

The angels broke into song when Jesus came. And a song comes into every life with the coming of Jesus into it.

MISSIONARY

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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

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WHOLE NUMBER 1032

Come to Christ

Encouragement for Burdened Sinners

Brief Radio Message
Delivered by Bob L. Ross

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

Spurgeon, the great English Baptist preacher of the last century, called this verse "the sum and substance of all theology." At least in this verse, we have election, effectual calling, and eternal security. Election is seen in the words "all that the Father giveth me;" effectual calling is seen in the words "shall come to me;" and eternal security is seen in the words "I will in no wise cast out."

I want to preach to you this

morning on the last portion, "Him that cometh to me I will in no wise cast out," and I want to give you some reasons why Christ will not cast you out if you come to Him.

Actually, this text is not an invitation to come to Christ; it is simply stating a fact. But the truth of this text certainly should be an encouragement and an invitation to come to Christ. There are at least three good reasons why sinners should be encouraged and invited by this text to come to Christ, and these same reasons are reasons why Christ will not cast them out if they come.

1. First of all, if you want to

come to Christ, it is an evidence that He has drawn you; so certainly, if Christ has drawn you to Himself, He will in no wise cast you out if you come. All that the Father gives to the Son shall come, and they want to come and do come because God draws them.

This text should offer the strongest encouragement possible to the man who is under the burden of sin and wants to be saved—it should encourage him to come to Christ for salvation. This morning, if I speak to some lost soul that has been awakened to the fact that he or she is a guilty sinner before God, then may this text of Scripture ring in your ears until you flee to the bosom of Jesus—"Him that cometh to me I will in no wise cast out." This verse should encourage you to come to Christ, for if (Continued on page 8, column 3)

"All Of Grace"

By THOMAS SPURGEON

"All of grace—from base to summit,
Grace on every course and stone;
Grace in planning, rearing, crowning,
Sovereign grace, and grace alone!

"All of grace," oh, "all of grace,"
"Not of works, lest man should boast."
Frank forgiveness suits the vilest!
Largest debtors love the most!

"All of grace"—from keel to topmast,
Grace the hull and spars has wrought,
Grace designing, building, launching,
Grace unaided, grace unsought!

Grace primeval! grace eternal!
Grace foreknows, and grace elects,
Grace provides a full salvation,
Grace the rebel heart affects.

"All of grace"—for useless strivings
Perfect pardon's sweet content!
Life and light for death and darkness!
"All of grace" omnipotent!

Grace bids Christian quit Destruction,
Leads him to the Crucified,
Brings to Beulah, helps o'er Jordan,
Welcomes on the other side!

"Grace for grace," and "grace sufficient,"
"Grace abounding," "grace that reigns,"
Grace the guarantee of glory!
Grace! grace! How sweet the strains!

Charnock's Book On God's Attributes Again In Print

One of the greatest books ever written on the subject of God was written by Stephen Charnock, a Puritan of the seventeenth century. This book, entitled, *The Existence and Attributes of God*, has just been reprinted. It contains 802 pages, and it costs \$8.95.

One of the great needs of our day, if not the greatest, is knowledge with regard to the attributes of God. The "God" that is being proclaimed today is characterized by the attributes imagined in the depraved, human mind. Luther told Erasmus that his thoughts of God were "too human." How true that is of our generation today. God is being pictured as broken-hearted, disappointed, frustrated, and defeated. Noel Smith's statement that Hell "is a ghastly monument to the failure of the Triune God to save the multitudes who are there" is representative of the "God" being taught today.

This book by Charnock expounds to us the attributes of the true and living God, omnipotent, eternal, immutable, and sovereign—the God who rules and reigns in Heaven and among the inhabitants of the earth. This volume is chock full of outlines that are excellent for study and preaching. Also, hundreds of Scriptures are referred to—Scriptures which are seldom expounded from the pulpits today for fear that old Dagon Free-Will will fall over from his pedestal.

Augustus Toplady wrote:

"I have met with many treatises on the divine perfections; but with none which any way equals that of Mr. Charnock. Perspicuity, and depth; metaphysical sublimity, and evangelical simplicity; immense learning, and plain, but irrefragable, reasoning; conspire to render that performance one of the most inestimable productions that ever did honour to the sanctified judgment and genius of human being."

No lover of the God of the Bible should be without this book. Preachers should remember that they get a 15% discount on any book that they buy from our book shop, and that this book undoubtedly is worth its price a thousand times over. We are grateful to God for the opportunity that He has given us of retailing it to our customers.

Order from the Baptist Examiner Book Shop, Ashland, Kentucky

WE HAVE DONE OUR BEST! IT IS UP TO GOD TO DO THE REST!

Just Suppose

An Oriental traveler tells of the subjects of a king who desired to honor him on his birthday, and accordingly they put a large barrel in the central part of town and each was supposed to put his best wine therein. One fellow was a little short on wine, so he decided to pour in water instead, assuming that it would mix with the wine and no one would be the wiser. One by one the subjects visited the barrel and supposedly poured their wine into it, until it was full. Then the order was given to draw from it and present a sample to the king. When the spigot was turned pure sparkling, clear water poured out in abundance. Everyone had done the same—all had put pure water into the barrel.

We are not opening our letters relative to our special offering for TBE until Rally Day on April 15. We are allowing these to ac-

cumulate, hoping there will literally be bushels of them to open at that date. Always before we have known how each offering was progressing, but not so with this one. This time we are hoping and praying that God is moving heavily upon the hearts of His own in our behalf. It is with sweet assurance and perfect confidence that we are waiting on Him.

But suppose when we open them, they be empty and like the king's present, what then? A sovereign God has always looked down upon TBE and should this be true, we would know He had His way. On the contrary, suppose when we open these envelopes we have enough money to pay our accumulated deficit, in that case all the praise shall be to the same sovereign God. He can and will move His people

as seemeth good to Him.

Accordingly we wait and pray and watch the yellow envelopes as they accumulate. Some of our readers have much of this world's goods. God may move upon someone to most liberally pay off a large part of this indebtedness. He may lead many to give smaller sums. A few gave \$100 each when we paid off our debt on our press last June. One dear brother gave \$250 then. I have prayed definitely and daily that He would lead even more of our readers this year as to great generosity, since our needs are so much greater than ever before.

May our sovereign God lead you to have a big part in this offering! Remember: what none of us can do alone, all of us together can do. In the light of my lifetime motto, I am "Trusting the Lord and telling His people."

RALLY DAY - APRIL 15 - PRAYER MEETING

The Baptist Examiner Pulpit

"ELECTION and MISSIONS"

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

Very definitely all of us get false impressions at some time or another. Some several years ago, a man wrote a letter relative to our radio program on Sunday night, in which he addressed our announcer. He told the announcer that he enjoyed the way in which he conducted the program, that he appreciated the singing, and he closed his letter by saying, "I surely do like to hear old Brother Gilpin preach."

I don't consider myself old even yet, and that was about twenty years ago. Now I dare say that that brother who had been listening to our broadcast, had a mental picture of me, that I had whiskers hanging half-way down

my chest. He thought that I was really old. That was just a mental misconception that he had.

Now, brethren, lots of times you will hear a man preach, and you likewise get a wrong conception concerning his message. For example, there are brethren who read our paper, THE BAPTIST EXAMINER, who think that I am a Hardshell Baptist preacher. I even have people write me who refer to me as such.

In contrast, brethren, if I could take you to the church of which I am pastor, and you were to ask their conception, they would tell you that their pastor feeds them missions breakfast, supper, and dinner. Now that's their impression.

I hope tonight, brethren, if there is anyone here who has gotten the conception in the past that I was a Hardshell—I hope that I will be able to show you, that not only do I believe in the doctrine of election, but I also believe in, and practice, the doctrine of missions. And I would like to show you, beloved, that both are taught within the Word of God, and that they are harmonious when studied together in God's Book. ("Amens" by congregation.)

A man came to me years ago after hearing me preach on the doctrine of election and said, "Brother Gilpin, years ago I was a Hardshell Baptist." He said, "I read my Bible and found that mis-

1957 Bound Volumes Are Now Ready For The Mails

We have just received the 1957 bound volumes of TBE from the bindery and they are now ready for mailing. The price per volume is \$5.00.

This bound volume is one of the best bound books that we have ever had. It has a beautiful black cover that appears to be very durable. On the bone of the volume is printed "The Baptist Examiner—1957," in gold letters.

This bound volume is almost a "body of divinity" so far as the exposition of the doctrines of the Word of God is concerned. As we turned through its pages we felt kindly proud of ourselves, feeling that we had given you a faithful presentation of the teachings of the Book. Most if not all of the doctrines of God's Word are expounded in the pages of this volume. Frankly, we don't know where you could get a better bargain than in this book.

The bound volume furnishes you with spiritual food that is just as good today as it was yesterday, and the papers being bound together under one cover makes your reading convenient and also protects the material from damage and wear.

If you want a copy, it will be wise to order now. We have only a limited number. First come, first served.

REAL REST

There is no rest in circumstances.

There is rest in Christ.

Values fluctuate, friends vacillate, flowers fade, fashions change, health fails, ministers are moved, business has its "ups and downs," politics, national and international, reverse themselves, and loved ones die, so that the soul that builds for its peace and prosperity upon any of these builds upon sand.

Christ's Truth is unalterable. His Love is changeless, His Fidelity is lasting, and His Promises are ever the same: His Spirit, too, is abiding, and the soul that commits its keeping unto Him is kept in perfect peace, kept from the strife of tongues, the turmoils of wars and of the rumors of wars, from the terror of earthquakes and from the tribulation of time; or kept, rather, at rest in the midst of these, till all these calamities have passed over the head.—Sel.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

John R. Rice On Spurgeon

In his March 14 issue, Mr. Rice published an article on Charles Spurgeon, endeavoring to offer some sort of explanation for Spurgeon's Calvinism. This article is so warped and biased that we are publishing the entirety of it, so that our readers may clearly see for themselves what Mr. Rice has said. The article is as follows:

The Unscriptural Folly of Hyper-Calvinism

Hyper-Calvinists, who teach that God has predestinated some to be damned, and that He will not save them and they cannot be saved, quote Spurgeon where they cannot prove their point by the Bible. They forget several facts about Spurgeon's Calvinism, however.

1. Some of Spurgeon's statements about Calvinism, published in his series of sermons, were made before he was twenty-two years old. In the introduction to the sermons it is said, "He is quite a youth and his countenance boyish." And again, quoting Spurgeon himself — "Recollect," he says, "who I am and what I am—a child, having little education, little learning, ability, or talent."

2. They neglect also the fact that Calvinism, as espoused by Spurgeon, has reference to salvation by grace and eternal security of the believer in opposition to Arminianism. Always in his context Spurgeon shows that he is a Calvinist in the sense that he is not an Arminian. And so do most of those today who would call themselves Calvinists. They do not believe that some are predestined to be damned. Some things Spurgeon said would leave that impression, but generally he spoke of Calvinism as simply the opposite of Arminianism, meaning salvation by grace without works, and eternal security of the

Rally Day April 15

Campbellite Does Not Believe That "The Church Of Christ" Is The Name Of The Church

A Campbellite paper has come to our hands, and in it reference is made to our \$100 offer to any Campbellite who can give Bible proof that the name of the church is "The Church of Christ" or any other particular name. The writer doesn't make any effort to cash in on our offer. Instead, he states that he does not believe that "The Church of Christ" is the name of the church.

