

He that is graceless in the day of grace will be speechless in the day of judgment.

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

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CAMPBELLISM

A Series of Articles by
Bob L. Ross

[The following quotations were accumulated and recently used in smothering Campbellism in a public discussion with one of their self-styled "evangelists."]

HISTORICAL INFORMATION

ABOUT CAMPBELLISM

There is not a reliable encyclopedia or dictionary, in any language, past or present, that will substantiate the claims made by the so-called "Church of Christ." They all reveal that this group is one of the branches of the movement which had its beginning in the early nineteenth century with men such as the Campbells, Stone, Scott and others. Another branch of this same movement is known as Disciples of Christ and Christian Church.

In the following quotations, you will notice that various dates are given as to the beginning of the movement known today, in its various branches, as Disciples of Christ, Christian Church, and Churches of Christ. Each of these dates has a particular significance and historians often will give the date of what they believe to be the most decisive event, rather than pin-point the exact time of a movement's inception. This will explain the several dates, as historians do not always agree with each other on the most decisive events of some movement.

As to the various individuals mentioned, they all had a part in the movement, but the one who is the most outstanding to the historian will often be cited as the leader or founder.

* * *

ENCYCLOPEDIA BRITANNICA:

"Churches of Christ. The Churches of Christ are the conservative wing of the U. S. religious movement which began with the work of Thomas Campbell, a Presbyterian minister," etc. (Vol. 5, page 675).

"As early as 1906 the conservative group, which constitutes about one-fourth the Disciples, came to be recognized as a separate body." (Vol. 5, page 675).

Concerning Alexander Campbell, we read: "He became the leader of" (Continued on page two)

Faith—The Gift Of God's Grace

By EDDIE GARRETT
1004 Greenwood Ave.
Hamilton, Ohio

THROUGH FAITH; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8-9).

This passage teaches us that salvation is BY GRACE and THROUGH FAITH, and through that alone. In other words salvation is by grace (which excludes all works — Rom. 11:6) and the instrumental cause of our salvation is FAITH. Now if grace excludes works and salvation is through faith, then faith cannot be of man in any sense — else it would be by works.

This passage actually states that this faith is not of ourselves. If it were of ourselves salvation would be by works, and man would have occasion to boast.

This Arminian system of doctrine, which has absolutely plagiarized (Continued on page 2, column 5)



Eld. Eddie Garrett

Mr. Natural Mind, Do You Really "Believe The Bible"?

By JAMES F. CRACE
Missionary Baptist Church
Piketon, Ohio

And with his stripes we are saved" (Isa. 53:5).

All natural minds tell us that or all of those for whom Christ died can and may even go to hell. By "natural" I not only refer to those who make no profession of being saved or religious, but also those who are of the Arminian theory.

In the final analysis there is a "change of mind" in an Arminian except his attempt to keep the commandments. Before he "got saved" he believed Christ died for all men without exception. He still believes that. He thought his works would in some way help God redeem him. He thought his "goodness" would make the difference between his being saved and not. He still thinks so.

You will first question a person that does not claim to be saved and then question a man of the Arminian theory, you will find no difference between the two as to their ideas about how they are saved. Both will insist that

it takes the addition of some kind of human works to save a man. Both will insist that it takes some kind of human works to keep a man saved. Neither will admit that the punishment Christ bore completely redeemed anyone. Therefore I consider those persons who are of the Arminian theory as "still in their sins" and I do not hesitate to refer to them as natural minds along with those that make no profession of salvation.

To continue, I ask this question: Why are we in danger of going to hell, if we were healed by Christ's stripes? The words in our text, by His stripes, mean the suffering He endured and the death He died. So if Christ suffered for us and died for us, it surely follows that those who were healed have no reason to go to hell. The rest of the text says "we are healed." Show me the "proper interpretation" of this passage, natural mind. Prove to me that God told a lie here. Will you dare say the stripes of Christ did not heal those for whom He was punished? Arminian mind, will you call God (Continued on page 4, column 3)

APPRECIATED LETTERS

I am very thankful for the blessing I have been receiving from The Baptist Examiner. It is a Baptistic and scriptural paper and full of good sermons, especially by C. H. Spurgeon. I have heard in some conversation that Spurgeon was the "Prince of Preachers." That is a man's title to him because of his logical well versed presentation of God's Word. I am trying to study his messages through The Baptist Examiner issues. Please renew my subscription.

Ambrosia Abaradar, Phillipines

I do thank our wonderful Lord for what you are doing for the good Lord in His great gospel truth and work as you all are doing. You put out one of the best papers I ever read. Bro. Ross has really put the Campbellites on the spot. I am so glad he has done so. I think I will give some of the papers to the boys over at Fred Hardeman College and let them read about their ol' dad. I am sending you a little mite to help on the fine paper you are sending me. I do really enjoy reading it. I wish I were able to do much more but am old and (Continued on page 8, column 4)

How Does A Sinner Become A Christian?

By BILL McCOMAS
600 Madison Avenue
Huntington, W. Va.

Perhaps the most common idea of becoming a Christian is that one starts going to church and tries to stop doing things which he considers actually wrong. In other words, this idea is that to become a Christian means to STOP DOING CERTAIN THINGS AND TO START DOING CERTAIN OTHER THINGS. You may fit into this category.

"Well," you tell yourself, "If I start living right then surely I'll be all right, and God will be satisfied." Friend, you've never told yourself a bigger lie! The most DECEIVED fool on earth is the person who believes he can EARN the prize of eternal life by his own EFFORTS! The second most deceived fool is he who believes that by his efforts he has had a part in saving his soul.

"But," you say, "If I do nothing that is really bad, and I hurt no one, and I love and care for my family, surely God can't expect more. He wouldn't send

someone like that to HELL, would He?"

By way of answering that question, let us go to the Bible and discover HOW YOU MAY BECOME A CHRISTIAN.

Notice first that the Bible teaches that men are the subjects of God's wrath, not merely by committing flagrant sins against God. Drunkenness, immorality, or anything else you might mention are not the ONLY CAUSE of God's pouring out His wrath upon you in the day of judgment. Eph. 2:3 says that we are BY NATURE the children of wrath. This means that all people regardless of how good or virtuous they may seem to be have a nature that is corrupt and vile.

Notice again the Word of God teaches that, although you may think yourself to be good, YOU are a wretched, horrible, sinful person! Ps. 14:2, 3 declares, "The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Unless you realize that you are a LOST SINNER, headed for eternal damnation, you will never be saved! For Rom. 5:6-8 says that "Christ died for the ungodly" and that "while we were yet SINNERS, Christ died for us."

Now, we have seen that all people are sinners; regardless of their position in society, regardless of wealth or poverty, regardless of their seeming goodness, "all have sinned and come short of the glory of God." Romans 3:23.

But I Tim. 1:15 tells us that CHRIST CAME into the world to SAVE SINNERS! Now we shall see how this was accomplished.

Is. 53:6 foretold that there would be laid upon Christ the iniquities of us all. In other words, the Lord Jesus would be our personal sin-bearer and would be punished for the sins of all who would be saved. (I Peter 1:20, 21).

I Peter 1:19 announces that we were redeemed by the precious BLOOD of CHRIST.

Eph. 1:7 "... we have redemption THROUGH HIS BLOOD"

But you may now understand (Continued on page 8, column 4)

The Baptist Examiner Pulpit

"GOD'S ELECT"

SERMON BY PASTOR JOHN R. GILPIN

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." — Titus 1:1.

I remember some months ago I was reading from a preacher out in Arkansas who made the statement that there was no such thing as election, and he said that for one to speak of an elect remnant was nothing but sheer folly. Well, I am sure that there are lots of folk even in Baptist pulpits and Baptist churches that would agree with him, and of course there are lots of heretics outside of Baptist churches that naturally would agree with this particular preacher.

I'd like to say in contrast, that

even the Lord Jesus Christ is spoken of as being of the elect, for we read:

"Behold, my servant, whom I uphold; MINE ELECT, in whom my soul delighteth." — Isa. 42:1.

Even God the Father refers to God the Son as "mine elect."

Not only is God the Son spoken of as elect, but so are the angels spoken of as elect. Listen:

"I charge thee before God, and the Lord Jesus Christ, and the ELECT ANGELS, that thou observe these things without preferring one before another, doing nothing by partiality." — I Tim. 5:21.

You can see here are two Scriptures which tell us that the Lord Jesus Christ is elect, and that

there are elect angels, and furthermore, we read in the Word of God that there was one church in particular that was called an elect church. We read:

"The church that is at Babylon, ELECTED TOGETHER with you, saluteth you; and so doth Marcus my son." — I Pet. 5:13.

