

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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The One End of Arminian Theology

Paul refers to idolatry as being a fruit of the flesh (Galatians 5:19, 20). Jesus told Nicodemus that "that which is born of the flesh is flesh" (John 3:6). Putting these two verses together, and comparing them with the balance of God's Word regarding man's depravity, the conclusion is reached that man is born with an idolatrous nature.

Idolatry is not simply the worship of an image made of wood or stone, but it includes anything and everything that is in any manner exalted above the true and living God. Anything that is exalted to a higher realm of power than Jehovah is an idol. If God's purposes and acts are subject unto another, God is not God; so anything man exalts which makes God's purposes and acts subject unto it is an idol.

Wrong thinking regarding the

attributes of God is a form of idolatry. Israel's one great trouble was idolatry. Even some of her noblest men, though in many respects godly, were tainted with idolatry. The cause back of Israel's open idolatry was wrong thinking as to God. To Israel, God could certainly say, "Thou thoughtest that I was altogether such an one as thyself." (Psalm 50:21).

Thus, then, we find that God's one great design in His work with the children of Israel was to teach them that He is God, and beside Him there is none else.

The children of Israel are quite typical of us today. Though we perhaps are the children of God, we still entertain thoughts that are idolatrous, thoughts that are not right with regard to God's perfections. We may not have our "high places" where we offer

sacrifices to idols, but in our thinking we often, if not the majority of time, do not think properly with regard to God. Thus we are exhorted to cast down "imaginations (carnal reasonings) and every high thing that exalteth itself against the knowledge of God" (II Cor. 10:5). Our thoughts, if not proper, exalt things against the true God. David said, "I hate vain thoughts" (Psalm 119:113). In the light of the "first and great commandment" (Matt. 22:37, 38), a vain thought is any thought that does not honour God. The commandment is exceeding broad! (Psalm 119:96).

So idolatry has at its source vain thoughts. Open idolatry, such as we have in the heathen religions and Roman Catholicism, is simply the fruit of these vain thoughts. The end of vain thinking is idolatry. (Continued on page 2, column 1)

Have you sent in your letter and contribution for our April 15 rally day, yet? Well, if you intend to have a part in it, you had better do so soon. Already, many letters—enclosed in the yellow, postage-paid envelopes—have been received from readers scattered throughout the land. We are keeping all of these letters, not opening any of them until April 15. Then we will gather in a special meeting for prayer and thanksgiving to God for what He gives us. Certainly, we are expecting hundreds of others to write to us in the short time that yet remains before April 15.

Thousands of you have received bountiful blessings from God through TBE. It has been a medium used to teach you many of the precious truths of God's Word. Many of you have been led to see things that, humanly speaking, you might never have seen had it not been for TBE. Surely, you who love the truths this paper teaches, you who have been helped by it, will want to have a part in this special day. And we believe that you who do love this paper want to see it going forward in the service of God. We think that most of you want to see others being blessed, being led to the truth, and taught of God. If so, then your support at this time will be deeply appreciated.

Many of you have never written us a letter, telling us of your interest in this ministry. Yes, you

love the paper and love the truths it declares, but you have never said so. We wish that you would realize that your letters and offerings are of more value to us from the standpoint of encouragement than anything you could do. We can only get some idea as to what TBE is accomplishing by the response of its readers. If you do not write to us, then how do we know you are for us, that you are standing with us? Paul once said that all men forsake him. Sometimes, we feel the same way, for readers fail to write as they should. Won't you stand with us and write us a letter for this special rally day? And if at all possible, won't you enclose some kind of an offering to help with the expenses?

Beloved, your letters and offerings will encourage us. Please use the postage-paid envelope we enclosed in the recent issue of TBE, and let us hear from you. Some of you preacher brethren ought to be ashamed—you haven't written us a letter in ages, if ever. Can't you take time and write us a word of encouragement? If this paper has been a help to you in some way—even in a very small way—won't you let us know that our work has at least been of some benefit to you?

Well, we are looking forward with great anticipation to April 15 when all the envelopes will be opened. We hope to see your letter and offering at that time.

Five Centuries of Prophecies Fulfilled in One Day

"But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. 26:56).

The following twenty-five Old Testament prophecies bearing on the betrayal, trial, death and burial of our Lord Jesus Christ, were uttered by many different voices at different times during the five centuries from 1000 to 500 B. C., yet they were all literally fulfilled within twenty-four hours on the day of His crucifixion.

I. Sold for Thirty Pieces of Silver

Prophecy	Fulfillment
"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zech. 11:12).	"Then one of the twelve, called Judas, Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 26:14, 15).

II. Betrayed by a Friend.

Prophecy	Fulfillment
"For it was not an enemy that reproached me; then I could have borne it; . . . but it was thou, a man mine equal, my guide, and my acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Psalm 55:12-14). See also Psalm 41:9; Zech. 13:6.	"And forthwith he (Judas) came to Jesus, and said, Hail, Master; and kissed him, and Jesus man mine equal, my guide, and said unto him, Friend, wherefore art thou come? Then came they counsel together, and walked unto the house of God in company" (Matt. 26:49, 50).

III. The Money Cast to the Potter.

Prophecy	Fulfillment
"And the Lord said unto me, Cast it unto the potter; a goodly piece of silver in the temple, and price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." (Zech. 11:13).	"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . and bought with them, the potter's field." (Matt. 27:5-7. See also verses 9, 10).

Notice that in both prophecy and fulfillment we have stated that (1) It was silver, (2) there were thirty pieces (Matt. 27:3), (3) they were thrown down, (4) they were cast down in the house of the Lord, and (5) the money was used to purchase the potter's field.

IV. The Disciples Forsook Him.

Prophecy	Fulfillment
"Smite the shepherd and the sheep shall be scattered" (Zech. 13:7).	"All the disciples forsook him and fled" (Matt. 26:56. See also Mark 14:27.)

V. Accused by False Witnesses.

Prophecy	Fulfillment
"False witnesses did rise up; they laid to my charge things that I knew not" (Psalm 35:11).	"Now the chief priests and elders, and all the council, sought false witnesses against Jesus, to put him to death; . . . At last came two false witnesses." (Matt. 26:59-61).

(Continued on page 7)

Some False Notions As To God's Spirit

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



The Devil is a very real person, and he is next in intelligence to God Himself. That being true, he uses every shrewd means of leading human beings astray. He misrepresents Christ, and likewise he misrepresents the Holy Spirit. Let us think of some of the false notions he implants in human minds concerning the Holy Spirit.

1. There is the notion that the Holy Spirit is not a person but

(Continued on page 7, column 3)

The Baptist Examiner Pulpit

"THE UNPARDONABLE SIN"

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

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men,

and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said He hath an unclean spirit."—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has been

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RALLY DAY, APRIL - 15 PLEASE PRAY, ATTEND, GIVE, WRITE!

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

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Editor

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Examiner Editorials

By Bob L. Ross

The One End...

(Continued from page one)
ing with regard to God is such idolatry as is manifested in these religions.

We have said all this by way of preface to what we wish to now say with regard to the system of theology that is traditionally known as Arminianism. Arminianism is idolatrous because it is a system of vain thoughts—thoughts that are not proper with regard to the true and living God. Arminianism does not exalt God to His proper place, but makes Him subject unto another, namely man. This theology is a branch of the idolatry of worshipping Self. It sets up as a deity, the idol Free-Will, and all the various points of its theological system pay tribute to and honor this idol above the true and living God. There is not one Arminian doctrine that does not exalt Free-Will above God; there is not one point in this system that does not make the purpose of God dependent upon this idol.

To show that Arminianism has but one end—the exaltation of the modern Dagon, Free-Will—we shall take the five points of Arminianism and call attention to the designed end of each one.

1. The Arminian view of election. To state this view conservatively, it is that God foreknew who would believe, by the assistance of His grace, and therefore elected all such persons to be saved. But why some men are foreknown to believe is not altogether due to the sovereign, constraining, effectual grace of God, but the final choice is left to a supposed "free-will." It is true, says the Arminian, that grace greatly assists man, but the Arminian scheme leaves the one great deciding choice to Free-Will. Let God's grace do ever so much, until Free-Will yields or decides, grace effects nothing at all.

So you see, then, the one end of this view is to exalt Free-Will as sovereign in election and thus cast down the sovereign grace of God. Grace, according to this view, honors the sovereignty of Free-Will and cannot and will not trespass into the idol's territory. According to the Arminian notion, God does not reign and do what He wills, but it is all left to another—one Free-Will—as to whether or not God shall have that which He wills.

2. The Arminian view of depravity. This view is that though man is indeed sinful and somewhat crippled, he is not altogether helpless. He can, says the Arminian, by the help of God, perform certain spiritual acts such as repentance and faith. It is true, we are told, that man is dead in trespasses and in sins, but this death does not mean that man is spiritually helpless.

The end of this view is to preserve and exalt Lord Free-Will's sovereignty. For if the total depravity of man means that man is unable to perform spiritual acts, then, if he is ever saved, it

must be all of grace. But this knocks over old Dagon before the ark of God, so this view of depravity must not be tolerated. Nothing is more dishonoring to the Arminian idol than to take the turning point in salvation out of his hands and put it into the hands of grace. This idol does not mind if grace helps or influences, but grace must ever be subject unto Lord Free-Will.

3. The Arminian view of the atonement. According to this view, Christ died for the sins of every man that ever lived, but not in a manner to save any one of them apart from the decision of Lord Free-Will. If Lord Free-Will will acknowledge the death of Christ, then it will save; but if he vetoes it, the death of Christ avails nothing. The Arminian view rejects the doctrine of Paul that God, having given us the Son, will also with Him "freely give us all things" (Romans 8:32). The Arminian view rejects the doctrine that Christ died so as to actually and infallibly secure the salvation of the sheep of God. Nay, this view says that the death of Christ is of no value whatsoever, unless Lord Free-Will permits it to be.

Thus, you see the end of this view: it makes the work of Christ subject to this idol, just as the Arminian doctrine of election makes the election of the Father subject to it. The Father cannot elect and the Son cannot redeem, unless it be granted by this Dagon.

