

Examiner Editorials

By Bob L. Ross

HAS JOHN R. RICE BACK-SLIDDEN?

In a recent issue of John R. Rice's paper, he carried a sermon by C. H. Spurgeon entitled "Hairs Counted and God's Loving Care." Actually, this is the same sermon which appears in Volume 4 of *The New Park Street Pulpit*, pages 177-184, under the subject of "Providence." This also is the same sermon which we have printed in the book entitled, *Spurgeon's Sermons on Sovereignty* — a book that John R. Rice's paper refused to review!

About three years ago John R. Rice was opposing the truths for which C. H. Spurgeon stood on the sovereignty of God. He wrote a series of articles, supposedly against "Hyper-Calvinism," in which he spoke vehemently against the doctrines of grace upon which Spurgeon built his ministry. He even went so far as to say that Spurgeon only "called" him a Calvinist, but really wasn't one. At the time, we exposed the folly of that statement and when we printed *Spurgeon's Sermons on Sovereignty*, we sent a copy to Mr. Rice's paper for review. They refused to review the book! Evidently Spurgeon did more than simply "call" himself a Calvinist.

But now, in the August 4 issue of his paper, Mr. Rice has printed one of the very sermons that appears in the book! But he gave it another title — for what reason I don't know. (It might be that since Calvinists talk much of Providence, Mr. Rice wanted to dispose of that term to avoid giving any one a false impression).

Does Mr. Rice believe the doctrine of Providence as declared in this sermon by Spurgeon? Well, if not, why would he print it? But if so, why does he attack the very foundation upon which Providence rests — the absolute predestination of Almighty God? Providence is nothing more than the carrying out of God's pre-determined purpose. So why oppose predestination?

Maybe Mr. Rice no longer opposes predestination. Maybe he has "back-slidden" and has become one of those horrible "hyper-Calvinists!" We wonder.

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SOME THEOLOGICAL GEMS FROM EDITOR NOEL SMITH

There are few men around today like Editor Noel Smith—at least we don't get around enough to observe them, if they exist. For instance, who around today could compose the equal to such a masterful literary expression as: "Prof. Moody is as happy as Mortimer Snerd with an inflated pig bladder" (whatever that means)?

But if Mr. Smith is a genius at composing such flowery language as that, he is even better when it comes to defending old Dagon Free Will. He is the man who once wrote the following:

"What is hell? It is an infinite negation. It is infinite chaos. And it is more than that: I tell you, and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense: sinners go to hell because God Almighty Himself couldn't save them! He did all He could. He failed.

"If this isn't the most tremendous thought in the universe, I know not what it could be." (From a sermon appearing in the December, 1956 issue of *Defender Magazine*).

The profoundly reverent Mr. Smith, as you can see, is certainly a tremendous thinker to be able to give us such tremendous thoughts as this. Especially does

every nerve in his body tense become active when he sits down to set forth some of his tremendous thinking about man's "free moral agency."

In the August 4, 1961 issue of his *Baptist Bible* (should be *Babbel*) *Tribune*, Editor Smith pours out some more of his profound reverence for his favorite idol. He "hits the nail on the head" so profoundly in this expression of his tremendous thinking that we wish to quote him. In this statement he really goes to the heart of the difference between the doctrine of grace and the notion of free will.

"Nobody ever has or ever will be able to conceive of a free moral agent without the possibility of sin. But the possibility of sin and the necessity of sin are two different things altogether.

"The clear, calm record of Genesis takes the possibility of sin for granted. There is not in it a single suggestion of the necessity of sin. There is no suggestion that God could not be properly glorified unless Adam turned against Him, became a coward and a liar; and, before it was over, was pulling His beard out by the roots, spitting in His face, calling Him a blasphemer, and preparing Him a grave in the place where blasphemers returned to dust.

"You don't find any of that in Genesis.

"What is the alternative to free moral agency? It is a mechanical universe, a universe of robots. Such a universe could never be the material reflection of the invisible Spirit of God, could never reflect His mind and heart.

"Nobody ever has, or ever will, be able to conceive of virtue apart from free moral agency. In a mechanical universe there can be no such thing as faith, hope, love, obedience, purity.

"You can have no virtue apart from free moral agency."

