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To Whom It May Concern:

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

Mailing Address: P. O. Box 189, Ashland, Kentucky

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WHOLE NUMBER 1031

## No Spiritual Unity Apart From Doctrinal Oneness

Can two walk together except they be agreed? Amos 3:3.

In vain do they worship Me, teaching for doctrines the commandments of men. Matt. 9:15.

God is a spirit; and they that worship Him must worship in Spirit and in truth. John 4:24.

All "union" in work or worship starts out with the theory that there may be unity of spirit among God's people, without doctrinal unity. To this notion God's Word emphatically dissents. Two cannot walk together in work or worship unless they are agreed. If the worship of those who teach for doctrines the commandments of men is vain worship, and the Lord Jesus said it is, then if those who hold the truth unite with those who teach men's commandments in work or worship, both are vain.

God is a spirit; and spiritual worship means worship in the Holy Spirit. Spiritual prayer is "praying in the Holy Spirit."

Spiritual singing is singing in the Holy Spirit, which Paul describes as "singing and making melody in our hearts unto the Lord." All singing that is directed primarily to men, either to entertain or please or amuse men is vain worship, if it might be called worship at all. That is as true of the anthems and choruses of the cultured as of the rag-time rot of the rabble. True worship must be—not may be—but must be "in spirit and in truth." To be in spirit it must be in or by the spirit of the man worshipping and in or by the Holy Spirit, who indwells every true worshipper.

To be in truth it must not only be sincere but must be in harmony with the Word of God. No man can worship God, therefore, either in spirit or in truth, unless he has been born anew, for none others have the Spirit or know the truth. To sing "with the spirit" has reference wholly to singing with the spirit or new man, as contrasted with soulish,

By the late

H. Boyce Taylor, Sr.

Born 1870

Died 1932



H. B. Taylor, Sr.

intellectual, emotional or cultural singing. To "sing with the understanding" has two ideas, namely, to sing so as to be understood by those who are not worshippers, so that they may get the truth; and to sing understandingly, knowing the truth you sing, by experience, and knowing that you sing only the truth. Knowledge of music is not essential to singing "with the spirit and with the understanding;" for they know neither the Holy Spirit nor the truth. Oneness in the spirit is spiritual unity, one-ness in the truth is doctrinal unity. They are so inseparable, according to the Lord Jesus, that the absence of either vitiates all true worship and

makes it "vain worship." There can be no spiritual unity without doctrinal one-ness.

To illustrate: Calvinists and Arminians can't pray together or work together. If they sing Calvinistic songs the Arminian does not sing "in spirit or in truth," for he doesn't believe them. The Arminian can't pray at all until he gets on Calvinistic grounds and then he belies his creed; for no man can really pray until he acknowledges God's sovereignty over all the things he is praying about, and that sounds the death knell of Arminianism, in preaching and practice.

Again, man who believes that

the sinner's salvation, past, present and future, all rests upon the finished work of Christ, can not sing or pray or preach or work in any other way with the man, who believes that the sinner's future salvation depends upon Christ and the sinner's own faithfulness and obedience.

Again, Baptists cannot go into any kind of "union" meetings with Pedo-Baptists without making their own worship vain; for the Lord Jesus says that the worship of those who teach for doctrines the commandments of men is vain; and infant baptism, sprinkling and pouring for baptism. (Continued on page 8, column 3)

## A Special Word To All Of Our Readers

As the vast majority of you know, our subscription price was increased a few weeks ago. After making this change, our subscription department allowed two weeks from the date of the paper (in which the new rates were stated) for the old subscription price to still be effective. This was to give ample time for all mail to be received and everything cleared up. In fact, this length of time was more than enough time to take care of the matter. Those who sent 50c subscriptions or renewals during this time were given the benefit of the old rate. We put them on, taking it for granted that somehow or another they did not have knowledge of the new rate.

We did not change our subscription price until over three months after we had announced that we were considering doing so. It was first announced in November, but the price was not changed until February. So everyone had ample time to take advantage of the old rate, and no one can say that we did not give them full opportunity.

But now we are still receiving several renewals and some subscriptions from people whom we believe have knowledge of the new rate. In doubtful cases, we have gone ahead and put them on our list at the old rate. But in other cases, we have put them on for only the length of time which the money they sent will cover.

So, if your renewal is dated for only three months, it is because you sent only 50c; if for only six months, it is because you sent only \$1.00. We have sent postcards to some people, telling them that the money they have sent will cover only a few months, according to the amount sent. But from now on, we do not intend to spend time and postage informing people of this. All who receive this paper have had an over-abundance of amount of time to learn the new rate. If they read our paper at all, they should know it.

So, we ask our readers to please observe the new rates as you send in your subscriptions and renewals in the future.

No one can appreciate being saved until first of all, he is lost.

I remember going into a "dime store" with my mother when I was only a small boy. As we slowly moved through the store, my eyes wandered from counter to counter. I was fascinated by the many things I saw. I looked up to my mother, but she wasn't there. I had wandered away from her. I then began to search earnestly for her; I began crying and was "scared to death." Finally, my mother saw me and came hurrying to me. My! what a burden of fear and anxiety fell from my heart when I saw her face! I was lost, but my mother had found me.

Now notice the words of the Saviour, "The Son of Man is come to seek and to save that which was lost." Luke 19:10.

Poor lost sinners, wandering to and fro in the world, seeking joy and peace and satisfaction for themselves where none is to be had. The Lord Jesus compared

us to a lost sheep who had wandered away from the flock. "All we like sheep have gone astray, we have turned every one to his own way." (Isaiah 53:6).

What is more heart-touching to the shepherd than when he finds one of his sheep is missing! What moves him with compassion more than to know that the helpless lamb is away in the wilderness in grave danger! Oh, how far away sinners are from God. How blind they are to their lost condition. Oh, how they do need to be saved from their lost condition!

Thanks be unto God for the tender, loving Shepherd who has come to save the poor, lost, straying sheep. It is His love that draws us unto Himself for salvation. It is His own life which He has sacrificed that His sheep may live. "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11.

Do you know the Good Shepherd, dear reader? Have you been made to rejoice in His love, in the

One who seeks and saves the lost, the ungodly? Oh, may the gentle, compassionate Shepherd of souls deal mercifully with your soul and lift you from sin to His bosom!

His blood can wash sin away. It washes away your sins, and you are made whiter than snow.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Lost one, do you not hear the Shepherd's voice, "come unto me, all ye that labour and are heavy laden, and I will give you rest?" (Matthew 11:28).

May God grant that you may hear Him and flee to His arms for everlasting safety. "Whosoever believeth in him shall receive remission of sins." Acts 13:48.

Note: This little message may be had in tract form from the Gospel Tract Depot, 128 Moore Park Ave., Willowdale, Ont., Canada.

# Saved!

## Remember, April 15 Is A Special Day

We Are Expecting Hundreds Of Letters From Our Readers

We trust that every reader has carefully and prayerfully read the letter that was inserted in last week's TBE—a letter signed by close preacher-friends and supporters of TBE. It told you of God's blessings upon the paper, of how we want to go forward, of our present needs, and of the special day that is being set aside for a day of special prayer and support in behalf of this paper.

How we do wish that all of our friends in the reading audience could be with us! What a happy meeting that would be! We have been hearing from some of you so long that we feel as if we know you as well as our own family. The warm letters that you readers have sent to us have drawn us close to you, and we feel very much as if we know you personally.

But of course, all of TBE's reading family cannot come and be with us. But several of our friends in and near Ashland are planning to do so. We will be gathering together for a time of prayer and thanksgiving to the Lord for His blessings upon us. We will be opening the letters sent from our readers and tabulating the offerings sent in for the support of the paper. We are expecting a wonderful blessing as we open these letters from our friends.

No doubt hundreds of you have already written and others intend to do so. Well, please don't put off doing so—be sure your letter reaches us by the 15th of April. God is wonderfully blessing us in these days, and we are looking forward to even greater blessings in the future. Financial burdens are very heavy, but we are trusting in God to take care of them. He can work in the hearts of His people and cause them to do what He wills. So we are relying upon Him to impress each of you to do what He would have you to do. We know that this work is the work of God and He will take care of it as long as He wants to use it.

## The Baptist Examiner Pulpit

### "An Exposition Of II Peter 2"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

This chapter is nothing more nor less than a warning concerning false preachers and false teachers.

I.

THERE ARE FALSE PREACHERS.

"But there were false prophets also among the people, even as there shall be false teachers among you."—II Peter 2:1.

You will notice that Simon Peter indicates that just as there were false teachers in the days gone by, so we can expect false teachers and false preachers in this day. If you will go back to

the Old Testament, you will find that to be true over and over and over again.

Take, for example, the time when Amos went to the city of Bethel and there preached against the transgressions of the people of the city of Bethel. It was then that the pastor or the religious leader told Amos, in substance, to go back home and preach that kind of message, but not to preach in the city of Bethel, because that was where the king's chapel was. It wasn't right for an old, illiterate, country preacher like Amos to come to the king's chapel

and deliver such a message. Beloved, the pastor of Bethel was one of the false prophets of the Old Testament.

If I were to take time, I might call many of like nature to your mind, but as a simple reminder that there were false prophets, listen:

"A wonderful and horrible thing is committed in the land: The PROPHETS PROPHECY FALSELY and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Continued on page 5, column 3)



# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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## Examiner Editorials

By Bob L. Ross

### John R. Rice Reviewed

(Sixth Installment)

17. Mr. Rice grossly misrepresents and overstates the true position of Calvinists.

Up until now, we have not noticed particularly the misrepresentations and overstatements by Mr. Rice of the doctrinal positions held by Calvinists. But in his first two articles, these misrepresentations and overstatements are quite numerous, and now we wish to notice some of them.

Mr. Spurgeon was certainly right when he said, "Nobody ever believed the doctrine of election as I have heard it stated by Arminian controversialists. I venture to say that nobody out of Bedlam ever did believe that which has been imputed to us."

Certainly, many things that Mr. Rice imputes to Calvinists are not the positions held by them. Some few persons on the Calvinistic side may have held to them, but the overwhelming majority of Calvinists have not.

Mr. Rice, as is typical of Arminian opponents, centralizes the doctrine of reprobation in his opposition to Calvinism. This doctrine, which is naturally obnoxious to proud sinners, when not clearly and fully expounded is greatly misunderstood. The Arminians have capitalized upon this natural enmity of man to prejudice people against Calvinism. Few Arminians, if any, ever deal with the positive side of Calvinism, but dress up the doctrine of reprobation in such a manner to prejudice uninformed people against the whole Calvinistic system. The doctrine of reprobation thus becomes the scape-goat of the whole system. The Arminian feels that if he can make a horrible monster of reprobation, he will be able to dismiss the whole of Calvinism in easy fashion. And of course, this is what he accomplishes with uninformed folk.

Mr. Rice has followed the typical Arminian method in trying to refute Calvinism. Let us now notice some of his statements.

(1) In his first article, Mr. Rice says, "But the doctrine that God predestined some men to Hell, that some cannot be saved, that they are born to be damned by God's own choice, is a doctrine of Calvinism, a philosophy developed by John Calvin." (page 4, column 1, Jan. 31).

Now this is a gross misrepresentation of the position of Calvinists as well as an untruth from the standpoint of history.

First, as to history, John Calvin did not develop any of the doctrines that wear the nickname, "Calvinism," much less this doctrine that Rice imputes to him. But in previous articles, we have already made mention of those who believed Calvinism before Calvin, so we will not repeat this.

Secondly, with regard to the doctrine as here stated by Mr. Rice, we say that neither he nor any other will find it in the writings of Calvin or any other true Calvinist. Nowhere does Calvin say that some men "are born to

be damned by God's own choice."

It is true that Calvinists, believing in the immutability of God, believe that God has foreordained some sinners to damnation, but not in the bare sense that Mr. Rice presents the matter, simply "born to be damned." No man is foreordained to damnation except for sin. At the future judgment bar of God, men will be cast into Hell for their sins. If it will be right for God to cast them into Hell for their sins in the future, then why would it not be right for God to purpose to do so from the beginning? And indeed, if the immutable God does cast men into Hell for their sins at the future day of judgment, then it is a fact that He has always purposed to do so. If He is immutable in His purposes, then it is true that He has always purposed to cast the wicked into Hell for their sins. What God does in time He always knew and purposed He would do. Arminius himself held to this truth. He says, "We attribute eternity to this decree; because God does nothing in time, which He has not decreed to do from all eternity . . . If it were otherwise, God might be charged with mutability." (Writings, Vol. I, p. 566).

Horatius Bonar, a strong Calvinist, says: "Whatever is right for God to do, it is right for Him to decree. If God's casting sinners into hell be not wrong or unjust, then His purposing to do so from all eternity cannot be wrong or unjust. So you must either deny that there is a hell, or admit God's right to predestinate who are to dwell there forever."

It is a definite fact that God will damn a number of men. Revelation 20:11-15 was given by divine inspiration, telling us of the sure judgment to come. God knows who will be damned; He knows it now, He knew it yesterday, and He knew it before one creature was created. Therefore, God created and still creates men, knowing that certain ones will certainly be damned, never saved. The reason why God did not choose to save them from sin is hidden with God. We are only told that it is His will to save

## LAYING THE AXE —to— ARMINIAN HERESIES

By BOB L. ROSS

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## The Schedule Of Evang. T. B. Freeman



T. B. FREEMAN

April 6-13—Bethlehem Baptist Church, Macon, Georgia.

April 20-27—Central Baptist Church, Gibesville, N. C.

April 27-May 4—Pleasant Grove Baptist Church, Greensboro, N. C.

May 11—July 27—Texarkana, Texas.

August 10-24—Hinson Creek Baptist Church, Plum Tree, N. C.

September 7-28—Westboro Baptist Church, Topeka, Kansas.

October 12-25—Independent Bible Baptist Church, McLeansboro, Illinois.

November 2-16—Little Sewell Baptist Church, Rainelle, W. Va.

Brother Freeman's address is:  
ELDER T. B. FREEMAN,  
Route 2, Box 449-A  
Sanford, Florida

those He saves. "Even so, Father: for so it seemed good in thy sight." (Matt. 11:26). The cause of their damnation is their sins.

Now to show that Calvinists do not teach that men are merely "born to be damned" for no reason but God's choice, we quote from some who believed in God's predestination.

Augustine: "To sinners punishment is justly due." (The Writings of Augustine, page 56, Eerdmans' edition, 1956).

Again, "Damnation is rendered to the wicked as a matter of debt, justice and desert, whereas the grace given to those who are delivered is free and unmerited." (Tom. 2 Epist. 105, ad Sixtum Presb. Quoted by Zanchius in Absolute Predestination, page 99).

Calvin: "Therefore, man's own wickedness corrupted the pure nature which he had received from God, and his ruin brought with it the destruction of all his posterity. Wherefore, let us in the corruption of human nature contemplate the evident cause of condemnation (a cause which comes more closely home to us), rather than inquire into a cause hidden and almost incomprehensible in the predestination of God." (Book III, Chapter XXIII, page 233, Institutes, Eerdmans' edition).

John Gill: "They (supralapsarian Calvinists) always suppose men to be considered as sinners in the decree of damnation, and that God appointed none but sinners, and no man but for sin, to everlasting torments; and where is the cruelty of this doctrine?" (Cause of God and Truth, page 151). Supralapsarian Calvinists are the highest Calvinists, and this is their doctrine, clearly showing that the highest of Calvinists do not teach that men are merely "born to be damned by God's own choice."

So Mr. Rice does not really face and answer the true position of Calvinists. He simply overstates it, and the foolishness of the doctrine as he states it is quite enough to accomplish his purpose.

But let it be clearly understood that the position of Mr. Rice himself is likewise subject to the precarious charge that men are "born to be damned by God's own choice." Mr. Rice has admitted that God foreknew who would be saved; therefore, according to Mr. Rice's view, God created scores

## "I Should Like To Know"

1. In a recent issue, you stated that D. L. Moody believed a good deal of Calvinism. Can you give any evidence of this?

Yes. In his book *Notes from my*

of men whom He knew would not be saved, but would be damned in Hell. We ask Mr. Rice, Did God create these men to damn them? Why did He create them, knowing that they would never be saved, but would go to Hell?

You see, Mr. Rice himself must give us some answer. His overstatement of Calvinism does not answer the matter for his own position. He must tell why God created men, when He had full and complete knowledge that Hell would be their eternal destiny. God could have at least refrained from creating these men; why didn't He? The only answer that Mr. Rice will be able to give to this question is that it is the good pleasure of God to do as He has done and does do. In his booklet, "Crossing the Deadline," Mr. Rice says that "God loves the sinner even in Hell" (p. 26). But according to Mr. Rice God created the sinner with full knowledge that His love would avail the sinner absolutely nothing but would actually heap condemnation upon him in Hell. Let Mr. Rice explain this matter for us. How does God show love to one whom He creates, knowing that Hell will be that one's eternal doom?

The Calvinist takes the position that God is glorified in the salvation of His elect and also in the damnation of the wicked. Grace is glorified in the salvation of the undeserving (Eph. 1:6), and justice is glorified in the damnation of the wicked (Rev. 19:1-6). If this position won't answer the matter, then let Mr. Rice tell us what will. His overstatement of Calvinism does not solve the problem.