4. The Arminian view of grace in conversion. This view states that men are called by the Spirit, but the effectualness of that call is not dependent upon the invincible power of the Spirit, but altogether upon Lord Free-Will. Free-Will has the power to annul and frustrate the call of the Spirit if he so pleases. The Arminian tells us how strongly the Spirit woos, pleads, convicts, and begs, but He can never enter into the sacred, sovereign territory of Lord Free-Will. Unless Caesar Free-Will gives the Spirit the thumb, He can not quicken anyone to life.

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, 13, 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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The end of this doctrine is easily seen: just as the Arminian doctrines of election and the atonement make the Father's election and the Son's death subject to Dagon Free-Will, so does this view make the third person of the Godhead subject to him. Thus, all three persons of the Godhead must bow in obeisance to this idol, meekly submitting to whatever he dictates.

5. The Arminian view of perseverance. The general Arminian view of perseverance is that men persevere through the assistance of divine grace, but it is possible that perseverance shall cease, depending upon the pleasure of the Arminian idol. The late high priest of Arminianism, James Arminius, did not clearly set forth the latter portion of this view, but he does say that he does not deny that some Scriptures seem to so teach.

Many of the present-day worshippers of Dagon Free-Will do not fully honor their idol on this point. They loudly sing praise to this idol until Arminianism comes to the matter of perseverance, then they forsake Dagon Free-Will and dishonor him. Of course, we are not unhappy about their doing so, but we only wish that they would forsake him altogether!

But the general Arminian scheme fully honors old Dagon on this point. No one perseveres unto the end unless Dagon Free-Will so desires. Let the Spirit work ever so hard, let the Son's death be for every sin, let the Father's will be ever so strong, still the grand decision lies in the hands of Lord Free-Will. The Triune Godhead is not to disregard the wishes of the sovereign idol with respect to this matter.

So this idol's sovereignty is preserved on this point as on all the others.

It is clear, then, that Arminian theology, in all five points, has but one end—the exaltation of Lord Free-Will, and the most wicked thing that one can do is to blaspheme this idol by exalting the grace of God above it. If we speak of grace, we must be careful to speak in a manner so as to show that grace is merely the handmaiden of Lord Free-Will and acts as he wishes. We can believe a doctrine of election, just so it does not dethrone Lord Free-Will. We can tell men that they are totally depraved, if we but add that Free-Will turns the point in salvation. We can speak of Christ's dying for sins, but we must not say that His death actually and infallibly purchased and merited the salvation of anyone apart from the acts of the Arminian idol. We can tell of the Spirit's work, but we must always insist that this work is dependent upon the actions of Free-Will. And we may speak of security.

Eminent Quotations

"If man compares himself with other creatures, he may be too sensible of his greatness; but if he compares himself with God, he cannot but be sensible of his baseness." — Stephen Charnock.

"A certain philosopher once asked a Christian, 'Where is God?' The Christian answered, 'Let me first ask of you, Where is He not?'" — Augustus M. Toplady.

"All true conversion is wrought by invincible power. The dead necessarily, continue so, until they are necessarily raised to life. A dead soul, no more than a dead body, can neither quicken itself, nor hinder God from doing it." — Augustus Toplady, *Works*, p. 804.

"There is not a sin that any one of the human race has ever committed, but would in perfectly the same circumstances have been committed by any other of the race. If the greatest saint on earth has not been the greatest sinner, it is now owing to greater innocence and purity of nature." — Alexander Carson.

"I Should Like To Know"

1. Does election not make God a respecter of persons?

According to the Arminian view, yes, God is a respecter of persons. To have "respect of persons," there is always a cause in the person. For instance, a rich man is held in respect because of his riches; a wise man because of his wisdom; a powerful man because of his power. Now, according to Arminianism, God elects because He foresees that a man will re-act a certain way and believe. That is respect of persons, teaching that God elects or has respect to the man whom He foresees will believe.

The Bible doctrine is not an election because of foreseen merit or good works. It is based entirely upon the free grace of God, given as God wills.

2. Do you believe that what is to be will be?

If a person simply believes that God foreknows everything that will be, then he naturally believes that "what is to be will be."

ity or perseverance, but not unless we add a few "if's" and "but's" so as to preserve the sovereignty of this modern Dagon.

The true and living God is thus dethroned and Free-Will is exalted in His place. The Triune God is the vassal of Free-Will and can do nothing except Free-Will permits. The Father cannot elect unless Free-Will grants it; the Son cannot redeem unless Free-Will permits; The Holy Spirit cannot call and preserve unless Free-Will gives Him leave.

How like the Philistines of old who set the ark of God in the house of their Dagon, thinking that God was subject to that idol! The Arminians have followed hard in the path of the idolaters of old, representing God to be subject to the modern Dagon, Free-Will.

We are aware of the fact that the worshippers of this idol are up in arms when the deity of their god is called into question, but nevertheless, we say that the worship of this Dagon is pure idolatry and practical infidelity. If this be considered as blasphemy, then we find that other blasphemers more capable of speaking than we have said the same. For instance, John Owen referred to the worship of this idol as "transcendent atheism" (*Works*, Volume 10, pages 14, 15). Likewise, George Whitefield refers to Arminian principles as "antichristian principles," and classifies Arminianism with infidelity (*Sermons*, pages 187, 192).

Jonathan Edwards said, "It is the doctrine of the Arminians, and not of the Calvinists, that is justly charged with a tendency to atheism; it being built on a foundation that is utter subversion of every demonstrative argument for the proof of a Deity" (*On the Will*, page 357).

But we leave it to the "blasphemer of blasphemers," Mr. Augustus Toplady, to describe this system as we believe it to be. He says, "This said scheme ascends, on the ladder of blasphemy, to the mountain top of atheism" (*Works*, page 353).

We must not say more against this idol, else the worshippers of it will probably create even a greater stir than did the idolatrous Ephesians of old, after the apostle Paul had invaded Diana's dominion, preaching salvation by God's grace.

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If God knows that a thing will be, then it shall be.

A person once asked Hodge this question, and he responded by asking the person, "Would you have me to believe that what is to be won't be?"

3. What is Michaelmas?

It is a Romish festival celebrated on September 29. Consult some encyclopedia if you want further details.

4. Does the expression "the Lord added to the church" as found in Acts 2:47, refer to the Hebrew Church that was in existence in Matthew 19:17?

We do not find that the Lord had built another church between Matthew 18:17 and Acts 2:47, so the expression must refer to the same church.

5. When the Pharisees asked John "why baptizest thou" (John 1:25) and he answered "that He should be made manifest to Israel" (John 1:31), when and where was baptism changed to be a symbol of death, burial, and resurrection?

This question is based on an assumption that baptism cannot or does not serve but one ceremonial purpose. But this is a false assumption, for baptism—

(1) Shows forth the work of Christ (Matthew 3:16).

(2) shows forth the death and resurrection of Christ (Romans 6:4).

(3) shows forth the believer's death to sin and resurrection to walk in newness of life (Romans 6:4, 5).

(4) is a public profession of faith (Acts 19:3).

6. If Christ is the Head of the church (Col. 1:18), does this mean a local visible church or the mystical, invisible church which is His body? (Ephesians 1:22).

The word "church" never means anything but an assembling body. Men imagine the "mystical, invisible church," but it does not exist. Paul told the Corinthians, "Now ye are the (Greek: "a") body of Christ, and members in particular." (I Cor. 12:27). Ephesians 1:22 refers to the same kind of a body of baptized saints. In Ephesians 2:21, Paul said, "In whom each several building, fitly framed together, groweth into a holy temple in the Lord." (English Revised Version). In other words, each church is a "holy temple in the Lord."

The so-called "mystical" church is not a church, for it is not an "ecclesia" (assembly).

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ELECTION: ITS DEFENCES AND EVIDENCES

by Charles Haddon Spurgeon
1834-1897

Delivered in the year 1862

At Metropolitan Tabernacle, London, England.



C. H. Spurgeon

Rally Day April 15 "The Unpardonable Sin"

(Continued from page one)
teaches as to the "unpardonable sin."

THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE FLESH.

Many times an individual is addicted to some particular habit or practice—a sin of the flesh. Since this particular sin is the cause of his downfall, he naturally concludes that this sin is unpardonable. I am satisfied that many an individual goes through life thinking that the sin of his flesh, whereby he stands most guilty before God, is the unpardonable sin. I have met many such individuals in life.

I remember one man who thought that stealing was an unpardonable sin. It had been his failing for years. Somehow he had developed a complex whereby he thought that no one could be saved who was addicted to thievery. I am ready to grant that stealing is a grievous sin in God's sight, and yet I rejoice that the Word of God makes it clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died, repenting. Listen:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:42, 43.

If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.

Still others think that the sin of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Holy Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nabal. God's Word tells us what the sin of drink did in the lives of these two. It warns also what we may expect in our lives. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:29-32.

However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today, and some of the outstanding Christians of my acquaintance, were once notorious for their

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"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost." I Thess. 1:4-6.

At the very announcement of the text some will be ready to say, "Why preach upon so profound a doctrine as election?" I answer, because it is in God's word, and whatever is in the Word of God is to be preached.

"But some truths ought to be kept back from the people," you will say, "lest they should make an ill use thereof." That is Popish doctrine; it was upon that very theory that the priests kept back the Bible from the people; they did not give it to them lest they should misuse it.

"But are not some doctrines dangerous?" Not if they are true and rightly handled. Truth is never dangerous; it is error and reticence that are fraught with peril.

"But do not men abuse the doctrines of grace?" I grant you that they do; but if we destroyed everything that men misuse, we should have nothing left. Are there to be no ropes because some fools will hang themselves? and must cutlery be discarded and denounced because there are some who will use dangerous weapons for the destruction of their adversaries? Decidedly not. Besides all this, remember that men do read the Scriptures and think about these doctrines, and therefore often make mistakes about them; who then shall set them right if we, who preach the Word, hold our tongues about the matter?