Now for a few observations on these tremendous thoughts of the profoundly reverent Mr. Smith.

1. Upon his notion of free agency, God could not even exist. Smith says: "Nobody ever has or ever will be able to conceive of a free moral agent without the possibility of sin." Hence, God is either (1) not a free agent, else (2) it is possible for Him to sin. Since the Bible affirms that God is a free agent, doing whatsoever He wills, none interfering, and since the Bible also teaches that God cannot sin, the only conclusion we can come to — based upon Mr. Smith's notion — is that the God of the Bible does not exist!

It isn't hard to solve this matter, however; just cast aside the profound thinking of Mr. Smith as a figment of Mortimer Snerd's imagination.

2. Mr. Smith's robots. He says a universe of robots is the only alternative to free moral agency. Well, we certainly hasten to affirm that we would rather have a universe of robots, under the control of God, than to have the type of universe that Mr. Smith imagines is in existence.

But the fact is, Mr. Smith's efforts to discredit predestination by a reference to robots doesn't do away with the great segment of Scripture which affirms the ab-

solute predestination of all things. The Bible, not Mr. Smith's profound thoughts on robots, is what we are interested in on this matter. Robotism is a charge often used against the doctrine of security, also. Mr. Smith believes security and robotism hasn't seemed to bother him. It doesn't bother us on predestination, either.

3. No virtue apart from free moral agency, he says. All right; so God does not possess any virtue, according to Mr. Smith! God is not the type of free agent of which Mr. Smith writes. Without the possibility of sin, Smith says, there is no free moral agency. Hence, because God cannot possibly sin, He has no free moral agency—and therefore no virtue! Another tremendous thought, aye?

Incidentally, the Son of God, Jesus Christ, and the Holy Spirit don't have and never did have the free moral agency of which Mr. Smith speaks. Hence, no virtue!

4. The heart of the matter. What Mr. Smith so squarely hits on the head in the statement we have quoted is the idea of salvation by the virtue of man. This he believes, for there can be no virtue apart from free agency. In other words, if a man believes on Christ for salvation, this is because his free moral agency acts, his free will chooses Christ. This is an act of virtue, according to the idea of Mr. Smith. Hence, man is saved by the virtue of free will. If the grace of God simply brought man to Christ and granted faith to him, there would be no virtue in that, you see. Free moral agency has to exist before there can be any virtue, says Smith. So when free will believes, that is full of virtue. Therefore, man is saved by his own virtue.

This is the heart of the matter. We who believe in grace deny that salvation is by the virtue of man's will. Those who believe in free-willism, regardless of how great or how small they make the act (or acts) man is supposed to do in order to be saved, must agree with Mr. Smith.

After reading Mr. Smith's remarks, some of you may be wondering if Mortimer Snerd couldn't have given a more profound thought on this subject than Mr. Smith. Maybe the editor of the *Tribune* needs an inflated pig bladder, too. He always seems so unhappy with predestination.



"All"

(Continued from page one) separate case by the other words, or parts of the passage.

Class IV are the passages in question, which are supposed to imply a universal atonement. They are, in point of numbers, the fewest of all the four classes. Our opponents say that they must be interpreted literally. Let us see how the proof stands.

There are upwards of 1200 passages, in which the word "all" occurs in the New Testament. Of these a very large number cannot possibly mean literally all. Another large number are exceedingly doubtful. Another large number are only proved to mean literally "all" by the context. The fewest in number of these four classes are those which are claimed by our opponents! You may judge of the strength of their argument.

The result of this statement is simply this, that the mere occurrence of the word "all" does not determine the question at all. Nothing but a careful examination of the whole passage can settle it. Do not then, I beseech you, be deceived by the loud repetitions of the words all and every which you hear, and which are intended to supply the place of more solid proof.

I should like to enter into an examination of one of the passages often rested on. I select one, as being one of the strongest, and also one that affords an admirable illustration of the necessity of looking at the context to determine the meaning of the word. It is Heb. 2:9. "He tasted death for every man."