So this problem of men being "born to be damned" is not a problem that faces the Calvinist alone. All who believe that God foreknew the eternal destinies of uncreated beings are faced with it. For instance, one of Mr. Rice's own objections may be applied to his own views. He states this objection: "When He (God) offers mercy in the Bible, He does it with the plain knowledge that some men cannot accept it, because He will not help them to accept it."

Well, according to Mr. Rice's view, God foreknew who will accept His mercy and who won't. So according to Rice, when God offers mercy in the Bible, He does it "with the plain knowledge that some men cannot accept it," because He foresaw that they wouldn't. What God foreknew is as certain to take place as what He foreordained. So if Mr. Rice wants to preserve his objection, he will have to deny foreknowledge. His objection applies with as much force against foreknowledge as foreordination. (In either case, the objection is of no force, save in Mr. Rice's own brain). Many Arminians have gone so far as to deny that God foreknew who would be damned, in order to preserve their objection. Some have even taught (Continued on page 3, column 1)

## CORRECTION!

On page five, column three of the March 1 issue, a quotation was given from Mr. Spurgeon's *Autobiography*. The reference is to chapter 54, whereas it should have been chapter 57, page 328.

Also, in the March 22 issue, on page 3, the short article entitled, "A Die-Hard," is wrongly referred to the 1886 "Sword and Trowel." It was taken from the 1874 bound volume of that magazine, page 53.

Bible, Mr. Moody gives clear evidence of believing quite a bit of Calvinism. Note the following quotations:

"It is the work of the Spirit to make men believe; we must deliver the message." (page 29).

"Understanding the Word with the heart is the result of the Spirit's dealing, and indicates regeneration." (page 105).

"The elect are the 'whosoever will's'; the 'non-elect' are the 'whosoever won't's'" (page 108).

"Every conversion is a miracle. The sinner can no more 'believe' than this man could raise his withered hand, without power being given from on high." (page 113).

"The only time it is recorded that Jesus rejoiced — 'Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,' " (page 124).

"The miracle of raising Lazarus from the dead is a parable of spiritual life." (page 140).

"As a Prince, Jesus gives repentance." (page 147).

"Called according to his purpose." My faith is the reflection of God's eternal purpose. We are expected when we come to Christ." (page 155).

"God works alone in creation, redemption, regeneration." (page 168).

Speaking of taking salvation, Mr. Moody says, "I am finally compelled — 'Compel them to come in.' Luke 14:23."

These quotations are Calvinistic to the core. However, as we have stated before, Mr. Moody was generally Arminian in em-

## D. L. MOODY ON CHOICE

"Ye have not chosen me, but I have chosen you."

I do not know one passage in the Bible where choice is connected with salvation.

(Notes from My Bible, page 142.)

phasis. We do not claim him as a Calvinist, though we do recognize his Calvinistic tendencies. But we are not like the man who gave a quote from Spurgeon inviting sinners to Christ, then said Spurgeon did not believe election. Inviting sinners to Christ is not inconsistent with Calvinism at all; but statements such as Mr. Moody makes appear to us to be certainly be inconsistent with Arminianism.

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CHARLES H. SPURGEON

# Spurgeon's Sermons on Sovereignty

## ELECTION

by Charles Haddon Spurgeon  
1834-1892

Delivered September 2, 1855

at New Park Street Baptist Church, Southwark, London, England

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thessalonians 2:13, 14).

If there were no other text in the sacred word except this one, I think we should all be bound to receive and acknowledge the truthfulness of the great and glorious doctrine of God's ancient choice of His family. But there seems to be an inveterate prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution, others with pleasure, yet this one seems to be most frequently disregarded and discarded. In many of our pulpits, it would be reckoned a *high sin and treason* to preach a sermon upon election, because they could not make it what they call a "practical" discourse. I believe they have erred from the truth therein. Whatever God has revealed, He has revealed for a purpose. There is nothing in Scripture which may not, under the influence of God's Spirit, be turned into a practical discourse: for "all Scripture is given by inspiration of God, and is profitable" for some purpose of spiritual usefulness. It is true, it may not be turned into a free-will discourse—that we know right well—but it can be turned into a practical free-grace discourse; and free-grace practice is the best practice, when the true doctrines of God's immutable love are brought to bear upon the hearts of saints and sinners.

Now, I trust this morning some of you who are startled at the very sound of this word, will say, "I will give it a fair hearing, I will lay aside my prejudices; I will just hear what this man has to say." Do not shut your ears and say at once, "It is high doctrine." Who has authorized you to call it high or low? Why should you oppose yourself to God's doctrine? Remember what became of the children who found fault with God's prophet and exclaimed, "Go up, thou bald-head; go up, thou bald-head." Say nothing against God's doctrine, lest haply some evil beast should come out of the forest and devour you also. There are other woes besides the open judgment of Heaven—take heed that these fall not on your head. Lay aside your prejudices; listen calmly, listen dispassionately: hear what Scripture says; and when you receive the truth, if God should be pleased to reveal and manifest it to your souls, do not be ashamed to confess it. To confess you are wrong yesterday, is only to acknowledge that you are a little wiser today; and instead of being a reflection on yourself, it is an honor to your judgment, and shows that you are improving in the knowledge of the truth. Do not be ashamed to learn, and to cast aside your old doctrines and views, but take up that which you may more plainly see to be in the Word of God.

But if you do not see it to be here in the Bible, whatever I may say, or whatever authorities I may plead, I beseech you as you love your souls, reject it; and if from this pulpit you ever hear things contrary to this sacred Word, remember that the Bible must be first, and God's minister must lie underneath it. We must not stand on the Bible to preach, but we must preach with the Bible above our heads. After all we have preached, we are well aware that the mountain of truth is higher than our eyes can discern; clouds and darkness are round about its summit, and we cannot discern its topmost pinnacle; yet we will try to preach it as well as we can. But since we are mortal and liable to err, exercise your judgment; "try the spirits whether they are of God;" and if on mature reflection on your bended knees, you are led to disregard election—a thing which I consider to be utterly impossible—then forsake it, do not hear it preached, but believe and confess whatever you see to be God's Word. I can say no more than that by way of exordium.

Now, first, I shall speak a little concerning the truthfulness of this doctrine: "God hath from the beginning chosen you to salvation." Secondly, I shall try to prove that this election is *absolute*: "He hath from the beginning chosen you to salvation," not for sanctification, but "through sanctification of the Spirit and belief of the truth." Thirdly, this election is *eternal*: because the text says, "God hath from the beginning chosen you." Fourthly, it is *personal*: "He hath chosen you." Then we will look at the effects of the doctrine—see what it does; and lastly, as God may enable us, we will try and look at its *tendencies*, and see whether it is indeed a terrible and licentious doctrine. We will take the flower, and like true bees, see whether there be any honey whatever in it; whether any good can come of it, or whether it is an unmixed, undiluted evil.

I. First, I must try and prove that the doctrine is *TRUE*.

And let me begin with an *argumentum ad hominem*: I will speak to you according to your different positions and stations. There are some of you who belong to the Church of England, and I am happy to see so many of you here. Though now and then I certainly say some very hard things about Church and State, yet I love the old church, for she has in her communion many godly ministers and eminent saints. Now, I know you are great believers in what the Articles declare to be sound doctrine. I will give you a specimen of what they utter concerning election, so that if you believe them, you cannot avoid receiving election. I will read a portion of the Seventeenth Article, upon Predestination and Election:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath continually decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season, they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

Now, I think any churchman, if he be a sincere and honest believer in Mother Church, must be a thorough believer in election. True, if he turns to certain other portions of the Prayer Book, he will find things contrary to the doctrines of free grace, and altogether apart from scriptural teaching; but if he looks at the Articles, he must see that God hath chosen His people unto eternal

life. I am not so desperately enamored, however, of that book as you may be, and I have only used this article to show you, that if you belong to the Establishment of England, you should at least offer no objections to this doctrine of predestination.

Another human authority whereby I would confirm the doctrine of election, is the old Waldensian creed. If you read the creed of the old Waldenses, emanating from them in the midst of the burning heat of persecution, you will see that these renowned professors and confessors of the Christian faith did most firmly receive and embrace this doctrine as being a portion of the truth of God. I have copied from an old book one of the articles of their faith:

"That God saves from corruption and damnation those whom He has chosen from the foundations of the world, not for any disposition, faith, or holiness that He foresaw in them, but of His mere mercy in Christ Jesus His Son, passing by all the rest, according to the irreprehensible reason of His own free-will and justice."

It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, what are called by nickname Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic, of no very honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren. I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own church.

I also give you an extract from the old Baptist confession. We are Baptists in this congregation—the greater part of us at any rate—and we like to see what our own forefathers wrote. Some two hundred years ago the Baptists assembled together, and published their articles of faith, to put an end to certain reports against their orthodoxy which had gone forth to the world. I turn to this old book—which I have just published—and I find the following as the—

3rd Article: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious justice. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it can not be either increased or diminished. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto."

As for these human authorities, I care not one rush for all three of them. I care not what they say, *pro or con*, as to this doctrine. I have only used them as a kind of confirmation to your faith to show you that whilst I may be railed upon as a heretic and as a hyper-Calvinist, after all I am backed up by antiquity. All the past stands by me. I do not care for the present. Give me the past and I will hope for the future. Let the present rise up in my teeth; I will not care. What though a host of the churches of London may have forsaken the great cardinal doctrines of God, it matters not. If a handful of us stand alone in an unflinching maintenance of the sovereignty of God, if we are beset by enemies, ay, and even by our own brethren, who ought to be our friends and helpers, it matters not, if we can but count upon the past; the noble army of martyrs, the glorious host of confessors, are our friends; the witnesses of truth stand by us. With these for us, we will not say that we stand alone; but we may exclaim, "Lo, God hath reserved unto himself seven thousand that have not bowed the knee unto Baal!" But the best of all is, God is with us.

The great truth is always the Bible, and the Bible alone. My hearers, you do not believe in any other book than the Bible, do you? If I could prove this from all books in Christendom; if I could fetch back the Alexandrian library, and prove it thence, you would not believe it any more; but you surely will believe what is in God's Word.

I have selected a few texts to read to you. I love to give you a whole volley of texts when I am afraid you will distrust a truth, so that you may be too astonished to doubt, if you do not in reality believe. Just let me run through a catalogue of passages where the people of God are called elect. Of course if the people are called elect, there must be election. If Jesus Christ and His apostles were accustomed to style believers by the title of elect we must certainly believe that they were so, otherwise the term does not mean anything.

Jesus Christ says, "Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days." "False Christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect." "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven."—Mk. 13:20, 22, 27. "Shall not God avenge his own elect who cry day and night unto him, though he bear long with them?"—Luke 18:7. Together with many other passages which might be selected, wherein either the word "elect," or "chosen," or "foreordained," or "appointed," is mentioned, or the phrase "my sheep," or some similar designation, showing that Christ's people are distinguished from the rest of mankind.

But you have concordances, and I will not trouble you with texts. Throughout the epistles, the saints are constantly called "the elect." In the Colossians we find Paul saying, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies." When he writes to Titus, he calls himself, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect." Peter says, "Elect according to the foreknowledge of God the Father." Then if you turn to John, you will find he is very fond of the word. He says, "The elder to the elect lady;" and he speaks of our "elect sister." And we know where it is written, "The church that is at Babylon, elected together with you."

They were not ashamed of the word in those days; they were not afraid to talk about it. Nowadays the word has been dressed up with diversities of meaning, and persons have mutilated and mangled the doctrine, so that they have made it a very doctrine of devils, I do confess; and many who call themselves believers, have gone to rank Antinomianism. But notwithstanding this, why should

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## Rice Reviewed

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that God willed ignorance, which is simply infidelity. A God who is not essentially all-wise, is no God at all!

(2) Mr. Rice says, "The election to Heaven or Hell is unconditional, wholly on God's part, says the Calvinist." (page 10, column 2, February 7).

There is not a word of truth in this sentence.

First, there is no such thing taught by Calvinists as an "election to Heaven." Calvinists teach an election to salvation: "God hath from the beginning chosen you to salvation." (II Thess. 2:13). Yes, the elect do go to Heaven, but election is not to Heaven: it is to salvation. The elect go to Heaven as saved people, not merely as elected people.

Secondly, no Calvinist ever taught that election of any kind is to Hell. God does not have to elect any man to Hell; man is already under condemnation to Hell. Those not elected to salvation are not elected to Hell, but are simply left in their condemnation and ordained to damnation for their sins. If God had elected no one to salvation, all would have been justly ordained to damnation; so God's election of some to salvation is not the cause of others going to Hell. Sin damns, not election or non-election.

Thirdly, election to salvation is not unconditional on God's part, and Calvinists do not teach such. In the covenant of grace, there were several stipulations, such as the work of Christ in fulfilling the broken law and the work of the Spirit in giving life to the elect. Certainly, these things are conditions of our salvation, and God must perform them for us.

With regard to God's choice, it is true that it is unconditional from the standpoint that man does not influence God by anything he does or does not do. Election to salvation is not because of merit, but is wholly of grace. All are equally undeserving, and so election is of necessity all of grace (Rom. 11:5, 6; II Tim. 1:9).

Fourthly, damnation is not unconditional on God's part nor man's part. Calvinists believe that God will damn no man except for sin, and that the man who receives damnation receives it only because of his sin.

Fifthly, Mr. Rice states that the Calvinist says these things. We challenge Mr. Rice to produce a single statement from a recognized Calvinist that contains the doctrine he imputes to Calvinists. If he finds such, then let him send it to us, and we shall print it in this paper to show that he was not misrepresenting Calvinism when he wrote what he did.

(3) Again, Mr. Rice misrepresents Calvinism as to why men are damned. He says, "By Unconditional Election," Calvin meant and Dr. Boettner and all hyper-Calvinists mean that people are elected to be saved without any reference to anything they may do, and people are fore-ordained to be damned, unconditionally." (Page 4, column 2, January 31).

By this statement, Mr. Rice reveals that he is not at all familiar with the writings of Calvin or the views of Mr. Boettner. We ask Mr. Rice this question: Where did you find the expression "unconditional election," in the writings of John Calvin? The

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## Spurgeon's Sermons on Sovereignty

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I be ashamed of it, if men do wrest it? We love God's truth on the rack, as well as when it is walking upright. If there were a martyr whom we loved before he came on the rack, we should love him more still when he was stretched there. When God's truth is stretched on the rack, we do not call it falsehood. We love not to see it racked, but we love it even when racked, because we can discern what its proper proportions ought to have been if it had not been racked and tortured by the cruelty and inventions of men.

If you will read many of the epistles of the ancient Fathers, you will find them always writing to the people of God as "the elect." Indeed the common conversational term used among many of the churches by the primitive Christians to one another, was that of the "elect." They would often use the term to one another, showing that it was generally believed that all God's people were manifestly "elect."

But now for the verses that will positively prove the doctrine. Open your Bibles and turn to John 15:16, and there you will see that Jesus Christ has chosen His people, for He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Then in the 19th verse, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Then in the 17th chapter and the 8th and 9th verses, "For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

Turn to Acts 13:48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." They may try to split that passage into hairs if they like: but it says, "ordained to eternal life" in the original as plainly as it possibly can; and we do not care about all the different commentaries thereupon.

You scarcely need to be reminded of Romans 8, because I trust you are well acquainted with that chapter, and understand it by this time. In the 29th and following verses it says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect?"

It would also be unnecessary to repeat the whole of the 9th chapter of Romans. As long as that remains in the Bible no man shall be able to prove Arminianism; so long as that is written there, not the most violent contortions of the passage will ever be able to exterminate the doctrine of election from the Scriptures. Let us read such verses as these: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger." Then read the 22nd verse: "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

Then go on to Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." In the 5th verse of the same chapter we read: "Even so then at this present time also there is a remnant according to the election of grace."

You, no doubt, all recollect the passage in I Cor. 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in his presence."

Again, remember the passage in I Thess. 5:9: "God hath not appointed US to wrath, but to obtain salvation by our Lord Jesus Christ."

And then you have my text, which methinks would be quite enough. But, if you need any more, you can find them at your leisure, if we have not quite removed your suspicions as to the doctrine not being true.

Methinks, my friends, that this overwhelming mass of Scripture testimony must stagger those who dare to laugh at this doctrine. What shall we say of those who have so often despised it, and denied its divinity, who have railed at its justice and dared to defy God and call Him an almighty tyrant, when they have heard of His having elected so many to eternal life? Canst thou O rejector! cast it out of the Bible? Canst thou take the pen-knife of Jehudi and cut it out of the Word of God? Wouldst thou be like the woman at the feet of Solomon, and have the child rent in halves, that thou mightest have thy half? Is it not here in Scripture? And is it not thy duty to bow before it, and meekly acknowledge what thou understandest not—to receive it as the truth even though thou couldst not understand its meaning?

I will not attempt to prove the justice of God in having thus elected some and left others. It is not for me to vindicate my Master. He will speak for Himself, and He does so: "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" Who is he that shall say unto his father, "What hast thou begotten?" Or unto his mother, "What hast thou brought forth?" I am the Lord thy God, I create light and I create darkness. I the Lord do all these things. Who are thou that repliest against God? Tremble and kiss his rod; bow down and submit to his scepter; impugn not his justice, and arraign not his acts before thy bar, O man!