Here you have an elect Christ, elect angels, and you have an elect church. I'll go further and remind you that the Apostle Paul when he was here in the days of his flesh referred to his suffering that he was undergoing in behalf of the unsaved that they might be saved, and he referred to them as the elect. Listen:

"Therefore I endure all things for the ELECT'S SAKE, that they (Continued on page 5, col. 4)

Bro. Bob L. Ross
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LONG-TIME MICHIGAN READER TELLS OF DEATH OF GRANDSON



A few days ago we had a fine letter from a Baptist preacher in Michigan with whom we have been associated for considerably over twenty years, and it is with the greatest of joy that we share this letter with our readers.

The writer, Elder Frank Goulouze, is a pastor in Comstock Park, Mich. He has been our friend and supporter of TBE for almost a quarter of a century. Over twenty years ago his church

gave us a check for \$100.00 on one occasion. How good it is to have friends like this who support and who love us for the Truth for which we stand, year in and year out.

His letter, in part, follows:

"I just wanted to let you know that I, after over 20 years, still enjoy reading THE BAPTIST EXAMINER. There are friendships that are made through our knowledge of the Lord Jesus Christ that grow sweeter day after day, and truly I can say that of that which exists between us. The paper has been a blessing to me, and I am thankful to God for your straight forward presentation of the Word of God without fear or favor. May the Lord continue to bless you and Brother Bob, as you edit the paper until Jesus comes, for when He comes, all these things will be a reality then.

Sometime ago you lost a grandson. I, too, have experienced that same trial. We had a lad four years old—died of leukemia. It was a time of real testing, John, but you know I just had to say, 'God, I know that you are truly a sovereign God that doeth all things after the counsel of Thine own will, and Lord, make me to stand true to the Word in the midst of all of this—let me learn to say "THY WILL, O GOD, IS RIGHT." Some day, John, we will know the answer to all of our questions and then we will bless the hand that guided and praise the heart that planned—when crowned where glory dwelleth—IN IMMANUEL'S LAND. I am enclosing a poem that was given to my daughter and son-in-law when little Tom went to be with the Lord. It has been such a blessing to me that I thought you might get a blessing from it, too. It is the only copy I have, so will you either return it or print it in The Examiner. I am enclosing a picture of little Tom. You have never seen him—but you will—in the glory."

The following is the poem which Brother Goulouze referred to in his letter:

I'll lend you for a little time
A child of mine, God said.
For you to love the while he lives,
And mourn for when he's dead.

It may be six or seven years, or
Twenty-two or three,
But will you till I call him back
Take care of him for me?

He will bring his charms to glad-
den you,
And should his stay be brief,
You'll have his lovely memory
As solace for your grief.

I cannot promise he will stay
Since all from earth return,
But there are lessons taught on
earth
I want this child to learn.

I've looked the wide world over
In my search for teachers true,
And from the throngs that crowd
life's roads
I have selected you.

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10:00 A. M.—Devotional	
10:15 A. M.—I Corinthians 4:7	J. Carlin Lilly
11:00 A. M.	James Crace
1:30 P. M.—Devotional	
1:45 P. M.	Bob L. Ross
2:30 P. M.—John 8:47	James Crace
7:30 P. M.—Devotional	
7:45 P. M.	J. Carlin Lilly
8:30 P. M.—II Peter 3:9	Bob L. Ross

Meals and Lodging Will Be Provided
for Out of Town Guests

MURRELL A. COMBS, Pastor

Campbellism

(Continued from page one)

the new society called Disciples of Christ or Christians, sometimes nicknamed Campbellites." (Vol. 4, page 679).

ENCYCLOPEDIA AMERICANA:

"Disciples of Christ: The religious movement whose members are known as Disciples of Christ, or simply as Christians" (Vol. 9, page 151).

"In 1906 a break of fellowship occurred over the question whether the use of instrumental music in public worship constituted an unscriptural innovation. Since that time churches not using instrumental music have been listed separately by the U. S. Census Bureau as Churches of Christ." (Vol. 9, page 152).

"Campbellites . . . The name is also applied to members of the church founded in the United States by Alexander Campbell" (Vol. 5, page 282).

"Campbell, Alexander, American religious leader, a founder of 'Disciples of Christ,' or 'Campbellites.'"

"It was meant to be a reformed church, rather than a new religious organization. Thomas [Campbell] sought to affiliate with regular Presbyterians, but they declined. He organized a church at Brush Run, Pa." (Vol. 5, page 276).

COLLIER'S ENCYCLOPEDIA:

"Churches of Christ, a religious group indigenous to the United States," etc. (Note: indigenous means that this movement began in the U. S.; it is a native product, nowhere found prior to its birth).

"Historically Churches of Christ existed as one communion with the Disciples of Christ (Christian Church) until 1906, when they were first listed in the U. S. Census as a separate body" (Vol. 5, page 260).

WORLD BOOK ENCYCLOPEDIA:

"Disciples of Christ, also called the Christian Church and Churches of Christ, is a religious body founded in western Pennsylvania in 1810 by Thomas and Alexander Campbell, father and son. Members are sometimes called Campbellites . . . In 1906 the organization split into two branches, the Progressives, known as the Disciples of Christ, and the Conservatives, called Churches of Christ." (Vol. 4, page 2006).

NEW STANDARD ENCYCLOPEDIA:

"Campbell, Alexander: (1788-1866), an American clergyman, born in County Antrim, Ireland. His father, Thomas, a clergyman and teacher in the Church of Covenanters and Seceders, went to America in 1807. Alexander followed with the rest of the family in 1809. In 1812, after following his father in a movement to reunite different religious denominations, he took the lead in organizing the Disciples of Christ." (1948, Vol. 2).

Vol. III, under "Disciples of Christ":

"A religious denomination that has had remarkable growth in the United States and Canada since nationally organized work was begun by the group in 1849. It is often called 'Churches of Christ,' or 'Campbellites.' The founder of the group was Alexander Campbell of Bethany, Virginia."

THE LINCOLN LIBRARY OF ESSENTIAL INFORMATION (1950):

"Campbell, Alexander . . . In 1810, he adopted the Bible as the sole recognized creed of his church and, in 1827, founded the Disciples of Christ, a sect that grew rapidly, especially in Virginia, Tennessee, and Kentucky . . . His followers are known also as Christians, Church of Christ, and Campbellites." (Biography Section, page 1753).

WEBSTER'S NEW INTERNATIONAL DICTIONARY:

"Campbellite — A member of the denomination called Disciples of Christ — so called for Alexander Campbell (1788-1866) of Virginia, the founder of the sect, which, however, repudiates the name." (page 386).

"Disciples of Christ—A Christian denomination founded in Pennsylvania in 1810 by Thomas Campbell and Alexander Campbell; — called also Christians . . . Since 1906 there have been two branches, the conservative (see Churches of Christ) and the progressives (Disciples of Christ)." (page 742).

"Churches of Christ. Originally, a part of the Disciples of Christ fellowship, later becoming a separate denomination." (page 483).

WEBSTER'S NEW COLLEGIATE DICTIONARY:

"Church of Christ. See Disciples of Christ" (page 148).

"Campbellite. See Disciples of Christ." (page 119).

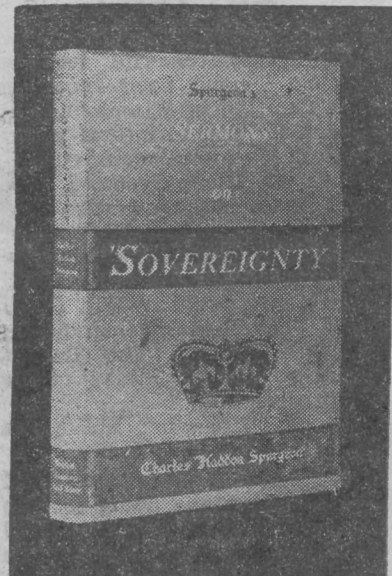
"Disciples of Christ. A Christian denomination founded in Pennsylvania in 1810 by Thomas and Alexander Campbell (hence its members are also called Campbellites) . . . Following a separation in 1906, the conservative element became a separate denomination, Churches of Christ." (page 236).

WEBSTER'S NEW TWENTIETH CENTURY DICTIONARY:

"Campbellite. 1. A member of the denomination more properly called Disciples of Christ, founded by Alexander Campbell (1788-1866), of Vir-

(Continued on page three)

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Faith

(Continued from page one)
ued our land, gives man room
boast. Man can and does
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called "free-will" to "acce
Christ, then he may boast to
extent.

2. Faith Is A Gift Of God
We have just seen from
(Continued on page 3, column

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Campbellism

(Continued from page two)

(Vol. 1, page 261).

"Disciples of Christ; a Christian denomination . . . organized in 1809 by Alexander Campbell." (Vol. 1, page 520).