Here is his statement: "Personally, I would not be interested in proving the foregoing proposition for any amount of money—because I would be trying to prove something I do not even believe."

We congratulate this Campbellite on being honest enough to come out and admit the truth of this matter.

Thus far, no Campbellite has been able to cash in on the reward. In fact, only one has even tried, and his "proof" was not Bible proof but the mere notions of typical Campbellite brain-work.

saved on the merits of Christ's atoning death.

3. The hyper-Calvinists who quote Spurgeon unfortunately do not preach like Spurgeon, do not have Spurgeon's passion for souls, do not preach to the multitudes the Gospel of grace as Spurgeon did. So there is an essential dishonesty in pretending they have Spurgeon's viewpoint when there is a blight of death on their ministry, contrasted to the fervent revival power of Spurgeon.

4. They should remember also that Spurgeon was mortal, human, fallible. Spurgeon smoked cigars until shortly before his death. Then he became convinced it was wrong. Then Spurgeon renounced his pleasure in smoking because of the harm he saw it was doing. But that proves Spurgeon, while honest, was capable of mistakes. We need to go by the Bible and not by any man's opinion, except as he proves his point by the Word of God.

We wish to express our thanks to Mr. Rice for this article. Spurgeon's Calvinism is so obvious to those who have read his sermons that the falsehood of Mr. Rice's article is easily seen. So honest, informed people will very clearly see through this man's unethical methods in his opposition to Calvinism, and will not be misled by what he has to say. There is more than one way to learn the truth: some learn it by hearing it taught, while others learn it by seeing the folly of those who oppose it.

We have published Mr. Rice's short article in full so that our readers can fully see what this man has said about Spurgeon. It is unnecessary to call the attention of informed people to the misrepresentation in the article, but nevertheless, we wish to express ourselves concerning it.

First, then, we shall comment on Mr. Rice's initial paragraph. Notice that Mr. Rice says that "hyper-Calvinists" quote Spurgeon to prove their doctrine. But he doesn't tell us who these hyper-Calvinists are. We know that Mr. Spurgeon was no hyper-Calvinist, so we are wondering what hyper-Calvinism has been quoted from Spurgeon, and we are wondering what hyper-Calvinist has

LAYING THE AXE — to — ARMINIAN HERESIES

By BOB L. ROSS

Clearly and convincingly refutes the Arminian perversion of such passages as II Peter 3:9, Revelation 22:17, I John 2:2, John 1:12, Hebrews 2:9, and other passages. The Arminian Dagon, Lord Free-Will, is tumbled to the ground by God's Word.

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quoted it. Mr. Spurgeon was a Calvinist, so certainly it would be foolish for a hyper-Calvinist to quote from him; and furthermore, it would be extremely foolish for any one to quote from an uninspired man to prove a doctrine to be true.

So Mr. Rice is evidently a bit confused in this initial paragraph. We have known of Calvinists quoting Spurgeon to show that Spurgeon believed Calvinism, but we have never heard of a hyper-Calvinist quoting from Spurgeon to prove hyper-Calvinistic doctrine. In fact, we have never known of a hyper-Calvinist who agreed with Spurgeon so as to be able to quote from him on some doctrine.

(1) In his paragraph number "1," you will notice that Mr. Rice has changed his tune somewhat with regard to Mr. Spurgeon's Calvinism. In his first article, you remember, Mr. Rice made the statement that he was convinced that Spurgeon only called himself a Calvinist. Now in this paragraph Mr. Rice admits that Spurgeon did have something to say about Calvinism. Mr. Rice refers to "some of Spurgeon's statements about Calvinism . . . made before he was twenty-two years old." So Mr. Rice evidently has conceded that Mr. Spurgeon at least had something to say about Calvinism in his early ministry, and that he did a little more than merely call himself a Calvinist.

The purpose of Mr. Rice's statement is not difficult to see. Evidently, Mr. Rice wishes to leave the impression with the reader that what Spurgeon said early in his ministry was not characteristic of his later ministry. In other words, the young man "learned better" later on. Now, this seems to be what Mr. Rice wishes to get across to the reader, although it is couched in words that do not specifically say such. You will notice that he does not say "all" of Spurgeon's statements about Calvinism were made before Spurgeon was twenty-two, but only "some" of them. So by using this word, Mr. Rice protects himself and at the same time makes the desired impression. But Mr. Rice could have just as informatively said that some of Spurgeon's statements on Calvinism were made before he was thirty-two or forty-two or fifty-two. Why did Mr. Rice choose twenty-two? Evidently to leave the false impression that Spurgeon didn't have anything to say about Calvinism later on.

Mr. Rice must have read some of Mr. Spurgeon's sermons preached before he was twenty-two and learned that Spurgeon had quite a bit to say about Calvinism. Now if this modern worshiper of old Dagon Free-Will will simply read a little further, he will find some more statements by Spurgeon on Calvinism. In fact, we suggest in particular that he read pages 297-328 of volume 7 of the New Park Street and Metropolitan Tabernacle Pulpit. This is the record of the conference that Mr. Spurgeon had in his church on the theme, "Exposition of the Doctrines of Grace." We published a large portion of what Mr. Spurgeon said on that occasion in the February 8 issue of TBE. Incidentally, this conference was in 1861, and if Mr. Rice can't subtract, we wish to inform him that 1834 (year of Spurgeon's birth) subtracted from 1861, is 27. And, we might add, 27 is five more than 22.

Yes, Mr. Rice is certainly correct in saying that Spurgeon made some statements about Calvinism before he was twenty-two. We hope that Mr. Rice will do a little more reading and find that Mr. Spurgeon also made a few more statements about Calvinism before he was thirty-two, forty-two and fifty-two. If Mr. Rice wishes, we shall be happy to send him the copies of TBE which contain some of Mr. Spurgeon's Calvinistic sermons preached after he was twenty-two.

(2) This second paragraph further reveals that Mr. Rice does not know what Arminianism is. If we were confined to the articles of Mr. Rice to learn what Arminianism is, we would never know that the Arminians believe

"I Should Like To Know"

1. In a recent issue, your paper "took off" on the title "Reverend." Don't you think that many godly men use this title simply to show that they are preachers? They are not trying to be above others, but simply use the title in this sense. Why is it wrong to use it this way?

Yes, we are perfectly aware of the fact that many godly men use this title for no other purpose, and we hope that none of them understood us to make such a broadcast charge that they used it for some other reason. Some of our very best friends and some of the best preachers we have ever known, used or do use this title. Of course, we would like to see them drop the title, but the fact that we "took off" on the title itself does not mean that we have any less love for the men who use it.

Personally, we like the titles of the Bible—"Elder," "Pastor," or "Bishop." The latter one, of course, is not properly understood by modern folk because it has been misused and perverted by Roman Catholics and some Protestants. Actually, all three of these titles refer to the same person, namely, a pastor of a church. So why would a pastor want to be called by a Romish title rather than a Scriptural title? We know that a title is just a title, but why take up a Romish one instead of using a good Scriptural one?

You ask why it is wrong to use the title in the sense you mention. But a better question is this: Why not use a Biblical title such as "Pastor," or "Elder," rather than the Romish title? What if we editors were to put "Rt. Reverend" before our names? What would people think of that? Well, this title is just as Scriptural as "Reverend." Both of them came from Rome. It is just as right to use "Rt. Reverend" or "Most Rt. Reverend" as it is to use "Reverend."

What is wrong with simply being called "Pastor" or "Elder"? Peter said, "I am an elder." (I Peter 5:1). There were no "Reverends" back then, for there were no Roman Catholics. The titles given in the word of God magnify the office, not the officer. The officer is to be greatly respected because of his office, but the office is to be magnified. "Reverend" magnifies the officer, not the office. Now why not wear a Bible title, one of those that is familiar to people? Why continue to wear the Romish one?

2. Another question: Isn't it true that no title is actually Scriptural? Doesn't "pastor" refer to the OFFICE, and is thus not a

anything else but the doctrine of "falling from grace." What a warped concept we would get of Arminianism if we only had Mr. Rice's remarks about it! We would never learn what the Arminians believe about election, depravity, the atonement, or grace in conversion. If what Mr. Rice says is true, then all we would know is that the Arminians believe that one is kept by works. So how happy we should be that we do not have Mr. Rice for our teacher! Thanks be unto God that our minds are not subject to Mr. Rice only!

One of the most conspicuous things about the articles by Mr. Rice is that there is not a single reference in them to what the (Continued on page 4, column 3)

TWO NEW BROADCASTS

Readers who live in or near Chillicothe and Middletown, Ohio can now hear our broadcast over radio stations WBEX and WPFB.

See our radio schedule at right for all details.

Pray for our radio ministry, and let us hear from you if you are a listener.

TITLE?

Your logic is illogical. We call the man who is a president, "President So-and-So." We say, "President Eisenhower." His title is "President" because he holds the office of president. But according to your logic, the President should not be called by the title of "President," for that refers to an office.

A man who holds the office of pastor should be called "Pastor," or at least by one of the terms that designates his office. The title "Reverend" designates no office so far as the Bible is concerned. If Peter had said, "I am the Reverend Peter," the saints probably would have said, "What do you mean?" The simple fact is that the titles of "Reverend," "Rt. Reverend," "Most Rt. Reverend," "Cardinal," "Pope," and other such terms are not Bible terms, but are Romish. The only Bible title the Romanists use is "Bishop," and they misuse it.

3. In view of Ezekiel 18:4, Romans 2:7, and 6:23, I Cor. 15:54, and I Tim. 6:16, why do Baptists teach that man is immortal?

You seem to be confused by the word "death," as used or referred to in some of these passages. But it should be understood that death is always a separation, not a cessation of existence.

Adam's death was a separation from God (Gen. 2:17, 3:23, 24). Christ's death was a separation from God (Matt. 27:46).

Physical death is a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Rev. 20:11-15. That the second death is not annihilation, see Rev. 19:20 and 20:10).

Baptists believe that a lost man's soul is immortal because of such verses as these: Matt. 10:28; Luke 16:9; Rev. 14:11; Luke 16:19-31; Rev. 20:11-15, etc.

4. What is your relationship to the Southern Baptist Convention?

We have no connection with any association, convention, or "fellowship." Our conviction is that there is no organization larger than a church referred to in the Bible. We do not think of ourselves as being "independent" but simply believe that there is no scriptural authority for any kind of an organization other than a church.

Our Radio Ministry

WCTR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1430 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:30-8:00 A. M.

WBEX—1490 ON THE DIAL
Chillicothe, Ohio
Sunday—8:00-8:30 A. M.

WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.

Readers Comment On Rice

Some of our readers who also read Mr. Rice's paper have written to us of recent date in regard to Mr. Rice's articles against what he calls "hyper-Calvinism," "Calvinism," and "extreme Calvinism." One of the most striking things about most of the comments we have received is that they have been from individuals who were at one time in sympathy with "Rice-ism."