But there are some who say, "It is hard for God to choose some and leave others." Now, I will ask you one question. Is there any of you here this morning who wishes to be holy, who wishes to be regenerate, to leave off sin and walk in holiness? "Yes, there is," says someone, "I do." Then God has elected you. But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices." Why should you grumble, then, that God

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## Rice Reviewed

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answer to this question is that he did not find the expression in the writings of John Calvin. He is simply doing what we have before pointed out in other installments: he is telling us what Calvin supposedly believed and "meant" without giving us the words of Calvin. Evidently, the man thinks he knows all about John Calvin's doctrine and does not have to consult Calvin at all!

In view of the fact that the expression "unconditional election" is not found in the writings of Calvin, what Mr. Rice says that Calvin "meant" by it is simply the manufactured notion of Mr. Rice's own imagination. Mr. Boettner is still living, and can answer for himself as to what he means by the expression; and having read his book on predestination, I am certain that Boettner does not mean what Rice says. Boettner does not teach unconditional damnation. On page 115 of Boettner's book on Predestination, we read: "Since man has brought himself into this state of sin, his condemnation is just."

Contrary to what Rice says, the Calvinistic view of election has nothing to do with the matter of foreordination to damnation. Election is exclusively a matter of grace, not of justice. Foreordination to Hell is exclusively a matter of justice, not of grace. The two are very opposites. So, Mr. Rice is all confused here.

The gross misrepresentation in Rice's sentence is that Calvinists teach that people are foreordained to damnation, unconditionally. Calvinists teach that no one is foreordained to damnation except for sin. Since the whole race is justly condemned for sin, God may save or damn as He pleases. No man is saved except by grace, and no man is damned except for sin.

(4) Another example of Mr. Rice's complete confusion is this statement: "By 'Irresistible Grace,' Calvin meant that it is foolish to urge people to decide, because those who are foreordained to be saved will be irresistibly moved and overpowered by God's grace, and so will be saved." (Page 4, column 2, January 31).

However, Mr. Rice will search Calvin's writings in vain for the expression "Irresistible Grace." So if Calvin did not even use the expression, we wonder where Mr. Rice learned what the man "meant" if Rice did not imagine it in his own confused mind. Mr. Rice is clearly revealing that he knows as much about what Calvin "meant" and what Calvin taught as he knows about the grace of God. We are beginning to doubt that Mr. Rice has ever read Calvin at all. It is true that he has given two very brief quotations from Calvin, but of recent date, while looking through Mr. Boettner's book, both of the quotations given by Mr. Rice have been found to be given therein. So it may be that all Mr. Rice has read of Calvin, is what is given in Mr. Boettner's volume, a book from which he has often quoted. If this be so, with all due respect to Mr. Boettner, we must say of Mr. Rice that this is certainly no way to garner and represent a man's views. I am sure that Mr. Boettner will agree.

Furthermore, we are beginning to wonder if Mr. Rice has read the writings of the other men he has quoted. Except for the quotations from Hoeksema, all the quotations that Rice gives appear in Mr. Boettner's book. Could it be that Rice has simply taken them from Boettner's book in order to make some kind of an impression, perhaps trying to lead the reader to think that he is familiar with Calvinistic literature (which he evidently is not)?

To further show that he is not familiar with Calvin, note this statement: "That organization of thought," says Rice, referring to the five points of Calvinism, "comes from Calvin, not from the Bible." But this is absolutely false. As we said in the "I Should Like to Know" column of the March 8 issue of TBE, such an

## Sovereign Ruler

SOVEREIGN Ruler of the skies,  
Ever gracious, ever wise;  
All my times are in Thy hand,  
All events at Thy command.

His decree who form'd the earth  
Fix'd my first and second birth;  
Parents, native place, and time,  
All appointed were by Him.

Times of sickness, times of health;  
Times of penury and wealth;  
Times of trial and of grief;  
Times of triumph and relief.

Times the tempter's power to prove;  
Times to taste the Saviour's love;  
All must come, and last, and end,  
As shall please my heavenly Friend.

Plagues and death around me fly;  
Till He bids I cannot die;  
Not a single shaft can hit,  
Till the God of love sees fit.

outline or organization as "The Five Points of Calvinism" is not found in Calvin's writings. It was the Arminian "Remonstrants" who singled out the "five points" and opposed them. So the "organization of thought" did not come from Calvin, as Rice says.

But with regard to the foolishness imputed to Calvin by Mr. Rice, we say that it is true that Calvin was not a "decisionist" such as Rice; but Calvin preached the Gospel to all men, urging upon them the curse of the Law, the promises, Scriptural invitations, exhortations, and the truths of the Gospel, as is clear to anyone who has read any of Calvin's writings. If Mr. Rice would take time out to read Calvin, he would find that the man was warmly evangelistic. He was possessed of a warm, earnest, loving heart for sinners. C. H. Spurgeon valued Calvin's expositions most highly, and in his *Commentary and Commentaries*, praises Calvin greatly. Mr. Spurgeon also said that Calvin knew more about the Gospel than any other uninspired writer that ever lived.

(6) Concerning this same doctrine of irresistible grace, Rice says, "This doctrine insists that we need not urge a man to turn to Christ. He cannot turn unto God until God forces him to do so." (Page 4, column 3, January 31).

Certainly, Calvinists believe that "no man can come unto Christ except it be given unto him of the Father (John 6:65). Calvinists believe that men "will not come" to Christ for life (John 5:40), if left to themselves. But the doctrine of irresistible grace does not "insist" that means are not to be employed in bringing sinners to Christ. On the contrary, God has appointed the means unto the end, and the Law, exhortations, promises, and invitations—all are to be employed in preaching to sinners, for God has ordained these as a means to the end. It is true that no sinner can take heed to them unless the Spirit of God gives him the grace to do so. Like dead Lazarus, the sinner cannot obey the Word unless some power quickens him to life. Like the lifeless bones to which Ezekiel preached, the spiritually dead sinner cannot come to Christ apart from the work of God in him.

As for Mr. Rice's use of the word "force," this is not truly a descriptive word of the Calvinistic position, in Mr. Rice's sense of it. I do not think Mr. Rice would want this word to be used to describe his position on security. Does God force men to stay saved? No, Mr. Rice would not say this, and neither do Calvinists use the word to apply to the matter of God's grace saving a soul. Grace makes men willing, yes. Grace gives them a new nature, thus a new will. If Mr. Rice wishes to call it "force," then he may do so; but nevertheless, every born-again person will testify to the fact that the grace of God gave him the desire, the will to be saved. Even Arminian

Charles Wesley wrote,

"Force me, Lord, with all to part,  
Tear these idols from my heart;  
Now thy love almighty show,  
Make even me a creature new."

And again—

"Why was I made to hear His voice,  
And enter while there's room,  
While thousands make a wretched choice  
And rather starve than come?"

'Twas the same love that spread  
The feast,  
Which sweetly forced me in,  
Else I had still refused to taste,  
And perished in my sin."

Certainly, it was constraining grace that brought us to Christ. How much more glorifying to God to attribute our coming to Christ to grace than to the depraved, natural man! (Jer. 13:23; I Cor. 4:7).

(7) Here is still another misrepresentation of this Calvinistic position: "Calvinism represents grace as the irresistible act of God compelling a man to be saved who does not want to be saved, so that a man has no choice in the matter except as God forcibly puts a choice in his mind." (Page 10, column 4, February 7).

But this is an overstatement of Calvinism. Grace does "compel" men to be saved, as the parable indicates (Luke 14:23), but not in the sense that Rice means here. Again, we might ask Mr. Rice if God compels people to stay saved. Of course, he would say no. He would have some other explanation for us. Likewise, we do not represent grace as he says. No, grace works in its sovereignty to quicken men, thus giving them spiritual life, and they come to Christ gladly and most willingly. Men are never freed from their bondage to sin, yet they are never any more under the compelling, constraining power of grace than in that coming. The Psalmist said, "Thy people shall be willing in the day of thy power." Jesus taught, "No man can come unto me, except it were given unto him of my father." "All that the Father giveth me shall come to me." (John 6:65, 37).

Paul is an excellent example of the conquering power of divine grace. Divine grace humbled this murderous, stiff-necked rebel, and brought him to the feet of Christ. Arminian "free-will" had nothing to do with Paul's conversion; it was God's free-will. I would like to have seen Mr. Rice's method of soul-winning applied to Saul of Tarsus! Frankly, we are willing to let Mr. Rice keep his "decisionism" and we will continue to love and trust the effectual grace that saved Paul.

(8) Here is another of Mr. Rice's statements that is warped as to this same truth: "No, irresistible grace, according to the philosophy of John Calvin, means that God simply forces some people to be saved, as He determines that others will be lost." (Page 10, column 4, February 7).

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It is unlikely there will be a reduction in the wages of sin.

# The Holy Spirit--Not An It Or Influence, But A Person

Christians are immediately up in arms when they hear the Deity of Christ denied, yet often they are tolerant about things that reflect on the Deity of the Holy Spirit. Let us constantly remember that the Holy Spirit is GOD just as truly as Jesus Christ is. God.

By ROY MASON  
Buffalo Avenue  
Baptist Church  
Tampa, Florida



We have sometimes heard the Holy Spirit spoken of as "IT." A man would not want his wife to speak of him as "it." It is a far greater reflection on the Holy Spirit to speak of Him as "it." The Holy Spirit is spoken of as HE always. The seeming exception is found in Romans 8:16 where it says, "The Spirit itself beareth witness with our spirit." The difficulty there is only apparent for the proper translation is "Himself." So this Scripture is really no exception. Note the use of the personal pronoun in the following passages: (Jno. 15:26; 16:7, 8, 13, 14).

## Person Or Mere Influence?

Some hold that the Holy Spirit is not a PERSON, but merely an INFLUENCE. This is the view of Modernism. Unitarianism must also hold to this view as well as all who deny the Trinity. Such a view is not compatible with the plain teaching of the Scriptures. They set forth the truth that the HOLY SPIRIT HAS PERSONAL CHARACTERISTICS. For instance KNOWLEDGE is ascribed to him in I Cor. 2:10-11. WILL is ascribed to Him in I Cor. 12:11. MIND is ascribed to Him in Rom. 8:27. LOVE is ascribed to Him in Rom. 15:30. An "influence" cannot possess these characteristics.

It is one thing to theoretically hold that the Holy Spirit is a Person, it is quite another thing to actually so regard Him in our thinking. The Holy Spirit came to take the place of Jesus when he went away, and to be to them what Jesus had been. Note John 14:16-17. He was to be "another Comforter" (Paraclete—"One to go along with them.")

It is to be feared that many often let the emphasis of various "holiness" groups cause us to back away from and almost ignore the truth about the Holy Spirit. This is supposed to be the dispensation of the Holy Spirit, yet many are virtually in the same condition as those people of Ephesus (Acts 19:2) who said that they didn't know that there was such a Person as the Holy Spirit.

## Organization Vs. The Spirit

Dependence on the part of denominations today is not in the Holy Spirit, but in organization. If anything is needed — organize to go after it. That's the modern way. According to this idea the Jerusalem church should have put on an advertising campaign and should have organized groups to go out and secure a crowd. God's plan was: "Tarry . . . until ye have been endued with power from on high." The convicting power of the Holy Spirit caused men to be "pricked in their hearts" and to cry out, "what must we do?" Three thousand were saved that day. Things are in reverse today such that it takes about three thousand sermons to bring about the conversion of one person.

Is the Holy Spirit needed less today than in New Testament times? Certainly not. Are we to assume that the Holy Spirit came on a temporary mission to last only during the apostolic age? There is not one word of Scripture to justify this assumption. To the contrary the promise was, "That he may abide with you FOREVER." The plain truth is, we do not honor the Holy Spirit as we should. Evangelistic techniques involving shrewd propositions and sometimes trickery are resorted to as a substitute for the Holy Spirit's power.

In the Hebrides Islands off the coast of England there was god-

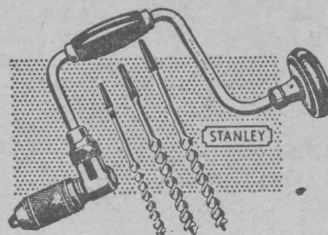
lessness and sin such as to make the few Christians heart-sick. Five people became deeply burdened about the conditions. Realizing their own powerlessness to change things, they began meeting in an old barn to earnestly pray for a mighty visitation of the Holy Spirit that would bring conviction and would result in wicked sinners turning to God. For five months they met several times a week. Finally one night the conviction came that their prayers were answered. They started home. It was far towards dawn and they saw lights in homes. As they looked in through lighted windows they saw people on their knees before God. A tremendous revival broke out during which great numbers of people were saved. Whole communities were changed. Evangelist Owen Murphy who visited those islands told the writer of these lines what he knew took place. He went back four years later and found that with a couple of exceptions, the people who professed Christ were still living consecrated lives. Such happenings would be multiplied if more people came to depend on the Holy Spirit more and on self less.

## The Bible And Brains

It is often claimed that men of science and men of brains disbelieve the Bible. It is not true. Look at the following list of names which might be indefinitely extended: Kepler, Newton, Humphrey, Davy, Faraday, Dana, Agassiz, Sir W. Dawson, Lord Kelvin, Sir J. Y. Simpson, Gladstone and Lloyd George. In the language of another great man, "It is the pert, superficial thinker who is usually strongest in every kind of unbelief." Science is dotted by the mistakes of one generation which are discovered and rejected by the generation which follows.

—Watchword and Truth.

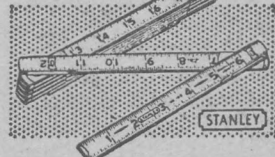
## Handy Tools for Home and Shop



Stanley Brace and Auger Bits— for boring clean holes in wood.



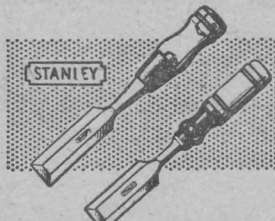
Stanley Bench Plane. Favorite of wood-workers everywhere.



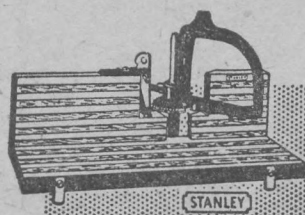
A good rule to follow—Stanley No. 106—6 ft.



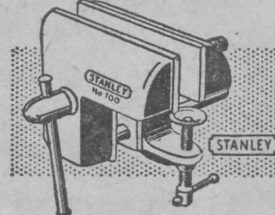
Yankee - Handyman spiral ratchet for driving screws and drilling small holes in wood.



Stanley Chisels for sharp, keen edges.

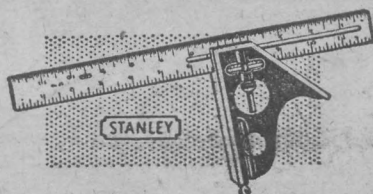


Stanley Mitre Box for accurate joints.



Woodworkers Vise. Clamps on bench, sawhorse or table.

Combination square multi - purpose tool-square, level, marking gauge all in one.



## You'll want this new STANLEY tool "SURFORM" for surface forming



Saves time, makes work easier on all kinds of materials!

SURFORM file type \$2.69

SURFORM forms the surface of wood, rubber, leather, plastics, copper, aluminum—even mild steel.

450 tough, sharp edges on the SURFORM blade.



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Finest Hammer Ever Made

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- Perfectly balanced for easy, accurate hammering



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## THROW OUT

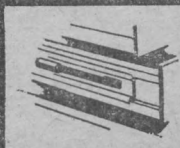
Model No. 520 20"x8 1/2"x13"

Model MC-28 28"x9"x8"

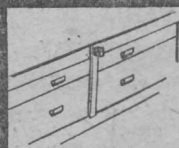
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- 7 lined drawers, top storage, heat and moisture-proof
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## benchmate

- Machinist chest designed as a base for the JOURNEYMAN
- Large enough to hold 24" scale and 1/4" drill



Kennedy Manufacturing Company Van Wert 2, Ohio

These famous Kennedy tool chests in brown, ripple baked enamel. See them at your dealer's NOW.



When Jesus chose His disciples, He selected busy men, but not too busy to put first things first.

## Why We Know The Bible Is The Word Of God

It is on purpose that we have chosen the title "Why We Know the Bible Is the Word of God" for we are not primarily concerned for the moment with what I think or you think, what I believe or he believes, what you surmise, or what they do. We are speaking here of certainties and of such a certainty as is assured to the unified and united church of the Living Christ.

The discerning believer finds the Christian faith one of certainties, not one of assumptions. Nowhere is this truer than with respect to the Bible itself. Fully forty times do we meet the word "know" in the First Epistle of John in one form or other, and a large percentage is "we know." Certainty and assurance are written boldly across the face of the Christian faith.

But while this is true of our faith and is the heritage of us all, many have not laid hold of it in the measure that is their privilege. A modern writer put it well when he said: "The need of the hour for twentieth century Chris-

tians is to come out of the mists and shadows of uncertainty and unbelief, into a faith in the Bible which is an absolutely dominating conviction of its authority and verity as the living Word of the Living God." From among the many reasons that form the basis of our united and common knowledge that the Bible is God's Word, we choose four.

### I. The Unity Of Its Construction

Believers are confident that the message in the Scriptures is God's because of the unity that pervades the structure of the Bible. The Bible is one book, yes, but it is also sixty-six books, written not by one writer but by about forty different authors. These men were not of the same rank or station or culture or position or condition in life. Among the writers David and Solomon were kings; Isaiah was a statesman and prophet; Peter, James, and John were so-called "ignorant" fishermen; Zechariah and Jeremiah were priests as well as

prophets, as is clear from their genealogies; Amos was a herdsman and dresser of sycamore trees; Luke was a highly intelligent, cultured and beloved physician; Matthew was a tax collector; and Paul was a colossal scholar, versed and steeped in all the wisdom of the Hebrew Old Testament, the accumulated traditions of the Rabbis, the current modes of Greek thought, and an avowed pensioner on the grace of God.