WEBSTER'S BIOGRAPHICAL DICTIONARY:

"Campbell, Alexander. 1788-1866. Founder of the Disciples of Christ. His followers, known as Disciples of Christ (nicknamed Campbellites), dropped from Baptist affiliation and from about 1827 began to form a new and separate denomination." (page 238).

"Campbell, Thomas. 1763-1854. Associated with his son Alexander Campbell in founding and organizing the Church of the Disciples of Christ." (page 239).

OXFORD ENGLISH DICTIONARY:

"Campbellite . . . A comparatively new sect, called Disciples, though Campbellites was a name by which they were sometimes known, in honor of their founder of the sect, Alexander Campbell." (Vol. 2, page 547).

"Disciple. The name of a denomination of Christians, . . . which originated in the early part of the 19th century and is chiefly found in the United States; also called Campbellites." (Vol. 3, page 414).

NEW CENTURY DICTIONARY:

"Campbellite. (From Alexander Campbell (1788-1866) founder of the Disciples of Christ.) A member of the body of Christians known as Disciples of Christ." (Vol. 1, page 201).

"Disciples of Christ, a denomination of Christians, founded in the United States in the early part of the 19th century by Alexander Campbell (1788-1866), which rejects all formulas or creeds, accepts the Bible alone as the sufficient and infallible rule of faith and practice, and administers baptism by immersion only." (Vol. 1, page 428).

WORLD DICTIONARY OF THE AMERICAN LANGUAGE:

"Disciples of Christ . . . organized in 1809 by Alexander Campbell" (page 416).

"Campbellite . . . a member of the Disciples of Christ, a religious denomination founded by Alexander Campbell (1788-1866) of Virginia." (page 210).

STANDARD DICTIONARY OF THE ENGLISH LANGUAGE:

"Campbell, Alexander (1788-1866), an Irish-American theologian; founder of the Disciples of Christ." (no page; alphabetically arranged).

BLACK & WAGNALL'S STANDARD DICTIONARY (Britannica Edition):

"Campbell, Alexander, 1788-1866, Irish-born, American theologian; founder of the Disciples of Christ." (Vol. 1, page 196).

"Campbellite. A member of the Disciples of Christ, founded by Thomas Alexander Campbell. The name Campbellite is rejected by the denomination." (Vol. 2, page 196).

DICTIONARY OF DATES RELATING TO ALL NATIONS AND AGES (Haydn, 1882 edition):

"Disciples of Christ' (also called Campbellites) . . . The term Campbellites originated through the first church at Brush Run, in America, having been set up by a Scotch Presbyterian preacher from Ireland, named Thomas Campbell, and his son Alexander. In 1812 they renounced infant baptism, and were rebaptized by immersion." (Page 288).

DICTIONARY OF AMERICAN HISTORY:

"Disciples of Christ are the largest religious body of American origin. Thomas Campbell, an Irish Seceder Presbyterian minister, came to America in 1807, preached in western Pennsylvania, and soon broke with his denomination. . . . In 1809 he originated the Christian Association of Washington, D.C. . . . The adoption of the immersionist position led to a union of the 'reformers' with the Baptists in 1813, but this union, never without mutual jealousies, lasted only until 1830.

"Meanwhile Thomas Campbell's son, Alexander, a much more vigorous personality, had assumed leadership of the movement . . . The Disciples and

(Continued on page six)

Faith

(Continued from page two)

2:8-9 that salvation is through faith and that that faith is not of ourselves but that it is a gift of God.

Now let us consider other passages:

"For unto you it is GIVEN in the behalf of Christ, not only to BELIEVE on him, but also to suffer for his sake." (Phil. 1:29).

"... Ye believed, even as the Lord GAVE to every man." (1 Cor. 3:5).

It is not my purpose to show that to believe is the same as to have faith. That is understood and accepted by most everyone. This verse of Scripture teaches quite clearly that faith is a gift. It is not something that man chooses to have and works up within himself.

"Looking unto Jesus the AUTHOR and FINISHER (perfecter) of our faith . . ." (Heb. 12:2).

When it states here that Jesus is the author of our faith it means that He is the efficient cause of our faith.

All these passages are like a giant hammer to the teaching of the Arminians.

3. How Faith Comes To Us

"So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17).

"For our gospel came not unto you in word only, but also in POWER, and in the Holy Ghost, and in much ASSURANCE." (1 Thess. 1:5).

These verses make it clear that faith comes through the Word of God. The verse in I Thessalonians teaches that when the Gospel message is preached it comes to some in word only, but to others (the elect) it comes in POWER, and in the Holy Ghost, and in much assurance. This shows the work of the Spirit (through the Word) in regeneration and conversion. The gospel is the power of God unto salvation (Rom. 1:16) and "power" produces faith.

"And what is the exceeding greatness of his POWER to us-ward who believe, ACCORDING TO THE WORKING OF HIS MIGHTY POWER." (Eph. 1:19).

Here we are taught that we believe because of the mighty working of God's power. I despise such a God-dishonouring doctrine as to say that this mighty power of God can be turned away. The Bible goes on to teach us that this power which worked in us to believe was the same power that raised Christ from the dead.

"Whom God hath raised up, having loosed the pains of death: because it was NOT POSSIBLE that he should be holden of it." (Acts 2:24).

This shows the irresistibility of God's power, and it was this same power that works in the elect to believe. Thank God for his power, for had it been any other way, this writer, no doubt, would have been held captive by his own will and sinful nature. Faith does not come to us through "free-will," as many teach, but by the "power" of God. Hallelujah, praise God.

Missionary And Wife Spend Week-end With Ashland Church

Mr. and Mrs. GEORGE PICKETT of Bossier City, La., who are members of Calvary Baptist Church of Ashland, Kentucky, spent a week-end with us recently, and these pictures were made at that time. It was truly a time of fellowship for us, and the week-end passed all too quickly. Bro. Pickett is in the Air Force, and since he had to be back on duty, they were only permitted to spend the week-end and Monday with us. To say that it was a time of real fellowship is a gross understatement. It is truly a joy to us to know that Truth is represented in Louisiana by these fine folk who love the Lord and who stand for His Word.

Bro. Pickett will be in the service for quite some time yet, but when his stay with Uncle Sam is ended, he is planning to go to the mission field. He feels that God has definitely called him to such and he is praying about New Guinea. It would be a joy to us to have these two serving the Lord in that area in Calvary Church's behalf.

Bro. Pickett preached in both the morning and evening services on Sunday, March 5, and his messages were a blessing and a benediction to those present.

Bro. Pickett plans to return for our Bible Conference on Labor Day Week-end. They were with us for the Conference last September, and it is his desire to fellowship with us again this year in our annual Conference.



Above is Bro. Pickett and his wife, sitting in the living room of your editor's home. Below is Bro. Bob and Bro. Pickett. This picture was also made in our living room. The picture at the bottom of this column was made in front of our printing shop and shows Mrs. Pickett, Joyce Bourn and Alice Norris. Joyce is my secretary and Alice has charge of the mailing of our paper.



"Ekklesia"—The Church

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By

Bob L. Ross

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- ☆ An Examination of Scriptures Often Cited As Referring to a "Universal, Invisible Church" (Matt. 16:18; Acts 2:47, 9:31, 20:28; 1 Cor. 12:13, 12:28, 15:9; Eph. 1:22, 23, 4:4, 3:10, 2:19-22, 3:21; 5:22, 23; Heb. 2:12; 12:22-24; 1 Tim. 3:14, 15; 1 Pet. 2:5).
- ☆ The Evils of the "Universal, Invisible Church" Theory
- ☆ The Use of "Ekklesia" in Classic Greek and the Septuagint
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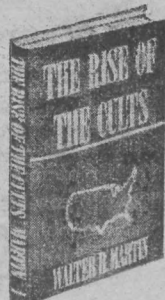
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New Guinea Photo Story

By Fred T. Halliman

I have received the pictures that were made on the Asiki trip and in the next few issues of T.B.E. I will try to give you a picture story of the trip and some of the people that I came in contact with while gone.



My wife made this picture of me about five minutes before I left for Asiki. This picture was made in front of our house. We had just finished a service in our home and while our spirit was high in the Lord, our morale was very low as one never knows what he will encounter or how long he will be gone on these trips.



This was made on the second day that I was out, and the scene is two of the carrier boys crossing a river which we crossed 5 times that same day with some of our cargo. These rivers are not usually too deep except when it rains, but they can be very treacherous, because they are mountain streams. It is very difficult to stand up in one of these streams that is no more than waist deep. The native folk fear these swift rivers and at times you have trouble trying to get any one to cross them.