We quote first of all the carbon copy of a Kansas pastor's letter to Mr. Rice. This brother made the rounds in the Arminian interdenominational movement before the Lord finally led him to the truth. You will see from his letter to Mr. Rice that this pastor has been under the strongest Arminian interdenominational influences of our day. The fact that he now stands for the sovereignty of God is another testimony to the grace of God to deliver His elect from any and all error. All of us, like this Kansas brother, were Arminians by nature, and we can praise our sovereign Lord for His bounteous mercies to us in showing us Himself as He is. Now the letter:

Dear Mr. Rice:

I am reading with great interest your series in the "SWORD" titled "Predestined for Hell?" and you are helping me arrive at a very strong doctrinal position, personally. That is, I am seeing with much greater clarity how weak and fabricated are the arguments against the five points of Calvinism. I sincerely believe you are doing a real service to the cause of divine truth in thus hauling your patchwork theology squarely into the open on these weighty issues. Like Balaam you have opened your mouth to curse; and as in the case of Balaam, our sovereign God will doubtless translate your efforts into blessing for His elect and consequent glory to His matchless grace.

When I was a boy in Mississippi, we had a United States Senator named Bilbo. He was a brilliant man, and he knew better than many of the things he said in his political speeches. His appeal was to the prejudices and bias and frequently ignorance of the masses. You remind me of Mr. Bilbo in your approach to the doctrines of Calvinism. I cannot but believe that you know better than many of the things you have written.

For instance, you must know that there is a serious question about your definition of "world" (kosmos) in John 3:16. "Kosmos" but rarely means the entire human race, and it certainly will not bear that construction in John 3:16. But it is firmly lodged in the popular mind (which is the carnal mind) that "world" means the whole human family. And so you, my dear sir, rather than coming to grips with the problem, blur over it, acting indeed as though there were no problem; thus predicating one of your strongest arguments upon mass ignorance and bias. In a similar way do you treat the little word "all" in 2 Peter 3:9, etc.

Well, enough of that, as I have neither the time nor the means at my disposal to engage in any lengthy, point by point refutations of your heresy on a broad-scale. And besides, my good friend Bob Ross is doing a splendid job of that in current issues of "The Baptist Examiner," that notable vehicle of truth. I did wish, however, to raise several questions of ethics that have troubled my thoughts since your infamous series commenced in the "SWORD."

If you truly believe that those who espouse the Five Points are heretics, you are indeed under compulsion to oppose and expose them. Why, then, do you not expose Charles Haddon Spurgeon? Why do you garnish his sepulchre? Beginning as a preacher boy in Bob Jones University in 1947, I have regularly read "THE SWORD OF THE LORD." Spurgeon's sermons are frequently printed therein. Could I justly gain the impression that you ad-

agreed with his doctrinal position—at least that you did not consider him a heretic? Now I find that Mr. Spurgeon was a most strong and vocal expounder of the Five Points, and that you have through the years very carefully picked through his writings, editing here, deleting there, so as to give your reading audience the false impression that Mr. Spurgeon did not believe and preach Total Depravity, Unconditional Election, Irresistible Grace, etc., etc. And you do the same, only in a lesser degree, with other men; e. g., George Whitefield, Jonathan Edwards, David Brainerd, Robert Murray McChesney, etc., all of whom believed devoutly in the doctrines you decry as heretical.

Had you lived in England in the days of Wesley, you would doubtless have joined Mr. John Wesley (another "humility monger" of your stripe) in vigorously debating with Augustus Toplady and George Whitefield on these same doctrines. Had it been in the days of John Gill you would have been spared the pains of reducing your feeble views to writing, betaking yourself instead to "Dr. Whitby's Discourse on the Five Points."

And had you offered your "strange fire" in the days of Mr. Gill's successor at the Metropolitan Tabernacle, Charles Spurgeon himself would have been your antagonist.

The vast interdenominational coalition of our day, headed by men like Mr. Bob Jones, Mr. Billy Graham, and yourself, makes a very interesting spectacle. Apparently your defenses are crumbling theologically under the heavy guns of doctrinal truth, and the rest of the boys are evidently looking to you to patch things up—probably because you are the humblest, or the most broken hearted over poor lost souls, or pray the most riding in the car with your wife and daughter and secretary, or something like that.

You state that "Already some hyper-Calvinists are disturbed that we are printing the articles." They are probably not very disturbed. Perhaps some of the Israelites were disturbed upon learning that the "Big Preacher" Balaam had been hired to prophesy against them, but they got over it in fine shape.

Another letter came from a West Virginia pastor, a noble man of God, who is not too well-known to us except by mail and through mutual friends. He writes as follows:

If you hadn't started to answer John Rice in this issue today, I would have had to start a paper myself—I never have seen so many misrepresentations in all my life. He claims in his second article that Calvinism is "an obsolete human philosophy which never did represent the Scriptures." He says, "Calvinism is the

product of a bygone age," but in his first article he claims Loraine Boettner's book, "The Reformed Doctrine of Predestination" is 432 pages long and has gone through eight editions since 1932. Does that sound obsolete to you? Why attack Calvinism now if it is a human philosophy of a bygone age? I think the cat is out of the bag—John is getting a little worried that a good many Baptists are beginning to get their eyes open about a lot of things. I just received a card from a Baptist brother here in the state wanting to know if our church would be interested in a Sword of the Lord Evangelistic campaign in Huntington, W. Va. I wrote back that I wouldn't be interested in a Sword of the Lord campaign anywhere, any time after what Rice has been writing against every Baptist Confession such as London, Philadelphia, and New Hampshire Confession of Faith.

A good brother from Tennessee wrote the following card:

I get a blessing from the paper each week. You are doing a grand job in answering John R. Rice.

John Rice and I used to be good friends, but he parted company with me when God was pleased to show me the truth of His Word.

This letter was sent by a Florida layman:

I have before me a copy of "The Sword of the Lord," dated January 31, 1958, in which there is an article entitled, "Predestined for Hell?" by John R. Rice. Several times in your paper, THE BAPTIST EXAMINER, you have spoken of Mr. Rice in an unfavorable way but not until after reading this article did I fully realize the falseness of the doctrine he preaches. In the first paragraph he says, "Nobody is predestined to be saved, except as he chooses, of his own free will, to repent of sin and trust Christ for salvation." The second paragraph says, "Christ died for the sins of the whole world." And he goes through the article denying predestination, unconditional election, and limited atonement.

I thank God for TBE that has taught me the truth about so great a doctrine as salvation.

A very close friend and earnest supporter of the doctrines of the Grace of God from Ohio, wrote:

I have just finished reading the last issue of TBE. It seems better than ever. Surely, the Lord does not intend to let such a paper die as long as there are men like John R. Rice in the world. Some one sent me two issues of his paper on Calvinism. I never read such tripe in print, although I listened to it from the pulpit for five years. Bob surely is doing a good job in showing him up. I don't see how his own kind can believe him when Bob gets through with him. I suppose the Lord has a use for such men, or He would not let them stay here, but it is too much for me to figure out. I can only thank Him for delivering me from such a belief.

Rally Day April 15 GRAHAM'S DECISION

The following is taken from an article in the January issue of "The King's Business." The article was written by Mr. George Burnham, and the portion we quote is from an interview Mr. Graham had with press correspondents:

"Q. Who converted you?"

"A. Christ converted me. I would like to make it quite clear that I have never converted anyone. I am a proclaimer of the Good News that Christ died to save sinners. Christ does the converting. I came face to face with a decision when I was 17. Christ was either who He claimed to be or He was the biggest hoax of all time. I made my decision to live for Him.

"Q. Why?"

"A. Why did you decide to sit in that chair? You just decided to do it. I decided that Christ was who He claimed to be and surrendered my life to Him."

Protestant Denomination With Catholic Tactics

By R. F. Hallford
Batesburg, South Carolina

Most people are somewhat familiar with the claims, doctrines and methods of Roman Catholicism. Because of the bad reputation connected with the name "Roman Catholicism," many people are suspicious of and turn away from anything connected with it.

The enemy of men's souls, still very desirous of leading people to believe and practice the general principles involved in the Roman Catholic system, and knowing that those same principles set forth under the guise of Protestantism will be unsuspected and readily accepted, has succeeded in having a system set up, an organization inaugurated and a movement launched, which poses as Protestantism, but is nothing more or less than the Protestant denomination with the Catholic tactics! I refer to Campbellism, that which is commonly spoken of as the "Church of Christ."

The near-parallels between the two systems are seen quite clearly as follows:

I. The claims which they make.

Roman Catholics claim to be the true church, founded by Jesus Christ and His followers; that they can trace their existence back to the apostolic church; that all non-Catholics are here-

ing the name "Church of Christ" to a man-made organization lacks plenty in making it His church. Too, just because the followers of a movement dogmatically assert that it is the church of Jesus Christ does not convince everyone.

II. The doctrines which they teach.

The real test of any religious movement is what it teaches regarding the way of salvation. The Roman Catholic Church teaches that salvation comes through belief of her dogma, baptism into her membership, and faithfulness to her commands.

The Campbellite position on the way of salvation is practically the same, although with a Protestant coloring. This group insists very strongly that the only way to be saved is to believe (which to them is mere mental assent), repent, be baptized into the "Church of Christ," and live up to its teachings.

These positions are virtually the same. But, they cannot be supported by the Word of God. Instead of testifying "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), in order to be saved, the Campbellites arbitrarily reverse the order; make of the Gospel a set of commandments to be obeyed, instead of "good news" to be believed; make salvation dependent upon a ceremony, instead of proceeding from a living experience; and try to make us believe that eternal life is a matter of membership in a man-made religious society rather than relationship to a divine Saviour!

III. Their method of approach.

Instead of preaching to lost sinners to repent of their sins toward God, receive the Lord Jesus Christ as a personal Saviour, and be voluntarily baptized into the fellowship of a church, Roman Catholics have, through the centuries, taken unsuspecting infants and submitted them to the rites which would make of them members of the Roman Catholic Church; or they have insulted the intelligence of more mature people by threatening them with Purgatory and Hell if they did not accept "holy baptism" into the Catholic fold, believe their dogma, obey their specific teachings, and order their lives according to the regulations of "the church."

In much the same manner, Campbellites, instead of presenting the Gospel message as "good news" to sinners, and appealing to their intellect and emotions to believe God's message, repent of their sins and receive the Saviour, insist, with a narrow, dogmatic, intolerant, arrogant insistence that one will either believe their teachings, do whatever they mean by "repent," and be baptized into their "church," or be hopelessly lost and go to Hell.

Thus we see that the Campbellite society—the so-called "Church of Christ"—is nothing more or less than "the Protestant denomination with the Catholic tactics."

Between the two there is a DEADLY PARALLEL

"We must not measure God by our measuring stick."—John Calvin.

What The Bible Does

Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.—Spurgeon.

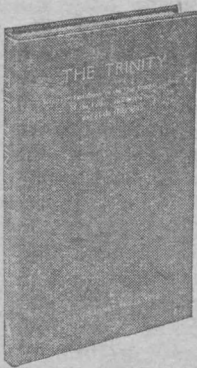
tics; and that there is no salvation outside its fold.

Likewise, the Campbellites insist long, loudly and dogmatically that they are the true "Church of Christ"; that all other churches are man-made organizations; that others simply could not have the truth; and that all outsiders are hopelessly lost.

Neither of them can support these claims, either by history or the Bible. They expect others simply to bow their heads in silent acquiescence to the dogmatic, but unfounded, claims which they make. Although trends in that direction were seen long prior to that time, it is impossible to find a fully-organized Roman Catholic Church, as such, with a pope as its head, earlier than 590 A. D.!