These men obviously did not write in one year, or in one generation, or even all in one century. They wrought under God over a period of about fifteen hundred years, from Moses to John the Apostle. A similar period in European history would take us from Augustine with his "De Civitate Dei" (Concerning the City of God) to Tennyson's "In Memoriam." Nor did the human writers of the Scripture write in one locality or place. We have portions of the Word from the wilderness of Sinai, parts from Syria, books from Arabia, Greece, Italy, and Palestine.

But the greatest variety and diversity appear in the subjects discussed. If it is history that

we want, there is not any that can equal that of the historical books of the Old Testament or that found in the Gospels and Acts. From the presses of our country and other lands there come yearly an unnumbered multitude of new works of historical bearing. Why? Have the facts of history changed? Ah, there you have it. They must admit they do not have all the facts; therefore, of necessity, their con-

clusions based on partial information cannot be final.

How can they divine what mental processes were at work in the great minds and leaders of the centuries? Nor do mere men fathom the real philosophy of history, that is, the motive and purpose of it all. But listen to the succinct summation of it in the Word of God. Paul says in Romans 11:36: "For of Him (that

(Continued on next page)

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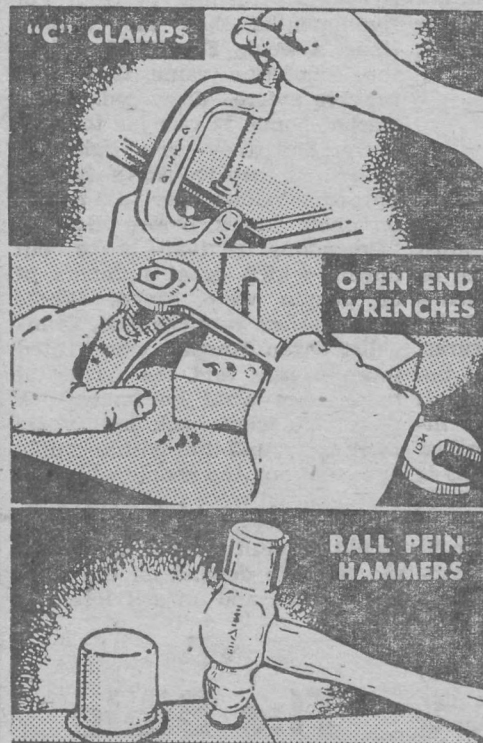
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**PRICE • QUALITY • SERVICE**  
ALL THREE ARE RIGHT WHEN YOU BUY A  
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**NEW!**

Model No. 75 Garden Cart Exclusive body design, 35" x 21" x 13½". 4 cu. ft. capacity. Recessed wheels. Semi-pneumatic tires 9½" x 1½". Brilliant red or turquoise blue. No. 75/2, 2 to a carton, 58 lbs. No. 75/1, 1 to a carton, 29 lbs.

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**Radio Steel & Mfg. Co.**

WORLD'S LARGEST MANUFACTURERS OF  
COASTER WAGONS AND SCOOTERS

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Get the pattern of your life from God, and then go about your work and be yourself.

### Why We Know...

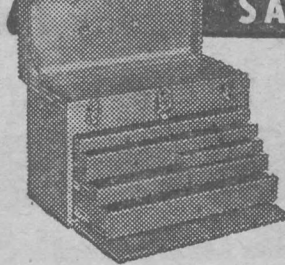
(Continued from preceding page) is, of God, as Source, Origin, Fountainhead, First Cause, and through Him (as Medium, Channel, Sustainer, Governor), and unto Him (as End, Goal, Consummation), are all things. To him be the glory forever. Amen."

Is it poetry that we want? All

who know the Book of Psalms are in accord that therein one finds such depth of feeling, such heights of thought, such grandeur of expression as has been found nowhere else in any literature of the world. Poetry of the first order is this. And what shall we say of the Song of Solomon? To say it is superb beyond all comparison is merely to utter a platitude.

Some men occupy themselves with the field of religion, a subject much lauded and much ridiculed. "Religion" is from the Latin "religio" ("re" — back and "ligio" — bind), meaning to bind or tie back. Where in all the religions of the world can one find such a tying back of the sinful, polluted, degraded hearts of man to the transparently holy, (Continued on next page)

### KEEP YOUR WORKSHOP TOOLS SAFE AND ORDERLY



Store Them In A Waterloo Chest

7 felt-lined drawers and till in top to protect delicate instruments. Size: 8½"x13¼"x20¼". Extra heavy gauge steel.

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- Drawers and till felt-lined.
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WATERLOO, IOWA

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**TOOLS FOR YOUR HOME WORKSHOP**  
PROVED BEST FOR THE MONEY BY FAR

**POWER SAW**  
8 SAWS IN 1  

No equal. Cuts anything—2x4's in seconds—½" steel—scrolls, circles, dovetails, straight, angles. 3 blades—coarse, medium, fine.

Only \$29.95

**2 SPEED POWER DRILL**  

¾" drill. 1000-3000 RPM. Speed change simple, positive. Provides right speed for different jobs. With attachments, it's a whole work shop.

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**"Quick Hot" ELECTRONIC SOLDERING GUN**  

Superbly made. U.I. approved. Fully guaranteed. Here's top quality at lower cost.

Weights very little. Heats in 3 seconds. Spotlight. Long reach, long life tips. Ideal for home, shop.

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SEND TBE TO OTHERS

THE BOLENS CO. OF PORT WASHINGTON, WIS., GIVES US A JUNIOR MUSTANG ROTARY TILLER

PAPPAW, WHAT IS IN THIS BIG BOX?



There was a lot of curiosity manifested on the part of our grandchildren over the arrival of our new Junior Mustang Rotary Tiller. John R. III in pointing to the box, before the Tiller was uncrated, kept asking, "What is in it?"

Of recent date, we became the recipient of a Rotary Tiller, with the compliments of the manufacturer, the Bolens Products Division, Food Machinery & Chemical Corporation, Port Washington, Wisconsin.

The manufacturer advertises it as an economy-priced Tiller, but it is more than that. While it is a low cost tiller, it is a high quality garden tractor. Here are some of the features which make its chopping-slicing action truly superb:

- Light Weight
- Easy Handling
- Perfectly Balanced
- Sturdily Built
- No Belts
- Briggs and Stratton Motor
- Unbreakable hoe type tines
- Clutch and throttle controls conveniently located

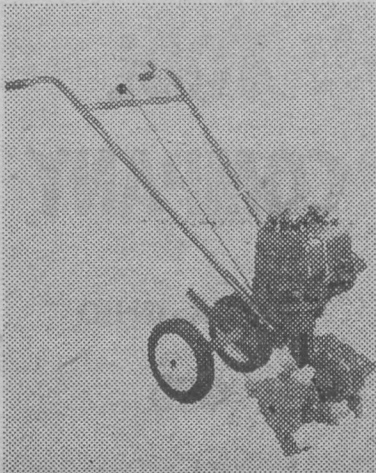
YOUR EDITOR IS AS PROUD AS A PEACOCK



You can tell by the smile how happy your editor really was as he stood beside the Tiller after that it was fully assembled. What normal man wouldn't be happy and thankful to own a quality garden tool like this!

*Thanks!*

To our benefactor, the Bolens Company. We not only express our thanks, but pray God's blessings upon them in view of their generosity.



### TO OUR READERS:

If you are in need of a Tiller, write:

BOLENS PRODUCTS DIVISION  
Food Machinery and Chemical Corporation  
Port Washington, Wisconsin

I know you'll be glad you did!



A nation that makes things, and cannot make men to match those things, is a failure.

# WOODS---

"Quality And Dependability For Over 50 Years"

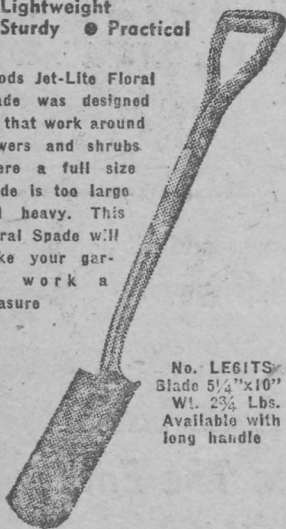
## WOODS

### JET-LITE

#### FLORAL SPADE

- Lightweight
- Sturdy • Practical

Woods Jet-Lite Floral Spade was designed for that work around flowers and shrubs where a full size spade is too large and heavy. This Floral Spade will make your garden work a pleasure.



No. LEGITS  
Blade 5 1/2" x 10"  
Wt. 2 3/4 Lbs.  
Available with long handle

## WOODS

### JET-LITE

#### Brume Rake

- LIGHTWEIGHT
- STURDY

Woods Jet-Lite Brume Rake will make that leaf raking job easier because it is lightweight and the 19" spread of 22-9/2" spring steel teeth helps you rake that large space with minimum effort and time.



No. BR22  
19" Spread  
4' Handle

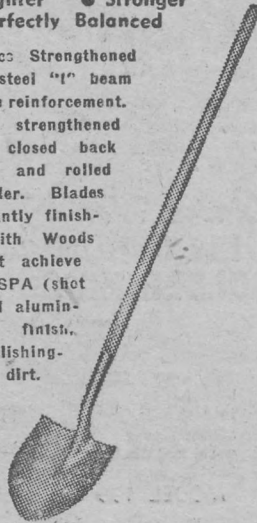
## WOODS

### JET-LITE

#### LIGHTWEIGHT SHOVELS

- Lighter • Stronger
- Perfectly Balanced

Handles Strengthened with steel "I" beam handle reinforcement. Blade strengthened with closed back insert and rolled shoulder. Blades brilliantly finished with Woods newest achievement SPA (shot peened aluminum) finish, self-polishing-sheds dirt.



## WOODS

### JET-LITE

#### HOME GARDEN BARROW



- Lightweight
- Properly Balanced
- Sturdy Construction
- Ball Bearing Wheel For Easy Rolling

Woods Jet-Lite Home Barrow is properly designed to make your garden chores easier. Square nose tray for easy storage.

Model 119-38  
Zero Tire 10 x 2.75  
Tubular Handles

## THANKS!

This fine organization has been most helpful to us. They have provided us with many tools which help to make our work more efficient and pleasant.

Their sales manager, Mr. Scott and his assistant, Mr. Peabody, are the only ones of this company that I know. Judging by the obviously apparent character of these two and the quality of their tools, it is easy to understand why they are leaders in their field.

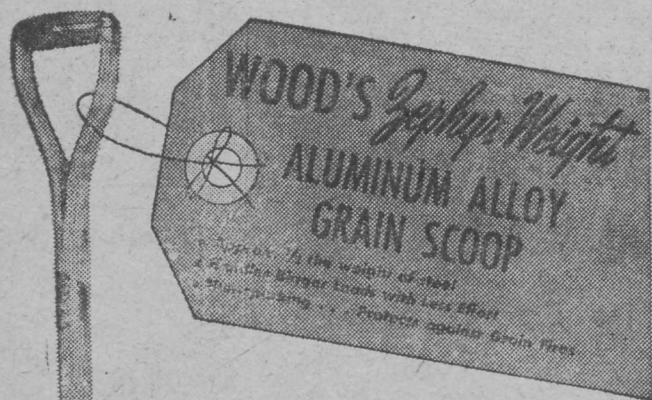
Our thanks to them and God's blessings upon them!

## WOOD'S ZEPHYR WEIGHT

### ALUMINUM SNOW SHOVEL

- LIGHTER
- EASIER TO USE

Blade is strong light aluminum alloy with tempered steel wear strip. Handle is sturdy northern ash with comfortable full size grip. This shovel is built to give you many seasons of easier snow shoveling.



No.	SIZE	BLADE SIZE	WT. DOZ.
AA140LWC	10	14 1/2" x 17 3/4"	50 lbs.
AA142LWC	12	14 3/4" x 18 3/4"	51 lbs.
AA144LWC	14	15 1/4" x 19 3/4"	52 lbs.

BLADES—10 Gauge Aluminum Alloy, Heat-treated  
HANDLES—Moly Split D with Aluminum Rivets, Clips and Bands

Offers a Quick Ready Sale—Because it Fills a Long-Felt, Often Expressed Need.

Wood's Zephyr Weight Aluminum Alloy Grain Scoop fills a vital two-fold need. First—for a grain scoop which will handle big loads without overloading the worker because of extra weight of the scoop itself; Second—for a grain scoop which will not cause grain dust explosions and disastrous fire due to sparks.

New in Idea . . .

Fully Proved by Successful Use

Wood's Zephyr Weight Aluminum Alloy Grain Scoop is another successful achievement of Wood Shovel Engineers who have pioneered and developed many new and original ideas in shovels, spades and scoops. This Zephyr Weight Aluminum Grain Scoop is the successful result of years of research and experimentation. It has been tried out in extended, practical use in test markets, and has successfully proved its ability to stand up and wear when used for the one purpose of handling grain. Admittedly it will not take the abuse often given to steel scoops when used for prying and subjected to other abnormal uses.

## THE WOOD SHOVEL AND TOOL COMPANY

PIQUA, OHIO

## Why We Know . . .

(Continued from preceding page) loving, and merciful heart of God, such as we find in the Scriptures? "Pure religion and undefiled" do we find in the Bible, and it is without peer or comparison.

Is it drama that interests you? Read that soul-searching drama found in the Book of Job where the minds of erudite men grapple with the age-long problem of the sufferings of the righteous. A professor at Columbia University acclaimed it the best discussion of the question in existence.

Psychology? Read with insight sententious maxims of the Book of Proverbs. We are personally acquainted with a man who made it his duty to provide every high school graduate of his fairly large city with a copy of this book on graduation. Into its 31 chapters has been compacted wisdom for every relationship of life with an outlook that commands itself as approved of God.

Psychology? Read with insight the play of minds and feelings in the beautifully simple story of Joseph or take time to meditate on the steps whereby our blessed Lord Jesus led the Samaritan woman to faith in Himself (John 4). Volumes on psychology can add nothing here.

Medicine? Quarantine was enjoined by Moses upon the children of Israel in case of certain diseases. The laws of Moses concerning regulations for leprosy, whether in a person, or a garment, or a house, are still the marvel of medical science.

Political science? This is the subject of government. Refresh

your memory on the manner in which Moses under God's hand led a disunited band through the wilderness, how they were finally settled in the land, how and under what circumstances they were granted peace and order, and how God ruled them through forty-two kings in all. The Books of Kings in themselves form an incomparable treatise on what acceptable government is and what it is not.

Geography? No place ever mentioned in the Bible has ever been proved erroneous. Mr. Melvin Grove Kyle, an internationally famous archaeologist, said on more than one occasion that no discovery of excavation in the last one hundred years has in any way invalidated one single statement in the Bible. It was because at least one general in the English Army during the World War believed the Bible and read the account in I Samuel 14 that he won a victory at Michmash. He found the account true to the geography of the land.

Physiology? Take but one verse, Leviticus 17:11: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life." Bind a cord about your thumb so that no blood courses through it, and it will begin to decay immediately. Why? "The life of the flesh is in the blood." Yet it was only in the 17th century that medical science discovered the truth that the blood circulates in the human body. Moses knew it centuries before Christ. But how?

(Continued on next page)

## START A PERFECT LAWN YOUR LAWNER

# Lawn Beauty Spreader

### YOU GET SO MUCH MORE

Only Lawn Beauty spreads all types of chemical and organic fertilizers, grass seeds, lime, granular and pelletized materials, evenly, uniformly in just the right quantity.

### YOU CAN'T GO WRONG

You take the guess work out of lawn care with the Aeration Chart furnished with each spreader. Over 140 DIFFERENT lawn care materials are listed in this Chart. product has been carefully tested in the Lawn Beauty determine the exact dial setting which meets the manufacturers' recommendations. By spreading adequate amounts, without waste, the Lawn Beauty can save you its price within a year!

### ONLY LAWN BEAUTY GIVES YOU

1. Positive "On-Off" Control Handle; instantly starts and stops flow. No dumping at end of row.
2. Accurate Rate Control Dial; cannot under-feed or over-feed; no burn-out or bare spots.
3. Force feed agitator guaranteed for life of the machine, actually forces material through ports, does not depend on gravity.
4. Easily removable bottom shutter; no tools required.

YOU OWE IT TO YOUR LAWN TO USE THE BEST SPREADER . . . USE LAWN

SEE YOUR GARDEN SUPPLY DEALER

## SCHNEIDER METAL WORKS

1801-B South 55th Ave., Chicago



If you are made wretched by another person's prosperity, you need something besides money.

## Why We Know . . .

(Continued from preceding page) Does not the living God, who made the human body, know its constituent elements? Moses knew it by revelation and by that alone.

**Law?** Every reputable law school in the world studies the Mosaic code of laws (Exodus 20 22). Every important code of law since Moses' time, from Justinian's Code to the Code of Napoleon is indebted in greater or less measure to the laws of Moses.

**Biography?** The best known and most beloved biographies in the world are those of Abraham, Joseph, Moses, David, Daniel, Paul, Peter, John, and Christ. Need we remind you that the book that tells of these lives is the Bible?