These are some of the native children that we saw along the way as we were passing through the villages. Some of these children will follow you deep into the jungles and far away from their homes, due to the excitement of seeing a white man. Others are so afraid of the white man that they cry from fear and hide. To some the white man is some spirit that has come back to haunt them.



As can be seen from this picture, not all the native houses are offensive to the eye. This picture was made deep into the jungle country and at the least place one would expect to find a house like this. The owner has had work among the white people in some town and has returned to his village with some of the white man's ideas.

Mr. Natural Mind

(Continued from page one)

a liar? You love to say that you believe every word in the Bible. Do you believe this verse, natural mind? You do? Then tell me why you scoff at me when I say all for whom Christ died shall surely be saved? And tell me this: Why are you afraid you may still go to hell? I know why you still fear. It's because you do not really believe God. You know you don't believe you were healed by the stripes of Christ. You know you are still believing that Arminian lie about your obedience or works having a part in your redemption. Isn't that right? Aren't you really afraid to trust God's Word? That's why you insist that the grace of God is not sufficient to save a man. The truth is, you have more confidence in the flesh than you have in God. Why don't you admit that you just don't believe this verse?

Come with me to another part of God's Book; in Hebrews 9:12, where we learn that *Christ obtained eternal redemption for us*. Natural mind, do you claim to believe this? You say you do. Are you sure you do? Let's look at the verse. By His "own blood" means He gave His own life for us and therefore has obtained eternal redemption for us. For whom? Do you say every one in the world? Who, then, shall be damned? For all the elect, then? No, no, you say. Why do you say no? I know why you say no. It's because you do not believe this verse, either. Arminian, you delight to tell all that you "believe every word in the whole Bible," yet you deny that this verse is true. You say the death of Christ did not completely obtain eternal redemption for anyone. You say no man is redeemed until that man has laid down enough good works alongside the blood of Christ. If you believe this verse, why do you insist that even though Christ has shed His blood for people they can still go to hell? The truth is that you don't believe this verse at all. That's why you talk about so and so being "lost again." You just don't believe the blood of Christ obtained eternal redemption for anyone. Now for once in your life, Arminian, admit that you do not believe this verse of Scripture.

I direct you to another verse of Scripture. We are told by Christ in John 6:47 that *the believer has everlasting life*. I ask every one of you so-called Bible-believing Arminian natural minds: Do you say you believe this verse too? I say you do not believe it. Why? Let me show you in this way. Many of you say you believe this verse too? I say you do not believe it. Why? Let me show you in this way. Many of you say you believe on Christ, yet you say you do not have eternal life. You say you will have eternal life if you continue in good works or some other such thing. You even say that no one has eternal life now.

But what does Christ say? He says those who believe on Him already have everlasting life. But you don't believe this, do you natural mind? I hear you say no one has eternal life until he holds out faithful to the end. I hear you say no one will know whether he has eternal life until he "gets there." You say you won't know for sure until your works are laid before God on the judgment day and then God will decide your destiny according to your works. Isn't that what you say, Arminian? Of course that is what you say.

But what does Christ say? Does He say the believer shall have eternal life, if he does good enough? No, He doesn't say that, but you do. Christ says the believer is now in possession of eternal life. Do you still say you believe this verse, natural mind?

Now Mr. Natural Mind, we are aware of your opinion that Christ ment to say that you had to believe and also do obedient works and then He would give you eternal life, if you had done good (Continued on page 5, col. 1)



This is one of the village scenes that we saw on the second day. In the foreground is a two-story house. They sleep on the top floor and the pigs, dogs, and chickens live in the bottom; however, this is very unusual, for most of the time there is only one story and the people and animals all live together.



This is a picture of myself getting a drink of water, from a stream coming out of the side of the mountain. I had just finished a long hard climb and this cold mountain water was most refreshing. I had a good long rest at this spot before continuing on my journey. One can drink the water from most of the mountain streams without boiling it.

Another "Roll"

These pictures are some more of those that I made while on the Asiki trip. As will be noted from some of the pictures, part of the country that I went through was very dense jungle. A government patrol went through this part of the land over 10 years ago, but the natives have had very little contact with civilization other than an occasional patrol. Most of the people in this area were very friendly and they seemed to be very glad to see us. They were always glad to trade food for salt, matches, razor blades, etc.



This is part of a village I passed through on the second day I was out. Most of the villages are built on top of a ridge or the side of a hill, but as can be seen, this one is down on a flat, so they have to put them high off the ground to keep them from flooding.



Native children at the village where we spent the night on the third day. Usually by the time you get stopped good, you are literally surrounded by the people. They remain as close to you as you will permit them most all the time. Not only the white man, but the clothes he wears, his watch, his glasses, etc., are very strange to them. Some of the children are frightened when they see a white man and will run away, but it is not long before they will come back to investigate.



This is a scene as we were trudging through the jungles on our second day out. Most of the natives are small compared to the white people (note the man on the left in this picture), but it is amazing at the loads of cargo they can carry up and down these mountain trails. The white man in this picture is Tom Palmer, originally from Pennsylvania.



This picture was made early on the third morning, just before we began the walk for the day. This is the house that I spent the night in. The native in the picture is one of the carrier boys.



Many of the small villages, like this one, are almost hidden away from the trees. Part of five houses can be seen here, and there were about 15 in the village.



This picture was made at the end of the second day of the journey. Part of the villagers had come to meet us a ways down the hill. We had been walking up-hill for a long way before we reached this village. To my left can be seen part of the table where the pig-feast was being held. We spent the night here with these people; had a preaching service that

Mr. Natural Mind

Continued from page four)
By saying this you just
e that you do not believe the
s of Christ. You just do not
ally, let us look at John 10:
We read, "And I give them
eternal life; and they shall never
be taken out of my hand."
this verse? Do you be-
lieve this verse? All right, Mr.
Natural Mind, let me prove that
I don't believe this verse,

either. Who of you who believe
the Arminian theory will affirm
that Christ gives His sheep eter-
nal life before and without any
human works or merit? You
can't say you believe that. Why?
Because you will have to say you
believe the doctrine of election
if you say salvation is a free gift
of God. And you just don't want
to ever admit of a salvation that
is not dependent upon you and
your works, do you? No, you
don't believe salvation is a free
gift of God. Neither do you be-
lieve the rest of this verse. Christ

says His sheep shall never per-
ish. You say we saved folk are in
constant danger of going to hell.

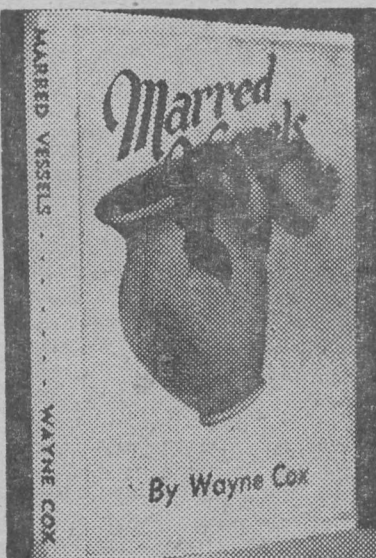
Now why are you and Christ in
disagreement? If you believe
this verse, you and Christ ought
to be in agreement. He says His
sheep shall never perish and you
say they may perish. That doesn't
sound to me as if you believe
this verse or even any part of
the Bible. If you were to believe
this verse you would not laugh at
the doctrine of eternal security of
the elect of God. You would not
hate the words "once in grace
always in grace" so much, if you
believe Christ. The plain truth is
that you do not believe God.

Now, Mr. Natural Mind, there is
just one thing that you really be-
lieve. You believe your own mind
and nothing else. You have set
yourself up as absolutely right
in your opinions and that is what
your preach and teach. You
teach salvation by works because
that is what you believe. You
scoff at salvation by the grace of
God because you are sure you
can't possibly be wrong in what
you believe. Why don't you nat-
ural minded Arminians admit
that you aren't interested in
preaching the truth of God's
Word; but rather, you merely
want to spread your opinions,
even though you must stand
completely opposed to Christ
and His Word?

You know you don't believe
anyone was completely healed
of his sin-sickness by the stripes
of Christ. You know you don't
believe the blood of Christ really
obtained eternal redemption for
anyone. You know you don't be-
lieve anyone has everlasting life
if he is a believer on the Lord
Jesus Christ. And you know you
do not believe the doctrine of
eternal security of the elect of
God. Why don't you believe these
things? I say it's because you are
not of Christ's sheep. Christ said,
"he that is of God heareth God's
word." Who is right? You or

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This picture was made early one morning as we were passing through a village. They would usually always try to detain us and talk, look at our gadgets, etc. This man was the head-man of this village.

Christ?