It is literally "for each"; there is nothing about men in the original. The question then arises,

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

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

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Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

what does the apostle mean by "each?" The context must settle it. It either carries us back to the "heirs of salvation," or forward to the "many sons." For obviously it must refer to some of whom the apostle was speaking. Now, he was only speaking of the angels and of the many sons, the heirs of salvation, and of no other. It cannot be meant of the former, and, therefore, it must be of the latter. They may be said to be the peculiar theme of the whole chapter, and anyone following the apostle's reasonings would naturally understand this expression to refer to them. It is straining it to refer to any others. If it does refer to others, it might as well refer to angels; more naturally so than to the world, for he is speaking of them, but not of the world at all.

The fifteenth chapter of 1st Corinthians is an illustration of this. The apostle is treating of the resurrection of the saints, and not of the wicked. It is only by keeping this in view that his statements there regarding the "all" can be fully understood.

So the each here referred to must be the each of those he was speaking of. And very strikingly is the singular used here — not simply as individualising the saints, but as doing so in connection with the whole work of Christ. All that Christ did, He did for each. His whole work, His whole propitiation, His whole tasting of death, belongs to each, just as much as if only one had been saved. The whole of what Christ did is the property of each saint. His work is not made up of so many parts, or extending to certain dimensions, greater or smaller according to the number of the saved; so that each of them only gets a part of Himself, and a part of His work. No; His work is such that each gets the whole of it — the whole of His glorious self, and the whole of His glorious work. Each gets the benefit of His tasting death, as if endured for himself singly and alone.

But I cannot dwell longer upon this topic. I have merely thrown out a few hints, which may lead to establish you in the faith, and may assist you in repelling the objections of opponents. The real question before us is, was the atonement of Christ a definite or indefinite thing? That is the essence and marrow of the controversy. It is upon this that the case of things hinges. There is a mighty difference between a definite and an indefinite work. Search the Scriptures, and see if the language in which they speak does not necessarily imply something definite and certain—something which infallibly secured the object for which the Son of God took flesh and died. That was, you know, "to bring many sons into glory."

Thus Saith The Lord

"For the transgression of My people was He stricken." — Isa. 53:8.

"I am the good Shepherd; the good Shepherd giveth His life for the sheep." — John 10:11.

"As the Father knoweth Me, even so I know the Father; and

I lay down My life for the sheep." — John 10:15.

"Thou hast given Him power over all flesh, that He might give eternal life to as many as Thou hast given." — John 17:3.

"I have manifested Thy name unto the men which Thou gavest Me out of the world." — John 17:6.

"Those that Thou gavest Me have I kept." — John 17:12.

"For their sakes I sanctify Myself." — John 17:19.

"Feed the church of God, which He hath purchased with His own blood." — Acts 20:29.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." — Eph. 5:25.

Adoption

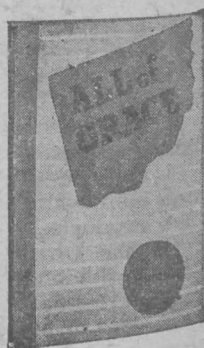
(Continued from page one) itself is agreeable, why the decree should be objectionable. I can see no reason why you should find fault with God's foreordination, if you do not find fault with what does actually happen as the effect of it. Let a man but agree to acknowledge an act of providence, and I want to know how he can, except he runs in the very teeth of providence, find any intention that God made concerning that providence.

Will you blame me for preaching this morning? Suppose you answer, No. Then can you blame me that I formed a resolution last night that I would preach? Will you blame me for preaching on this particular subject? Do, if you please, then, and find me guilty for intending to do so, but if you say I am perfectly right in selecting such a subject, how can you say I was not perfectly right in intending to preach upon it?

Assuredly you cannot find fault with God's predestination, if you do not find fault with the effects that immediately spring from it.

Now, we are taught in Scripture, I affirm again, that all things were most certainly intended by him to be done in eternity, and he predestined such things should be done. If I am called, I believe God intended before all worlds that I should be called; if in His mercy he has regenerated me, (Continued on page 4, column 9)

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September 14, 1959

Mr. Bob L. Ross
THE BAPTIST EXAMINER
P. O. Box 189
Ashland, Kentucky

Dear Brother Ross:

Your letter of July 8, addressed to Dr. Cauthen, was in time passed on to me for reply, but early in August I left Richmond for a long trip including our Foreign Missions Conference at Glorieta, New Mexico, and so I am just now getting to a reply. I do apologize for this delay.