**Astronomy?** Although the Bible is not primarily a book of science, wherever it touches science, it is absolutely accurate. If one were to turn to the statements of the ancient Greeks and Romans concerning matters of the heavenly bodies, he would find such that are both ridiculous and absurd. But come to the Bible and you will see that no word has been found untrustworthy despite the advances of modern science. Has modern astronomy disproved Job's statement (26:7): "He stretcheth out the north over empty space, and hangeth the earth upon nothing?"

And what shall we say more? For time would fail us to speak of the manner in which the Bible speaks authoritatively of botany,

zoology, ethics, biology, ethnology, philology, and geology. (The Encyclopedia Britannica admits that the best description of the nature, habits and ways of the crocodile — called in Job "leviathan" — and of the hippopotamus — called "behemoth" — is to be found in the Book of Job.)

Perhaps you have been wondering at the recital of these various subjects, and it may be that you have begun to think the Bible a mere conglomeration of many discordant elements. Ah, there is the point! Despite all these many subjects, so faithfully presented and discussed, there is but one central theme throughout the entire Book—the redemption of sinful man by a holy and righteous God through the willing sacrifice of God's Son on the Cross of Calvary for all men.

Such is the unending wonder of the unity of the construction of the Bible. Such unity and harmony demand the supervision of a wise God. Attempt to achieve such harmony today on but one subject — say, medicine, or in one specialized field of that subject — say, the study of the human heart in its functions and diseases. You will soon find it the impossible task that it is.

To what shall we compare it? It is as though one man entered a cathedral and struck a note on the great organ and then left. Thirty-nine other men at different periods did the same. If we were to gather these notes together (if that were possible) and find they made up the great work, Handel's Messiah, should we say it just happened that way? No. We should be justified

(Continued on next page)

# SARGENT--

Known World-wide For Quality And Dependability

## CUTTING TOOLS

### "GRIP-SNIP" Outside Cutting Plier



- Grips like a vise
- Holds like a wrench
- Cuts like a razor

The all purpose tool for industry, repair shops and household use.

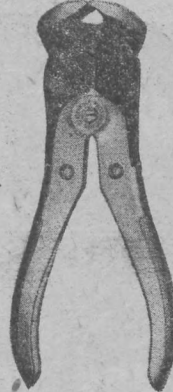
### SPRING-ACTION Diagonal Cutters



- Cuts wire-lead-plastic
- Cuts close to work
- Removes burrs

Perfect for women operators in high speed production work.

### END-CUTTING Nippers

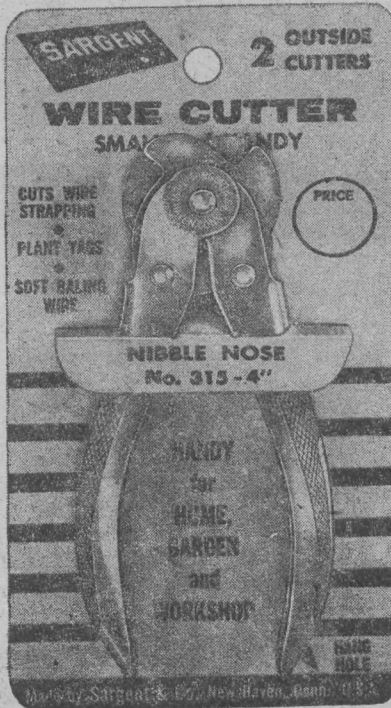


- Cuts wire and nails
- Excellent wire pullers
- Small rivet cutter

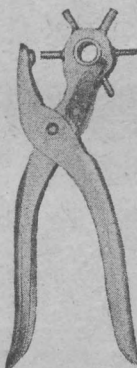
Here is truly a close cutting compound leverage tool.

### EDITOR'S NOTE

The first tool I ever owned was a pair of SARGENT "Grip-Snip" pliers. I bought them when 18 years old to cut wires in opening 100-pound cloth bags of cement. I carried these pliers to college with me that fall and then used them in my home after marriage. When I started printing THE BAPTIST EXAMINER, they became a number one tool in our shop. They were stolen from us four years ago, but were still as good as when I bought them 30 years previously. **SARGENT PLIERS JUST DON'T WEAR OUT!**

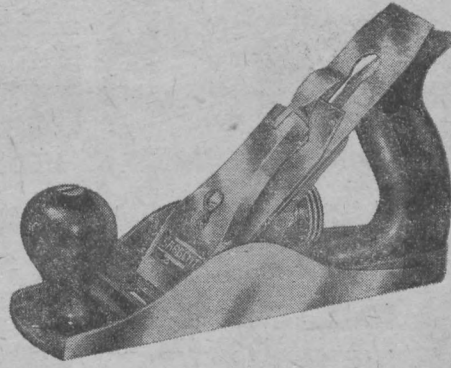


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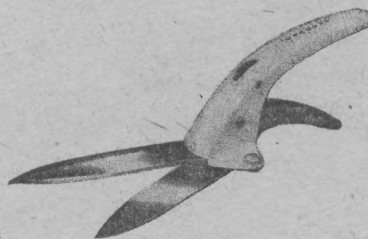
## GARDEN TOOLS

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When we become partners with God in His work, He becomes a partner with us in our work.

## Why We Know . . .

(Continued from preceding page) in believing some great mind had supervised it. Who then could oversee the writing of sixty-six books by about forty different authors of different ranks over a period of about fifteen hundred years on such a multiplicity of subjects? No one but God! The Bible is God's Word, we know, because of the unity of its construction.

## II. The Continuity Of Its Existence

It is the consensus of conservative and reverent Christian opinion that the Bible is God's Word because of its continued existence. True, the works of Shakespeare, Milton, Virgil, Ovid, and Browning are still with us. But who has ever sought to destroy them? Some books may survive without persecution; the Book has lived on in spite of it. Because it is from God, Satan has ever opposed it.

Century after century men burned it. Attempt after attempt was made to blot it out. Heathen philosophers like Celsus and Porphyry shot their most fiery darts at it. Julian, the Apostate, nephew and successor of Constantine the Great, tried more than once to disprove the truths of the Bible, especially the prophecies, but utterly failed. Having ascertained that the Bible taught that Jerusalem would not be rebuilt until the times of the Gentiles were fulfilled (Luke 21:

# John The Baptist

Text: Matthew 11:11

What a strange preacher this is:

1. Not a mixer but an ascetic.
2. Dressed in clothes not approved by the standard.
3. He hurt the feelings of other religious leaders by calling them hypocrites.
4. He meddled with the domestic life of a political leader.
5. He served time in prison—a convict.
6. Had a short ministry of only six months.
7. He was put to death by the government. YET JESUS SAID THERE WAS NONE GREATER.

## WHAT MADE JOHN THE BAPTIST SO GREAT?

### I. HE HAD HOLINESS.

1. Great in the sight of the Lord, filled with Holy Spirit. Luke 1:15.
2. He had personal holiness—did not drink wine: Luke 1:15. Prayed and taught his disciples to do so, Luke 11:1. John and his disciples also fasted (Matt. 9:14).

### II. HE HAD HARDSHIPS (of self-denial).

1. By way of friends in the world—he had none; he lived for the most part in the wilderness (Matt. 3:1).
2. He was not concerned about the luxuries of this life but was poorly clothed and ate basic foods (Matt. 3:4).
3. He came from a priestly line (Luke 1:5); he turned aside this prestige office to become a preacher.

### III. HE HAD REAL HUMILITY.

1. He said, "He must increase, but I must decrease" (John 3:30). He looked not for fame, honor, or importance.
2. He said he was only a voice (John 1:23), preparing the way. Not a city-wide evangelist to claim numbers.
3. He claimed to be unworthy to unloose sandals or baptize Christ Jesus the Lord of Glory.

### IV. HE WAS AN HONEST MAN.

1. When in prison he did not harbor secret doubts but sent openly to Christ to find the truth. Matt. 11:3. Contrast with Judas or Thomas.
2. He couldn't be two-faced to Herod but told him of his sin (Luke 3:19).

### V. HE HAD AN HONORED MINISTRY.

1. Jesus said, "He was more than a prophet" (Matt. 11:9).
2. None risen greater than John (Matt. 11:11).
3. John's ministry was equal to Elijah's (Matt. 17:12).
4. John was a shining light (John 5:35).
5. Jesus submitted Himself to John's baptism.

—Pastor Robert C. Nelson, Owosso, Michigan

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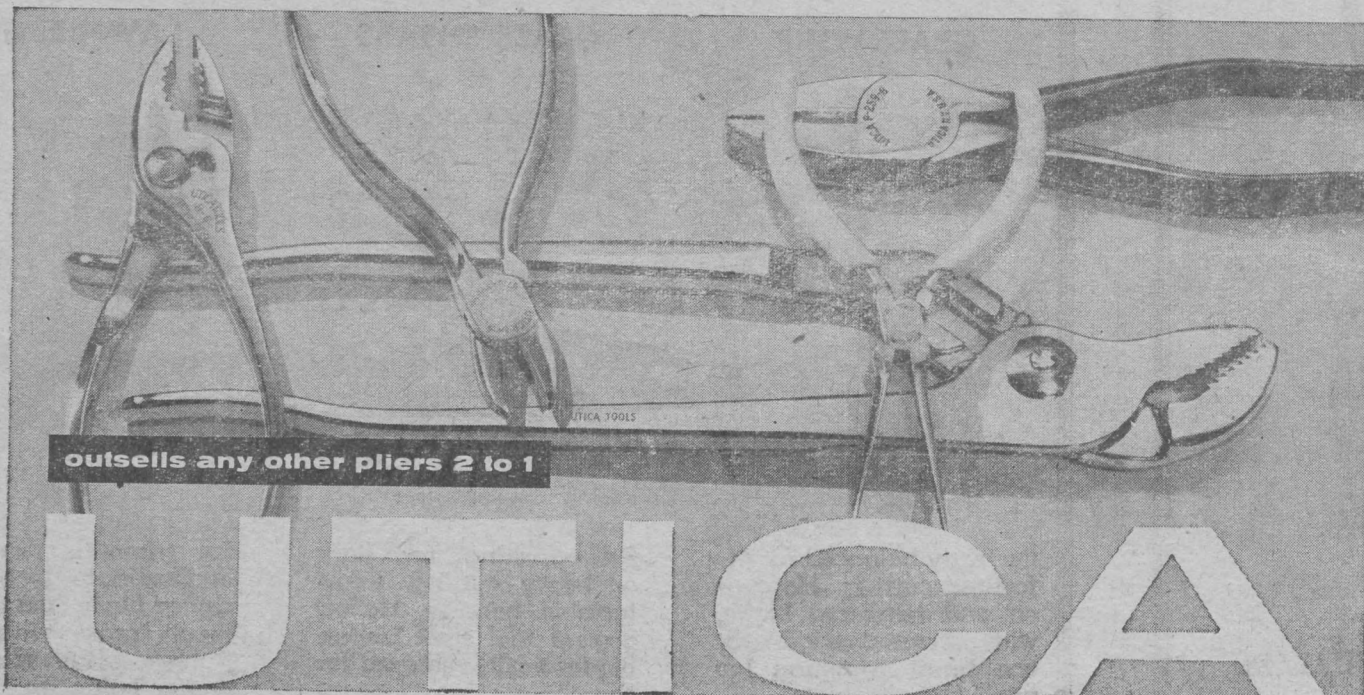
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24), he sent out a crew of men to rebuild Jerusalem, so determined was his opposition to the Word of God. A fire broke out of the ruins, the men were destroyed, and the venture was stopped.

Diocletian, the Roman emperor, instituted in 303 A.D. the worst attack on the Bible ever known. Almost every Bible was destroyed; multitudes of Christians perished; a column of triumph was erected with the Latin words: "The Name of the Christian has been extinguished." Yet in 325 A.D., less than a quarter of a century later, Constantine declared the Bible the supreme authority in all the deliberations of the First General Council, at Nicaea, which affirmed in opposition to Arius, that Christ was not the created Son of God, but very God of very God, the uncreated Son of the Father.

Think of the opposition to the Bible on the part of the ruling

Church throughout the Middle Ages. Those who adhered to it and loved it were hounded and persecuted. It was withheld from the common people as it is in some parts of the world yet. Luther, the great German Reformer, was fully grown before he had seen a Bible. His colleague Carlstadt, at the University of Wittenberg, had his degree of Doctor of Theology without having read it.

In the nineteenth century the attacks came from three entirely different quarters, but they had a common root. We refer to the German rationalism of men like Baur, Strauss, Eichorn, Graf, Wellhausen, who denied the supernatural, the miraculous, and explained the whole history of Israel on an evolutionary basis. We think of the liberal thinkers of England like Bolingbroke, as well as the deists, who ruled God out of His created universe. We are reminded, finally, of French infidels like Voltaire, who said that in one hundred years the Bible would not be found except as an antiquarian curiosity. Most interesting it is, then, to us to know (with his pronouncement in mind) that the British and Foreign Bible Society has a Bible depot on the very spot Voltaire made that statement, a station that sends out the Scriptures by the thousands annually.

The attack on the Scriptures most in favor today with the enemies of the Word is the so-called scientific. Many confidently assert that although the Bible has survived all past attacks, it is hardly a match for science. Since "science" means "knowledge" and God is the source of all true knowledge, how could science and the Bible, the revelation of the mind of God, be in disagreement?

A manifesto was drawn up and signed by 617 scientific men, many of them the most eminent in the world. This document, now in the world-famous Bodleian Library of Oxford, England, deplores "The unadvised manner in which some are placing science in opposition to Holy Writ" and predicts that the time will come when the two records will be seen to agree in every particular. (Continued on next page)



## Why We Know . . .

Continued from preceding page)  
Sir Isaac Newton, a Christian and close student of both science and the Scriptures, bore similar testimony long before.

Let us note only one example of the harmony between science and the Bible. According to Herbert Spencer, the English philosopher and scientist, the five essential concepts of science are time, space, matter, force, and motion. These all are found in the first three verses of the Bible: "In the beginning"—time; "heavens"—space; "earth"—matter; "the Spirit of God"—force; "moved"—motion.

Today the Bible, despite all opposition, human, demonic, or satanic, is being sold by tens of millions yearly in almost every language of the globe. Our Lord said: "Heaven and earth shall pass away, but my Word shall not pass away" (Matt. 24:35). The psalmist declared: "Forever, O Jehovah, Thy Word is settled in heaven" (Psalm 119:89). Peter, centuries later, wrote concerning believers: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Peter 1:23). Isaiah unequivocally bore the same record: "The grass withereth, the flower fadeth; but the Word of our God shall stand forever" (Isaiah 40:8).

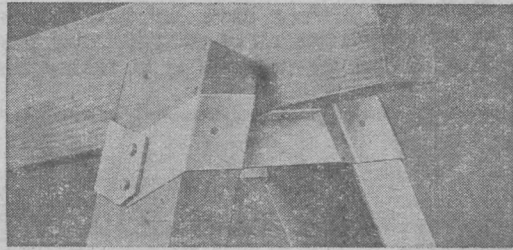
An eloquent American bishop once said: "Think of it, the same word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scatheless Word of God."

### III. The Scope Of Its Subject Matter

We know the Bible is the Word of God because of the remarkable range of its subject matter. Reflect for the moment on what the Scriptures reveal of a Supreme Being. If the philosophies of men are studied, it will be seen that however close they may come to the truth, yet they always fall short of it. The Bible reveals the only Supreme Being, who is the true and the living God. The reality of His Being is revealed, not argued. The Bible speaks of Him as readily and as authoritatively as it does of other themes.

Even the atheist is dependent upon the Bible for the knowledge of the kind of God in whom he does not believe. When men write of what is beyond them, they employ mitigating terms, "it seems to me," "it appears that," "it is safe to assume," "perhaps," "maybe," and a host of others to cover over lack of certainty. Read the Bible and note the definiteness and assurance and certainty (Continued on next page)

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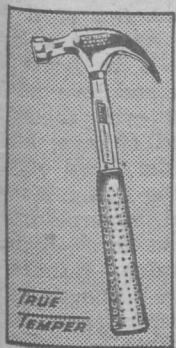
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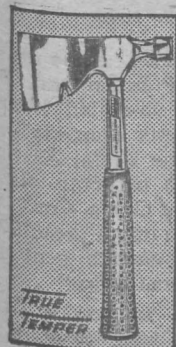
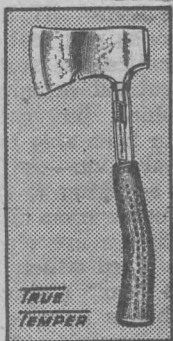


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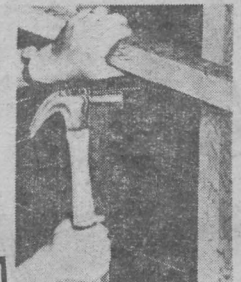
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## Why We Know . . .

(Continued from preceding page)  
in every book and line.

The same blessed Book that discloses the Person and Being of the triune God reveals the origin, preservation, and purpose of all the created universe. It brings before us man, his creation at the hand of God, his position in God's creation, his disobedience and sin, his refuge in salvation, and his intended destination. The

Word of God speaks as freely of eternity and the unseen as it does of time and the seen. Its program stretches from eternity past to the eternity future with all its untold blessedness for the redeemed.