I know that some men who have embraced the doctrine of election have become Antinomians; such men would probably have found other excuses for their misdeeds if they had not sheltered themselves under the shadow of this doctrine. The sun will ripen the noxious weed as well as the fruitful plant, but that is not the fault of the sun, but of the nature of the weed itself. We believe, however, that more persons are made Antinomians through those who deny the doctrine than through those who preach it. One evidence of this is that in Scotland you will scarcely find a congregation of Hyper-Calvinists, the simple reason being that the church in Scotland holds entire the whole doctrine upon this matter, and her ministers, as a rule, are not ashamed to preach it fearlessly and boldly, and in connection with the rest of the faith.

Take any doctrine, and preach upon it exclusively, and you distort it. The fairest face in the world, with the most comely features, would soon become unseemly if one feature were permitted to expand while the rest were kept in their usual form. Proportion, I take it, is beauty, and to preach every truth in its fair proportion, neither keeping back any nor giving undue prominence to any, is to preach the whole truth as Christ would have it preached. On a Gospel thus entire and harmonious we may expect to have the blessing of the Most High. So much by way of preface, not by way of apology. It is not my wont to offer any apology for speaking the truth.

I. WHAT IS THIS DOCTRINE OF ELECTION? Let us try to understand it as spoken of in the text: "Knowing, brethren beloved, your election of God."

There is such a thing as election. Any man who should deny that man is a free agent might well be thought unreasonable, but free-will is a different thing from free-agency. Luther denounced free-will when he said that "free-will is the name for nothing"; and President Edwards demolished the idea in his masterly treatise. God is the universal agent and doeth as He wills, and His will is supremely good. He is the superlative agent, and man, acting according to the devices of his own heart, is nevertheless overruled by that sovereign and wise legislation which causeth the wrath of man (that agency in which the creature cannot govern himself) to praise Him; and the remainder thereof He restrains. How these two things are true I can not tell. It is not necessary for our good, either in this life or the next, that we should have the skill to solve such problems.

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

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

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

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

Again, election is free. Whatever may be God's reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God will do so. We can get no fur-

ther. We get as far as those words of Christ, "Even so, Father: for so it seemed good in thy sight," and there we stop, for beyond that no philosophy and no Scripture can take us.

As it is sovereign and free, so election is irreversible. Having chosen His people, He doth not cast them away nor call back the word that is gone out of his lips, for it is written, "He hateth putting away." He is of one mind, and who can turn him?

Once more, election is effectual. For "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

And this election is personal, for He calleth out his children one by one by their names. He calleth them even as He leadeth out the stars, and so He bringeth them every one to the Father's house above.

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

II. Therefore, secondly, we will notice WHAT ARE THE DEFENCES OF THIS DOCTRINE, and try, if we can, should you be labouring under any distress of mind about it, to remove your difficulties.

Will you please remember then that this is not a point which you can understand at the commencement of spiritual and religious life? You would not teach your children, I suppose, to say their prayers backwards, and begin at "Amen"; and you are beginning at the wrong end when you want first of all to know your election instead of commencing with repentance towards God and faith in our Lord Jesus Christ. Election is a lesson for the more advanced students. Faith and hope must be learnt, first of all, in the infant class, to which we all must go if we would be wise unto salvation. Now, if a child should have a book of algebra put into his hand, and should puzzle himself and say, "I shall never get an education, for I can not understand this;" and then take down some ancient classic, and say, "I cannot comprehend this;" you would say, "Dear child, you have nothing to do with these yet. Here is a simpler book for you—a primer. Here you have A, B, C; learn this first, and then, step by step, you shall attain to the rest." Even so it is with us. Simple trust in Christ is the first thing you have to understand, after that you shall know the high, the sublime, and the glorious doctrines of God's decrees; but do not begin with these. You will mystify and ruin yourself; you will lose your way in a fog and get no good thereby.

Again, it is very certain, that whatever this doctrine may be—and we will have no dispute about it just now—this doctrine cannot possibly be inconsistent with certain plain promises in God's Word. Such promises are these—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever will, let him take the water of life freely." "He is able to save them to the uttermost that come unto God by him." Why, I might quote by the hour together some of these promises which are as wide as the poles; invitations that must not be narrowed, exhortations which are addressed to every man and woman under heaven, in which every one of them is bidden to hear and live. "Ho! every one that thirsteth, come ye to the waters." You know the class of promises to which I allude.

Now, these are the words of God which are for you; get hold of them; come to Jesus Christ with them in your hand; and rest assured the doctrine of election, instead of pushing you back, shall stand like the servants about your Father's table to make music, while your whole being shall dance to the glorious tune; it shall be like a dish upon the table at the feast of the returning prodigal, of which you shall eat to the very full; it shall by no means repulse you or show anything to you which may keep you from hoping in Christ.

Once more, it is quite certain that, whatever it may be, this doctrine of election does not deliver you from your duty. Now what is your duty? "This is the work of God, that ye believe on him whom he hath sent." So much is this your absolute duty that, "He that believeth not is condemned already, because he hath not believed." This more than anything else is the reason of men's condemnation. The Scripture says this is the one great sin. Of the Spirit of truth we read that "when he is come, he will reprove the world of sin—of sin because they believe not on me."

Very well, then; inasmuch as God has so put it, that He commands you this day to trust Christ and to believe on Him, that is what you have to see to, and you may rest perfectly sure that falling back on the doctrine of election in order to exonerate you from what God commands you to perform is but a pitiful pretense. You are commanded to believe, and what God commands no doctrine may teach that it is unfit for you to do.

May God help you to believe, for here this doctrine comes not to excuse you. The gospel commands you, and election through the Holy Ghost enables you. It is your duty to believe, but no man ever was saved as a matter of duty, for that which saves is the gift of God. But your business now is with Christ only, and not with the decrees of the Father, which are all in the keeping of Christ, and shall presently be revealed to you. You have to go to Christ first, and to His Father afterwards, for saith He, "No man cometh unto the Father but by me." You must go round the cross to get to the decree; you must go round by redemption to get to election; there is no other way.

III. In the third place let us see WHAT ARE THE EVIDENCES OF ELECTION. Our text says, very plainly, too, that the apostle knew the election of the Thessalonians. How did he know it? The way by which the apostle knew it must be the method by which you and I are to know our election of God, too.

We have known more than once in our day of some men who pretended to know their election by their impudence. They had got into their head the presumption that they were elected, and though they lived on in sin, and still did as they liked, they imagined they were God's chosen. This is what I call presuming upon election by sheer impudence.

We know of others, alas! who have imagined themselves to be elect, because of the visions that they have seen when they have been asleep or when they have been awake—for men have waking dreams—and they have brought these as evidences of their election. These are of as much value as cobwebs would be for a garment, they will be of as much service to you at the day of judgment as a thief's convictions would be to him if he were in need of a character to commend him to mercy. You may dream long

(Continued on page four)

Don't Forget Our
Rally Day Offering

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)

3. It deserves special notice that the covenant of the Jewish Church and the covenant of the Christian Church are different.

The truth of this proposition Pedobaptists deny. They assume that "the covenant of grace," or "gospel covenant," was made with Abraham, and that the "covenant of circumcision" was so identified with it that circumcision became the seal of "the covenant of grace."

Thomas O. Summers, late professor of theology in Vanderbilt University, in his volume on *Baptism* (pg. 23), referring to infants, says: "They are specifically embraced in the gospel covenant. When that covenant was made with Abraham, his children were brought under its provisions, and the same seal that was administered to him was administered also to them, including both those that were born in his house and those that were bought with his money. They were all alike circumcised in token of their common interest in that covenant of which circumcision was the appointed symbol. That covenant is still in force."

Charles Hodge, as already quoted, not only says that "the church under the New Dispensation is identical with that under the Old," but adds, "It is founded on the same covenant—the covenant made with Abraham." Again he says: "Such being the nature of the covenant made with Abraham it is plain that, so far as its main element is concerned, it is still in force. It is the covenant of grace, under which we now live, and upon which the church is now founded." *Theology* (Volume III, pages 549, 550).

Here it is assumed by these two able writers, who worthily represent Methodists and Presbyterians, that the gospel covenant was made with Abraham, and that circumcision was its seal. Pedobaptists have a decided preference for the singular number. They do not say *covenants*; it is *covenant* in conversation, in books, and in sermons. Paul speaks of *covenants*, the two *covenants*, *covenants* of promise, etc. How "the covenant of circumcision" can be identified with "the covenant of grace," or "gospel covenant," defies ordinary comprehension. Placing myself in antagonism with Summers and Hodge, I am obliged to say that what the former calls the "gospel covenant," and the latter "the covenant of grace" was not made with Abraham. They quote Paul, but Paul does not say so. The language of the apostle is this: "And this I say, that the covenant that was confirmed before of God in Christ (that is, in reference to the Messiah) the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:17). This covenant was confirmed to Abraham, not made with him. It was made before. It must have had an existence, or it could not have been confirmed. The confirmation of anything implies its previous existence.

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I shall not attempt to penetrate the counsels of eternity to ascertain the particulars of the origin of the covenant of grace. It is sufficient for my present purpose to say that it is, doubtless, the result of the sublime consultation of the three Persons in the Godhead concerning the prospective condemnation and ruin of the race of Adam. The first intimation of the existence of this covenant was given in the memorable words, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This incipient development of God's purpose of mercy to man no doubt cheered Abel, Enoch, and all the pious who lived in the world's infancy. The nature of the covenant, recognized when mercy's faint whisperings were first heard, was more fully unfolded when that covenant was confirmed to Abraham in the words, "And in thee shall all families of the earth be blessed;" "And in thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18). These two promises are substantially the same, the one affirming that in Abraham, the other that in his seed, all the families, or nations, of the earth should be blessed. There was to be no blessing from him personally to all nations, but the blessing was to come through his seed.

Irrespective of the provisions of the covenant confirmed to Abraham, there never has been, and never will be, salvation for Jew or Gentile. There is no salvation except in Christ, and Paul informs us that he is referred to as the "seed" of Abraham: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). The covenant with respect to Christ, if we count from the first promise to Abraham, was confirmed to him when seventy-five years old (Gen. 1), and the covenant of circumcision was made with him when he had reached his ninety-ninth year (Gen. 17). Twenty-four years intervened between the two transactions, yet Pedobaptists insist that there was but one covenant. One covenant was confirmed to Abraham, and one made with him; yet, it seems, there was but one! There is some mistake about this, for two ones added together make two.