I do not know the source used by the author of the booklet you were asked to review, but I cite you to the 3rd quarterly issue of THE QUARTERLY REVIEW, available at all Baptist Book Stores, for the most complete and current statistics about all phases of Southern Baptists.

In 1958, the last year for which reports can be complete, Southern Baptists gave for all causes \$419,619,438, which was \$45.58 per member for the 9,206,756 Southern Baptists, 2,500,000 of whom cannot be located. Therefore, 6,500,000 or less gave this amount. In 1958 Southern Baptists gave for all missionary causes, home and foreign \$74,750,699 which was \$8.12 per member for the 9,000,000 members. They gave a total of \$15,334,738.58 for foreign missions, this was \$1.67 per member for 9,000,000 members.

I hope this helps to answer your question.

Do be assured of my kindest regards.

Sincerely yours,

Eugene Hill
Eugene Hill

ELH:ajn

We often hear the claim made by Southern Baptists that their method of giving is the best thing yet. The above letter makes this boast and all the big combined figures of the SBC appear mighty small. Notice that:

- (1) For all causes in 1958 the average per person per year was only \$45.58—less than \$1.00 per Sunday.
- (2) For all missionary causes in 1958 the average per

person per year was only \$8.12 — or about 15½c per Sunday.

- (3) For foreign missions in 1958 the average per person was only \$1.67—barely more than 3c per Sunday.
- (4) 2,500,000 Southern Baptists cannot be located, yet these are included in the "big numbers brag," except in cases like the one about which we questioned the foreign board.

We'd like to inform this editor and his brethren that we are "excepted" (Continued on page 16, column 1)

Close Communion

(Continued from page one)
ater, or a railer, or a drunkard, or an extortioner; with such an one no, not to eat" (I Cor. 5:11).

3. Restricted to an orderly walk. "And now we command you, brethren, in the name of the Lord Jesus, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6).

The disorderly member is out of the church and hence away from the table. If I were a member of a Pede-baptist church and should preach the doctrine I now hold, they would exclude me for heresy. Being excluded they would not invite me to the table. But, holding these same views, and being a Baptist, they invite me to the table. That is, they are better to me as a Baptist than they would be if I belonged to them. This is inconsistent and unnatural.

4. Restricted to discernment of the Lord's body. "For he that

eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:29).

5. Restricted where divisions and schisms exist (I Cor. 11:17-20). Note the twentieth verse as it reads in the Revised Version, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper." The margin of the Authorized Version reads, "Ye cannot eat," and the reason assigned is the existence of divisions, or schisms.

Let us suppose the Roman Catholics, Presbyterians, Methodists, Disciples, Episcopalians and Baptists assembled around one table to observe the Lord's Supper. Now, we have what the Christian world needs! The one thing supposed by many as wanting for the speedy conquest of the world

LAST WEEK

There was no issue of THE BAPTIST EXAMINER under date of August 26th. We are exceedingly busy getting ready for our Bible Conference, and it was necessary that we skip one week's printing of the paper.

CATHOLIC BREWERY MUST PAY TAXES

As this issue went to press news came of a decision in Federal Court, Sacramento, California requiring the Christian Brothers order to pay up Federal taxes on its liquor operations. The sum immediately involved runs close to \$2 million, but additional millions were at stake. Christian Brothers had sued the government to recover \$490,000 in corporate profits taxes on the grounds that these church-operated distilleries were not subject to such taxes since the property involved belonged to the Pope. The government

for Christ is supplied! How beautiful to see all denominations around one table.

But, wait a moment before you break the bread. "Are you agreed in other matters now that among you have come to a common table?" If there be divisions among you there "you cannot eat."

The Roman Catholic believes in an infallible pope and a church through which alone people are saved.

(Continued on page 4, column 1)

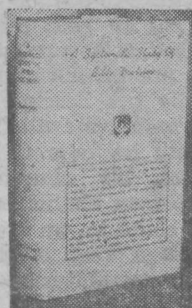
countersued for the full amount in back taxes—some \$1,351,193.

Now the court has found for the Government, holding, in effect, that the Christian Brothers is not a church under section II of the Internal Revenue Code. This means that Christian Brothers will subsequently have to pay the Federal tax on its vast liquor profits.