Similarly, the Campbellite movement passed through various stages, but that which is called the "Church of Christ" was founded by Alexander Campbell and his father about the year 1827, and still contends tenaciously for the very doctrines and practices which they insisted on, thereby proving that it is not the "Church of Christ," but simply the Campbellite society! It is well for us to remember that apply-

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Spurgeon's Sermons on Sovereignty Again Next Week

In order to make room for other material, and also to give our readers a "break," we are withholding Spurgeon's sermon from this issue.

In the last issue, the sermon was on Election. In the coming issue, Mr. Spurgeon deals with the defences and evidences of Election. Can one know that he is elect? Yes! Don't miss next week's sermon entitled—

ELECTION: ITS DEFENCES AND EVIDENCES

Distinctive Principles Of Baptists

By The Late J. M. Pendleton
Author of Church Manual, Christian Doctrines, etc.

1. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

Section VII (Continued)

I now proceed to show that the Jewish theocracy and the kingdom of God, or of Heaven, as referred to in the New Testament, are not identical.

1. Because, when the Jewish theocracy had been in existence for centuries, the prophets predicted the establishment of a new kingdom.

In Isaiah 2:2 it is written, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." There is manifest reference here to the kingdom of God. It is not intimated that this kingdom has been established, but that it was to be established. The phrase "last days" means, no doubt, what it means in Hebrews 1:1, 2: "God . . . hath in these last days spoken unto us by his Son." It designates the period of the Christian Dispensation.

The prophecy of Daniel (2:44) deserves special consideration. Having referred, in the interpretation of Nebuchadnezzar's dream, to the empires of Babylon, Medo-Persia, Greece, and Rome, the prophet added, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom was to be set up several centuries after Daniel prophesied. The phrase "set up" must indicate the establishment of a new kingdom; there is no intimation that the old Jewish kingdom was to be reorganized. This new kingdom was to stand for ever. It was not to fall, like the worldly empires symbolized by the gold, silver, brass, and iron of Nebuchadnezzar's image, but it was to be a permanent kingdom, maintaining an unbroken existence amid the lapse of ages and the resolution of time. Who does not see that this kingdom has an inseparable connection with the church of Christ, of which he said, "The gates of hell shall not prevail against it?" (Matt. 16:18). The kingdom, the church, is to stand. Why? Because the machinations of Satan cannot overthrow it.

John the Baptist referred in his preaching to the new kingdom. His voice was heard in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2). Was it the old Jewish kingdom that was at hand? Certainly not. Jesus, too, in the very beginning of His ministry, announced the same kingdom as "at hand." He said, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel" (Mark 1:15). The time to which the prophets, Daniel especially, referred was fulfilled. The new kingdom was at hand. The command, therefore, was "Repent ye." Such preaching had never before been heard. The injunction "Repent" was new, and

the argument enforcing it was new. There was something so novel and so distinctive in the preaching of Christ and His harbingers as to indicate the introduction of a new era. That the preaching of John was the beginning of a new era is manifest from the Saviour's words, "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it" (Luke 16:16).

In view of the considerations now presented, how can the Jewish theocracy and the gospel kingdom be the same? Is "the substantial oneness, or identity, of the Jewish and Christian churches" — to use Hibbard's words — a possible thing? Yet he says, "It is upon this ground that we rest the weight of the Bible argument for infant baptism." It rests, then, on a foundation of sand. Hibbard is in a dilemma. He may choose either horn of this dilemma, and it will gore him unmercifully. For if such a foundation can sustain the argument for infant baptism, there is no weight in the argument; but if the weight of the argument crushes the foundation, there is no solidity in the foundation.

2. Another fact fatal to the identity contended for is that those who were regular members of the old Jewish Church could not become members of the Christian Church without repentance, faith, regeneration, and baptism.

The plainness of this proposition renders it needless to dwell upon it at any great length. A few considerations will sufficiently develop its truth. The inhabitants of Judea were, of course, members of the "Jewish Church." I prefer the phrase "Jewish commonwealth" or "Jewish theocracy," because in our ordinary language the word "church" carries with it the Christian idea of a truly spiritual body; but through courtesy I say "Jewish Church," as explained above.

The Jews in Jerusalem and in the land of Judea were members of this church. John the Baptist called on these church-members to repent and do works meet for repentance and to believe on the coming Messiah as preparatory to baptism. He restricted the administration of baptism to those who repented and believed. The Pharisees and Sadducees — two prominent sects among the Jews — were church members. John spoke to them as a "generation of vipers." The Pharisees had no adequate conception of the necessity of a proper state of heart, and the Sadducees were semi-infidels. They were no doubt recognized as worthy members of the Jewish Church, but they were utterly unfit for membership in a church of Christ. John let them know that their relationship to Abraham was no qualification for a place in the kingdom of Heaven. Nicodemus was a Pharisee and an official member of this Jewish Church; yet he was ignorant of the doctrine of regeneration. Being "born again" was a mystery to him. He was an unregenerate man. The Saviour said to him, "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

Nor did Jesus regard any of the Jews as qualified for baptism till they became His disciples. It is therefore said that He "made and baptized more disciples than John" (John 4:1). The scribes, lawyers, and doctors of the Jewish Church the Great Teacher denounced as hypocrites; "for," He said, "ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). This passage proves two things — that the kingdom of Heaven was then in existence, and that it was not

identical with the Jewish kingdom. If it had not been in existence, it could not have been shut up. If it were identical with the Jewish kingdom, the scribes were already in it. But they were not in it; for the Saviour said, "Ye neither go in yourselves." If, then, they were in the Jewish kingdom, and were not in the kingdom of Heaven, the two kingdoms cannot be the same. (Section VII continued next issue.)

Rally Day April 15

John R. Rice Reviewed

(Continued from page two)
Arminians believe about election, the atonement, depravity, and grace in conversion. Over and over again, he represents Arminianism to be nothing more than the doctrine that one is kept by works. Throughout the entire series of articles, he never once hints as to what the Arminians believe about these other doctrines.

But we are not puzzled as to

Mr. Rice's "Proof-Texts" Discussed

You will notice that in these reviews of Mr. Rice's articles we are not particularly dealing with his views or endeavoring to correct his distortion of the few passages relied upon to support his views. As we have said before, Calvinists have deflated Arminian arguments time and again and we see no need of taking the time and space to do so again at this time. But if there are those of you who wish to have a discussion of the various passages relied upon by the advocates of Arminianism, then we recommend Gill's *Cause of God and Truth* and your editor-in-chief's booklet *Laying the Axe to Arminian Heresies*. Gill's book discusses over 250 passages, and the booklet deals with the ones chiefly relied upon by Arminians, such as II Peter 3:9, Revelation 22:17, Hebrews 2:9, etc. Gill's book sells for \$3.95 and the booklet costs 25c.

why this is. Some people may have wondered, but we do not. The simple reason for this is that Mr. Rice is a dyed-in-the-wool Arminian on election, the atone-

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The Work of the Holy Spirit—Third Person of the Trinity

By Roy Mason
Tampa, Florida

The Holy Spirit is a Person—not just an "influence" as taught by some. He is spoken of in the Scriptures as a Person, and he is represented as doing the work of a Person. What, let us ask, is the work of the Holy Spirit?

1—The Holy Spirit had to do with creation. (See Gen. 1:2-3). "The Spirit of God moved (brooded) upon the face of the waters." The Trinity was active — rather the Persons of the Trinity, Father, Son, and Holy Spirit—all had to do with creation. Job mentions the Holy Spirit in connection with his own creation. In Job 33:4 he says, "The Spirit of God made me, and the breath of the Almighty hath given me life."

2—The Holy Spirit bears witness to Jesus (Jno. 15:26; 16:7-8). The witness of the Holy Spirit is not just to Himself, but to Jesus. "He shall not speak of himself." We can argue and persuade men and they are seemingly impervious to every plea, but when the Holy Spirit deals with them their whole attitude changes and they turn to Christ. We have seen it so time and time again.

3—The Holy Spirit convicts of sin—and particularly the sin of rejecting Jesus (Jno. 16:8-11). Conviction precedes conversion, and is a work wrought by the Holy Spirit. No sort of evangelistic scheme or technique can produce conviction. Often people are led to make a profession of faith, during evangelistic campaigns, then never follow Christ in any way. Such have been "roped in" by evangelistic methods, but they have not been dealt

ment, depravity, and grace in conversion, and he is ashamed to admit it. Everything he has said about these doctrines is either in agreement with or beyond what the Arminians have always believed and taught. It is indeed amusing to see Mr. Rice try to squirm around so as to get uninformed people to remain in ignorance about this matter. Now he has tried to pull Spurgeon over on his side to cover up his Arminianism. Rice tries to make it appear that Spurgeon was as ignorant of what Arminianism is, as he himself.

Mr. Rice says that Spurgeon always makes it clear in the context that all he means by Arminianism and Calvinism is the doctrine of eternal security. Well, we are glad Mr. Rice told us this; we most likely would have never known such if he had not told us! I personally own more than one hundred volumes of the sermons and writings of Spurgeon, and I have read his biography, autobiography, scores of his sermons, and scanned through the bound volumes of his magazine, never finding that when Spurgeon spoke of Calvinism or Arminianism, he always meant only the doctrine of eternal security. Mr. Rice will do me a great favor if he will refer me to some of these contexts to which he refers. I have evidently failed to read carefully, for I have received the strong impression that what Mr. Spurgeon said had to do with the systems classified by all theologians as Arminianism and Calvinism. I have been believing that Spurgeon had reference to the Arminianism such as that con-

(Continued on page 5, column 1)

with by the Holy Spirit.

We are completely helpless when it comes to the salvation of a human soul. We can preach and talk and plead, but there must be a divine work, or else no one will be saved. Often the preacher marvels at the wonderful results that follow the preaching of a sermon which he considers a "flop." This should teach him that people are not won through eloquence or homiletic excellence.

The Holy Spirit is irresistible in His power. All the talk about people resisting the Holy Spirit until they have "sinned away their day of grace" is bunk. Some resist the Spirit in the sense that they resist the teachings of the Word of God inspired by the Spirit, but when the Holy Spirit himself goes after a sinner he always "fetches him." "Who hath resisted His will?"

4—The Holy Spirit brings about the regeneration of a human soul. Jno. 6:63 says, "It is the Spirit that quickeneth . . ." Again we read in Jno. 3:5, "Except a man be born . . . of the Spirit, he cannot enter the kingdom of God." (Note also Rom. 12:2 and II Cor. 5:17.) Thus regeneration is not a human work but a work that is wholly divine (see Titus 3:5).

5—The Holy Spirit gives assurance of salvation. "The Spirit beareth witness with our spirit that we are the children of God." There is an inner witness that cannot be explained in mere words, nor should it be identified with mere "feelings."

6—The true believer is the temple of the Holy Spirit. I Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This truth should cause one not to defile the "temple." What about using the "temple" for a beer barrel? What about making a smokestack out of the "temple"? What about being dirty and slovenly — is not that to dishonor the dwelling place of the Holy Spirit? What about gluttony and the living of an unwholesome life that weakens and injures the temple?

7—The Holy Spirit guides the seeking believer into truth (Jno. 16:15). It doesn't matter how great the scholarship of an unsaved man may be, he is not competent to deal with spiritual matters. That's the trouble with the instructions given in seminaries by modernist scholars. They totally lack any illumination of the Spirit. Often we have had saved persons to remark, "I understand things in the Bible now that used to mean nothing at all to me." The Bible becomes a new book when conversion takes place.