The Bible is the only book that foretells the future as accurately as though it were history. So wondrously has this been done that unbelieving critics of the Word have for long contended that all of what is called prophecy was and is in reality history

after the event took place. What a testimony this is to the way our God has given pre-written history! Let us take two examples only: our Lord Jesus Christ and the nation Israel.

God in His Word foretold in Genesis 3:15 of the seed of the woman that would bruise the serpent's head; in Genesis 49:10 of Shiloh from the tribe of Judah to whom the gatherings of the people should be; in Numbers 24:17 of the Star out of Jacob which the Magi saw centuries later; in

Deuteronomy 18:15 of the prophet like unto Moses; in Isaiah 7:14 and 9:5 of the virgin-born Immanuel and the Son given with all His blessed titles; in Isaiah 53:5, 8 of the suffering Servant of Jehovah bearing the sins of the world. Are not all these predictions completely fulfilled in that One whom Matthew designates at the very outset as "the Son of David, the Son of Abraham?" What sweep and scope to these prophecies!

We need not be surprised then when we read in the same blessed Book of a people who, God said, would become a great nation; who would be guilty of apostasy and disobedience (Deut. 28); who would be scattered throughout the whole world yet not without identity (Amos 9:9); who would finally be regathered to their land, resettled in it and redeemed therein (Isa. 27:12, 13; Ezek. 36). Are not all these things to the very last minute true of the nation Israel? And concerning the regathering with its blessed results, are we not beginning to see the very inauguration of them?

Is there another such book in existence that has such scope as this one, that can speak as authoritatively as this one, that can foresee and foretell so trustworthily as this one? No, there is none!

### IV. The Influence Of Its Power

But even if the unbelieving were to deny all the foregoing truths presented to show why the united testimony of the believing church holds and ever has held the Bible to be God's Word, still they could not contravene our last proof. The Scriptures are without doubt God's Word because of the influence of their power and the power of their influence. What do we mean? Just this: no book has its power to change men from sinners to saints, from bestiality to blessedness, from vice to virtue, from greed to godliness, from the pit to His presence, from Hell to Heaven.

Paul at the end of his ministry reminds Timothy, his son in the gospel, that it is the Scriptures which are able to make "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Many books can make wise unto mathematics, the social sciences, the natural sciences and the philosophies, but only one Book has ever been able to make wise unto salvation—the Bible! Our Lord in speaking to His disciples in the upper room discourse said: "Already ye are clean because of the Word which I have spoken unto you" (John 15:3). How many books have we ever read that could make us clean because of them? Some may be enlightening, informative, yes, even uplifting, but can it or does it cleanse the reader? No, only the Bible has such influence, such power. It transforms drunkards, revilers, thieves, liars, harlots, fornicators, and murderers into children and sons of the living God.

Darwin, the evolutionist, visited Tierra del Fuego in 1833 and found a people whom he thought were incapable of being civilized, and wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being." On his second visit, 36

years later, he found those whom he had regarded as below domestic animals transformed by the power of the Word of God into Christians, and in his astonishment wrote: "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful and it shames me, as I have always prophesied a failure. It is a grand success. He then wrote a letter to the London Missionary Society: "I shall feel proud if your committee shall think fit to elect me as honorary member of your society." In the letter he enclosed about \$125 for Gospel missions. Darwin saw that the Word of God could do what neither science nor any other agency could accomplish. It has transforming power.

Spurgeon, the great English preacher, at one time told the story of a poor woman who was confronted by a modern agnostic and asked: "What are you reading?" "I am reading the Word of God," "The Word of God? Who told you that?" "He told me so Himself," "Told you so? Why, how can you prove that?" Looking skyward, the poor woman said: "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light!" "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul."

In conclusion, then, we know the Bible is God's Word because of the unity of its construction, because of the continuity of its existence, because of the scope of its subject matter, and because of the influence of its power. In the words of Canon Hague: "Therefore, think not of it as a good book, or even as a better book, but lift it in heart and mind and faith and love far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word of God; nay, more, as the living Word of the Living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application and as St. Paul declares, inspired in totality."

Do you know the Christ of the Book as the Lamb of God who taketh away the sin of the world? If not, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31). —Charles Feinberg.

## A Mutilated Bible

A new minister came to a church in a city in Ireland. The minister was a so-called liberal. He began to speak disparagingly of portions of the Bible. As time passed, the faith of some in the eternal verities of God's Word was undermined. One day a prominent member of his church sent for him. The man was dying!

"Shall I read to you a little from the Bible and pray with you?"

"Yes," said the dying man.

The wife brought the minister a Bible. As he opened it, he beheld a most unusual sight: some Books were missing. Some pages were torn out, some chapters were gone. Some verses were cut out! It was a shamefully mutilated Bible!

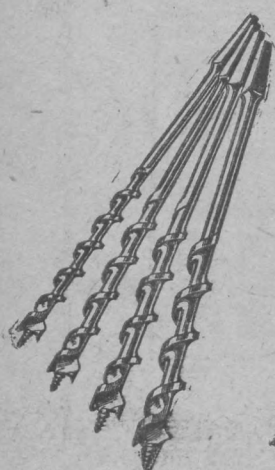
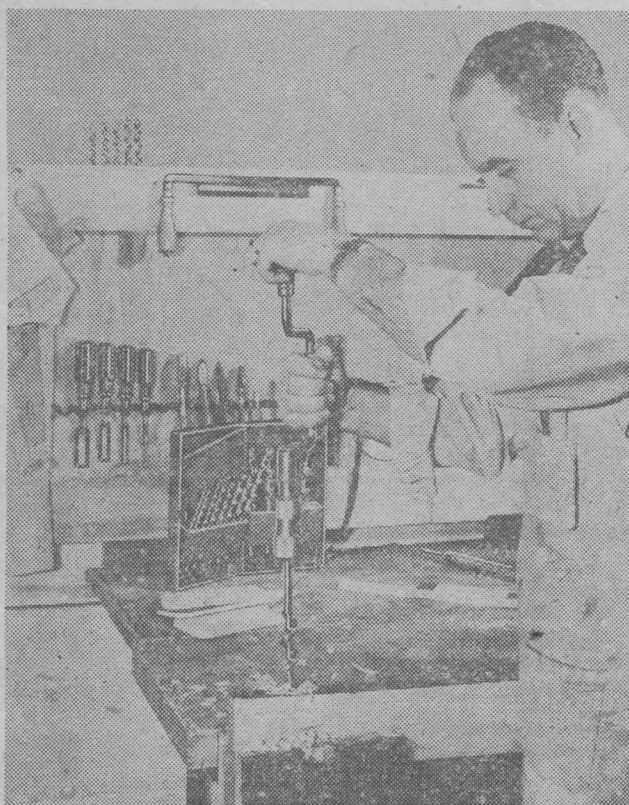
Exclaimed the startled liberal: "Have you not a better Bible than this one?"

Accusingly, the dying man said, "When you came to this parish, I had a whole Bible! But whenever you told us that a Book was fiction, I tore it out of my Bible. When you told us that a chapter was not true, I removed it from my Bible. When you told us that some of the stories were fables, I cut them out, too! There is little of my Bible left excepting the two covers!" —W. B. Knight.



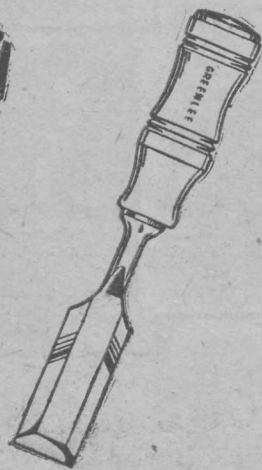
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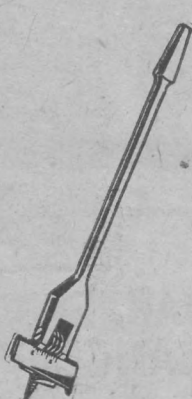
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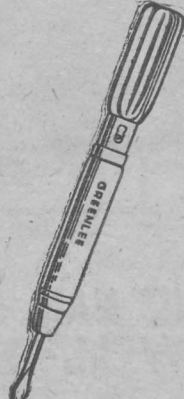
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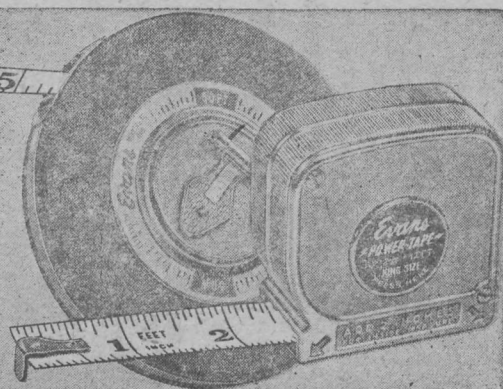
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## Spurgeon's Sermons on Sovereignty

(Continued from page five)

thought the beginning of this world was when Adam came upon it; but we have discovered that thousands of years before that God was preparing chaotic matter to make it a fit abode for men, putting races of creatures upon it, who might die and leave behind the marks of His handiwork and marvellous skill, before He tried His hand on man. But that was not the beginning, for Revelation points us to a period long ere this world was fashioned, to the days when the morning stars were begotten; when, like drops of dew, from the fingers of the morning, stars and constellations fell trickling from the hand of God; when, by His own lips, He launched forth ponderous orbs; when with His own hand He sent comets, like thunderbolts, wandering through the sky, to find one day their proper sphere. We go back to years gone by, when worlds were made and systems fashioned, but we have not even approached the beginning yet.

Until we go to the time when all the universe slept in the mind of God, as yet unborn, until we enter the eternity where God, the Creator, lived alone, everything sleeping within Him, all creation resting in His mighty gigantic thought, we have not guessed the beginning. We may go back, back, back, ages upon ages. We may go back, if we might use such strange words, whole eternities, and yet never arrive at the beginning. Our wing might be tired, our imagination would die away. Could it outstrip the lightning's flashing in majesty, power, and rapidity, it would soon weary itself ere it could get to the beginning.

But God from the beginning chose His people; when the un-navigated ether was yet unfanned by the wing of a single angel, when the space was shoreless, or else unborn, when universal silence reigned, and not a voice or whisper shocked the solemnity of silence; when there was no being, and no motion, no time, and naught but God Himself, alone in His eternity; when without the song of an angel, without the attendance of even the cherubim; long ere the living creatures were born, or the wheels of the chariot of Jehovah were fashioned; even then, "in the beginning was the Word," and in the beginning God's people were one with the Word, and "in the beginning He chose them unto eternal life." Our election, then, is eternal. I will not stop to prove it; I only just run over these thoughts for the benefit of young beginners, that they may understand what we mean by eternal, absolute election.

### IV. And, next, the election is PERSONAL.

Here, again, our opponents have tried to overthrow election by telling us that it is an election of nations, and not of people. But here the apostle says, "God hath from the beginning chosen *you*." It is the most miserable shift on earth to make out that God has not chosen persons, but nations; because the very same objection that lies against the choice of persons lies against the choice of a nation. If it were not just to choose a person, it would be far more unjust to choose a nation; since nations are but the union of multitudes of persons; and to choose a nation seems to be a more gigantic crime — if election be a crime — than to choose one person. Surely, to choose ten thousand would be reckoned to be worse than choosing one; to distinguish a whole nation from the rest of mankind does seem to be a greater extravagance in the acts of Divine sovereignty than the election of one poor mortal, and leaving out another.

But what are nations but men? What are whole people but combinations of different units? A nation is made up of that individual, and that, and that. And if you tell me that God chose the Jews, I say, then, he chose that Jew, and that Jew and that Jew. And if you say He chooses Britain, then I say He chooses that British man, and that British man, and that British man. So that it is the same thing after all. Election, then, is personal: it must be so. Everyone who reads this text, and others like it, will see that Scripture continually speaks of God's people, one by one; and speaks of them as having been the special subjects of election.

"Sons we are through God's election,  
Who in Jesus Christ believe;

By eternal destination  
Sovereign grace is here received."

We know it is personal election.

V. The other thought is—for my time flies too swiftly to enable me to dwell at length upon these points — that election produces **GOOD RESULTS**. "He hath from the beginning chosen you unto sanctification of the Spirit, and belief of the truth."

How many men mistake the doctrine of election altogether? And how my soul burns and boils at the recollection of the terrible evils that have accrued from the spoiling and the wrestling of that glorious portion of God's glorious truth! How many are there who have said to themselves, "I am elect," and have sat down in sloth, and worse than that! They have said, "I am the elect of God," and with both hands they have done wickedness. They have swiftly run to every unclean thing, because they have said, "I am the chosen child of God, irrespective of my works, therefore I may live as I list, and do what I like."

O beloved! let me solemnly warn every one of you not to carry the truth too far; or, rather not to turn the truth into error, for we can not carry it too far. We may overstep the truth; we can make that which was meant to be sweet for our comfort, a terrible mixture for our destruction. I tell you there have been thousands of men who have been ruined by misunderstanding election, who have said, "God has elected me to Heaven, and to eternal life," but they have forgotten that it is written, God has elected them "through sanctification of the Spirit and belief of the truth." This is God's election — election to sanctification and to faith. God chooses His people to be holy, and to be believers.

How many of you here then are believers? How many of my congregation can put their hands upon their hearts and say, "I trust in God that I am sanctified?" Is there one of you who says, "I am elect" — I remind you that you swore last week. One of you says, "I trust I am elect" — but I jog your memory about some vicious act that you committed during the last six days. Another of you says, "I am elect" — but I would look you in the face and say, "Elect! thou art a most cursed hypocrite! and that is all thou art." Others would say, "I am elect" — but I would remind them that they neglect the mercy-seat and do not pray.

O beloved! never think you are elect unless you are holy. You may come to Christ as a sinner, but you may not come to Christ as an elect person until you can see your holiness. Do not misconstrue what I say—do not say, "I am elect," and yet think you can be living in sin. That is impossible. The elect of God are holy. They are not pure, they are not perfect, they are not spotless; but, taking their life as a whole, they are holy persons. They are marked, and distinct from others; and no man has a right to conclude himself elect except in his holiness. He may be elect, and yet lying in darkness, but he has no right to believe it; no one can see it, there is no evidence of it. The man may live one day, but he is dead at present.

If you are walking in the fear of God, trying to please Him,

## "Exposition of II Peter 2"

(Continued from page five)

and evolutionists and men of modern interpretation of the Word of God in the pulpits today. I am not surprised that we have Arminians even in Baptist pulpits. I am not one bit surprised that we have a lot of fellows who call themselves Baptists, who do not stand for the historical principles of the days gone by. I am not one bit surprised that we have men who call themselves Baptists, who will go into union meetings, who will practice the mourner's bench, and who will call on women to pray and to testify and to speak publicly. I am not a bit surprised that those things take place today. In fact, when I read this passage of Scripture, I anticipate that we shall have false preachers.

The fact of the matter is, if we didn't have false preachers today, I would be badly disappointed in the light of this Scripture, because I know this, like all the balance of the Bible, is true, and I know God is going to keep His Word concerning this as well as all the balance. Therefore, it is

and to obey His commandments, doubt not that your name has been written in the Lamb's Book of Life from before the foundation of the world.

And, lest this should be too high for you, note the other mark of election, which is faith, "belief of the truth." Whoever believes God's truth, and believes on Jesus Christ, is elect. I frequently meet with poor souls, who are fretting and worrying themselves about this thought — "How, if I should say not be elect?" "Oh, sir," they say, "I know I put my trust in Jesus; I know I believe in His name and trust in His blood; but how if I should not be elect?" Poor dear creature! You do not know much about the Gospel, or you would never talk so, for *he that believes is elect*. Those who are elect unto sanctification and unto faith; and if you have faith you are one of God's elect; you may know it and ought to know it, for it is an absolute certainty. If you, as a sinner, look to Jesus Christ this morning, and say —

"Nothing in my hands I bring,  
Simply to Thy cross I cling,"

you are elect. I am not afraid of election frightening poor saints or sinners. There are many divines who tell the inquirer, "election has nothing to do with you." That is very bad, because the poor soul is not to be silenced like that. If you could silence him so it might be well, but he will think of it, he can't help it. Say to him then, if you believe on the Lord Jesus Christ you are elect. If you will cast yourself on Jesus, you are elect. I tell you — the chief of sinners — this morning, I tell you in His name, if you will come to God without any works of your own; cast yourself on the blood and righteousness of Jesus Christ; if you will come now and trust in Him, you are elect — you were loved of God from before the foundation of the world, for you could not do that unless God had given you the power, and had chosen you to do it. Now you are safe and secure if you do but come and cast yourself on Jesus Christ, and wish to be saved and to be loved by Him.

But think not, that any man will be saved without faith and without holiness. Do not conceive, my hearers, that some decree, passed in the dark ages of eternity, will save your souls, unless you believe in Christ. Do not sit down and fancy that you are to be saved without faith and holiness. That is a most abominable and accursed heresy, and has ruined thousands. Lay not election as a pillow for you to sleep on, or you may be ruined.

God forbid that I should be sewing pillows under armholes that you may rest comfortably in your sins. Sinner! there is nothing in the Bible to palliate your sins. But if thou art condemned, O man! if thou art lost, O woman! thou wilt not find in this Bible one drop to cool thy tongue, or one doctrine to palliate thy guilt; your damnation will be entirely your own fault, and your sin will richly merit it. Because you believe not you are condemned. "Ye believed not because ye were not of my sheep, and ye would not come to me that ye might have life."