Now, if, according to the theory of Summers and Hodge, the "gospel covenant," or "covenant of grace," was made with Abraham, and if circumcision was the seal of that covenant, then it had no seal for twenty-four years after it was made. Moreover, if the "gospel covenant," or "covenant of grace," was made with Abraham, by the provisions of what covenant were Abel, Enoch, Noah, and others who lived before the days of Abraham, saved? This question is submitted to all the Pedobaptist theologians in Christendom. If they will only consider it, they will cease to say that the "gospel covenant," or "covenant of grace," was made with Abraham. If, as Pedobaptists assert, circumcision was the seal of the "covenant of grace," what became of Abraham's female descendants? Were the blessings of the covenant not secured to them, or were they left to the "uncovenanted mercies" of God?

The truth is the inspired writers never refer to circumcision or baptism as a "seal" of a covenant. Circumcision is called "a token of the covenant" which God made with Abraham (Gen. 17:11), and "a seal of the righteousness of the faith which he had, yet being uncircumcised" (Rom. 4:11). It was never a seal of the righteousness of the faith of any other man. How could it be, when all Abraham's male descendants were required to be circumcised at eight days old, when they were incapable of faith?

Under the Gospel Dispensation

Let My People Go

"Let my people go."—Exodus 5:1
"Pharaoh—let my people go."
Thus God's servant spoke,
When in bondage Israel sighed,
Groaning 'neath the yoke.

Freed from Pharaoh's galling chains,
Other powers oppose,
He would have his people free:
Hark! his mandate flows:—

Pleasure—let my people go!
Other springs of bliss
Now their happy souls have found—
Perfect happiness.

Fashion—let my people go!
Meekness, truth, and grace
Are the ornaments I love
On my own to trace.

Science—let my people go!
Faith their power must be,
Sight, and sense, and reason fail,
All they find in me.

World—let thou my people go!
Now a brighter day
Shines upon them from afar,
Clear, with heavenly ray.

Christ, and Him alone I'd see
As on them I gaze,
To their heavenly calling true—
Living to my praise.
—Albert Midlane.

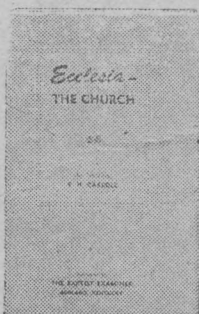
baptism is not a seal, and Pedobaptists labor under a mistake when they so represent it. Believers are "sealed with the Holy Spirit of promise" (Eph. 1:13). They are commanded to "grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30). But, for argument's sake, let baptism be considered a seal—a seal of the covenant which, it is said, was formerly sealed by circumcision. Then the perplexing question arises, Why apply the seal to both sexes, when the seal of circumcision was applied to but one? Circumcision, it is argued, was a type of baptism. The type had reference to males alone. Therefore the antitype has reference to both sexes! Such reasoning is at war with the plainest principles of sound logic.

There is another absurdity in making baptism the antitype of circumcision. Baptism is referred to by Peter as a "figure." If, then, circumcision was a type of it, it was a type of a type, a figure of a figure; which is incredible.

But to be more specific with regard to the covenants: The covenant of circumcision made with Abraham received its full development in the covenant of Mount Sinai. There was, if the expression is allowable, a new edition of the covenant. The Sinaitic regulations were made in pursuance of the provisions of the covenant made with Abraham, and on this account circumcision, the "token of the covenant," was incorporated into those regulations, and became a rite of the Mosaic economy. Jesus therefore said to the Jews, "If a man on the sabbath day receive circumcision that the law of Moses should not be broken," etc. (John 7:23). This language shows that the covenant of circumcision (Continued on page 5, column 3)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

enough before you dream yourself into Heaven, and you may have as many stupid notions in your head as there are romances in your circulating libraries, but because they are in your head they are not therefore in God's Book. We want a more sure word of testimony than this, and if we have it not, God forbid that we should indulge our vain heart with the dainty thought that we are chosen of God.

I have heard of one who said in an ale-house that he could say more than any of the rest, that he was one of God's children; meanwhile he drank deeper into intoxication than the rest. Surely he might have said, with an emphasis, that he was one of the Devil's children; he would have been correct. When immoral men, and men who live constantly in sin, prate about being God's children, we discern them at once. Just as we know a crabtree when we see the fruit hanging upon it, we understand what spirit these men are of when we see their walk and conversation.

Oh, it is detestable, loathsome above all loathsomeness, to hear men, whose characters in secret are infamous, and whose lives are destitute of every Christian virtue, boasting as though they had the keys of Heaven, and could set up whomsoever they would, and pull down whomsoever they might please. Blessed be God, we are not under their domination, for a more terrific set of tyrants than they are the world has never known, and a more frightful reign of vice than they would inaugurate, if they had their way, I am sure villainy itself cannot conceive.

"Be not deceived, God is not mocked." "Without holiness no man shall see the Lord." If grace does not make us holy, teaching us to deny ungodliness and worldly lusts, it is not worth the having. Brethren, if we are God's elect we must have some substantial evidence to attest it.

According to our text, what are these evidences? They seem to be four. The first evidence appears to be the Word of God coming with power. If you will turn to the verse you will soon see how the apostle says, "Our gospel came not unto you in word only but also in power and in the Holy Ghost." The Gospel is preached in the ears of all; it only comes with power to some. The power that is in the Gospel does not lie in the eloquence of the preacher, otherwise men would be the converters of souls. Nor does it lie in the preacher's learning, otherwise it would consist in the wisdom of man. The power which converts souls does not even lie in the preacher's simplicity or adaptation to his work; that is a secondary agency, but not the cause. Again, the power which converts does not even lie in the pathos which the speaker may employ. Men may weep to the tragic muse in a theater as well as to prophetic strains in a chapel. Their creature passions may be impressed through the acting of the stage as well as by the utterance of God's own servants.

No; there is something more than this wanted, and where it is absent all preaching is a nullity. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were the mysterious power of the Holy Ghost going with it, changing the will of man. O sirs! we might as well preach to stone walls as preach to humanity unless the Holy Ghost be with the Word, to give it power to convert the soul. We are reminded of Mr. Rowland Hill, who once met a man in the street at night, not quite drunk, but almost so. The man said, "Mr. Hill, I am one of your converts." "Yes," said he, "I dare say you are one of mine; but if you were one of God's you would not be in the state in which you are now."

Our converts are worth nothing. If they are converted by man they can be unconverted by man. If some charm or power of one preacher can bring them to Christ, some charm or power of another preacher can take them from Christ. True conversion is the work of the Holy Ghost, and of the Holy Ghost alone.

Well, then, my hearers, did you ever, when listening to the Word, feel a divine power coming with it? Never mind where you were, whether in Westminster Abbey, Saint Paul's Cathedral, in this Tabernacle, or at some special service at one of the theatres; the place matters nothing. "Well," perhaps you will say, "I have felt some impression." Ah, but that may be wiped away. Have you ever felt something coming with the Word which you could not understand; which, while it wooed you and won your heart, smote you as though a sword had gone through you, and that not with a flesh wound, but with a wound that divideth between soul and spirit, between joint and marrow, as if the truth were, as indeed it is, a discernor of the thoughts and intents of the heart?

Those who are really God's elect can tell a tale something like this: "There was a time when the Word was to me like a great ten-thonged whip; my shoulders were stripped bare, and every time the Word was preached it seemed to make a gash within my soul. I trembled; I saw God in arms against me; I understood that I was in debt to justice and could not pay; that I was involved in a controversy against my Maker, and could not conquer. I saw myself stripped naked to my shame, leprous from head to foot, a bankrupt and a felon ready to be given over to a traitor's doom." Truly the Word came with power to your soul.

"And," you continue, "I remember too when the truth came home to my heart, and made me leap for very joy, for it took all my load away; it showed me Christ's power to save. I had known the truth before, but now I felt it. I had understood that Christ could save, but now that fact came home to me. I went to Jesus just as I was; I touched the hem of His garment; I was made whole. I found now that the Word was not a fiction—that it was the one reality. I had listened scores of times, and He that spake was as one that played a tune upon an instrument; but now He seemed to be dealing with me, putting His hand right into my heart, and getting hold of me. He brought me first to God's judgment-seat, and there I stood and heard the thunders roll; then He brought me to the mercy-seat, and I saw the blood sprinkled on it, and I went home triumphing because sin was washed away." Oh, again I ask you, did the Word ever come home with this power to your souls?

Since the day of your conversion has the Word ever rebuked you? Has it sometimes cut down your hopes? Do you sometimes, after hearing a sermon, feel as if it had been like a great hurricane tearing right through the forest of your thoughts, cleaving its own course, and leaving many a dead thing that you thought alive swept down to the ground? Do you feel, too, when you go home from the sanctuary, as if God Himself had been there, you did not know what else it could be. It could not have been the speaker nor the words he uttered, but the very God did come and look into your eyes, and searched the thoughts of your mind, and turned your heart upside down, and then filled it full again with His love and with His light, with His truth and with His joy, with His peace and with His desire after holiness? Is it so with you? Where the Word is not with power to your souls, you lack the proof of election.

Remember, I do not say that it will be so always. You must not (Continued on page five)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

expect every time that God will speak with you; in fact, the preacher himself fails often, and is painfully conscious of it. How shall one man always speak without sometimes feeling that he himself is not in a fit frame to be God's mouthpiece? But though it be a clown from the country, if he preach God's Word, the Spirit will go with it. It is not the clown, nor yet the archbishop that does the work; it is the Word that is quick and powerful. Your evidence of election is blotted and blurred, unless the Word has come to you with demonstration of the Spirit and with power.