I will close with these words
to you. You are not alone in the
things you believe. Practically
every unsaved person in the
world already believes the same
things you believe. You don't
have to convert them to your be-
lief. Why? They already believe
you. You haven't changed your
beliefs at all. You have always be-
lieved the things you say are new
to you. I ask you this, Mr. Nat-
ural Mind: Where does what you
believe differ with the beliefs of
those who readily admit that they
are not saved? Arminians, I ask
you to weigh these things care-
fully.

"God's Elect"

(Continued from page one)

may also obtain the salvation
which is in Christ Jesus with
eternal glory." — II Tim. 2:10.

Now, beloved, for a Baptist
preacher to say that there is no
such thing as the doctrine of
election taught in the Word of
God, and to say that whenever
one refers to an elect remnant
he is speaking nothing but sheer
folly, indicates a woeful ignor-
ance on the part of the preacher
himself. If there were no other
Scriptures, we have already seen
that the Bible speaks of Christ as
being elect, we read about elect
angels, we read about a church
at Babylon that was called an
elect church, and the Apostle
Paul said that in his missionary
work he suffered all things for
the elect that they might obtain
salvation. Therefore, beloved, if
I had none other text than the
ones that I have just read to you,
I certainly would insist upon the
fact that the doctrine of election
is taught in the Word of God,
and that there is an elect rem-
nant spoken of within the Bible.
However, I want to spend some
time especially calling to your
attention some things that are
said relative to God's elect.

I

GOD'S ELECT ARE SUCH BY DIVINE VOLITION.

The word "volition" means
"choice," so that actually we can
say that God's elect become such
by divine choice. In other words,
you are not one of the elect be-
cause you chose the Lord, but
rather you are one of the elect
because God chose you. We read:
"Ye have not chosen me, but I
HAVE CHOSEN YOU." — John
15:16.

If you were to go out among
the average Baptists of today, to
say nothing of the average pro-
fessing Christians, and were to
ask each one as to his choice of
the Lord, he would be very bold
in telling you that he was the
one that made the choice. As long
as men believe in free will, and
as long as men believe that they
choose the Lord, they are going
to boast much about the fact that
on such a day, and in such and
such a place the individual
chose the Lord Jesus Christ as
Saviour. But our Lord Jesus tells
us that instead of us choosing
Him that He was the one who
chose us, so that actually our
little puny choice that we exer-
cised the day we were saved, was
merely a ratification of God Al-
mighty's eternal choice, that He
made in our behalf before the

foundation of the world. I say
then that God's elect are such be-
cause of divine volition. It was
because God chose us that we be-
came the elect of God.

II

GOD'S ELECT WERE CHOS- EN APART FROM HUMAN MERIT.

There wasn't any human merit
in us whereby that God chose
us unto Himself. I am afraid that
we occasionally come to the place
that we think maybe the Lord
chose us because He actually saw
some little bit of good in us. Not
so, beloved. The Word of God
would very specifically lead us
to believe that God does not
choose us because of any human
merit on our part. Listen:

"For the children being not yet
born, neither having done any
good or evil; that the purpose of
God according to election might
stand, NOT OF WORKS, but of
him that calleth." — Rom. 9:11.

In other words, every one of
God's elect were chosen apart
from any human merit. That is to
say, we are the elect of God not
because of human merit, nor be-
cause of our works, but wholly on
the part of the grace of God.

We read:

"Even so then at this present
time also there is a remnant ac-
cording to the election of grace.
And if by grace, then is it no
more of works: otherwise grace
is no more grace. But if it be of
works, then is it no more grace;
otherwise work is no more work."
Rom. 11:4, 6.

You will notice that Paul de-
clares you are either saved by
grace or else you are saved by
works, and his conclusion is that
there is a remnant according
to the election of grace. You can
(Continued on page 6, column 3)

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Campbellism

(Continued from page three)

a great part of the followers of Barton W. Stone, known as 'Christians,' united in 1832.

"The Disciples escaped division on slavery and the Civil War, but a cleavage resulting from difference of policy regarding missionary societies led to the separation of a conservative element, known in statistics since 1906 as 'Churches of Christ.'"—Written by W. E. Garrison, Campbellite historian. (Vol. 2, pages 149, 150).

INTERNATIONAL REFERENCE WORK:

"Campbell, Alexander, eminent divine, born at Shane's Castle, Ireland, September 12, 1788; died in Bethany, W. Va., March 4, 1866 . . . Becoming dissatisfied with Calvinism, he and his father, also a noted minister, organized a church at Brush Run, Pa., taking the Bible as the creed. In 1827 he organized the denomination now called Disciples of Christ, or Christians, though formerly called 'Campbellites.'" (Vol. 2, page 449).

DICTIONARY OF AMERICAN BIOGRAPHY. (Published under the auspices of American Council of Learned Societies, consisting of 23 national and international organizations):

"Campbell, Alexander (September 12, 1788—March 4, 1866), one of the founders of the Disciples of Christ . . . After the organization of a full-fledged church of Disciples at Brush Run, Pa., Alexander was licensed to preach . . .

"Campbell's dislike for creeds and confessions of faith found response in a group similar to the Disciples of Christ—which was the name preferred by Campbell for his movement—the Christians, a company recruited from the three different sources . . . (here reference is made to the groups led by O'Kelley, A. Jones, and B. W. Stone) . . . These three groups combined as the Christian Connection, and were commonly known as Christians. The difference between the Disciples and Christians were chiefly in the matter of emphasis. The Disciples stressed the Bible, the Christians the idea of unity. The Christians were more evangelistic, appealed to all kinds of people, and gained rapidly in numbers, which Disciples had not done. The differences were not sufficient to keep them apart when they agreed on their special principles of fidelity to the simple Word. Local churches combined voluntarily, then the union became general in Kentucky, Tennessee, and Ohio." (Vol. 3, pages 447, 448).

BIOGRAPHICAL DICTIONARY (Chambers):

"Campbell, Alexander (1788-1866), leader of the 'Disciples of Christ,' otherwise known as 'Campbellites.'" (page 172).

CONCISE UNIVERSAL BIOGRAPHY:

"Campbell, Alexander (1788-1866). Irish evangelist. Born in co. Antrim, Ireland, Sept. 12, 1788, he emigrated in 1809 to America, where he became an itinerant preacher. About 1827 his followers formed a society under the title Disciples of Christ." (Vol. 1, page 344).

More Historical Light On The Campbellites

ENCYCLOPEDIA OF RELIGION (Ferm):

"Campbell, Alexander: (1788-1866) Leader in a reformatory movement which, designed to promote the unity of Christians by restoring primitive Christianity and especially the primitive conditions of Christian fellowship, issued in a separate religious body, the Disciples of Christ." (page 115).

"Churches of Christ . . . Local congregations of Disciples of Christ are often called Churches of Christ. The only group which has no other name, and the one to which it refers in government statistics, is the body of churches which separated from the Disciples of Christ. They are strict constructionists in 'restoring primitive Christianity,' to the extent that they repudiate missionary societies and the use of the organ in public worship, both of which are deemed unscriptural. Some also disallow Sunday schools and the use of individual communion cups . . . Their separate existence was first recognized in the religious census of 1906." (page 174).

"Disciples of Christ . . . Thomas Campbell gave the initial impulse and his son Alexander was the leader of the movement when it gained, or had forced upon it, a separate identity, and for many years after . . . Their local churches were generally called 'Christian Churches' or 'Churches of Christ.' . . . The Disciples went through the Civil War without division, but later a conservative group gradually withdrew because of a conviction that missionary societies and instrumental music in public worship were alike 'unscriptural.' These anti-society separatists (known as 'Churches of Christ' in the federal census since 1906) were not anti-missionary and had no theological affinity with the 'anti-means' Baptists." (page 230).

"Campbell, Thomas: (1763-1854) An Irish Seceder Presbyterian minister, of Scottish descent, who came to America in 1807, became dissatisfied with the doctrines and practices of his church and, for the promotion of Christian union, organized the Christian Association of Washington, Pa., and wrote 'A Declaration and Address' which embodied the principles upon which his son Alexander built the movement which became the Disciples of Christ." (page 116).

ENCYCLOPEDIA OF RELIGION AND ETHICS edited by James Hastings:

"Disciples of Christ—A religious body located chiefly in the central and western portions of the United States. The originator of the movement was Thomas Campbell, a minister of the Seceder Presbyterian Church."

(Continued on page seven)

"God's Elect"

(Continued from page five) thus see that God's elect were chosen by God's volition and they were chosen apart from human merit, so that we became God's elect, wholly and entirely by the grace of God.

III

GOD'S ELECT WERE CHOSEN BEFORE TIME BEGAN.

We read:

"According as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love." — Eph. 1:4.