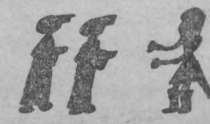
8—The Holy Spirit is our helper in prayer (see Jno. 14:16-17, Rom. 8:26). One may be stumbling and clumsy in his expression, but where there is sincerity, the Spirit puts one's prayers in proper form before God. The prayer that is prompted by the Holy Spirit is immensely different from that which is originated apart from His prompting. Thus we are told to "pray in the Holy Spirit" (see Jude 20). The Holy Spirit prompts to pray for the things that accord with the will of God, and the Bible says that "if we ask anything according to his will he heareth us." Much prayer is wasted breath because it is perfunctory, selfish, self-willed, and not prayer that is prompted by the Spirit of God.

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Rice Reviewed

(Continued from page four)
tained in the five articles of the Remonstrants and in the writings and sermons of the Arminians, and the Calvinism as found in the writings of Calvin, the Puritans, and the hosts of other Calvinists that might be named.

No, Mr. Spurgeon's sermons and writings have not left the same impression with me as they have left with Mr. Rice. I cannot find any evidence to support the notion that Spurgeon was one-fifth Calvinist and four-fifths Arminian (as is Mr. Rice). I find that Spurgeon claimed to be a five-point Calvinist. On page 328 of Volume 2 of his *Autobiography*, we find these words of Mr. Spurgeon—words spoken by him when the cornerstone of Metropolitan Tabernacle was laid:

"As for our faith, as a church, you have heard about that already. We believe in the five great points commonly known as Calvinistic."

Now, if Mr. Spurgeon ever departed and went four-fifths Arminian, we are ignorant of such, and Mr. Rice will do us a favor if he will inform us about the matter. Of course, we must remember that Mr. Rice is an extraordinary man, one who has such discerning powers that he knows what John Calvin "meant" by terms Calvin never even used; so it may be that this matter about Mr. Spurgeon is of the same type. In that case, we do not have to be referred to any word of Spurgeon on the matter; we can simply take the word of Mr. Rice, doubting nothing.

Seriously, though, as for Spurgeon's Calvinism and what he meant by Arminianism, we are happily willing to let the reader read Spurgeon and see for himself. It is enough for us that our edition of Spurgeon's sermons not only contain Calvinistic messages after Spurgeon was twenty-two years of age, but they also expose the Arminian heresies of conditional election, general atonement, ineffectual calling, and "free-will." It may be that the edition of Spurgeon's sermons which we have is not the same as the edi-

tion read by Mr. Rice. At any rate, we have found that the sermons by Spurgeon as published in Mr. Rice's paper do not always parallel the wording as it appears in our edition. For instance, in his sermon on "Heaven and Hell," Mr. Spurgeon made reference to the doctrine of the limited atonement; but when this sermon was published in Mr. Rice's paper, words had been added to the statement and the entire meaning was changed. So we would like to see the set of Spurgeon's sermons that Mr. Rice reads from, in order to see if they read the same as the editions we own.

(3) In his third paragraph, Mr. Rice has drawn a conclusion that is about as logical as two plus two equals zero. He first reminds us of the fact that those whom he calls "hyper-Calvinists" do not preach like Spurgeon and do not have Spurgeon's passion for souls and do not preach to multitudes as did Spurgeon. Well, Mr. Rice did not have to tell anybody this. He could have said this of any group on earth. Who is the man living today that preaches like Spurgeon, has his passion for souls, and preaches to the multitudes as did Spurgeon? Does Mr. Rice think he qualifies? Can he name the man that does qualify?

Well, after telling us that "hyper-Calvinists" are not Spurgeons, he deduces the conclusion that they are therefore "essentially dishonest" because they happen to believe the same doctrine as Spurgeon! Einstein was a great mathematician, and we are told that only a very few men understood his theories. In the realm of logic, Mr. Rice is evidently an Einstein, for I am sure that the majority of us cannot comprehend his reasoning!

It is certainly true that those who believe the same truths as Spurgeon can't preach like he could, win souls as he did, nor preach to the numbers to which he preached; but how in the name of common sense does this show an "essential dishonesty" on the part of such persons? Maybe this "Einstein" can tell us; if so, we would appreciate the information. Mr. Rice did not need to tell us that there are no Spurgeons

around today, but we must confess that we are unable to see the connection.

Mr. Rice says that there is "a blight of death on their ministry." If he has reference to the ministry of hyper-Calvinists, then we do not know whether his charge is right or not. They can answer for themselves. But we are happy to report that true Calvinism is coming to the forefront as it has never done before, that is, in recent years. And I think one of the evidences of this Calvinistic revival is the fact that Mr. Rice, an Arminian, has seen fit to take so much time and space to endeavor to prejudice people against Calvinism. Why should he spend so much time and space writing against something that is dead? No, he realizes that there is a slow but deep revival of Calvinism taking place in the world. More than ever before in recent years, people are turning to Calvinism. Scores of Calvinistic books have been reprinted and are being sold, many young preachers are coming out of Arminianism; many churches are returning to the faith of their own confessions. The ministry of THE BAPTIST EXAMINER, to name only one of many present-day advocates of Calvinism, is receiving a wide response, and God is blessing and using it.

So Mr. Rice may describe the ministry of Calvinists as he pleases. We care not what he says about it so long as we are seeing the blessings of God revealed in bringing people to the truth. And even if the whole world were to reject Calvinism for the Baal of Arminianism, Calvinists would not bow the knee. Numbers do not prove that God is in the midst of the idolatry of Free-Willism. If Calvinists must stand as lonely Elijah stood, then they by the grace of God will do so.

(4) Next, we are met with the big, black cigar of Mr. Spurgeon. Mr. Rice tells us that Spurgeon smoked cigars. Now, for what purpose does he tell us this? Why, in order to show us that Spurgeon was capable of mistakes. Perhaps Mr. Rice's fourth numbered paragraph will be of help to somebody who thought that Mr. Spurgeon was perfect, but if he wrote it for the edification of Calvinists, he could have saved the time and space. Calvinists never thought that Mr. Spurgeon was a perfect man; total depravity, you know, is Calvinistic doctrine.

But we believe that there is something more behind this paragraph. Surely Mr. Rice does not actually believe that anybody ever quotes Spurgeon to prove a doctrine, or thinks that Spurgeon was not capable of mistakes. If he thinks so, then we believe we can safely say that nobody but he ever thought so. No, Mr. Rice knows better than the foolishness he writes in this article. It appears to us that he has referred to this matter hoping to thereby turn people from the truth of Calvinism. It is typical of Arminians to use such tactics as this. They drag up something that will cater to the carnal mind and use it to an advantage against Calvinism. When Augustine's name is mentioned, for instance, we are reminded by the Arminians that he fathered an illegitimate child. But they somehow fail to say anything about this being before he was converted. When Calvin's name is mentioned, the Arminians are quick to tell about how Calvin had something to do with the burning of Servetus. But to hear the Arminians tell it, one would think that Calvin was nothing but a beastly inquisitor whose mouth watered to see flesh roast. When Luther's name is mentioned, we are reminded that he taught a preposterous doctrine concerning the Lord's Supper. Then when Spurgeon is mentioned as being Calvinistic, we are met with the big, black cigar.

Well, Calvinists have never claimed to be as "perfect" as Mr. Wesley or as "humble" as Mr. Rice. Calvinists realize that if David sinned, if Peter denied the Lord, if Moses and Paul lost their tempers, then they can do like-

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: THE ONLY TRUE GOSPEL

Text: 1 Corinthians 15:1-4

Scripture Reading: 1 Corinthians 15:1-28

INTRODUCTION: The Gospel means good news, or glad tidings (euangelion). The Gospel is to be related—"I declared;" revealed—to be declared in such a way as to make it known ("I make known"—Greek); received—"ye have received;" retained—stand in it, remember it (v. v. 1-2).

The importance of the Gospel—"first." The inspiration of the Gospel—"received" (v. 3). Gal. 1:11-12.

I. PERSON

"Christ." Means anointed. In Scripture, prophets, priests, kings were anointed (1 Kings 19:16; Lev. 3:12). Christ our Prophet (believe Him! John 14:6; 5:24); Priest (believe in Him and His sacrifice and blood! John 1:29; 3:36); Potentate (follow Him! be His slave! 1 Tim. 1:17). Human is He, for He dies. Heavenly. Holy. Deity is He, for His death delivers from sin's sentence and scourge (Matt. 1:21).

II. PASSION

"Christ died." Surely (actually, not symbolically); sensitively (physically, as well as spiritually), Psalm 22; 1 Peter 2:24; soulfully (Isa. 53:10-12); substitutionally (1 Peter 3:18; Rom. 5:8); savingly (1 Peter 2:24-25; Rom. 5:9-10).

III. PURPOSE

"For our sins." All of them. Past, present, potential or future (1 John 1:7; Psalm 103:3—"all"). Removing them (Psalm 103:12; John 1:29). Not only as an Example (1 Peter 2:21), but as an Expiation (Rom. 3:25).

IV. PROOF

"He was buried" (v. 4). See Matthew Henry's comment on Patrick's excellent comment in Henry's commentary on Deut. 21:22-23 (p. 813).

a. Unity. Death common to all flesh. Our death His death (2 Cor. 5:21; Heb. 2:14), that His death might be our death (Gal. 2:20; Rom. 6).

b. Diversity. No decay to His body (Acts 2:31).

V. POWER

"He rose again." Visibly (v. v. 6-8). Vicariously (v. v. 12-21); victoriously (v. v. 20-57); vindicately (v. v. 50-57).

CONCLUSION: Repent ye and believe this Gospel (Mark 1:15). It is a fact, believe it (1 John 5:10-12). It is a force, be saved and purified by it (Rom. 1:16). It is forever! It will judge you when heavens and earth pass away (John 12:46-48). Amen.

wise and even worse. So Calvinists know that Spurgeon wasn't perfect, that he was only a mortal man, capable of errors. But we are still happy that he was a Calvinist. If he had been an Arminian, we would not hear the end of it from Mr. Rice.

But Spurgeon does not belong in the Arminian camp. Mr. Rice has tried to pull him in, but he is finding it hard to do, especially through the route of truth. He is trying to hide Spurgeon's Calvinism, but he will soon feel the effect of his not coming clean on the matter. It is amusing how this Arminian tries to keep people in ignorance concerning such a matter as this. What does he care if Spurgeon were a Calvinist? Will it hurt his cause to come out honestly and admit it? Frankly, we believe that his misrepresentation of Spurgeon is hurting his cause rather than helping it. Oh, he may fool a few uninformed people, but he won't fool people who are honest and informed.

So we say again that we thank Mr. Rice for this article. It will lead honest people to see how low an Arminian will stoop and will cause them to turn away from such. Furthermore, Mr. Rice's article will cause people to search Spurgeon's sermons and writings to see if these things be so, and in searching them, the truth will be seen. Calvinists lose nothing by such articles as this; they only gain.

Rally Day April 15
Fullness In Christ

"Have you got it?" is a question often asked now. I remember being asked this, and I could not help replying, "I have got Him, and with Him all the its." God does not give us Christ piecemeal, but wholly. We have a whole Christ, or no Christ. Now, while God does not give us a single blessing apart from Christ, yet in and with Him we have all spiritual blessings. As a matter of fact that is true to every believer, but as a matter of experience it is not always so.

"I have lost my peace," groaned a saint one day.

We replied, "Have you lost your Saviour?"