People come and hear sermons in this place, and they go out and say, "How did you like it?"—as if that signified to anybody—"How did you like it?" and one says, "Oh, very well;" and another says, "Oh, not at all." Do you think we live on the breath of our nostrils? Do you believe that God's servants, if they are really His, care of what you think of them? Nay, verily, but if you should reply, "I enjoyed the sermon," they are inclined to say, "Then we must have been unfaithful or else you would have been angry, we must surely have slurred over something, or else the Word would have cut your conscience as with the jagged edges of a knife. You would have said, 'I did not think how I like it; I was thinking how I liked myself, and about my own state before God; that was the matter that exercised me, not whether he preached well, but whether I stood accepted in Christ, or whether I was a castaway.'"

My dear hearers, are you learning to hear like that? If you are not, if going to church and to chapel be to you like going to an oratorio, or like listening to some orator who speaks upon temporal matters, then you lack the evidence of election; the Word has not come to your souls with power.

But there is yet a second evidence of election. *Those whom God has chosen receive the word "in much assurance."* They do not all receive it with full assurance; that is a grace they get afterwards—but they receive it with much assurance.

There are some professors who go upon very strange principles. It is indeed somewhat difficult to know what principles are enforced and acknowledged in this age, for there are persons whose principles allow them to say black and white at the same time, and there are certain persons whose religious principles are not much unlike this. They put a hymn book in their pockets when they are going to meeting; they put a comic song book in their pockets when they are going someplace else; they can hold with the hare and run with the hounds. Such people as these never have any great confidence in their religion; and it is very proper that they should not, for their religion is not worth the time they spend in making a profession of it.

But the true Christian, when he gets hold of principles, keeps them, and there is no mistake about the grip with which he maintains his hold of them. "Ah!" saith he, "that Word which I have heard with my ears is the very truth of God, and it is true to me, real and substantial to me, and here I clasp it with both my hands, with a clasp that neither time, nor tribulation, nor death, shall ever cause me to let go." To a Christian man his religion is a part of himself; he believes the truth, not because he has been told it or taught it by mother or friend, but because it is true to him in his inmost soul. He is like the servant girl who, when she could not answer her infidel master, said, "Sir, I cannot answer you, but I have something in here that would if it could speak." There is "much assurance."

Sinners who have once felt their need of a Saviour feel very much assurance about His preciousness, and saints that have once found Him precious have very much assurance about His divinity, about His atonement, about His everlasting love, about His immortal dignity as a prophet, a priest, and a king. They are sure of it. I know some persons who say if a man speaks positively he is dogmatical. Glorious old dogmatism, when wilt thou come back again to earth? It is these "ifs" and "buts," and qualifications, these "perhapses" and "may be so's" that have ruined our pulpits.

Look at Luther, when he stood up for the glory of his God, was there ever such a dogmatist? "I believe it," he said, "and therefore I speak it." From that day when on Pilate's staircase he was trying to creep up and down the stairs to win Heaven, when the sentence out of the musty folio came before Him, "Justified by faith we have peace with God," that man was as sure that works could not save him as he was of his own existence. Now, if he had come out and said, "Gentlemen, I have a theory to propound that may be correct; excuse my doing so," and so on, the Papacy would have been dominant to this day. But he knew God had said it, and he felt that that was God's own way to his own soul, and he could not help dogmatizing with that glorious force of secession which soon laid his foes prostrate at his feet.

Now have you received the Gospel "with much assurance"? If you have, and you can say, "Christ is mine; I trust in Him, and though I may have sometimes doubts about my own interest in Him, yet I do know by experience in my soul that He is a precious Christ—I know not by 'Paley's Evidences' nor by 'Butler's Analogy,' but I know by my heart's inward evidence, I know by the analogy of my own soul's experience, that the truth which I have received is no cunningly devised fable, but something that came from God to draw my soul up to God"—that is another evidence of election. If you have that, never mind the rest; I hardly care whether you believe the doctrine of election or not; you are elect.

As I have sometimes told a brother who has denied the doctrine of final perseverance, when I have seen his holy life, "Never mind, my brother, you will persevere to the end, and you will prove the doctrine that you do not believe. You may not be able to receive the doctrine I now preach, but if such has been your experience, when you get to Heaven you will wake up and say, 'Well, I am one of the elect. I made a deal of fuss about it while on the earth, and I will make a deal of music about it now that I have got to Heaven, and I will sing more sweetly and loudly than all the rest, 'Unto him that hath loved me and washed me from my sins in his blood, unto him be glory for ever and ever.'"

But there is a third evidence. *Those who are chosen of the Lord desire to be like Him.* "Ye became followers of us and of the Lord," the apostle says in the text; by which he does not mean that they said, "I am of Paul, I am of Silas, I am of Timothy," but that they imitated Paul so far as he imitated Christ. Thomas a Kempis wrote a book about the imitation of Christ, and a blessed book in some respects it is; but I would like the Holy Spirit to write in your hearts the imitation of Christ. It shall be to you a sweet proof that you are chosen of God. Are you Christlike or do you want to be? Can you forgive your enemy, and can you love him and do him good? Can you say tonight, "I am no more any man's enemy than is the babe that is new born?" and do you desire now to live unselfishly, to live for others, to live for God? Are you prayerful? Do you come to God in prayer as Jesus did? Are you careful of your words and of your acts as Christ was? I do not ask you if you are perfect, but I do ask whether you follow the

(Continued on page six)

Distinctive Principles

(Continued from page four)

was so identified with the Sinaitic covenant that the failure to circumcise a man was a violation of the law of Moses.

The old Jewish Church, then, grew out of the covenant of circumcision, which was the germ of the Sinaitic covenant that God made with the Israelites when he "took them by the hand to lead them out of the land of Egypt" (Heb. 8:9). This covenant, entered into at Mount Sinai, was to continue in force, and did continue in force, till superseded by another and a "better covenant." It preserved the nationality of the Jews, while circumcision marked that nationality and indicated a natural relationship to Abraham. This celebrated patriarch was to have numerous natural seed, to which reference is made in the covenant of circumcision, and, by virtue of the provisions of the covenant "confirmed" to him concerning the Messiah, he was to have a spiritual seed also. He was to be the father of believers.

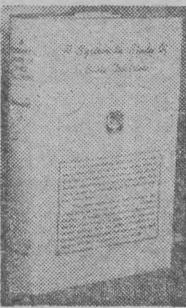
Hence we have such passages of Scripture as these: "That he might be the father of all them that believe, though they be not circumcised" (Rom. 4:2); "They which are of faith, the same are the children of Abraham;" "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:7, 9). The process of spiritual filiation to Abraham is affected by faith. Jews, therefore—his natural seed—cannot become his spiritual seed without faith. But if faith creates the spiritual relationship to Abraham, Gentiles as well as Jews may become his spiritual seed, for they are equally capable of faith. For the encouragement of Gentiles who were uncircumcised, Paul referred to the fact that Abraham was justified by faith before he was circumcised.

Having referred to the development of the Abrahamic covenant of circumcision in the covenant of Sinai, I may now refer to the development of the covenant respecting the Messiah, out of which covenant has grown the gospel church. This is termed the new covenant, in contradistinction from the Sinaitic covenant. The development of its provisions was to occur many centuries subsequent to the giving of the law, although those provisions had an embryo existence in the covenant "confirmed" to Abraham concerning Christ.

In Heb. 8:8-12 there is a quotation from Jer. 31:31-34 which sheds much light on the two covenants. It is as follows: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I

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EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: AN INVITATION TO DINNER!
Scripture Reading: Luke 14:16-24

INTRODUCTION: Henry IV of France once said: "I want every peasant to have a chicken in his pot on Sundays." God gives a greater feast, that too, every day and hour. Gospel feast! Song of Solomon 2:4. No doubt in this parable Christ refers to the feast or supper of salvation.

I. THE BANQUET.

A. The type of banquet—"great" (v. 16). Our cups run over (Ps. 23:5), we eat the "finest of the wheat, and . . . honey out of the rock" (Ps. 81:16). We drink wine of heaven (Acts 2:13; Eph. 5:18), and milk (1 Pet. 2:2). Feed upon Christ, "Bread of life" (John 6:48). Chew on deeper doctrines of Word, strong meat (Heb. 5:11-14). Eat Christ's flesh, drink His blood (John 6:48-58).

B. The time of this banquet—"at supper time" (v. 17). Late in the day. Nearly over. Night fast coming. Hence message of haste in v. 17—"now." Heb. 4:7. End of all things at hand (1 Pet. 4:7). End of the ages come upon us (1 Cor. 10:11).

II. THE BIDDING.

A.—Expression.

1. **Preparatorial** (v. 16). Old Testament saints bidden to look for Messiah by sacrifices and services, prophecies and parables (Heb. 10:7.)

2. **Personal** (v. 17). "Servant" — Jesus Christ (Phil. 2:7; Matt. 12:17-18). When Christ came it was supper time. How late now!

B.—Excuses.

1. **Life.** "Piece of ground" to live on (v. 18). Did he not see it before he bought it!

2. **Labor.** "Five yoke of oxen" (v. 19). Did he not prove them before he bought them!

3. **Love.** "Married a wife" (v. 20). Let us hope not as blindly as the former two made their transactions. Was the wife the head of that home? (1 Cor. 11:3) Would she not have welcomed a "night out"?

III. THE BRINGING.

A. The Procurer. "The Master . . . said to His Servant: Go out . . . and bring in" (v. 21). He is Jesus Christ (1 Pet. 3:18). See last part of John 14:6.

B. The place. "Streets and lanes of the city" (v. 21). Not only main streets of important, intelligent, impressive, indispensable, industrious people, but also lanes of indifferent, inactive, ignored people (v. 21). Also in the "highways and hedges" of the outlying country and world (v. 23; Matt. 23:18-20).

C. The people. V. 21. Very undesirable crowd! Representative of people bound for festal halls of heaven? Poor, not a penny to pay the ransom price (1 Pet. 1:18-19). Maimed. Not able to walk with God (Isa. 53:6). Blind. 2 Cor. 4:3-4, 5:17-18.

IV. THE BANISHMENT.

A. Divisive. Not all men going to heaven! or Gospel feast. Mark 16:16; John 3:18, 3:36. "None of those men" (v. 24).

B. Definite. God does not accept such excuses as: land and houses, oxen and business; marriage and home duties and visiting, keeping folks from Christ and the Church! Matt. 6:33; Hos. 10:12. "None of those men . . . shall taste of My supper" (v. 24).