The foundation of the world actually is a reference to time. Therefore, God chose us before time began. Off times as I drive along I notice the rocks and the hills and the mountains and I wonder to myself how long they have been in existence. Of course you recognize the fact that some people who believe in the evolutionary theory will tell us that this world has been in existence for thousands and even millions of years. I rather prefer to take what I consider a sane, sensible, Biblical view that this world has been in existence about 6000 years, but so far as I am concerned, when I consider the elect, I don't care whether it has been in existence 6000 years or six billion years, the fact remains that before time began — before creation's dawn, I was already chosen of God in Christ Jesus.

Beloved, it blesses my heart to know that God's elect were chosen before the beginning of time itself. Before ever a clock ticked off one single second, before ever a calendar had measured one single day, before ever an hour glass had allowed a drop of sand to fall from the upper portion down into the lower part of the crucible, before ever in any wise at all time had been measured, God had already chosen us as His elect in Christ Jesus.

IV

THE ELECT WERE CHOSEN ACCORDING TO GOD'S FOREKNOWLEDGE.

We read:

"Elect according to the foreknowledge of God the Father." — I Pet. 1:2.

Now lots of people who try to give us a watered down version of election will say, "Yes, I believe in election all right. I think that God foreknew everything and He looked down the avenues of time, and He saw who was going to believe, and therefore He elected you. He foreknew that you were going to believe and therefore He just elected and chose you to salvation." Now, beloved, that is "some election," isn't it? Isn't that about the most ridiculous, insane, absurd statement that a preach could make? Beloved, that is not what this passage of Scripture means. When it says that we are elect according to the foreknowledge of God the Father, it means something entirely different to the fact that God knew that we were going to believe.

If you will go back to the Bible you will find that the word "know" has to do with the word "relationship." For example, you read in the very first chapters of the book of Genesis that "Cain knew his wife and she conceived." Now the word "knew" there has to do with relationship, and so when you read here that we are elect according to the foreknowledge of God the Father, it just literally says that there was a relationship whereby that God chose us beforehand. In other

words, we were foreknown in the sense of relationship, long years and centuries and eons before the foundation of the world. Beloved, it helps me to read these passages of Scripture and to note with you concerning God's elect that we are such because of a divine choice, that we are such apart from human merit, that we are such from before the foundation of this world and the beginning of time, and that we are such according to God's Almighty's foreknowledge of us.

V

GOD'S ELECT ARE SECURE IN HIM.

Every once in a while I'll meet with some individual who does not believe in security. He believes that a person can be saved today and lost tomorrow. You know, that is rather a funny thing for a person to believe. The fact of the matter is, I met one recently who in one breath talked about sinless perfection and in the next breath talked about losing one's salvation. In other words, in one minute he was good enough that he was living above sin, and in the next minute he was talking in terms that he had sinned enough to lose his salvation. Beloved, I'd like to say that God's elect are secure in the Lord Jesus Christ. We read:

"Who shall lay any thing to the charge of God's elect? It is God that justifieth." — Rom. 8:33.

Here, seemingly, the Lord makes a challenge. Here apparently God puts the believer up on a pedestal. Then He points to him and tells how that he was predestinated and how that he was foreknown, and how he has been called and justified, and how that someday he is going to be glorified. God says concerning the believer in Christ, "Who shall lay any thing to the charge of God's elect?" as if to say, "This is one of God's elect. This is one whom I foreknew, whom I predestinated, whom I called, whom I have justified, and whom one day I shall glorify, and now who shall lay anything to the charge of God's elect?" In other words, this is a challenge to the Devil that he can't touch this individual who is one of the elect.

I say to you, beloved friends, in the light of Rom. 8:33, God's elect are not only sure but secure in the Lord Jesus Christ.

VI

ALL OF THE ELECT WILL BE SAVED.

We read:

"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.

It burdens me sometimes when I see people that I want to see saved go on day in and day out, week in and week out, year in and year out, and never come to a knowledge of salvation. I can think right now of individuals that I have prayed for, and that I have been concerned about—individuals that I have witnessed

to as many as twenty-thirty years ago who are still saved and still in their sins as I think of them I am sent to you, it is a burden to me I remember that they are and in their sins and on the to Hell. But, beloved, I come to this fact, every one who has chosen in Christ Jesus the foundation of the world this day shall be saved. Listen! "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.

It may be that God will move a man from the isle of the sea someplace where is a preacher who shall point to him the truth. It may be that God will have to start a new place where the population shall be shuffled. It may be that God will have to cause some catastrophe to take place whereby that the elect shall hear the Word of God and shall be saved. I know it is true that "All that the Father giveth me shall come to me." I know it is true that the elect are going to be saved. Not one single one is going to fail to come to salvation.

Now that is a help and encouragement to me. I don't care who the elect are, but it encourages my soul to know that I shall preach the Word of God to a congregation that God ever will send me to preach to that ever who is God's elect is coming to Him.

VII

GOD USES THE UNSAVED TO FURTHER THE PURPOSES OF THE ELECT.

Here is a truth that has an exceeding great blessing in life. God uses the unsaved today and tomorrow and day God uses the unsaved to further the purposes of the saved. We read:

"FOR JACOB MY SERVANT SAKE, and Israel mine elect, have even called thee by name: I have surnamed thee though thou hast not known me." — Isa. 45:4.

Now what is this referring to? Well, God is giving a prophecy through Isaiah relative to a man named Cyrus. Cyrus had been born. Two hundred years before Cyrus ever drew his breath, God spoke through this forty-fifth chapter of Isaiah, Isaiah called Cyrus by the very name that he later named some two hundred years afterwards. God gave this prophecy concerning Cyrus that He is going to use him how he is going to subdue the through him and how he is going to cause him to be blessing unto the Jews. God said, "I am going to use you for my servant's sake, and for Israel mine elect." He said, "That is the reason that I have called you." (Continued on page 7, column 2)

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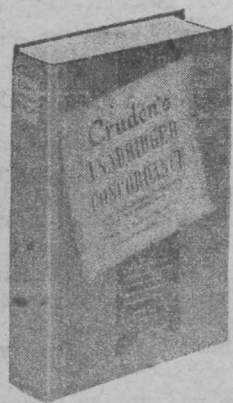
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Campbellism

(Continued from page six)

"The Disciples have desired from the first to be known by New Testament names. They speak of their churches as 'Christian Church' or 'Churches of Christ.'" (Vol. 4, page 713).

THE RELIGIOUS BODIES OF AMERICA (Mayer):

"The Disciples constitute the largest church body indigenous to America. They came into being at the turn of the nineteenth century, when the religious atmosphere was such as to assure, from the very start, the rapid expansion of this movement. . . . Almost simultaneously four distinct movements arose in widely scattered areas under the leadership of Abner Jones, Barton Stone, Thomas and Alexander Campbell, and Walter Scott. These four movements gradually merged to form the various Christian Churches. . . . immediately after the Civil War, they were disturbed by controversies which divided them into two camps, the 'progressives' and the 'conservatives,' and ultimately — about 1900 — into two bodies, the Disciples and the Churches of Christ. The controversies revolved about the assumption of pastoral powers by preachers, open Communion, instrumental music in the public worship, and the establishment of mission societies." (pages 372, 373, 378, 379).

HANDBOOK OF DENOMINATIONS (Mead):

"The body in the United States, however, started independently; it came into being at the turn of the nineteenth century, when individuals and small groups of people preached and taught a return to the Bible and a restoration of New Testament Christianity, and called upon Christians to be known only as Christians and to refuse affiliation with any sect. By 1860 these American groups listed 192,323 members as spiritual descendants of Thomas and Alexander Campbell" (page 68).

"Toward the end of the nineteenth century a division came into the movement, created by disagreements over the inspiration and authority of the Bible and its interpretation, the scriptural authority or lack of authority of missionary societies, and the use of instrumental music in the churches. The membership divided into Conservatives and Liberals, or Progressives, according to their views; and the gulf widened until the separation was complete. The majority group of progressives forming the body now known as the Churches of Christ. The Conservatives, feeling that they still stood on the ground upon which the Campbells stood when they restored the ancient order of things, became known as the Churches of Christ." (page 68).

RELIGIOUS DENOMINATIONS OF THE WORLD (Milner):

Under the heading "Campbellite Baptists, or Disciples": This denomination of Christians, it is fair to say, object to the first cognomen at the head of this section. We use it because it is the name by which they are popularly known. The Rev. Alexander Campbell, who must be regarded as their founder, objects to denominating a church by any other name than that sanctioned by Scripture." (1866, page 134).