"Oh, no!"

"Well, then, He is our peace."

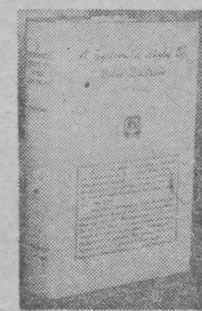
"I forgot that."

Just so, lose sight of Christ, and away go your feelings; and the way not to get your feelings back is to look for them. The way to get them is not to look for them, but to look to Him.

Remember there is in Christ for you a fullness of acceptance, therefore do not doubt Him; there is fullness of peace, therefore trust Him; there is fullness of life, therefore abide in Him; there is fullness of blessing, therefore delight in Him; there is fullness of power, therefore wait upon Him; there is fullness of grace, therefore receive from Him; there is fullness of love, therefore learn of Him; there is fullness of joy, therefore rejoice in Him; there is fullness of fulness in Him, therefore be full in Him; there is fullness of riches, therefore count upon Him; there is fullness of strength, therefore lean upon Him; there is fullness of light, therefore walk with Him; and there is fullness of energy, therefore be subject to Him.

—F. E. Marsh

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PREACHING

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Live well, and you will not preach badly.—Anon.

PREPARATION

Without God's blessing you will never prepare a sermon that you will not regret in eternity.

The state of the heart decides the fate of the sermon.

Never begin to prepare till you have clearly decided whether you want to gain men's praise or save men's souls.

Prepare your sermon with the judgment-seat in view.

In your preparation, remember that it may be the last sermon some who listen to you will ever hear.

Prepare your heart, then your sermon.

When preparing your sermon, forget yourself.

If you desire to make a useless sermon, make a beautiful one.

—Anon.

"Election And Missions"

(Continued from page one)
sions was taught in the Bible, and I left the Hardshells, and joined the Missionary Baptists. After I became a member of a Missionary Baptist church, as a layman I was elected a deacon. But," said he, "I found that in the Missionary Baptist church which I became a member of, they preached missions but did not preach the doctrine of election." I might say, beloved, that this is very typical of Missionary Baptist churches today. I am sorry to say that it is. ("Amens.")

Now, beloved, this man said, "Brother Gilpin, I rejoice that I have heard you preach, because you have shown me what I believed as a Hardshell about election, and what I believe as a Missionary Baptist about missions, that both are taught within the Word of God." If I can tonight, beloved, I want to do the same with you.

ELECTION

I want to hurriedly read to you, and call to your attention, some few texts on the doctrine of election found within God's Book.

"As many as were ordained to eternal life THEY believed." — Acts 13:48.

Brethren, I call attention to this fact that if you look at this in the

"I have learned more doctrine than ever before since someone subscribed for your paper for us." (Mrs. Frank Moore, Kansas).

Greek language, you will find that there is a pronoun there: "As many as were ordained to eternal life, **THEY** believed." Now who believed, beloved? It was they who were ordained to eternal life. ("Amens.")

The first time that I ever preached this, beloved, was in my boyhood pastorate. One of the deacons came around at the close of the service and said, "Brother Gilpin turned 'Hardshell' this morning." After he had said so, another one came up and said, "Well, whether it is 'Hardshell' or not, it is right there within God's Word, and it literally says: 'As many! as many! **AS MANY!** as were ordained to eternal life, **THEY** believed.'" ("Amens.")

"**ALL that the Father giveth me SHALL come to me.**" — John 6:37.

How many are going to be saved, beloved; how many were saved during the ministry of the Lord Jesus Christ? It says, "**ALL that the Father giveth me shall**

come to me." I insist tonight, beloved, that there will not be one single vacant chair in Heaven. ("Amens.") I insist, beloved, that there will not be one single vacant mansion in Heaven. I insist that Heaven is a prepared place for a prepared people. And every one that God prepared before the foundation of the world, will be there, beloved, in that prepared place, for Jesus said, "**ALL that the Father giveth me shall come to me.**"

There are not going to be any exceptions to it, beloved; I am not worried one particle about someone who is God's elect not getting to Heaven. Neither am I worried about the fact that there are some who say, "Now, maybe, some of the 'whosoever-wills' will not get there in the light of such preaching." I will come to the "whosoever-wills" in just a moment. But let me say this, beloved, I am not worried about anybody not getting to Heaven, for whom Heaven is prepared, for Jesus Christ said, "**ALL that the Father giveth me SHALL come to me.**" My brother, you and I must either accept the words of the Lord Jesus Christ as literal statements, or else brand the Son of God as a falsifier when He said, "All that the Father giveth me shall come to me."

"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." — Romans 8:29, 30.

There are five words, beloved, that are used in these two verses that are very important. They are the words "foreknowledge," or "foreknow," "predestinate," "called," "justified," and "glorified." Get these five words: foreknow, predestinate, called, justified, and glorified. Chronologically they start back yonder in eternity past; they reach over into eternity to come, spreading through time.

Notice: "Whom He foreknew." Now the word for "foreknow" is not the word for foreknowledge; it is not the fact that God foreknew everything about us, and He just decided that He was going to do something, because He knew something about us—it isn't that word. Rather, beloved, the word for "foreknow" has to do with the word for physical conception. You read that "Cain knew his wife and she conceived." Brethren, the word for "foreknow" in Romans 8 is that before the foundation of the world, God foreknew or conceived a certain group of Adam's race. You can call them an "elect remnant" if you want to—it makes no difference to me what the term may be that is used—but there was an elect remnant; there was a group whom He foreknew, in the sense of conception, before the foundation of the world.

This text also says that those that He foreknew, them He also did "predestinate." Now notice, beloved, it doesn't say part of them, but them whom He foreknew, He also did "predestinate," and those whom He predestinated, them He also "called." Brethren, it doesn't say that a part of them or a few of them, but whom He predestinated, them He also called, and whom He called, them He justified. It doesn't say that He called a few, and they said, "No, we are not going to be saved." It doesn't say that He called a few, and they said, "No, we are going to stay home; we don't want salvation." It doesn't say that He called a few, and some preacher said, "Now the Lord is trying to save you; God is doing the best He can, but you just won't let Him save you." But, **WHOM THE LORD CALLED, HE JUSTIFIED.** And then it says that "Whom he justified, them He also glorified."

Brother, He is not going to lose a single one of them. Everyone that is saved and justified here in time, is going to be glorified out yonder in eternity. There is not one of God's sheep that will fail to get to Heaven. Everyone,

my brother, whom He foreknew before the foundation of the world, is going to be glorified out yonder in eternity to come. So that from eternity past, to eternity to come, our experience, beloved, is one of Sovereign grace in every particular. You never would have been foreknown, you never would have been predestinated, you never would have been called, you never would have been justified, and you never would be glorified, if it were not the Lord God who does it all. ("Amens.")

"According as he hath **CHOSEN us in him before the foundation of the world, that we should be holy and without blame before him in love.**" — Ephesians 1:4.

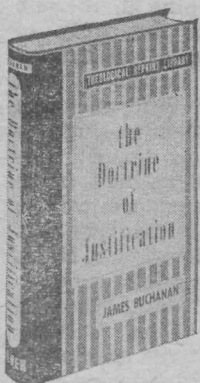
Now, brethren, when did God make choice? **Before the foundation of the world!** I do not know how old this world is. Scientists say that it is thousands and millions and billions of years of age. I personally prefer to believe that it is about six thousand years old. Irregardless, I know this, my brother, I am older than creation in the mind of Almighty God, for it says that "He hath chosen us in him before the foundation of the world."

I sat here tonight and looked at these stones that have been placed here within this auditorium. I couldn't help noticing the beauty—the intrinsic beauty of each of these rocks that is here. Brethren, I don't know where these rocks came from; I don't know how old these rocks are; but I will assure you of one thing, that before God ever made one of these rocks, He chose every person in Christ Jesus that is saved tonight, prior to the foundation of the world. I will assure you tonight, my brother, that before there had ever been one rock laid down, before God had ever sprinkled one bit of dirt over the rocks, before ever one single, tiny violet had ever peeped from beneath the sod in the early springtime; before, beloved, there had been one single hardy sunflower grow to maturity and bow its head in the fall of the year, my God had already chosen you and me in Christ Jesus before the foundation of the world.

I read, brethren, in the Bible about the time when the angels clapped their hands and sang for joy. I don't know when it was, but I can tell you this, that before ever the melody of a seraph was heard, before the solemnity of silence was broken by the song of an angel, before ever, beloved, that those angels clapped their hands for joy, when they saw the creation of Almighty God—before that had taken place, my brother, you and I were already chosen of God in Christ Jesus—that is, we were chosen of Him before the foundation of the world.

As I rode along yesterday, driv-

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INCONSISTENT UNIONISM

In a city where the writer was laboring in the Gospel, the pastors of all the churches in the city came together one morning to consider the propriety of inviting R. A. Torrey to conduct a city-wide evangelistic meeting. To that pastors' conference came the Episcopalian rector of the city.

The rector asked to make a statement. He proceeded as follows: "I want to put myself right before all you pastors of the city in my relation to the proposed evangelistic meeting. I cannot co-operate with you in the movement, and I want you to understand my convictions in the matter. I do not believe in what is known among you as evangelism. I do not believe in what you call conversions under the spontaneous operation of the Holy Spirit in the human heart. I believe in covenantal grace, and that people become Christians by baptism and confirmation into the church. Believing as I do, I cannot consistently engage with you in your proposed evangelistic campaign."

All this, the rector said very frankly and earnestly. Then, in seeming justification of his position, after a moment's hesitation, he continued: "I want to say to you Presbyterian pastors here, that if you live up to the covenantal teachings of your church, you cannot engage in an evangelistic meeting. I will say the same of the Methodist pastors also, that if you live up to the covenantal teachings of your church, you cannot consistently engage in an evangelistic meeting. You should either abandon your covenantal teachings or quit holding evangelistic campaigns. By undertaking to carry out both, you make two plans by which men become Christians. As I see it, these Baptist preachers are the only preachers in our city who can consistently carry on an evangelistic meeting. They do not believe in covenantal grace, but they consistently hold every man to a personal experience of religion which they call conversion and regeneration."—Selsus Tull.

ing to this Conference, I noticed time after time the hills and rock cliffs off in the distance. Many, many times as I was riding along, I would say to myself, "I wonder how old those rock cliffs are? I wonder how old those hills are? I wonder how old this world is?" I don't know, beloved, but I know this, that I tonight in Christ Jesus am older than creation, because I was chosen of God in Christ before the foundation of the world. ("Amens.")

"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 Thess. 2:13, 14.

When did He do it, beloved? It says here that He hath chosen us from the beginning. I don't know when the beginning was, but I know this, that from the beginning, God chose every saved man and woman that are in this house tonight. God did not save us then, but He chose us unto salvation in time in the Lord Jesus Christ, through the work of the Holy Spirit and a belief of the truth. ("Amens.")

OBJECTIONS

But somebody will say to me tonight, "But, Brother Gilpin, doesn't the Bible contradict itself in this respect?" No, beloved, I think not. In II Peter 3:9 we read:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The objector might say, "Now, doesn't that passage of Scripture tell us that the Lord wants everybody to be saved and that He is willing that everybody shall be saved, and He is not willing that anybody should perish."

Well, beloved, let's see the crowd to whom the apostle was writing. In I Peter 1:2, he is writing to a crowd whom he says are:

"Elect according to the foreknowledge of God the Father."