C. Discerned. Be warned by this! Simple things as land, houses, making a living, recreation, pleasure, can cause you to MISS it! the future "marriage supper of the Lamb" (Rev. 19:9).

CONCLUSION: Forsake your soul-damning excuses! Rom. 2:1; 3:19. Repent! The dinner-bell of the Gospel is still ringing—"Come to Christ!" (Matt. 11:28-30). Is it the last call? Hasten! Amen.

will make with the house of Israel their unrighteousness, and their rael after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the great. For I will be merciful to their unrighteousness, and their iniquities will I remember no more." This is the new covenant—new in its manifestation, though old in its origin—the "better covenant, which was established upon better promises" (Heb. 8:6). Of this covenant Jesus is Mediator, and this fact shows that the gospel covenant is the outgrowth of the est. For I will be merciful to (Continued on page 6, column 1)

"If the son shall make you free, ye shall be free indeed."

John-3:36

Spurgeon's Sermons on Sovereignty

(Continued from page five)

Perfect One?

We are to be followers of Christ, if not with equal steps, still with steps that would be equal if they could. If we follow Christ, that will be to others one of the surest proofs of our election, though perhaps to ourselves, if we be humble-minded, it will be no proof, since we shall rather see our blemishes than our virtues, and mourn over our sins more than we rejoice in our graces. If a man follow not Christ, those who look on may be safe enough in concluding that, whatever he may say about election, and however much he may prate about it, he is not the Lord's. On that point I shall not say anything more, because I have already enlarged upon it in a former part of the discourse.

In the last place I will say, the fourth evidence is the existence of spiritual joy in spiritual service. If you look further, it seems that those of whose election the apostle was sure, received the Word of God "in much affliction," but "with joy in the Holy Ghost." What say you to this, you whose religion consists of a slavish attendance upon forms that you detest? See how many there are who go to a place of worship just because it is not respectable to stay away, but who often wish it were. And when many of your Christians get on the Continent, where is the Sabbath with them then? Where is then their care for God's house? See, too, with what misery some people at home go up to the house of the Lord? Why? Because they have come to regard it as a place where they ought to be very solemn. It is not a home to them; it is a prison.

How different it is with your children when they come home for their holidays. How do they come into their father's house? Dull, demure, as if they could not speak? No, bless their little hearts, they come running up to their father's knees, so glad to be there, so glad to be home. That is how a man whose religion is his delight comes up to the house of the Lord. He feels that it is his Father's house. He would be reverent, for his Father is God, but he must be happy, for God is his Father.

See again the Christian when he goes to his closet. Ungodly persons will not go there at all; or, if they do, it is because they want to win Heaven by it. But see, they go through their dreary prayers; and what a dreary thing it must be for a man to pray when he never expects to be heard, and when he has no spirit of prayer! It is like a horse going round a mill grinding for somebody else, and never getting any farther, doing the same tomorrow, the same the day after, and ever on and on.

Sometimes as the little church bells go of a morning in certain churches, to fetch people out, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, there are some persons to be found there to early prayers, and they go to evening prayers, too, and a very good thing this would be, if those who attend went there with holy joy; but there is the sexton, and he says it is a great trouble to be always opening the doors like that when nobody comes except three old women that have got alms-houses, and two that expect them, and are therefore there. Do you think that an acceptable service to God? But they who go because they would not stay away if they could, they who worship God because it is an instinct, and a pleasure, a holy thing, and honourable—these are men who delight in God's Word, and they give the best evidence of being chosen of God.

Woe unto you, Scribes and Pharisees, who make your faces miserable that ye may appear unto men to fast. Verily, verily, I say unto you, he that reads the heart asketh not that your head may hang down like a bulrush, but that ye may do deeds of mercy, and walk humbly with your God, and ye who can delight yourselves in your God, shall have the desires of your heart. Ye that rejoice in the Lord always, and triumph in His name, shall go from strength to strength, and going at last to glory, you shall find that you came there as the result of His divine purpose and decree, and you shall give Him all the praise.

But now, I think I hear some say, "Oh, I want to know whether I am elect. I cannot say that the Word ever came to me with power, I cannot say I received it in much assurance, I cannot say I am a follower of Christ, I cannot say I have received the Word with joy."

Well, dear brother, then leave that question alone. Instead of that, let me propound another, "Dost thou believe in the Lord Jesus Christ? Wilt thou now trust Christ to save thy soul?" He will do it, if, just as thou art, whoever thou mayst be, thou wilt come to Christ, and give thyself up to Him to save thee, to have thee, to hold thee for better, for worse, in life and through death. The moment thou believest thou art saved. That act of faith, through the precious blood of Christ will put away your every sin. You will not begin to be saved; you are saved. You will not be put into a saving condition, but you shall be saved the moment you believe—completely and perfectly saved.

"Oh," saith one, "I would I could trust Christ." Sayest thou so, man? "Whosoever will, let him take," let him trust, Christ. God help thee now to do it. Trust Jesus, and you are saved. This is addressed to every one of you without exception, for "He that believeth on the Son hath everlasting life." The Lord help you to trust Jesus, and then you may go on your way with joy, "knowing, brethren beloved, your election of God."

Taken from Spurgeon's *Expository Encyclopedia*, Volume 7, pages 9-19).

Distinctive Principles

(Continued from page five)
covenant "confirmed of God" to Abraham concerning Christ. How essentially different the old covenant and the new!

Pedobaptists, however, as we have seen, insist that the Jewish Church and the Christian Church are the same! God found fault with the old covenant, and superseded it by the new; yet it seems that the new which displaces the old is substantially identical with it! It is strange that men do not observe that God, in describing the new covenant, says expressly, "NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS," the old covenant.

Several distinctive points of difference between the old covenant and the new may be seen in Gal. 4:22-31. Here are four al-

by Paul—namely, Hagar, Ishmael, Sarah, and Isaac. Hagar was a "bondmaid," and gave birth to a son "after the flesh"—that is, there was in his birth no departure from the laws of ordinary



RALLY DAY FOR THE BAPTIST EXAMINER, APRIL 15
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Come meet with us if you can.
Pleasant don't forget us.

generation. This "bondwoman" represents the covenant of Sinai, and "answereth to Jerusalem, which now is"—the old Jewish Church, which "gendereth to bondage." Jerusalem—the Jewish Church—is therefore said to be "in bondage with her children." To "gender to bondage" was all that Sinai could do; there was no provision in the Sinaitic covenant for anything more: its possibilities were exhausted.

Sarah, "the free woman," represents the new covenant, and the Christian Church of which that covenant is the charter. She gave birth to Isaac, who was born "by promise"—after the Spirit—that is, according to a promise the fulfillment of which involved supernatural agency. "Jerusalem which is above"—the Christian Church represented by Sarah—"is free, which is the mother of us all," of all Christians. Believers in Christ are "the children of promise," as Isaac was. They are born "after the Spirit" and "of the Spirit." Thus it is as clear as the light of day that, while the Jewish Church was supplied with its members by generation, the Christian Church is furnished with its members by regeneration. This is one prominent difference between the two, and it is as great as that between death and immortality.

"But as then," says the apostle, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Ishmael persecuted Isaac, and so the children of the covenant of Sinai—Abraham's seed according to the flesh—persecuted, in apostolic times, the beneficiaries of the new covenant, Abraham's spiritual seed. Sinai, in "gendering to bondage," also "gendered" a persecuting spirit; and it is worthy of remark that an infusion of Judaism into the sentiments of any religious denomination has a tendency to make it a persecuting denomination. This fact is both significant and suggestive. "Nevertheless, what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

Here is authority for keeping all but regenerate persons out of the Christian Church: "Cast out the bondwoman and her son." The Jews, considered as Abraham's natural seed, had no right to the privileges of the church of Christ. They had first to become Christ's disciples by faith, and then they were in the important sense Abraham's seed. Paul never forgot one of the first principles of the gospel economy announced by John the Baptist to the Pharisees and the Sadducees: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these

stones to raise up children unto Abraham" (Matt. 3:9). They were, under the New Dispensation, to claim nothing on the ground of their lineal descent from Abraham. Piety was to be an intensely personal concern.

Daniel Webster once said, "The bed of death brings every human being to his pure individuality." This is true; but Christianity does the same thing before it is done by "the bed of death." The gospel places every one on the basis of his "pure individuality" before God.

Rally Day April 15

"The Unpardonable Sin"

(Continued from page three)
drinking. In over thirty years in the pastorate, I have seen many individuals gloriously saved, who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that God in His Word, graciously invited the drunkard, when He said:

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

Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who listened to me preach very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how his father was in World War I, and he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even

Jesu's tremendous name
Puts all our foes to flight:
Jesus, the meek, the angry Lamb,
A Lion is in fight.

By all Hell's host withstood;
We all Hell's host o'erthrow;
And conquering them, through Jesu's blood,
We still to conquer go.

Our Captain leads us on;
He beckons from the skies,
And reaches out a starry crown,
And bids us take the prize.

"Be faithful unto death;
Partake my victory;
And thou shalt wear this glorious wreath,
And thou shalt reign with me."

quoted from God's Word. Listen: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—John 3:15.

I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.

We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19.) God's Word tells us how that Jesus was crucified in his place—that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer, yet he was saved, since Jesus died in his place.

Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived, gave birth to an illegitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for

Rally Day April 15

RALLY DAY INVITATION

Every reader of this paper is invited to meet with us on Tuesday evening, April 15, for prayer and praise. We trust that God will give us an offering by that date sufficient to wipe out our entire debt. Yet be that as it may, we shall be happy to pray with our friends and praise our God that evening. If you can, meet with us at 7:30 in our home at 3522 Slem Street. If not, pray for us especially that day, wherever you are.

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN LESSON FOR SUNDAY, APRIL 20, 1958

The Book Of I Samuel

THE ARK RETURNED

I. The Ark Sent Home. I Sam. 6:1-12.

The Philistines soon realized that the ark of God was a "white elephant" on their hands, and the wise men advised that it be sent home and that an offering accompany it (V. 3).