"A gradual and almost imperceptible separation took place among the Disciples. The conservatives alleged that the progressives among the Disciples had departed from the platform of the original Christians under Campbell, Stone, and Scott. The issues were deeply significant to the 'conservatives,' but their antidenominational principle prevented them from declaring a formal separation between the 'conservatives' and the 'progressives' among the Disciples. Nevertheless, by the beginning of the twentieth century, the separation had taken place. However, when in 1906 the census of religious bodies for the first time listed the Churches of Christ as distinct and separate from the Disciples, it indicated what was a denominational division on paper only, rather than in fact." (page 384).

THE SMALL SECTS IN AMERICA (Clark):

"The Disciples of Christ originated in the early nineteenth century in a 'restoration' or back-to-the-Bible movement, the leading spirits of which were Alexander Campbell and Barton Stone. With the passing of frontier conditions cultural forces began to affect the group and a controversy over instrumental music and the organization of a missionary society with money dues, which began near the middle of the century, led to a movement to 'restore the Disciples' as a separate sect. Indeed this and similar controversies have split the body of Disciples into not less than six 'mutually hostile and exclusive groups,' later to be mentioned." (page 19).

(Next Week: Quotes from Campbellites.)

"God's Elect"

(Continued from page six)

That is the reason I have surnamed thee. You haven't known me, but I have known you, and I have called and surnamed you two hundred years before you were born for the sake of mine elect." Beloved, I tell you, God uses unsaved people to further the purposes of His elect.

As we read, we are compelled to say, as I shall presently say, that God loves the elect. Certainly there could be nothing that would show us how much God loves the elect more than this passage of Scripture. Certainly there could be nothing that would reveal to us how much God loves the elect as does this passage whereby we see that God even chose an unsaved man, and surnamed him, and gave him a task two hundred years before he was born into the world, and He does it just for the sake of His elect.

I'll give you another example in the Word of God. Do you remember that there were prophecies given that the Lord Jesus Christ was to be born in Bethlehem? Listen:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." — Micah 5:2.

Now, beloved, where was Jesus' mother and his foster father living just a few weeks before the birth of Jesus? If you will go to the Bible and study, you will find that they were living in the city of Nazareth, about sixty miles from the city of Bethlehem. And here it looks like Jesus is going to be born in Nazareth, sixty miles away from Bethlehem. Mary, who is with child and soon to be delivered, is living there peacefully and quietly in the city of Nazareth, awaiting the time of her expected delivery. All of a sudden there goes forth a proclamation from the king that everybody is to be enrolled or assessed, looking forward to taxation. We read:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city." — Luke 2:1-3.

Notice, this unsaved King Caesar Augustus sent forth a decree that everybody had to be assessed for taxation, and that the individual had to go back to his home city to be assessed. That meant that Joseph being from Bethlehem and Mary from Bethlehem originally, had to make that long sixty mile journey from Nazareth to Bethlehem just a few days before the birth of her expected child. Beloved, when they got there, the child was born, and the Scripture of Micah 5:2 was fulfilled. Beloved, if it hadn't been for the decree that he made, Jesus Christ would have been born in Nazareth sixty miles north of Bethlehem, and the Lord Jesus Christ would have started into this world as a sinner violating the Word of God and breaking the Scriptures at the start of His life, for the Scriptures declared He would be born in the city of Bethlehem. Thus you can see how that God takes worldly minded rulers and uses them for the furtherance of the purposes of the elect.

Here are two instances that you can see how much God cares about His elect. He even looked down and chose a man named Cyrus two hundred years before Cyrus was born, surnamed him and gave him a task, and He said, "Cyrus, I am doing this for mine elect's sake." Then in this second instance He worked through Caesar Augustus to guarantee that the Lord Jesus Christ was born in the city of Bethlehem according to prophecy and the Word of God did not fail to be fulfilled. I say to you then, God uses even the unsaved to further the purposes of His elect.

VIII

GOD AVENGES HIS ELECT.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" — Luke 18:7.

Now, beloved, isn't it true that you are often tempted to take things into your own hands? Don't you often think, well, I am just going to have to settle this score myself? I am sure there isn't one of us but what have had the experience many times in life when we felt that we were being abused and downtrodden, and we had thought surely that God had forgotten all about us, and that we had to settle this thing ourselves. I am sure that there isn't one of us but what has thought sometime or other, I am going to have to get vengeance myself over this mine enemy. We read:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." — Rom. 12:19.

Now, beloved, what does this verse in Romans 12:9 mean in the light of this first reference that I gave you in Luke 18:7? Simply this. You put the matter in the hands of God. You go on day by day depending upon God. You go ahead about your business serving the Lord just like you think God would have you serve Him. You wait on the Lord and let God take care of your enemies, for Luke 18:7 says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" God may make you wait a long time. God may allow you to be tried sorely and severely, but the fact remains, ultimately and eventually God will avenge His own elect.

We read: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." — Psa. 76:10.

You say, "Brother Gilpin, sometimes it just looks like I can not stand all the persecutions and all the problems and all the troubles that come to me. Well, just remember this, cry out unto God for Him to avenge you, and you will find that God will take even the wrath of man that is against you and use it for His praise, and the remainder of wrath, which is more than you can stand, God shall restrain.

I remember once in my life when it seemed to me that I had taken all that I could take. I never shall forget one day that I fell on my face before God and said, "Oh, God, I can't go another step further. I can't go forward

with this burden hanging over me." When I got up from my knees in prayer, I felt definitely impressed that this verse was proven true and that God would work in my behalf. From that day on, God restrained the wrath that had been poured out upon me.

Aren't you glad you are one of God's elect? Aren't you glad when somebody does something against you that you don't have to seek to get even? Aren't you glad that as one of God's elect, when somebody goes out of his way to be nasty unto you, that you can wait on the Lord and the result will be that God will avenge His own elect.

IX

THE ELECT ARE TO LIVE ABOVE THE THINGS OF THIS WORLD.

What I have said thus far may have been interesting to you, but what I say now may not be quite so interesting for your flesh may just naturally rebel. Believe me when I say that the elect are to live above the things of this world. Listen:

"Put on therefore, as THE ELECT OF GOD, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." — Col. 3:12-17.

This is the appeal that God makes to the elect as to how we are to live. If you will go back just a few verses previous to the ones which I read you will notice that in Colossians 3:8 he said that you are to put off certain things. Then beginning with Colossians 3:12 he said that you are to put on certain things. Beloved, you ought to know the meaning of that.

We will imagine that you are getting dressed to go to church. You wouldn't come in from hard work when you have been slaving and sweating and put your clean clothes over the top of the dirty clothes, without washing. Well, what are you to do? You are to put off those old clothes and put on other clothes. (Continued on page 8, column 1)

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Letter From Crow In Alaska

Dear Pastor:

Greetings from Grace Baptist Mission. This letter leaves us here all in good health and praising the Lord for His many blessings.

We are still praying that the Lord will soon supply someone to continue with the work here. The first of July is approaching and thus far two men of God have written asking about the work. The picture that I must draw for anyone interested in the mission field of Alaska is not encouraging. I would like to state some general facts about living conditions and the high prices. Understand, these all can vary from one family to another as some people can manage better than others. A family of four would need approximately \$600.00 a month. Rent on a two bedroom house runs from \$127.00 on up. The cost of utilities are high and food is also. Now this figure of monthly financial need could possibly be reduced if a missionary had house and car paid for.

To this I want to say if a man were a skilled carpenter with finances to buy a piece of land large enough for a home and church building, then with fi-

nancial support the monthly cost could be as low as \$400.00.

My house is still available to the man of God that I believe is to continue with the work here. At present, payments and utilities for this two bedroom house run from \$145.00 to \$155.00 per month. The mission building and all furnishings are paid for, praise the Lord. This 24' x 60' metal quonset building is located on borrowed land. This building needs much interior work before next winter, as we have not been able to do anything to the inside as yet.

Pray for the work here that the Lord will supply according to His will.

This past month, February, the mission received \$20.00 support from a dear brother in Michigan.

We of Grace Baptist Mission praise the Lord for the ministry of Calvary Baptist Church in sending forth TBE. This paper is the only means of fellowship that we have with other Christians of like faith. May the Lord's richest blessings be on those that have a part in this missionary endeavor. Remember us in prayer.

Your brother in Christ,
Wayne Crow

"God's Elect"

(Continued from page 7)

Now our Lord says we are to put off certain things, and then He says we are to put on certain things. He addresses this primarily to the elect of God and He says that the elect of God, after putting off the things of the flesh and the world, are to put on kindness, humbleness, meekness, longsuffering. We are to forbear one another. We are to forgive one another. We are to put on love. The peace of God is to rule our hearts. We are to be thankful. Christ is to dwell in us. We are to teach and admonish one another with psalms and hymns, and we are to do all that we do in the name of the Lord Jesus Christ. I tell you, when that passage of Scripture in all of its importance came face to face with me, I realized for the first time in my life that God wants us to put off the flesh, and put on the things that go with the new nature we have inherited. Beloved, that is an appeal that is made only to the elect of God. I say then that the elect of God are charged to live above the things of this world. We are charged to put off the things of the world and put on these new things that characterize the new nature of God's child.