Now, beloved, that is the crowd to whom he was writing in I Peter. How about II Peter? In II Peter 3:1 he says:

"This second epistle, beloved, I now write unto you."

So this second epistle is written to the same crowd that this first epistle is written to. And the first epistle was written to the crowd whom he says were "elect according to the foreknowledge of God." Now, beloved, if they were elect according to the foreknowledge of God, when he says that God is "not willing that any should perish, but that all should come to repentance," He means that He is not willing that any of the elect should perish.

Ah, brethren, this thrills my

soul; this is a glorious doctrine! But somebody might say, "But, Brother Gilpin, doesn't the Bible say 'whosoever will'?" Surely it does, and, brethren, I am perfectly willing for any man to turn to Jesus Christ who will do so. But, my brother, no man will turn to Jesus Christ unaided by the Holy Spirit of God. Jesus said:

"No man can come to me, except the Father which hath sent me draw him." — John 6:44.

My brother, you talk about "whosoever will." Well, nobody will ever will to turn to God, if the Holy Spirit of God does not draw that individual to Jesus Christ. Suppose I illustrate it in this manner:

I stand here tonight, and I look at an open door. Over the top of that door, I see a sign that says, "Whosoever will may enter!" Now, brother, the door is open! It is a broad invitation! I stand outside, and I read it, and I am thus invited to enter. "Whosoever

"Take Christ from the Scriptures — and what more will you find in them?" — Martin Luther.

will may enter!" I walk in, and when I get on the inside, I turn around and look up over that door, and I see another inscription. What does it say? "Elect according to the foreknowledge of God the Father." Brother, I see a truth now. When I was on the outside, the message to me was "whosoever will." And when I get on the inside, I realize that the reason I ever walked, was that I was one of those who were the elect of God before the foundation of the world. ("Amens.")

Ah, brother, listen! Someone that is here tonight will say, "But, Brother Gilpin, why preach the gospel if the Lord has elected men to salvation?" I'll tell you why I preach it, beloved. It is because the Lord called me to preach, and told me to preach it, and He gives commission after commission in this Bible to preach it, and He has said furthermore, that He has ordained by the foolishness of preaching to save those (Continued on page seven)

"Christian Unions"?

We have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these Christian Unions, they begin to look like Confederacies in Evil.—Spurgeon.

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"Election And Missions"

(Continued from page six)

that believe. Listen:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the FOOLISHNESS OF PREACHING to save them that believe."—I Corinthians 1:21.

There is an abundance of reasons why I ought to preach the Word of God. I don't know who the elect are. I have no idea in this world as to who they may be. As I look out before me at an audience, I say: there might be some of God's elect here. My business is to give the Word of God to everybody, and it is God's business to save by the foolishness of preaching those that shall believe.

But somebody says, "But, Bro. Gilpin, I just don't understand it; it is beyond me." Well, let me let you in on a little secret, brother, if you could understand the doctrine of election, and all the rest of the doctrines of God's Word, you would be just as big as God Himself. If you could understand everything about the doctrine of election and everything about the Bible, brother, you would just be as big as God right here in this world—that is, if you could understand it all.

Brethren, listen, there are a lot of things that you don't understand, that you take for granted every day. You don't understand for the life of you, brethren, how it is that the sun and the moon and the stars and the constellations move about in the heavens from day to day, and never strike together, and never have a collision. You don't understand it, but you know that it is a fact.

Can you tell me how it is that you can put a sheep and a hog and a cow and a goose, in the same field, and let them eat grass out of that pasture—the same kind of grass—and on the back of the goose, that grass will produce feathers. On the back of the cow, it will produce hair. On the back of that hog, it will produce bristles. And on the back of that sheep, it will produce

Rally Day April 15

If But One Year

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year the better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,

I think that I would spend each day,
Witnessing along the way
For my Lord. For from afar
The call may come to cross the bar

Or raptured be to meet my Lord
At any time, and I must be
Prepared to meet eternally.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

wool. Can you tell me how it is that grass out of the same pasture produces something different in each case? I don't understand it, beloved, but I know that it is a fact, just the same. ("Amens.")

Can you tell me how it is, beloved, that a red cow can eat green grass and give blue milk and yellow butter? I don't know why, but I know that it is a fact just the same. Can you explain to me tonight, brother, the procreation of human life? Can you tell me how it is that life is conceived—how that life is germinated—and how that children are ultimately born? Can you explain this to me? Oh, I say to you tonight, my brother, my sister, before you start talking to me about the fact that you won't believe election, because you can't understand it, you had better start first of all saying that you are not going to believe anything about life because you don't understand it. And if you do, it will certainly mean that you won't believe but mighty little.

But somebody says, "But, Bro. Gilpin, why should God do it?" Well, I ask you: why shouldn't God do so? If I am going to build a house, wouldn't it be the part of wisdom for me to have some plans before I start that house? I ask you tonight, brother, if I am going to build a house, wouldn't it be wisdom for me to have some plans before I start to build?

Somebody says, "Why, this is fatalism!" No, no, beloved, if I start to build a house without a set of plans, that is fatalism. But, brother, when I start to build a house and have plans, that is not fatalism. That is just going according to the blueprint. And beloved, when God Almighty, before the foundation of the world, chose an elect number unto salvation in Christ Jesus through the preaching of the Word of God, and the effectual call of the Holy Spirit, that is not fatalism. That is just Almighty God's drawing up some plans that He is going to work by.

I would like to answer another objection. Here is someone who says, "But, Brother Gilpin, doesn't it make God so unjust?" Listen, brother, how did you ever get it in your mind that salvation is based on justice, anyway? I want to tell you tonight, beloved, that if you got justice, the last one of you would spend your eternity in a Devil's Hell! ("Amens.")

Brethren, I thank God tonight that my salvation is not based on justice. A few years ago, I had a young preacher who was a member of the church of which I was then pastor, by the name of Justice—Brother Roscoe Justice, a young preacher. I sent him out in the country to preach one day. I told him a certain house to which he was to go; he went to that house and knocked, and told them that I had sent him out to that church to preach on the weekend, in answer to their request to me for a preacher. When he said, "My name is Justice," the man said, "Man, go back to town; we don't want justice out here; we want the grace of God!"

Brethren, that is exactly true with me. I don't want justice tonight; I want the grace of God. ("Amens.") Stand up, my brother, if you want justice tonight, I would like to see the color of the eyes of the man or woman in this house who would say, "I would like to meet God in justice." Brother, if you did, it would be a Devil's Hell for you.

THE COMMISSION

On the other hand, you say, "But, Brother Gilpin, do you believe in preaching the Gospel?" Some of my friends who read THE BAPTIST EXAMINER, will read something similar to what I have said to you tonight, and they will say, "That man's a Hardshell; he doesn't believe in preaching the gospel!" Well, let's just see.

In the gospel of Matthew, the Lord Jesus Christ gave a commission, and that commission, brethren, was given to His church. I make no apology when I say, brethren, that I believe in missions that is carried on by a local Baptist church. ("Amens.") I make

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY, APRIL 13, 1958

The Book Of I Samuel

I Samuel 4-7

THE ARK CAPTURED AND RETURNED

MEMORY VERSE: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

I. The Ark Taken By the Philistines. I Sam. 4:1-22.

As we noticed in our preceding lesson, the children of Israel were living in sin, both the priests (I Sam. 2:22), and the people at large. This goes on for a while, but eventually God raises up an enemy in the personage of the Philistines. As God dealt with Israel in raising up this enemy, so God raises up enemies to each of us when we sin.

When Israel had been defeated by this enemy we find them desiring to bring the ark of the Lord into the battle. It is significant that they thought of God at this time. Even though we fail to think of God in days of prosperity, every one thinks of Him in times of difficulty.

If Israel had done as they should when defeated by the Philistines, they would have repented. They desired the presence of God to win the battle. Repentance would have brought God. Dragging the ark thither, removed Him farther away. This is only another picture of human depravity.

In the days of our difficulties, may we remember to repent instead of depending upon some form of religion to save us.

It is interesting to notice how that a dead religion turns from a spiritual power to charms, images and relics, such as alleged pieces of the cross, instead of resorting to repentance, faith and obedience. The ark with Israel had become a fetish or a charm very much like the Negro's carrying a rabbit's foot or the laying of a horse-shoe over the door to keep away witches. Roman Catholic imagery is a great illustration.

When the ark was brought into battle the people shouted loud and long (v. 5). Their shouting was all in vain when they cried, "The ark of the Lord," and yet did not follow the Lord Himself. May we remember that it takes more than

vain shouts to win a spiritual battle.

In this instance we get another picture as to the cost of sin. Hophni and Phineas were slain (v. 11), the ark of the Lord was taken (v. 17), Eli, the old priest, died (v. 18), and Phineas' wife, being with child, was prematurely delivered, thus bringing about her death, when she heard of the death of her father-in-law, brother-in-law, husband and that the ark of the Lord was taken.

As Phineas' wife died she was delivered of her child, whom she named Ichabod, which means, "The glory had departed from Israel." Over the door of many Christian homes, churches, institutions of learning, and even over the lives of Christian men and women must be written, "Ichabod: the glory is departed."

II. Jehovah And the Philistines. I Sam. 5:1-12.

When the Philistines had captured the ark of the Lord, they carried it into Ashdod and placed it in the house of Dagon, their god. Their purpose in this was to show that their god, Dagon, was more powerful than the God of Israel.

However, Jehovah showed them that their victory was not over Him, but over Israel. He caused the image of Dagon to fall down before the ark and when they set it up again, He caused it to fall again and break into pieces.

The ark was at once moved to Gath and Ekron and elsewhere. In each instance the ark brought trouble unto the Philistines. Two great plagues were produced by it; tumors or boils and field mice devastated the grain.

At first, the Philistines thought that Dagon's fall and defeat might be by "chance." However, when there came afflictions or plagues wherever the ark was taken, it could not be said that all of these afflictions were chance.

How this should teach both saint and sinner alike that the happenings of this world are not blind chance, but dealings of God. In this world, which is governed by God, nothing takes place by mere chance, but everything happens according to the well defined and regulated order, with God as Creator and Ruler of the universe.

no apology, brethren, when I say that I do not believe in mission boards in any wise at all! It makes no difference what kind they are; I just don't believe in mission boards! I believe, brethren, that our Lord gave the commission to His church. He said to this church:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matthew 28:18-20.

Brethren, to whom did He give that commission? He gave it to His church. He never gave it to the apostles as individuals because if He had, the commission would have died when they did. He didn't give it to a mission board; He didn't give it to any association; He didn't give it to anybody, my brother, but to a Baptist church. And if you are a member of a Baptist church, you ought to be carrying out this commission of the Lord Jesus Christ. ("Amens.")

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

He gave the same commission in Luke's gospel:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:27.

He gave the same in John's Gospel:

"As my Father hath sent me, even so send I you."—John 20:21.

Then you will find it in Acts when Jesus spoke His last words on earth, in that He said:

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

To whom was He speaking, brother? To the same group to whom He spoke in the 28th chapter of the gospel of Matthew—to His church. ("Amens.")

I will tell you, my brother, I

believe in missions. And I not only believe in it, brethren, I also practice it. The church of which I am pastor, if they were here, would vouchsafe for the fact that we are a Missionary Baptist church. Will you allow me to take just a few moments time for a little personality?