These Philistines were anxious to learn whether all of their afflictions had really come through the power of God. Therefore, they took two young cows with their first calves, leaving the calves at home. Since these cows, against their natures, left their calves so willingly and carried the ark back to some city of the Levites, this proved to the Philistines that everything that happened was of the Lord.

II. How The Ark Was Received. I Sam. 6:13-21.

The people rejoiced when the ark was returned (V. 13), but in their joy a number of the people looked inside the ark, which they should not have done and because of this God smote over 50,000 of the people.

This experience humbled all Israel (V.20). This was just God's way of getting Israel ready for a revival. Again and again we are exhorted that if God is to revive His work, His people must be humbled. Cf. II Chron. 7:14.

III. The Revival At Mizpeh. I Sam. 7:1-14.

For twenty years the people lamented after the Lord and repented for the sin which they had

done (V. 2). In due time the Lord commanded them to put away their strange gods, for He had seen their repentance and He was ready to forgive (V.3).

Israel, accordingly, gathered together with Samuel at Mizpeh to confess their sin (V. 6). It is interesting to notice that in order to bring about a revival they had to repent and confess their sin in God's sight. In order for God to bless His people today, they must do likewise. While Israel was gathered together the Philistines thought that this would be a great time to smite Israel. Accordingly, they came against the people of God for battle. But this time they were not fighting against Israel alone, for the God of battles was commanding the forces of Israel. Accordingly, when the Lord thundered upon the Philistines, they were smitten before Israel.

To commemorate their victory, Samuel set up a stone saying, we are delivered from difficulties; likewise, set up our stones of thanksgiving.

IV. Why Samuel Succeeded. I Sam. 7:15-17.

Samuel became a great prophet, priest and judge. There was only one reason for his success. V. 17 tells us that at Ramah he built his house and that also he built there an altar unto the Lord. Whenever a man offers worship unto God within his home, he is assured of success; no one who leaves God out of his life has any assurance as to success in life.

I Sam. 6. 7

"I go and m... pluck... face f... (Isa. 5...)

No... fillmer... face... was t...

"He... afflict... mouth... to the... before... he ope... 53:7).

"My... fasting... fatness...

Evi... the wei...

"For... The ass... inclose... hands... 16).

Chr... and fe... wooden... the prin... The behold

"He... transgre...

"I bec... them; w... they sh... 109:25).

"They... Lord th... let him... delight...

"They... (Psalm

"They... them, ar... ture" (E...

How... parted a... These w... explaine

Five Centuries of Prophecies Fulfilled in One Day

(Continued from page one)
26:59, 60).

VI. Smitten and Spit Upon.

Prophecy	Fulfillment
"I gave my back to the smiters and my cheeks to them that plucked off the hair; and hid my face from shame and spitting." (Isa. 50:6).	"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands" (Matt. 26:6, 7).

Note here the details that correspond in both prophecy and fulfillment. (1) He was to be smitten, (2) he was to be smitten on the face (as well as the other parts of the body). See Luke 22:64. (3) He was to be spit upon, and (4) he was to be spit upon in the face.

VII. Dumb Before His Accusers.

Prophecy	Fulfillment
"He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).	"And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Heardest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly" (Matt. 27:12, 14).

VIII. Wounded and Bruised.

Prophecy	Fulfillment
"He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).	"When he had scourged Jesus, he delivered him to be crucified. And when they had platted a crown of thorns they put it upon his head" (Matt. 27:26, 29).

IX. Fell Under the Cross.

Prophecy	Fulfillment
"My knees are weak through fasting; and my flesh faileth of fatness." (Psalm 109:24).	"And he, bearing his cross, went forth" (John 19:17). "They laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus" (Luke 23:26).

Evidently the Lord was so weak that his knees gave way under the weight of the heavy cross. So they had to put it on another.

X. Hands and Feet Pierced.

Prophecy	Fulfillment
"For dogs have compassed me. The assembly of the wicked have inclosed me. They pierced my hands and my feet" (Psalm 22: 16).	"And when they were come to the place which is called Calvary, they crucified him" (Luke 23:33).

Christ was crucified in the customary Roman manner, the hands and feet being pierced by huge spikes which fastened the body to the wooden cross. See John 20:25-27, "... except I shall see in his hands the print of the nails, and put my finger into the print of the nails . . . Then saith he (Jesus) to Thomas, Reach hither thy finger and behold my hands," etc.

XI. Crucified With Thieves.

Prophecy	Fulfillment
"He was numbered with the transgressors" (Isa 53:12).	"And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith, And he was numbered with the transgressors" (Mark 15:27, 28).

XII. Prayed for His Persecutors.

Prophecy	Fulfillment
"He made intercession for the transgressors" (Isa. 53:12).	"Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34).

XIII. People Shook Their Heads.

Prophecy	Fulfillment
"I became also a reproach unto them; when they looked upon me they shook their head" (Psalm 109:25).	"And they that passed by reviled him, wagging their heads" (Matt. 27:39).

XIV. People Ridiculed Him.

Prophecy	Fulfillment
"They say, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him." (Psalm 22:8).	"Likewise also the chief priests mocking him, with the scribes and elders, said, . . . He trusted in God; let him deliver him now, if he will have him" (Matt. 27:41, 43).

XV. People Astonished.

Prophecy	Fulfillment
"They look and stare upon me" (Psalm 22:17).	"And the people stood beholding" (Luke 23:35).

XVI. Garments Parted and Lots Cast.

Prophecy	Fulfillment
"They part my garments among them, and cast lots upon my vesture" (Psalm 22:18).	"Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. That the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots" (John 19:23, 24).

How exact the inspired prophecy! The garments were to be parted among them, but the vesture was to be awarded to one by lots. These were statements that would appear almost contradictory unless explained by the record of the scene at the cross.

XVII. His Forsaken Cry.

Prophecy	Fulfillment
"My God, my God, why hast thou forsaken me?" (Psalm 22:1)	"Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?" (Matt. 27:46).

XVIII. Gall and Vinegar Given Him.

Prophecy	Fulfillment
"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psalm 69: 21).	"After this, Jesus . . . saith, I thirst. Now there was set a vessel full of vinegar and they filled a sponge with vinegar, and put it upon hyssop, and put it into his mouth" (John 19:28, 29).

XIX. Committed Himself to God.

Prophecy	Fulfillment
"Into thine hand I commit my spirit" (Psalm 31:5).	"And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit" (Luke 23:46).

XX. Friends Stood Afar Off.

Prophecy	Fulfillment
"My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off" (Psalm 38:11).	"And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things" (Luke 23: 49).

XXI. Bones Not Broken.

Prophecy	Fulfillment
"He keepeth all his bones, not one of them is broken" (Psalm 34:20).	"When they came to Jesus, and saw that he was dead already, they broke not his legs. These things were done that the Scripture should be fulfilled, A bone of him shall not be broken" (John 19:33, 36).

It is profitable to notice two other prophecies concerning his bones, which undoubtedly had an exact fulfillment, although such is not stated in Scripture in so many words. We draw our conclusions from honest inference. (1) Psalm 22:14: "All my bones are out of joint." Hanging on the cross by the hands and feet would easily disjoin the bones, especially when we remember that the body was fixed to the frame while lying on the ground. (2) Psalm 22:17: "I may tell all my bones." He was left hanging on the cross naked (John 19:23), and all his bones could thus easily be seen. The extension of the body and the wasting pangs of crucifixion would make the bones more prominent than usual.

XXII. Heart Broken.

Prophecy	Fulfillment
"My heart is like wax; it is melted in the midst of my bowels" (Psalm 22:14).	"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34).

The blood and water running out of the pierced side presented an evidence that the heart had literally burst.

XXIII. His Side Pierced.

Fulfillment	Prophecy
"They shall look upon me whom they have pierced" (Zech. 12:10).	"And one of the soldiers with a spear pierced his side" (John 19: 34. See also verses 35-37).

XXIV. Darkness Over the Land.

Prophecy	Fulfillment
"And it shall come to pass in that day, saith the Lord God, and I will cause the sun to go down land into the ninth hour." (Matt. 27:45).	"Now from the sixth hour there was darkness over all the earth in the clear day." (Amos 8:9).

The Jews reckoned twelve hours from sunrise to sunset. This would make the sixth hour about noon, and the ninth hour near three o'clock.

XXV. Buried in a Rich Man's Tomb.

Prophecy	Fulfillment
"He made his grave with the wicked, and with the rich in his death" (Isa. 53:9).	"When the even was come, there came a rich man of Arimathea, named Joseph, who was also Jesus' disciple. He went to Pilate and begged the body of Jesus . . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Matt. 27:57-60).

Concluding Remarks.

Such an array of prophecies, extending over so long a period of time, being so completely fulfilled in one person, all within the limits of one day, appeals to every honest mind as one of the undeniable proofs that the Scripture can be none other than the inspired Word of God, and that Jesus of Nazareth of a truth was Christ, the Son of God.

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).—From an old copy of Sunday School Times.

False Notions . . .

(Continued from page one)
an influence. This false idea takes away personality and removes all personal attributes from the Holy Spirit. The truth is that the Holy Spirit is a PERSON as much as Christ is a person. The Holy Spirit is spoken of as "He," not as "it." Example: "And he, when he is come, will reprove the world of sin."

2. There is likewise the spooky notion that the Holy Spirit is some kind of a "ghost." The an-

tiquated translation of the King James Version of the Bible is responsible for this. The term "Ghost" meant spirit back in the day when that translation was made. It has, with the passage of time, come to mean a "spook" or "hant" as termed by some. The holiness groups dote on the expression "Holy Ghost" and object to any other term. They seem to have the idea that the Holy Ghost is some sort of "Holy Spook." It is easy to get a spooky unnatural conception of the Holy Spirit from the term "Ghost."