X

THE ELECT CANNOT BE DECEIVED.

We read:

"For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect."—Mark 13:22.

Notice, he says that false Christs and false prophets will attempt to seduce, if it were possible, the elect. Beloved, the fact

remains, it is not possible to seduce the elect of God.

I think there is an awful lot of deception going on in the religious realm. I think the National Council of Churches is doing a lot of deceiving. I am sure that even among Baptists, both Northern Baptists and Southern Baptists, that there is a tremendous amount of deception that is taking place. People are being taught if they support the Cooperative Program put out by the Convention that every thing will be perfectly all right. A generation has been developed and produced and has grown to maturity thinking that all they need to do is just support the program, and that the program is as hallowed and sacred as is the Word of God itself.

Sometime ago Brother Bob had an article in THE BAPTIST EXAMINER of one fellow who said that the Cooperative Program is just as scriptural as is the Word of God. Beloved, you can deceive a lot of folk with words like that. You can deceive church members with statements like that, but you can't deceive the elect of God. I tell you, beloved, God's elect cannot be deceived.

I turn to the Word of God and I read how we are definitely taught that the elect are not going to be deceived. Listen:

"He that is of God heareth God's words."—John 8:47.

Beloved, the man who won't hear the Word of God just proves he isn't of God. It just proves he is not one of God's elect. It just proves that he has never been saved. He is still an unsaved man. Beloved, listen to me, the man that is of God hears what God has to say. If a man doesn't hear the Word of God, and is deceived by what people have to say, and is allowed to be led captive by all the false whims and the silly religious inventions that come along, it just proves that he is not one of God's elect. God's elect cannot be deceived.

XI

THE ELECT SHALL ALL BE GARNERED IN AT THE SECOND COMING OF THE LORD JESUS.

We read:

"And then shall he send his angels, and shall GATHER TOGETHER HIS ELECT from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark 13:27.

When you read about the four winds, beloved, this is speaking about all four directions — north, east, south and west. It says in this Scripture that from the uttermost part of the earth to the

is going to gather in His elect.

Isn't that going to be a glorious day? Can you imagine anything any more wonderful? Can you imagine anything any greater than for the elect of God to come in in one day's time? Over yonder in Europe and in some remote spot of Asia there is an individual who has heard the Word of God, that Jesus Christ died for all of his sins, and he has been saved and has proven by the fact that he was saved he is one of God's elect. Maybe out yonder in the isles of the sea there is an individual who has made his calling and election sure. Maybe there was some soldier boy on one of those islands that left a Bible and a native picked it up, and read it, and thereby became a child of God. Beloved, one of these days, from the uttermost part of the earth to the uttermost part of Heaven, however the four winds may blow, God is going to garner in His elect unto Himself.

Out in the west they have what they call roundup time and all the cattle are brought in from all parts of the range. The strays are all herded together, and all the cattle are brought in. The time of marketing has come. Roundup time is the time that they look forward to all during the year, as they anticipate the fact that next month or two or three months from now we are going to have a roundup. We are going to round up all the cattle and send them to the market. It will be a time of money. It will be a time of happiness. It will be a time when we have something to show for what we have done.

Beloved, God is going to have a roundup some of these days. Some of these days God is going to round up all of His elect from all quarters of the earth. What a glorious day is in store for the child of God!

XII

GOD LOVES HIS ELECT.

If God didn't love His elect He wouldn't have done anything for us that He has done. I can go back to the very first thought that I offered you, how that God's elect become such because of divine volition. In other words, we become God's elect because of His divine choice. I might go back there and say that shows God loves us. Everything that I have said ought to certainly prove that God loves His elect. However, God's Word tells us that God does love His elect. Listen:

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." — Mt. 24:22.

This is speaking about the great tribulation. This is talking about that period that is going to transpire between the rapture and the revelation — between the time that Christ comes in the air and catches the saints away and the time that Christ comes back to this earth and sets up His kingdom. Beloved, it says that God shortens the days of the tribulation period for the elect's sake.

There wouldn't be a single person that would survive the tribulation period if it weren't that God loves His elect. The Bible

says in that period of the tribulation that there is going to be 144,000 Jews saved, and besides this, a great multitude of Gentiles out of every kindred and nation and tongue under Heaven — so great a number that no man will be able to number them. There are going to be many people saved in the tribulation period. And why is it that God doesn't allow that tribulation period to drag on indefinitely? I'll tell you, beloved. God loves His elect. For the elect's sake, God shortens the days of the tribulation.

God loves His elect. If you are saved, then you are one of His elect. If you are one of God's elect, then you can have this assurance that God truly loves you. I rejoice because of it, and I am happy that God loves His elect.

I go back and read that parable of the wheat field that was oversown with the tares and I find it tells me how much God loves the elect. A servant says, "Master, somebody has oversown the wheat field with tares and the tares have come up alongside of the wheat. How about us going out and rooting up the tares and getting rid of them?" The master says, "No, don't do it, for if you did, you might destroy the wheat. Let them both grow together until the time of the harvest and then we will separate them." Beloved, God loves His elect too much to take a chance on allowing the destruction of even one of His elect. I thank God that He loves His elect.

I know that there are those individuals who tell you that John 3:16 means that God loves every individual within this world without exception. I know there are individuals who tell you that God loves everybody indiscriminately. No, no, beloved. When God speaks in John 3:16, He is not talking about everybody in an indiscriminate manner, but He is talking about how He loves the elect. He loved His elect so much that He gave His Son to die for our sins.

Are you one of His elect? If you are, you ought to thank God for the exalted privilege and position. You ought to thank God for the position that you occupy as one of His elect. Oh, may God help you to realize how wonderful is your position in Christ. If you are not one of God's elect, may God save you and make you to realize that He died for you. May you now make your calling and election sure.

May God bless you!

Become A Christian?

(Continued from page one)

ably ask, "What is my part in this?" And the answer stands out boldly in Romans 3:25, "Whom God hath set forth to be a propitiation THROUGH FAITH IN HIS BLOOD."

CONCLUSION: How to be a Christian: According to Romans 3:25 you must believe completely in the fact that the shedding of Christ's blood on the cross took away every sin that was laid upon Him, so that God does not impute sin to the believer.

You must trust solely and depend entirely and solely upon the Lord Jesus Christ who was resurrected from the dead to make your salvation FOREVER SECURE. You must commit yourself totally to Him; if you do that, your life will be changed; you who have committed yourselves to Jesus Christ, live dedicated to pleasing Him!

Letters

(Continued from page one) worn out. I was glad to hear what Bro. Wayne Cox did for you all. He is a great preacher. Please pray for us all. May the good Lord bless you all is my feeble prayer.—C. L. Vinson, Tenn.

Please find enclosed a small offering. Use it where it is needed most. I am still reading and enjoying your little paper. It has so much good spiritual food in it.

I pray the Lord will continue to bless all of you and keep good health so that you are able to publish it until He calls again.—Mrs. B. J. White

We are enclosing an offering to help in the sending out of the paper. The paper has been a blessing to us.—J. L. Harris, Texas.

Just want to express my appreciation for your good, interesting true sermons. Have been your paper since you preached a sermon on "Angels" at the Crossings one summer. South Elkhorn Association continues to bless me.

—Mrs. Newell L. Moore

Again the Lord has made it possible for me to send the gift for your work in sending the Gospel that sinners may be reached for Christ. Praying for your good work — the Lord for great things is so faithful in meeting every need. May our Lord be pleased to give each one many fruitful days ahead.

—Mrs. Kennedy

Have been wanting to send an offering and to tell you of blessing we receive from the Gospel that sinners may be reached for Christ. Praying for your good work — the Lord for great things is so faithful in meeting every need. May our Lord be pleased to give each one many fruitful days ahead.

I want to especially tell how the Lord has blessed me since coming here — and caused me to grow because of your sermons on Election and Predestination. I believe in right — Christ did not die for those outside of the Elect (saved) as most people (including many so-called Baptists) believe.

I have been praying ever since coming here — and have been three years — that we have a true church to which sometimes I think the world situation is shaping an answer will be when Jesus comes again. I believe we are very close to that hour, even if we don't know the day or hour.

We want you to pray for us here that we will continue to grow as we have been in TBE. It is our only outside source of Food (outside of Bible) will pray the Lord will bless all also and keep TBE in the mails. — Margaret and Rodgers, North Carolina.

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