God. Not so, for you would have a regenerated unbeliever under the wrath of God. (Rom. 8:1).

My dear friend, if Christ has not been revealed to you through the gospel, then the Word of God says that you are lost. Listen to God's Word in II Cor. 4:3-6: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

My dear friend, when God saves you, He will shine the light in your old filthy heart, and reveal your depraved undone condition, that you are sin itself, and then He will shine the light in the face of the Lord Jesus Christ.

Let no man deceive you, my dear friend. If the gospel is hid to

## EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

you, you are lost, and your mind is still blinded by Satan. You may have become religious. You may have reformed from various sins. You may have had some new patches sewed on the old garment. You may have had some new wine poured into the old container, but you have missed Christ. It is "Christ in you, the hope of glory" Col. 1:27.

The Word of God is clear. The Holy Spirit does not give life apart from a revelation of Christ through the gospel. Therefore, I will ask the same question that the first Baptist preacher asked, "... who hath warned you to flee from the wrath to come?" Matt. 3:7. Did the gospel come in word only? Did you hear it through the harlot? Then you are drunk with the wine of her fornication. Rev. 17:2. Notice in I Cor. 6:16, "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh."

Let me point out again that the Word of God says that there is one Lord, one faith, one baptism. Eph. 4:5. Since there is just one faith, and this faith cometh by hearing, and hearing by the Word of God (Rom. 10:17), then where have all these other faiths come from? My dear reader, you would have to add to the Word of God to have more than one faith. The Word of God says in Rev. 22:18, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Let us preach the Word which is God's revealed will. In James 1:18, we read, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." I do not say that the gospel is only used of God inside what we call a church

## LOOKING TO CHRIST

I have read of a great artist who always kept a number of beautiful gems on his easel — sapphires, emeralds, rubies. When asked the reason, he said that there was a danger of his colors being faded by usage, and his eyes getting toned down so that the tints would lose their brilliance. So, he kept his eyes toned up by constantly referring to these original colors that could not fade.

Oh, brother, did you know that there is danger of toning down by looking at the things that fade? We must keep our eyes on the things that never change. Let us gaze often into the face of Christ. Let the brilliance of the crucified, but ever-living Christ tone up our vision, intoxicate our whole heart and life; let us never tone down, slow down; never allow our vision to grow dim.—Unknown.

—Christian Cynosure.

building, but I do contend that the Word of God teaches that, how can they preach except they be sent, and I know of no Scriptures that teach that the Lord Jesus Christ sent anyone outside of the church that Jesus built.

In closing, my prayer is that you would, "search the Scriptures to see if these things be so" (II Thess. 2:14).

## A Day Of Prayer

(Continued from page one) that makes possible TBE. The church alone contributes over \$600.00 a month for its ongoing.

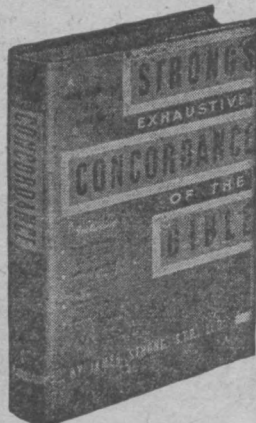
May I ask then that you remember us in these four respects. I believe that God has work yet for me to do both as pastor of Calvary Baptist Church and as editor of TBE. Might it please God for Him to reveal this to the thousands of our readers.

Although I know that many of you have remembered me in prayer, I am asking now for **A DAY OF PRAYER**. Might it please God to lead you to the extent that you will spend much time talking to God in my behalf **THE DAY AFTER YOU RECEIVE THIS PAPER**. Everyone won't receive it on the same day, but I am asking you to please give us much thought, prayer, and consideration on the day following the arrival of this issue to your home.

How I thank God for those of you who have stood by me so loyally through the years gone by! I certainly am asking for your support in prayer now as never before!

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