Do not fancy that election excuses sin — do not dream of it — do not rock yourself in sweet complacency in the thought of your irresponsibility. You're responsible. We must give you both things. We must have Divine sovereignty, and we must have man's responsibility. We must have election, but we must ply your hearts, we must send God's truth at you; we must speak to you, and remind you of this, that while it is written, "In me is thy help," yet it is also written, "O Israel, thou hast destroyed thyself."

VI. Now, lastly, what are the true and legitimate tendencies of right conceptions concerning the doctrine of election. First, I will tell you what the doctrine of election will make saints do under the blessing of God; and secondly, what it will do for sinners if God blesses it to them.

First, I think election, to a saint, is one of the most stripping doctrines in all the world — to take away all trust in the flesh, or all reliance upon any thing except Jesus Christ. How often do we wrap ourselves up in our own righteousness, and array ourselves with the false pearls and gems of our own works and doings. We begin to say, "Now I shall be saved, because I have this and that evidence." Instead of that it is naked faith that saves; that faith and that alone unites to the Lamb, irrespective of works, although it is productive of them. How often do we lean on some work, other than that of our own Beloved, and trust in some might, other than that which comes from on high. Now if we would have his might taken from us, we must consider election. Pause, my soul, and consider this. God loved thee before thou hadst a being. He loved thee when thou wast dead in trespasses and sins, and sent His Son to die for thee. He purchased thee with His precious blood, ere thou couldst lisp His name. Canst thou then be proud?

I know nothing, nothing, again, that is more humbling for us than this doctrine of election. I have sometimes fallen prostrate before it, when endeavoring to understand it. I have stretched my wings, and, eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came

(Continued on page eight)

## General Atonement

General atonement is like a great wide bridge within half an arch; it does not go across the stream: it only professes to go half way; it does not secure the salvation of anybody.—C. H. Spurgeon, New Park Street Pulpit, volume 4, pages 135, 136.

not for us to expect otherwise than that there shall be false preachers.

Now I do not say that everybody is a false teacher. Sometimes I think it is almost that way. I am about like the old Quaker who said one day, "Wife, I think I have this thing summed up pretty well. I think everybody in this world is in pretty bad shape, morally and spiritually—that is, everybody except thee and me. And," he said, "sometimes I have my doubts about thee."

Sometimes, beloved, that is about the way I feel about the spiritual position and the lack of Scripturalness on the part of preachers. You know Elijah felt the same way until God gave him a special revelation. Sometimes I

just about feel like I am the only fellow left standing for the truth. I don't mean that literally, for I know a number of great and Godly men who are contending for the truth. I am just jesting when I say that, but frankly, I do say this, I do not expect that every man that I shall meet who calls himself a Baptist—I do not expect him to be true to the Word of God. I expect, in the light of this verse, to find plenty of men who say that they are Baptists, who are nothing in this world but false preachers, and other than Baptists, I expect the whole crowd of them to go contrary to the Word of God.

### II.

#### THESE FALSE PREACHERS WILL BRING IN DAMNABLE HERESIES.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in DAMNABLE HERESIES. —II Peter 2:1.

Notice that these false preachers will privily bring in their damnable heresies. In other words, they will bring them in privily, and in a shrewd, under-handed way.

I am rather interested when I turn to the Bible and see how God uses the word "heresy." For a long, long time people have said that I have used the word "heretic" in about as rough a way as anybody in the world could.

There used to be a man in Russell who was secretary of the YMCA, who had me do a lot of preaching. He was a Methodist but he liked for me to do the preaching because I could get a crowd, and he wanted to be able to make a good report. He wanted to be able to say that a lot of people came to the religious services. However, there was one word that I used that jarred him. Whenever I used the word "heretic," his teeth would chatter. One day he said to his secretary, who happened to be a good friend of mine, "What is that awful word that Brother Gilpin uses so much?"

Beloved, I think it is a good word, because the Bible uses it. Listen:

"A man that is an heretic after the first and second admonition reject."—Titus 3:10.

Here in I Peter God refers to those individuals who privily shall bring in damnable heresies. Well, there are a lot of folk who don't like to hear the word "heretic." They just simply don't like it. It is just not a good word with a lot of people.

In spite of the reaction of many to this word, God says that these false teachers will bring in their damnable heresies. Mark it down that anything that isn't according (Continued on page 7, column 1)

#### So You Thought Graham's Unionism Was Wrong

In the United Evangelical Action, Mr. Glenwood Blackmore corrects such thinking about Mr. Graham's unionism. To show that Mr. Graham is on legitimate ground, Mr. Blackmore says:

"In John 4:1-42 He (Jesus) preached the gospel to the Samaritans in a meeting sponsored by a woman who had five husbands and was living in adultery."

Mr. Blackmore must have had a visit from Moroni, Joe Smith's friend, and received some more plates, for we can't find any reference to such a "meeting" in our version of the Scriptures. As an exegete of Scripture, Mr. Blackmore is really "deep," and no doubt had great assistance on this passage from someone from the "deep."



# "Exposition of II Peter 2"

(Continued from page six)

to the Word of God is heresy, and anybody that preaches contrary to the Word of God is a heretic. Furthermore, the Word of God uses an adjective to describe these heresies, for it says they shall bring in "damnable heresies." Any Arminian, or mourner's bench preacher, or unionist, or feminist, is a heretic and what he preaches is polluted with heresy that is damnable.

Now, I think that is pretty strong language. I think it is a language that people can understand without any difficulty. Certainly you don't have to get your dictionary to look up the meaning of the word. You know what God is talking about. He says that anybody that brings anything contrary to the Word of God is a heretic, and that what he preaches is damnable heresies.

## III.

### THESE FALSE PREACHERS WILL DENY THE LORD THAT BOUGHT THEM.

"But there are false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even DENYING THE LORD that bought them and bring upon themselves swift destruction."—II Peter 2:1.

Now, beloved, every Arminian is preaching just exactly that way. He is denying the Lord that has bought the elect. When Jesus died upon the Cross of Calvary, He died for every last one of our sins. There isn't a sin that you have ever committed, or shall ever commit, but what He paid for it for you at Calvary. Every man who knows anything about the Bible knows that the Bible teaches that Jesus Christ died for all of our sins from the time we are born until the time that we die. Every last one of our sins was laid on Jesus Christ at Calvary. In contrast, here comes along an Arminian of some calibre who says that Jesus Christ died for your sins, and then you have to pray, you have to hold out faithful, you have to join the church, you have to be baptized, and just before you die you have to say, "Lord, if there is anything that I have done that is wrong, I want to confess my sins to you." Beloved, whenever a man does that, he is denying the Lord that bought God's elect.

This second chapter of II Peter is a direct, definite picture of every Arminian. If you want to know what a Methodist looks like, then read this chapter. If you want to see a Holy Roller, then read this chapter. If you want to see a Campbellite, then read this chapter. If you want to see the crowd that believes in falling from grace, then read this chapter. When you read it, beloved, you will find that God says that in bringing in their damnable heresies, they will also deny the Lord.

Let me show you how they will deny the Lord that bought them. Just listen to one of them testify and he will always finish his remarks by saying, "Pray for me that I may hold out faithful to the end." You see he is depending upon himself to hold out faithful, and is thus denying the Lord who bought the elect of God.

I tell you, beloved, I have no apology for what I say. I don't mean in any wise at all to condone any of these individuals, for God said in this passage of Scripture that the man who denies the Lord that bought him is preaching nothing else but damnable heresy.

## IV.

### MANY SHALL FOLLOW THESE FALSE PREACHERS.

"And many shall follow their pernicious ways."—II Peter 2:2.

I am not surprised that a lot of people follow them. I am satisfied that they are going to do it.

We started our work in Ashland nearly three years ago and it seems to me that we have grown unusually slow. Beloved, in contrast, there is an organization in Ashland that came into existence

last summer. I think it was still-born. I don't think there is any life about it. I think that it was definitely a still-birth. It isn't a church. It doesn't even call itself a church. It is a Holiness outfit. They have a daily radio program. They have built a new building and have it exquisitely furnished. They have a TV program every Sunday. They call on women to pray, and they give their testimonies. Everything about it stinks, yet, beloved, it is growing and growing and growing. Whenever they have services, there are people parked all around the building and up and down the highway. I said to Mrs. Gilpin that it is hard to understand that we started our work three years ago and it has grown so slowly, while this other organization was started last summer and already they have a large crowd.

Well, beloved, it isn't hard to understand. The Word of God says that "many shall follow their pernicious ways." I contend that if any preacher who faithfully contends for the Word, if he would turn around right about face to what he has been standing for and were to preach the kind of preaching that the Methodists and the Campbellites and the Holy Rollers and all the balance of the heretics with their damnable heresies preach, he could fill his church building every time that he preached.

The crowd that denies the Lord who bought them have many to follow after their pernicious ways. We, who contend for the truth may have small crowds, but the heretics have many to follow them.

## V.

### THESE FALSE PREACHERS MAKE MERCHANDISE OF YOU.

"And through covetousness shall they with feigned words make merchandise of you."—II Peter 2:3.

That word "merchandise" is an interesting word. You know what merchandise is, of course. It is something that you barter with. It is something that you buy and sell. It is something that you trade with. It says that these false preachers will make merchandise of you. In other words, I am satisfied that there are a lot of false preachers that use deceitful words and thus treat their congregations as though it were a buying and selling and swapping proposition.

A fellow over in Richmond, Va., told me several years ago that he had gone modern. I said to him, "When you stand before your congregation on Sunday and repeat the Apostle's Creed and you come to that place where it says that you believe in Jesus Christ the Son of God, how do you feel?" He said, "I always cross my fingers when I come to that." Now what he is doing? He is making merchandise of his congregation. He was saying one thing with his fingers crossed, knowing that he was lying, and he said it because it meant a job. It meant a salary. It meant a livelihood for him and his family.

I say to you, I believe that there's many a preacher today, even Baptist preachers, who preach with feigned words just because they know that it will cost them if they were to preach the truth. I think that there are preachers in this section of our Lord's moral vineyard who know what to preach, but they won't dare stand for what they know is true.

I tell you, it is a costly thing for a man to stand for the truth. Don't you think for one moment's time that it doesn't cost a man financially to stand for the Word of God. I could tell you lots of incidents and of individuals who make merchandise of their congregation with feigned words.

## VI.

### "THEIR DAMNATION SLUMBERETH NOT."

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their DAMNATION slumbereth not."—II Peter 2:3.

## SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, APRIL 6, 1958

# The Book Of I Samuel

## THE CALL OF SAMUEL ..... 1 Samuel 1-3.

**Memory Verse:** "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—I Cor. 1:27.

### 1. Taking One's Burdens to God. I Sam. 1:1-18.

In Elkanah's home there were two wives, one childless and one bearing many children. As is always true where polygamy exists, the childless wife was made miserable by her wretched childless existence. Particularly, was Hannah, the childless wife, made sad at the time of the yearly sacrifice and worship when all the children were given a portion as a sacrifice. This was a reminder to Hannah of her childless state. In spite of her husband's kindly love (V. 5), Hannah feels her burden.

But Hannah solves the problem. She took her burden to the Lord. (V.10).

Hannah began her praying for her children before the time of conception. Like Hannah, we should commence praying for our children before their birth; pray for them at the time of birth; and even all through life, for there is not one who ever gets beyond the need of the prayers of God's children.

**II. Answered Prayer.** I Sam. 1:19-23. In the course of time, according to the laws of nature, God answered Hannah's prayer.

Shall we not pray boldly to God and expect great things from God? Let us daily remember that we have a prayer-answering God. Cf. John 14:14; Matthew 7:7-11; and James 4:2.

**III. Samuel Dedicated to God.** I Sam. 1:24-28. Here is a great lesson for Christian parents; like as Samuel was dedicated to God, so each parent who is a child of God, should do with his children.

**IV. Hannah's Song of Thanksgiving.** I Sam. 2:1-11. Like Miriam at the Red Sea (Ex. 15:1-21), or Deborah after her victory over the Canaanites (Jud. 5:1-31), so we find Hannah voicing a prayer of thanksgiving, now that God has answered her prayer and a son has been born. May each true child of God learn the lesson of thankfulness for blessings received!

**V. A Good Man's Evil Sons.** I Sam. 2:12-25. Eli had been a good priest, but he made a terrible failure in rearing his two sons for the priesthood. One of their sins was that of taking raw flesh as payment for their services as priest, rather than sodden flesh which the law allowed them.

Another of their sins was that of adultery (V. 22). It is a sad thing to find men who are officiating in the ranks of the priesthood who are thieves and adulterers as were Eli's sons.

The bad religious example which these sons set before Israel caused the people of Israel to abhor the offerings of the Lord. A bad religious example today causes the world to abhor churches, Christianity, Christian people, and even Christ Himself. Let us take warning that we set not a bad religious example.

**VI. Hannah's Pay.** I Sam. 2:21. After Hannah had

dedicated Samuel to the Lord she bore five other children. Surely we must say that it paid her to dedicate Samuel to God. May we remind you of the song:

"It pays to serve Jesus, it pays every day,  
It pays to serve Jesus, each step of the way."

**VII. Samuel's Beautiful Life.** I Sam. 2:26. In spite of the wickedness of Eli's sons, Samuel grew both in favor of man and God. Instead of following after the demoralized sons of Eli, he followed the Godly example of Eli himself. Thus, this beautiful flower blossomed on a dung-hill of immorality.

**VIII. God's Warning.** I Sam. 2:27-36. God saw the evil of Eli's sons and warned Eli of their wickedness.

Certainly God comes not one inch less behind in warning us today of the consequences of sin. Sin leads to identically the same today as in Samuel's day, namely death. Cf. Ezek. 18:4; Rom. 5:12; Rom. 6:23.

**IX. A Silent God.** I Sam. 3:1. Is it any wonder that God was silent in view of all this sin. Sin always silences God. God will have no more to do with any man today who is living in sin than he did with Eli's sons. For God to bless one, one must live above sin.

**X. Samuel's Call.** I Sam. 3:2-14. Three times God called him. This leads us to say that men do not always recognize the Divine touch at first. Quite often a sinner does not realize at once that God is dealing with him. This is abundantly true of those who are God's children.

When Samuel learned that it was the Lord, he he said, "Speak, for thy servant heareth." He had learned the lesson that each should learn that it is the place of the creature to listen to the voice of the Creator. May each of us have a time and place daily in which we can let God speak to us through the voice of the Bible.

Samuel was called when asleep; every sinner is asleep in sin when Jesus first calls. Many times a child of God is asleep on the job when Jesus would call him for a special task.

Samuel was called at an unlikely time. However, that is just God's way of doing things, for the God who is able to change times and seasons, likewise works in mysterious ways to call His servants to duty.

In calling him, God called an unlikely person. Surely a child as Samuel was, was the last one whom we would expect God to call. However, God's ways are not our ways. C. I Cor. 1:27, 28; Luke 10:21.

**XI. Submission.** I Sam. 3:15-21. In the morning Samuel told Eli of his dream. It is significant to notice that Eli submits at once to the will of God (V. 18).

Sometimes things are not as pleasant as we would have them and there are many difficulties which come about us. Sometimes God's will seems different, nevertheless, let us learn to submit to God, as Eli did.

What is going to happen to these false preachers? God says that their damnation slumbereth not.

You will notice in verses 4-11 of this second chapter of II Peter that God didn't spare the angels when they sinned, as if to say, if God didn't spare the angels, God isn't going to spare these false preachers. He also says that God didn't spare the world in Noah's day. If God didn't spare the world in Noah's day, God will not spare these false preachers.

It talks about Lot's day and of the cities of Sodom and Gomorrah, as if to say that if God didn't spare these cities, then God won't spare these false preachers.

## VII.

### THESE FALSE PREACHERS ARE RESERVED FOR HELL.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is RESERVED for ever."—II Peter 2:17.

What is going to happen to the false preachers of this world. Beloved, there is only one place for them. They have a reserved seat in Hell.

I turn to the book of Galatians and I read:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:8, 9.

Notice that Paul repeats this

for sake of emphasis. He says, "Let him be accursed." Beloved, that is exactly where a false preacher is going. He is going to Hell. Hell is going to be chuck full of preachers. If they believe what they preach, they are as certain of Hell as though they were already there.

I go back to the Gospel of Matthew and I hear the Lord Jesus in the Sermon on the Mount talking about false preachers. He says:

"Many will say to me in that day, Lord, Lord, have we not PROPHESIED in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7:22, 23.

What is He saying? He says that there are going to be people standing up at the judgment saying that they have preached sermons in His name. But Jesus will say, "Depart from me. I never knew you."

Beloved, every man who preaches salvation by works or salvation by the city's water works is described in this second chapter of II Peter. He is the same one to whom Jesus is talking in the Sermon on the Mount, when He says, "I never knew you." I say to you, if they believe what they preach, then every last one of these Methodist and Campbellite and Holy Roller preachers are as sure of Hell as there is a Hell for them to go to. If they don't believe it, they are hypocrites and they are certain of Hell that way. If they believe their

preaching, they are going to Hell, and if they don't believe it, they are going to Hell. I tell you, beloved, we might just as well realize this fact, that God said that the majority of people are going to follow after them. We can expect that to be true but that isn't going to keep us from standing up and contending against these false preachers and contending for the Word of God.

## VIII.

### THESE FALSE PREACHERS ARE NATURAL BRUTE BEASTS.

"But these, as natural brute beasts."—II Peter 2:12.