I am pastor of a small church, a church which has been organized for only about three years. Though our church is small in number, yet from the work it does, one would get the impression that it is large. Our church has been a missionary church from its very beginning, and it now sponsors nine weekly radio broadcasts and our weekly paper. Our group is not composed of rich folk in any wise at all, yet it manages to pay its rent and give small salaries to two pastors. The church averaged about \$500 a month for missions last year. That isn't too much, of course, but when you consider our small size, you certainly must be impressed that our church is missionary. No one can say that we are anti-missionary, for we have given Him, as the widow, what we could.

Now, brethren, do I believe in missions? I say this with a feeling of reverence before God; I

say it, beloved, with a feeling of deep humility before God, due to the fact that I have the honor of being pastor to such a group of people. I ask you tonight, my brethren, to find for me a church anywhere that gives as much per capita to missions as our little church gives, and when you do, I will sit down and listen to him when he wants to object to my preaching the doctrine of election. ("Amens.")

I believe in election, and I believe in missions. Brethren, God help me, and God help you to grasp this old Book—to take this old Book literally, and to go out and preach a Sovereign God. And brethren, if He is sovereign in salvation, He is also sovereign in His Church; and He has a right to sovereignly tell us what to do in the realm of missions.

Years ago I broke with the Southern Baptist Convention. The corresponding secretary of missions, in Kentucky, was then C. M. Thompson. He came to the Greenup Association when our church was a member of the association. Our church entertained the association that year, and I said some things that led him to believe that I wasn't in sympathy with the Southern Baptist

(Continued on page 8, Column 2)

BROTHER BOB L. ROSS

to be in a

ONE-WEEK MEETING

April 20-27

at

COTTAGE HILLS, ILLINOIS

with the

Cottage Hills Baptist Church

Arthur J. Corcoran, Pastor

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We Urge You To Pray For This Meeting

POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shor feal a hol passel bettur about TBE. fer awhil ever time i dun thot about hit i got mor narvious than a kat at a dog sho. but now i jist no that God is goin tu kepe hit komin fer a long spel yet.

I reelize mor and mor the nead uf TBE. sumtimes u and bro. bob air ruffer than sand-papur but we nead hit that way. when i go tu meetin i lik fer the pulpit pounder tu reely git klose tu me. ole Rock and me and a frend wuz out huntin wun nite when litnin struk reel klose. i dont no how klose but i do no that mi frends pipe wuz not lit befoar. wel that is how klose i lik fer a preacher tu git tu me when i go tu meetin. that is anuther reesun why i lik TBE fer hit gits mity klose sum times.

i hear tell that ther is a lot uf foakes out uf wurk in the big sitys. this is the slak seesun down hear on the farm and i kud not promis them mor than 12 er 14 hours wurk a day but i wud shore lik tu hire a few uf them tu help with the spring chores.

i shore am prayin hard about the Rally Day on April 15 and i wish i kud git ther tu help u kount the muny and then jine with u in thankin God fer what He sends in. ef twernt fer the wurk on the farm and this pesky roomatiz and ef Samanthu wer wel—but i dont guess i wil git ther. i shore wil be prayin every day until then fer u and then i wil thank God fer what kums by way uf an oferin. am shore lukin forward tu seein the paper u print next aftur April 15 fer the kompleat report.

pon mi honor that Mose jists sits around cogitatin about TBE all the time. he jist handed me a little note tu send tu u, which sez—

yep, hits hard ty be hateful and grateful 2.

sum kids is the kind ther own muthers wud not want them tu play with.

many a feler bilda a nise hoam fer his kids only tu find them mostly in beer jints.

wun radio stashun sez they wil break all rock and roll rekords aftur playin them wunse. why the wunse?

lots uf pappies and mammies dont do much when hit kums tu lukin aftur ther yunguns. they think the happiest days uf ther lives is skule days—that is ef the yunguns air old enuf tu go tu skule.

well, so long bro. Gilpeens fer this time. u and bro. bob jist kepe on givin us the dere old Baptist jernel. i beleav God wil kepe hit komin in the males. i dont lik fer u tu hav tu borry muny tu kepe hit komin tho. i hav found that when u borry muny u nead hit wurse when hit kums time tu pay hit bak. wel jist do yore best and i beleav God wil tak keer uf the finanses. u and the peper meen a lot tu me and i tel u this bekaws i am,

yore frend,
i s hardtufule

Rally Day April 15

"Election And Missions"

(Continued from page seven)
Convention. And I am not, brethren, nor with any other board, or any association—I am just not in sympathy with anything other than a local Baptist church. ("Amens.") C. M. Thompson came there, and he suspected that I was out of fellowship with the Convention. He called me off to one side, and I was just a little fellow—I only weighed about 128 pounds; I have come to the front a lot since then. He was an elderly gray-haired man whereas I was just a 23-year-old boy; he called me off to one side and put his arm around me in a fatherly manner, and he said, "Brother Gilpin, I have observed you here during this Associational meeting. I have great hopes for you, my boy!" There was genuine affection in his voice. Why, beloved, I can feel the sugar running down my neck right now; he loved me so. And he said, "Brother Gilpin, there are some things about the Convention that I don't like either, and I believe in fighting them!"

I have been going to Kentucky associations for a long time, and the only thing that I ever saw him fight about, was back during the depression—he fought like a tiger when they started to cut his salary from \$5000 to \$4000. That was the only thing that I ever heard him fight about. He said, "I believe in staying in and fighting, and I am going to do so, and I want you to do it! If you will, I will make you a prophecy, that within the next ten years, you will be the most outstanding preacher in Kentucky."

I didn't take his advice; I got out. I tell you, though, beloved, that he did tell the truth. When he said that he would offer a prophecy that I would be the most outstanding preacher in Kentucky, he told the truth. I am the most outstanding preacher in Kentucky! I am standing on the outside of the whole "shebang." And I haven't a bit of use in this world for any mission board.

GIVING LEGS TO HIS PRAYERS

One dear brother in Pa., wrote yesterday that he had prayed earnestly for TBE and that he was enclosing his check for \$50. He said that he wanted to put "legs on his prayers."

May the dear Heavenly Father lead many to put similar legs to their prayers!

When I turned my back on the Southern Baptist Convention with all of its paraphernalia, beloved, I was through with mission boards.

I say to you tonight, beloved, that I believe in a mission work where the work is carried on by a local church. And I am glad to have a part in supporting that kind of a work.

May God bless you!

Rally Day April 15

Come To Christ

(Continued from page one)
you want to be saved, it is because the Spirit of God has awakened that desire in you.

The unregenerate man has no interest in a text such as this one. He doesn't care anything about Christ, doesn't have the burden of sins unforgiven, and is perfectly at ease in his sins. That hardened sinner doesn't need to hear this text, he needs to hear the Law of God as to his guilt and depravity.

But if you are broken in heart, if you are burdened with your sin, you should listen with joy to Christ's words, "Him that cometh to me I will in no wise cast out." The Bible says in John 6:44, "No man can come to me, except the Father which hath sent me draw him." So this morning, if you feel a conviction of sin that you never felt before, it is an evidence that God the Father through the Spirit has and is drawing you to Christ. Then be encouraged, dear soul, to go on to Christ, for if He has drawn you, you will in no wise be cast out. He would not have drawn you, if He intended to cast you out when you came.

But I hear some sinner say, "I'm too wicked to go to Christ. Surely He would not receive a wretch like me. Surely I can never be saved." Dear friend, if these are your feelings, then I rejoice that God has made you realize your deep sinfulness. And let me tell you this: everyone that has ever come to Christ has likewise realized his sinfulness. Christ has received men and women just as sinful as you. I know that under your load of guilt you think you are the most wretched sinner that ever walked the face of the earth. But let me again read you what Christ said—"Him that cometh to me I will in no wise cast out." These precious words should encourage you, burdened sinner. Christ says that He will not cast you out, if you come. But even if you were to go to Christ and be cast out, you will have lost nothing more. You are already condemned anyway, so if Christ casts you out, you will be no worse off. But it is a thing impossible that Christ should cast you out. He has given His blessed and immutable Word that He will not cast you out. May you realize this fact, and go to Him now for free and full forgiveness.

II. Secondly, if you go to Jesus, there is no reason or occasion for His casting you out.

Now tell me, convicted sinner, why do you think Christ would cast you out, if you went to Him?

What reason do you give?

Do you say it is because you are a sinner? But did not Christ come into the world to save sinners? Did Christ not say, "I am come to seek and to save that which was lost"? Did He not say that He came not to call the righteous, but sinners to repentance? Did He not save a woman taken in adultery? Did he not save the cheating tax-collector, Zaccheus? Did He not save a thief on the cross? Did He not save the blood-thirsty Saul of Tarsus? Sinner friend, Christ has received ungodly sinners in the past, and He will receive you. So do not think that your being an ungodly, wicked sinner is an occasion to be cast out. Christ receives such ones.

Do you say you are ungodly? Well, the Bible says, "Christ died for the ungodly." Do you say you are unrighteous? Then Christ came to make you righteous. Do you say you are without strength? Then Christ will make you strong.

Jesus says, "Him that cometh to me, I will in no wise cast out." If you come to Him, you will not be cast out, for there is no occasion to cast you out. Your sins are put away, you are no longer under the curse of the Law, you are made righteous by receiving the imputed righteousness of Christ, you are at peace with God through Christ, and you are a new creation. So there is no occasion for casting out any sinner who comes to Christ. Then come!

But I hear another say, "What if I am not elect? Won't He cast me out?" Let me ask you this: What if you are elect; would He cast you out if you came? You say, "No, but what if I'm not?" Well, if you are not, the text still says, "He that cometh to me I will in no wise cast out." Why don't you go to Christ and see if He will cast you out?

And if indeed you do go to Him, it will prove that you are elect. You see, all that God gives to Christ come to Christ. So if you come to Christ, your doing so is evidence that you were given to Christ by the Father. No one but God's chosen want to come to Christ; no one but the elect do come to Christ. Christ forbids no one to come, but He makes certain that His elect come by drawing them. If you come to Christ, it is because God has drawn you, and He has drawn you because you are elect. So convicted one, come on to Christ. Come to Him and you will not be cast out.

III. Thirdly, notice that you will "in no wise" be cast out.

So why, then, do you tarry any longer? Why do you hesitate because of your sins? Why do you doubt the promise? Doubt no longer, tarry no longer, arise and go to the Master for eternal life.

But someone says, "How do I come to Christ? How do I go to Him?" Friend, coming to Christ is believing on Christ for salvation. You may now believe about Christ, but you must believe on Christ for salvation. You believe there is food to eat at the dining table, but you must go to the table and eat. And so it is, Christ has spread the Gospel table with spiritual blessings, but until you eat of those blessings, they profit you nothing.

You say, "But I am not fit to go to Christ's table." No, you are not fit. But this Gospel table is for those who are unfit. It is for the poor, the maimed, the halt, the blind. This, the King's table, is not for royalty alone, but for the very lowest. It is for all the sinners, yea, the blackest sinners that come to it. There you will meet the harlot, the thief, the murderer, the blasphemer, all eating of the Gospel food. Now, surely, you will not say you cannot rightly sit down with these sinners and eat. If you think they are too black for you, it is because you are blind to your own sins. But if you see that you are such a sinner as they, then you are bidden to come. You will not be cast out.

May God grant that you may go to Christ at this very hour. He will not cast you out, whoever you are, however sinful you may be.



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