—Church and State

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Convention Editor Says You Must Support Program To Have The "Right" To Criticize It

Southern Baptists don't like to have their sacred cow, the "Cooperative Program," criticized. But they especially don't like to see Baptists in the Convention withdraw support from this octopus-like method of supporting all shades of heresy and heretics. When Baptist churches within the Convention learn about some of the things being supported by the Program, they often withdraw support. This has been a very sore problem for the Program-pushers, especially in the past few years.

The editor of The Alabama Baptist has a theory about this matter which he probably thinks will keep "unity" . . . and also keep support for the Program. His idea is that one doesn't have the right to criticize the Cooperative Program and Southern Baptist agencies unless he is supporting such. Here is how this editor states it in a recent editorial:

"As long as Southern Baptists continue as a democratic body there will be differences of opinion. Things have happened in certain groups of Southern Baptists to which we cannot subscribe, but we have never believed that withholding our support is the best way to react to these situations.

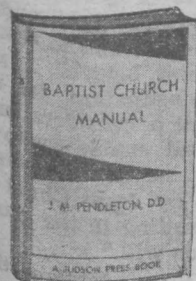
"If any of our churches withhold Cooperative Program gifts from any of our agencies they immediately forfeit their right to further criticize these agencies. Any church member who does not contribute to his local church because something occurs in that church with which he disagrees, forfeits his right to further criticize the church."

"Baptists will not always agree. It would not be normal for over 9 million Baptists to have perfect agreement at all times. Since this is true, we would lack unity in our driving power if everyone having a different opinion ceased to cooperate."

"The genius of Southern Baptist work is to be found in the fact that we disagree while we continue to support and advance our work. If there is anything done by any Baptist agency which is rejected by some group of Baptists then that group is perfectly free to criticize, but when it withdraws its support from that agency whether it be moral, financial, or support in attendance. We do not agree that it is the best thing to withdraw our support from any Baptist agency with which we do not agree at all points. A democracy implies the right to oppose but those disagreeing should form a loyal opposition. Our policy is to practice our right to oppose while at the same time we remain intensely loyal to our scripturally based Program."

Now this might be "sound doctrine" for Southern Baptists who love their Program so dearly; but

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RECENT GUESTS



Elder Rodney Minney of Shock, W. Va. and family were guests of Calvary Baptist Church on the week-end of July 29th and 30th.

This is a wonderful family, and for them we thank God and take courage. The Bible knowledge and the love for God's Word that God has given to Bro. Minney is remarkable. How we thank God not only for the happiness that these folk brought to us in having them in our church and home, but also for the revelation that God has made to him concerning His Word.



Mr. and Mrs. George teBrake of Trevor, Wisconsin arrived less than fifteen minutes after Mr. and Mrs. Minney and family took their departure. They have been long time friends of THE BAPTIST EXAMINER and have visited with us before. At the evening service Bro. teBrake sang for us, and as usual his message in song was inspiring and encouraging.

These folk hope to return to our Bible Conference, and if so our readers will have an opportunity to meet them and hear Bro. teBrake again.

Bro. teBrake was born in Holland and is truly a marvel of God's grace. In private conversation he said, "I never found the Lord — He found me."

It is always a joy to have friends like the Minneys and the teBrakes come to see us. We hope lots of our readers come to our Bible Conference, yet if you are not permitted to come to our Conference, feel free to come to see us anytime the Lord might make it possible for you to do so.

Close Communion

(Continued from page 3)

The Presbyterian detests Roman Catholicism, but believes that children of believing parents are to be members of the church.

The Methodist believes in Arminianism to an extent which separates him widely from the Presbyterian.

The Disciple parts company with the sprinkling Methodist and discards his emotional religion.

The Episcopalian declares his belief in apostolic succession and cannot accept Presbyterian, Methodist, Disciple and Baptist pastors as ordained ministers.

The Baptist believes that Jesus is the only Lord of the conscience and that the New Testament is the only law of Christianity. He tells the Roman Catholic that his claims are monstrous and preposterous; he tells the Presbyterian that only believers are to be members of the church; he tells the Methodist that God is sovereign and his purposes are behind and above all; he tells the Disciple, "With the heart man believeth," and not the head; he tells the Episcopalian that his church came from the Roman Catholics and his exclusive claim for an ordained ministry is a vestige of papal succession heresy and is absurd.