People say that I use the word "heretic" pretty roughly, but Simon Peter went beyond the word "heretic" and called these false preachers brute beasts. That is pretty strong language. The fact of the matter is, I don't like to use it, for I think it is pretty much of a slam on the beasts.

I remember an old mule that I once owned. He was rather hard-headed, but he knew a whole lot more than he wanted people to believe he did. He was a pretty good old mule. Of course, he wasn't quite as good as the one Balaam rode, for the one that he rode could talk. He wasn't quite that good, but he was a pretty good old mule and I would hate to refer to him in comparing these false teachers. It just isn't fair to the mule. But Simon Peter said that they were natural brute beasts.

Now that is much different from the way the world looks at them. The world thinks of

(Continued on page 8, column 1)



## POSSUM RIDGE LETTER

dere bro. Gilpeens—

ef i hav figurated rite this ort  
tu jest about mak yore issu of  
March 29—jist befoar April fules  
day. I recombembur how when  
i wuz a leetle tad we used tu  
play triks on wun anuther on  
that day. hit wuz fun both de-  
seevin and bein deseved.

sinse then i hav ben fuled a  
lot in the religus world 2. in  
this kase when i larned bettur i  
didnt lik hit. fer instanse i used  
tu reed John Rices paper but  
when i got tu reedin TBE i saw  
how bro. Rice had shore ben fulin  
us a lot. i am konvinced that  
he kud rap up a bicycle so no  
wun kud tel what hit wuz. he  
is so parfekt at deseivin that he  
kud sel a refrigerator to an  
eskimo.

i hurd a preecher say tother  
day that Baptists wuz Protest-  
ants. sum body ort tu wake him  
up. i guess an alarm klok wud  
ring til hit had dun wor out hits  
klappur befoar that feller wud  
wake up. why us Baptists wuz  
rite hear on the ground preechin  
fer 1500 yers when the fust Prot-  
estant heretik got hear. Bap-  
tists had dun ben preechin fer jist  
about 1500 yers when the fust  
wun of them heretiks opened  
his ise, pushed aside the smellin  
salts and sed wher am i? i guess  
mi wurdz air porely used fer the  
Protestants aint got ther ise open  
yit. ef they did hav they wud not  
be Protestants. they wud be  
Baptists.

the Kamelites shore do a lot  
uf deseivin. that is jist about  
all they do. they play religus  
April fule triks 365 days out uf  
the yer. Bishop Fule-em-good  
wud be a mity good name fer all  
uf ther preechers.

but bro. Gilpeens the wurst  
fulers i no uf air Baptists what  
do things in spite uf what the  
dere old Book sez. they air the  
wurst uf all. they air jist fulin  
themselves and the audiense, but  
they aint fulin God. i lik TBE fer  
hit dont play April fule triks, and  
i rite this bekaws i am,

yore frend  
i s hardtufule

### "Exposition of II Peter 2"

(Continued from page seven)  
them as gentlement of the cloth.  
When they are introduced, they  
are presented to the audience as  
the Reverend Mr. So-and-So, and  
when you see their name in the  
paper, it is Doctor So-and-So.  
The world thinks of them as  
somebody. God says they are just  
beasts.

IX.

### THESE FALSE PREACHERS WERE MADE TO BE DE- STROYED.

"But these, as natural brute  
beasts, MADE to be taken and  
destroyed."—II Peter 2:12.

This is a strong passage against  
Arminianism and for Calvinism  
and the truth of reprobation. God  
says that these false preachers  
were made to be destroyed.

You go back and read the story  
of Pharaoh in the Old Testament.  
Arminians say that Pharaoh hard-  
ened his own heart, but, beloved,  
before it ever one time says that  
Pharaoh hardened his heart, it  
had already said that God spoke,  
saying, "I will harden his heart."  
Why did God do it? For the same  
reason that He created these  
false teachers. They were made  
to be taken and destroyed.

I think about these false  
preachers in the world today. I  
think that they are good for us.  
I think it stimulates most of  
God's people who are standing for  
the truth to know that there are  
false preachers in the world. Be-  
loved, it certainly causes me to  
look at myself and take spiritual  
inventory in the light of the  
Word of God. God says that these  
false preachers were made to be  
taken and destroyed.

X.

### THESE FALSE PREACHERS ARE DESCRIBED AS BEING WELLS WITHOUT WATER.

You know, beloved, you don't  
have to listen to a man preach  
but a very few minutes to know  
whether or not he knows any-  
thing about the Bible.

I was preaching at Richmond,  
Va., one night and a Baptist  
preacher came in. I didn't know  
that he was a Baptist preacher.  
After the services were over, he  
said to me, "I didn't listen to  
you three minutes before I knew  
that you were preaching God's  
Word."

Beloved, that is exactly true.  
You don't have to listen to a  
man a week, or a month, or a  
lifetime to know whether he is  
preaching the truth. You can tell  
very quickly. Why? Because the  
man that is preaching the truth  
has something that will satisfy  
your soul.

How about these false preach-  
ers? They are wells without wa-  
ter. They are dry wells. They  
have nothing that will satisfy or  
quench your spiritual thirst. Sup-  
pose I go to church and the  
preacher preaches on falling from  
grace and he says that you have  
to hold out faithful. It is a dry  
well. Or here is a man who says  
you have to have your sins  
washed away in water. What is  
he? He is a dry well that doesn't  
satisfy man. Or here is a man who  
says that after you are saved a  
foot race begins between you and  
the Devil to see which one of you  
gets to Heaven first. If the Devil  
gets there first, you are lost; if  
you get there first, you are saved.  
Beloved, he is nothing but a dry  
well.

XI.

### THESE FALSE PREACHERS PREDICATE GREAT SWELLING WORDS.

"For when they speak great  
swelling words, they allure  
through the lusts of the flesh,  
through much wantonness, those  
that were clean escaped from  
them who live in error."—II Peter  
2:18.

Yes, they can soar into the  
clouds and they can sprinkle  
stardust over the audience. They  
can use words that you don't  
know anything at all about.

I heard a Baptist preacher  
preach sometime ago and I tell  
you the truth, I didn't get one  
thing out of his sermon. I think  
I have normal intelligence. I  
think I am a pretty good listener  
and I know I listened carefully  
that day. I gave him a good au-  
dience and, beloved, when he got  
through, so far as I was con-  
cerned, he had been up in the  
clouds sprinkling stardust over  
the audience for forty-five min-  
utes and I had never caught on  
to what he was talking about.

I often think of the Negro who  
was telling a friend of his about  
a new job. He said, "I am a or-  
ator now." "An orator? What is  
an orator?" the friend wanted to  
know. He said, "If I say two and  
two are four, that is just con-  
versation; but if I say I hereby  
declares unequivocally, without  
fear of successful contradiction,  
that if you add the numeral of the  
first part to the numeral of the  
second part, that the result is  
inevitably four—that is oratory."

Beloved, we have come to the  
place in lots of our churches  
today—great swelling words.

I listened to a heretic some-  
time ago. He knew words that  
the majority of his audience  
knew nothing about. They were  
swelling words. When he had  
finished his message, it was just  
like a dry well. There was noth-  
ing there to feed souls.

XII.

### THESE FALSE PREACHERS ARE JUST LIKE A DOG THAT TURNED TO HIS OWN VOMIT AND A SOW THAT WAS WASHED TO WALLOWING IN THE MIRE.

"But it is happened unto them  
according to the true proverb,  
The dog is turned to his own  
vomit again; and the sow that  
was washed to her wallowing in  
the mire."—II Peter 2:22.

I am sure that you have some-  
time or other come in contact  
with some "falling from grace"  
preacher who cited this passage  
of Scripture, telling you that  
the dog turned back to his vomit  
and the sow that was washed

turned back to her wallowing in  
the mire and that you had bet-  
ter be careful too or you might  
fall.

I remember several years ago I  
debated with a Campbellite  
preacher. In one of the debates  
he said, "Now Brother Gilpin says  
that if a man is saved, he is  
saved once and forever; but I  
would like to tell you about the  
five foolish virgins, and I would  
like to tell you about the dog  
and the sow. I would like to tell  
you about Judas Iscariot." Then  
he said, "I would like for Brother  
Gilpin to answer it." I said, "Be-  
loved, that is easy enough." I  
said, "This man is basing his ar-  
gument on a sow, a dog, a Devil,  
and five foolish women, and he  
wants you to believe that a man  
can lose his salvation in the light  
of his argument."

Beloved, there is not one  
thought here about anybody los-  
ing his salvation. He is talking  
about false preachers. He is talk-  
ing about a crowd that was made  
to be destroyed. He is talking  
about a crowd that is reserved for  
Hell. God is talking through Si-  
mon Peter not about people that  
were saved, but about religious  
professors, and He says that they  
are nothing in the world but dogs.

Imagine these false preachers  
being lower than dogs. God says  
that when they preach falling  
from grace they are denying  
the Lord that bought them.  
Whenever a man does that, God  
says he is worse than a sow that  
has been washed who turns  
around and lies down in the mire.  
He says that he is worse than  
"dog puke."

If you saw where a dog had  
vomited on the sidewalk, you  
would walk on the other side of  
the street rather than step in it.  
You certainly would avoid step-  
ping in a hog wallow. Well, you  
ought to be just as careful about  
associating with these false  
preachers. I'd rather wade in a  
quagmire where a thousand hogs  
had been kept and would rather  
wade through dog puke up to my  
knees rather than associate with  
the Arminian heretics.

One question that has come up  
several times through the years  
as a result of the question and  
answer column in THE BAP-  
TIST EXAMINER is, is it right  
to call on one of these folk to  
pray when they come to church?  
Now, beloved, I don't. In the first  
place, I don't want that crowd  
praying for me. They are praying  
to a different God than I am  
praying to. They are praying to  
an Arminian god and I tell you  
frankly, so far as I am concerned,  
I would just as soon that crowd  
didn't pray for me. We have no  
business to call on them to pray.  
We have no business having a  
union meeting with them. We  
have no business fellowshiping  
with them. We have no business  
to recognize them as preachers.  
We have no reason to do any-  
thing except to make a by-pass  
around them and go around on  
the other side. God says they are  
nothing but brute beasts, and  
you and I have no business hav-  
ing fellowship with them.

May God bless you!

### No Spiritual Unity . . .

(Continued from page one)

tism, overlords in the ministry,  
churches organized and estab-  
lished by men, etc., etc., are all  
commandments of men, and all  
such worship in vain. Better a  
great deal that Baptists should  
dismiss their Sunday night ser-  
vices entirely than to have "union"  
services with the other denom-  
inations; for all such night ser-  
vices are "vain worship," and no  
worship at all is better than pre-  
tense and hollow mockery and  
sham. There can be no true wor-  
ship without spiritual and doc-  
trinal one-ness; for the Master  
said that they that worship His  
Father "must worship in spirit  
and in truth"—and He says that  
all other worship is vain. Men  
who can't worship together can't  
work together and please God. It  
is pleasing to men to talk about  
spiritual unity apart from doc-  
trinal unity; but the Master dis-  
sents; and His dissent outweighs  
all men's assent.

### Spurgeon's Sermons on Sovereignty

(Continued from page six)

near it, and the one thought possessed me — "God hath from the  
beginning chosen you unto salvation." I was lost in its luster, I  
was staggered with the mighty thought; and from the dizzy ele-  
vation down came my soul, prostrate and broken, saying, "Lord I  
am nothing, I am less than nothing. Why me? Why me?"

Friends, if you want to be humbled, study election, for it will  
make you humble under the influence of God's Spirit. He who is  
proud of his election is not elect; and he who is humbled under a  
sense of it may believe that he is. He has every reason to believe  
that he is, for it is one of the most blessed effects of election, that it  
helps us to humble ourselves before God.

Once again. Election in the Christian should make him very  
fearless and very bold. No man will be so bold as he who believes  
that he is the elect of God. What cares he for man, if he is chosen  
of his Maker? What will he care for the pitiful chirpings of some  
tiny sparrows when he knoweth that he is an eagle of a royal race?  
Will he care when the beggar pointeth at him, when the blood  
royal of Heaven runs in his veins? Will he fear if all the world  
stand against him? If earth be all in arms abroad, he dwells in  
perfect peace, for he is in the secret place of the tabernacle of the  
Most High, in the great pavillion of the Almighty. "I am God's,"  
says he, "I am distinct from other men. They are of an inferior  
race. Am not I noble? Am not I one of the aristocrats of Heaven?  
Is not my name written in God's book?" Does he care for the  
world? Nay: like the lion that careth not for the barking of the  
dog, he smileth at all his enemies; and when they come too near  
him, he moveth himself and dasheth them to pieces. What careth  
he for them? He walks about them like a Colossus; while little  
men walk under him and understand him not. His brow is made  
of iron, his heart is of flint — what doth he care for man? Nay:  
if one universal hiss came up from the wide world, he would smile  
at it, for he would say,

"He that hath made his refuge God,  
Shall find a most secure abode."

I am one of His elect. I am chosen of God and precious; and  
though the world cast me out, I fear not. Ah! you time-serving  
professors, some of you can bend like the willows. There are few  
oaken Christians now-a-days, that can stand the storm; and I will  
tell you the reason. It is because you do not believe yourselves to  
be elect. The man who knows he is elect will be too proud to sin;  
he will not humble himself to commit the acts of common people.  
The believer in this truth will say, "I compromise my principles? I  
change my doctrines? I lay aside my views? I hide what I believe  
to be true? No! since I know I am one of God's elect, in the very  
teeth of all men I shall speak God's truth, whatever men may say."  
Nothing makes a man so truly bold as to feel that he is God's  
elect. He shall not quiver, he shall not shake, who knows that God  
has chosen him.

Moreover, election will make us holy. Nothing under the grac-  
ious influence of the Holy Spirit can make a Christian more holy,  
than the thought that he is chosen. "Shall I sin," he says, "after  
God hath chosen me? Shall I transgress after such love? Shall I go  
astray after so much loving-kindness and tender mercy? Nay, my  
God; since thou hast chosen me, I will love thee; I will live to  
thee—

"Since thou, the everlasting God,  
My Father, art become;"

I will give myself to Thee, to be Thine forever, by election,  
and by redemption casting myself on Thee, and solemnly consecrat-  
ing myself to Thy service."

And now, lastly, to the ungodly. What says election to you?  
First, ye ungodly ones, I will excuse you for a moment. There are  
many of you who do not like election, and I can not blame you for  
it, for I have heard those preach election, who have sat down, and  
said, "I have not one word to say to the sinner." Now, I say you  
ought to dislike such preaching as that, and I do not blame you for  
it. But I say, take courage, take hope, O thou sinner, that there is  
election! So far from dispiriting and discouraging thee, it is a very  
hopeful and joyous thing that there is an election. What if I told  
thee perhaps none can be saved, none are ordained to eternal life,  
wouldst thou not tremble, and fold thy hands in hopelessness, and  
say, "Then how can I be saved, since none are elect?" But, I say,  
there is a multitude elect, beyond all counting — a host that no  
mortal can number. Therefore, take heart, thou poor sinner! Cast  
away thy despondency — mayst not thou be elect as well as any  
other? For there is a host innumerable chosen. There is joy and  
comfort for thee!

Then, not only take heart, but go and try the Master. Remem-  
ber, if you were not elect, you would lose nothing by it. What  
did the four Syrians say? "Let us fall unto the host of the Syrians,  
for if we stay here, we must die, and if we go to them we can but  
die." O sinner! come to the throne of electing mercy. Thou mayest  
die where thou art. Go to God; and, even supposing He should  
spurn thee, suppose His uplifted hand should drive thee away — a  
thing impossible — yet thou wilt not lose anything; thou wilt not  
be more damned for that.

Besides, supposing thou be damned, thou wouldst have the  
satisfaction at least of being able to lift up thine eyes in hell, and  
say, "God, I asked mercy of thee and thou wouldst not grant it; I  
sought it, but thou didst refuse it." That thou never shalt say, O  
sinner! If thou goest to Him, and askest Him, thou shalt receive; for  
He ne'er has spurned one yet! Is not that hope for you? What  
though there is an allotted number, yet it is true that all who seek  
belong to that number. Go thou and seek; and if thou shouldst be  
the first one to go to hell, tell the devils that thou didst perish  
thus — tell the demons that thou art a castaway, after having come  
as a guilty sinner to Jesus. I tell thee it would disgrace the Eternal  
— with reverence to His name — and He would not allow such a  
thing. He is jealous of His honour, and He could not allow a sinner  
to say that.

But, ah, poor soul! not only think thus, that thou canst not  
lose anything by coming; there is yet one more thought — Dost  
thou love the thought of election this morning? Art thou willing to  
admit its justice? Dost thou say, "I feel that I am lost; I deserve it;  
and that if my brother is saved I can not murmur. If God destroy  
me, I deserve it; but if He saves the person sitting beside me,  
He has a right to do what He will with His own, and I have lost  
nothing by it." Can you say that honestly from your heart?

If so, then the doctrine of election has had its right effect on  
your spirit, and you are not far from the Kingdom of Heaven. You  
are brought where you ought to be, where the Spirit wants you to  
be; and being so this morning, depart in peace; God has forgiven  
your sins. You would not feel that if you were not pardoned; you  
would not feel that if the Spirit of God were not working in you.  
Rejoice, then, in this. Let your hope rest on the cross of Christ.  
Think not on election, but on Christ Jesus. Rest on Jesus — Jesus  
first, midst, and without end.

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311-322.)