3. There is the false idea that the Holy Spirit is received subsequent to conversion as a result of agonizing at an "altar." The teaching of the Scriptures is to the effect that every one receives the Holy Spirit in connection with conversion. Paul asked the professed followers of Christ at Ephesus the question, "Did you receive the Holy Spirit when ye believed?" (Acts 19:2 marginal translation). They had not, because they were not true believers. Again we read, "If any man have not the Spirit of Christ, he is none of his." Reference there is evidently to the Holy Spirit, thus possession of the Holy Spirit is definitely connected with salvation.

4. There is the notion that the Holy Spirit is received in some special sense as a sort of "second blessing." This is in response to agonizing at an altar with people praying, yelling, and pounding one on the back. We are reminded of the man who was asked, "Have you received the second blessing?" His response was, "No, I have received the third, and fourth and on into the hundreds of blessings, but I have skipped the 'second blessing' because it seems to make such fools out of people." The Scriptures do not tell us to receive any "second blessing" and they do not prescribe "altar exercises" in the process of obtaining that blessing.

5. There is the false notion that one should receive the "baptism" of the Holy Spirit. Study the Scriptures and you will find that the "baptism" on Pentecost was not to be repeated. It related to GROUPS. The Scriptures do not command us to be baptized by the Holy Spirit, but rather to be "filled with the Spirit." (See Acts 4:8). Many such fillings are needed according as needs may arise.

There is the false notion that "the CHURCH" was formed by the baptism of the Holy Spirit, whereas the truth is the church existed previous to Pentecost. This notion carries with it the idea that when one is saved he is somehow, mystically, (mythically is the right word) "baptized into the Body of Christ." I Cor. 12:31 is used as the proof text here. The baptism mentioned there evidently relates to water baptism, and not to some sort of mystical baptism of the Spirit. No one has ever been able to give a reasonable, rational or plausible explanation as to what they mean by being "baptized into the Body of Christ." That is just theological goobledook, and it will not stand sound examination.

The "baptism of the Holy Spirit" was accompanied with "signs" such as "other tongues." If people received this baptism today they would manifest the same "signs" that were in evidence on Pentecost. No escape from that conclusion. Various holiness groups claim they manifest these "signs," but here again the "signs" won't bear careful examination.

6. There is the wrong idea held that the Holy Spirit is purposed for the entertainment, or even the amusement of people. Some seek some kind of a "baptism" or "blessing" with a view to jabbering or rolling or going into some kind of an ecstasy. They want to get "a kick out of it," to use a common expression. The Holy Spirit is not manifested in mere noise and racket, but in a very practical way. Carefully read Galatians 5:22-23. There you will find the true FRUITS OF THE SPIRIT as manifested in human lives.

Rally Day April 15

"Arminian converts say, 'I gave my heart to the Lord;' Augustinian converts say: 'The Holy Spirit convicted me of sin and renewed my heart.' Arminianism tends to self-sufficiency; Augustinianism promotes dependence upon God." —A. H. Strong, **Systematic Theology**, Volume 2, page 605.

"The best prayer I ever offered up in my life deserves damnation." — Phillip Doddridge.

SPECIAL BULLETIN

BELOW IS A REPRINT
FROM TBE
SATURDAY, JULY 1, 1939

A SMILE THAT WON'T WEAR OFF

The editor has a smile today that won't wear off. A little daughter, weighing 8½ pounds, named Ruth Elizabeth, arrived at our home, Thursday morning, June 29th. Our faithful and most efficient M. D., Dr. Chas. B. Johnson, boasts of the fact that he has never lost an expectant father yet. We are happy therefore to say that both father and daughter are doing nicely. John Jr. (10 years old) and Rhoda Eve (2 years old) are both excited and happy.

P. S. Mrs. Gilpin is also doing fine, but I won't be when she sees this in print.

19 YEARS LATER

That little daughter referred to above now has a baby of her own—a bouncing big boy, named Stephen Mark, who was born Wednesday morning, April 2. Their physician, Dr. Charles Vidt, an old friend of the family, was most kind and attentive. With the voice of one "crying in the wilderness" and with a "girdle about his loins," he reminds me of John the Baptist. Bob came thru the ordeal wonderfully well, although I notice he only has five finger nails now. Ruth has gotten along better than any young mother I ever saw, for which we are most grateful. My prayer for the new grandson is that he may grow up to be as great and devoted a Christian as are his parents. May he be a Baptist like them!

"The Unpardonable Sin"

(Continued from page six)

Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many tonight who have the same false notion concerning this sin of the flesh.

However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4) who had had five husbands, and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of adultery? The Word of God tells us that Jesus said to her:

"Neither do I condemn thee."
—John 8:11.

Thus from these Scriptural examples we can see that this is of the flesh and not an unpardonable sin.

The sin of **profanity** is another which is often thought to be unpardonable. This is a terrible habit, a vile sin, and is most repulsive to the consciences of those who love the Lord. There isn't any sin which ought to grieve a

Christian more than the sin of profanity, since it links the name of the Christian's Heavenly Father in a most horrible manner.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies' campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

Thus I say that the unpardonable sin is not any one sin of the flesh. I have mentioned these five—murder, stealing, drinking, adultery, profanity—and we have seen that though each of these sins of the flesh is to be avoided, none of them is unpardonable. In fact, in the very context, from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme." — Mark 3:28.

II

THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.

This is the common interpretation placed upon this Scripture by most Arminian evangelists. Many preachers, especially during the invitation, insist that a man can say "no" to the Spirit of God too often, so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved and Scripturally-ignorant people into the church. It is a good way to fill the church with unsaved members. It is a good way to add a lot of ecclesiastical corpses to the church rolls.

Many individuals on hearing such exhortations have come to believe that surely this was the unpardonable sin. A man here in this town told me over twenty-five years ago that he couldn't be saved, that he had committed the unpardonable sin. He told me how that in a revival meeting years before, he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been mis-taught by Arminian evangelists.

Sometime ago a Baptist preacher of this section was holding a revival meeting in a nearby Baptist Church. He told the story of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus.

On their way home that evening they parted company at the forks of the road. When the one who was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy was calling to the Holy Spirit to come back into his life. This Baptist preacher who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him never to return again. Of

course every Holy Roller and every Arminian preacher had already told this hundreds of times before. However, in spite of the fact that this had been told again and again by heretical preachers, it is still a religious falsehood, a slander upon God, and a definite misrepresentation of God's Word.

In the Old Testament there is likewise a Scripture which is often correctly quoted but incorrectly applied. It says:

"My Spirit shall not always strive with man."—Gen. 6:3.

This was God's message to the antediluvian civilization in that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus thus commit the unpardonable sin. However, beloved, the sinner can't sin away his day of grace because he has never had any grace. There is no such thing as waiting too long, nor neglecting one's opportunity for salvation, until the Holy Spirit departs. Three Scriptures make clear the fact that all those whom God elects, shall eventually be saved.

"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.

"Being confident of this very thing, that he which hath BEGUN A GOOD WORK in you will FINISH IT until the day of Jesus Christ."—Phil. 1:6.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ORDAINED TO ETERNAL LIFE BELIEVED." — Acts 14:48.

No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation; they abundantly teach that all those whom He has elected shall be saved. Not one of them shall fail to enter Heaven, who has been chosen of the Lord, before the foundation of the world. How glorious it is to know that ultimately every one of God's elect shall be saved, and therefore we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

III

THE UNPARDONABLE SIN IS NOT AS THE CATHOLICS SAY, TO DIE OUTSIDE THE CATHOLIC FOLD.

So far as they are concerned the only sin which is unpardonable is to die a Jew, a Protestant, or a Baptist—that is, to die without being a Catholic. This is the only unpardonable sin they know—dying outside Catholicism.

In this respect I want to insist, and that very definitely in opposition to the Catholics, there is no salvation in church membership. There is no salvation in anybody's church. The church is not the Saviour—it is the home of the saved. A man may be a Jew, Catholic, Protestant, or a Baptist and still be lost and on the road to Hell. Listen:

"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name

have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21-23.

Many have a Lord-saying profession, apart from a possession of Christ as Saviour. Let me insist that no man is saved by his church membership. When our Lord comes, His concern will not be whether your name is on some church book, but whether your name was inscribed in the Lamb's Book of Life.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

I am confident that the Catholics are as far wrong in this as they are on most all other teachings of the Bible. This is only to be expected since they have substituted tradition and human philosophy for the Word of God.

To say that any man is saved by being a member of a church, or is lost by not being a member of a church, is utterly ridiculous in the light of God's Book. I thank God that I do not preach salvation by the church, but by the Lord Jesus, who is the Head of the church and the Saviour of all the elect.

IV

THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

When Jesus spoke the words of our text He was talking to those who said that He was doing His work through the power of the Devil. This was their charge.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." — Mark 3:22.

Jesus thus declared that all other sins and blasphemies might be forgiven, yet when one attributed the works of Christ unto Satan, that was committing the unpardonable sin, and the one who did so was in danger of eternal damnation.

Thus this is not a sin which might be committed by a thoughtless child, or an immature youth, or one who is feeble minded, or by the ignorant. It is a sin that is committed in defiance of God, of which very few have ever been guilty through all the ages since the foundation of the world. Even those who have been given to flagrant violations of the law by way of sins of the flesh still have recognized and feared God, and even in their sinfulness state would have shrunk from the thought of attributing the works of Jesus unto Satan. This is a sin of which I am sure very few have ever been guilty. Only those who are atheistically inclined and who view the Word of God from an infidel viewpoint, would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared to think that Christ did His work by hypnotism or mesmerism—that He was in league with Satan.

However, everyone here has many sins though whereof you are guilty. While you might shrink from the thought of this unpardonable sin, you have willingly embraced many sins of the flesh to your bosom. In God's sight, you therefore stand guilty. Has He not said:

"For ALL HAVE SINNED, and come short of the glory of God." — Romans 3:23.

Do you feel your guilt tonight? Do you realize that you are a sinner? Would you like to be saved? I am glad that with this one exception, all other sins may be forgiven. God's Word makes the invitation broad and wide. Listen:

"For the son of man is come to seek and to save that which was lost."—Luke 19:10.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief."—I Tim. 1:15.

May God in His Grace reach down and touch the heart of someone of His elect, that you now may be saved for His own glory.

May God bless you!



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