Not to mention more, these are radical differences which exist among these denominations irrespective of the communion question. If they partake of that ordinance with these divisions among them, they do so as Paul

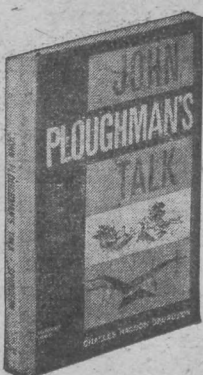
says, "Not for the better but for the worse." Open communion would be an unmitigated curse.

6. Restricted to the baptized.

(1) Only the apostles were present at the institution. We know that some of these twelve apostles were former disciples of John and he baptized all those whom he received. We know that Jesus himself was baptized, and can you believe that he used unbaptized persons as his apostles? The qualification of an apostle, as learned from the election of a successor to Judas was that he should have accompanied with Jesus and the eleven from the baptism of John.

(2) The supper comes after baptism.

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tism.

The divine order is, (a) disciple; (b) baptize; (c) teach all the things commanded. The order is a part of that commission. You have as much right to put baptism before making disciples as you have to put communion before baptism.

Mr. Hibbard, Methodist, truly writes: "The reader will perceive that the argument is based entirely upon the order of the apostolic commission. It may be questioned by some whether the argument is genuine. But suppose we assume an opposite ground? Suppose we say that the things commanded are important to be done, but the order observed in the commission is a subject of indifference. Now what will be the consequences of this position? What but total, irretrievable confusion? The apostles go forth, they are intent upon doing all that Christ commanded them, but the order of the duties is a subject of indifference. The consequence is that some are baptized before they are converted from heathenism; some receive the holy supper before either baptism or conversion; others are engaged in a course of instruction before they are disciples; and the most incoherent and unsuitable practices everywhere prevail. Improper persons are baptized, or baptism is improperly delayed; the holy supper is approached before the candidate is duly prepared, and it is therefore desecrated, or it is unduly withheld from rightful communicants. Is not the prescribed order therefore in the administration of the ordinances, and the duties of the apostolic commission all-important? And thus we hold that Christ enjoined the order as well as the duties themselves; and, in this order of Christ, baptism precedes communion at the Lord's table."

(3) The practice of the apostles. The first instance of the Lord's Supper being observed after its institution. "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41,42).

(3) Every mention of baptism puts it immediately upon profession of faith and hence before the Lord's Supper.

The Samaritans believed Philip, and were baptized at once (Acts 8:12). The eunuch believed Philip and was baptized immediately (Acts 8:36-39). Paul was baptized as soon as the scales fell from his eyes (Acts 9:18). The jailer was baptized the same hour of the night (Acts 16:33).

There is not a case in which there was time to celebrate the Lord's Supper before baptism. If we do not know from the New Testament that immersion was their baptism, then we do not know from the same source that immersion came before the supper, then we do not know that there were any believers or churches. I assert in the words of Bro. Jeter, "In all the oracles of God there is neither proof that the Lord's Supper was ever administered but within a church and to its baptized members."

In what chapter and verse do you find your authority for an unbaptized person partaking of the Lord's Supper? Do you believe that immersion only is baptism? Then you must be a restricted communionist, for you cannot show where an unbaptized person ever partook of the supper in the New Testament.

(5) That we are right in demanding baptism as a prerequisite to the supper is evident from the symbolism of the ordinances. Baptism symbolizes spiritual birth. Birth precedes nourishment. The Lord's Supper symbolizes spiritual nourishment, support. We are born once and baptized once. We are fed often, and have the Lord's Supper often.

—Mississippi Baptist



Adoption

(Continued from page two)
believe that from all eternity he

THE JUSTIFICATION OF THE SINNER IS APART FROM MAN'S WORKS

By EDDIE GARRETT

When it is said that a man is not justified "by the works of the law," the meaning is that all EFFICIENCY is excluded.

The Bible teaches so very clearly that FAITH is the INSTRUMENTAL cause of our justification. Christ is the OBJECT of true faith, and it is the OBJECT of true faith that really saves. Salvation is in a PERSON, not in a plan to be followed out step by step. See Luke 2:30. Christ is to be received (Jo. 1:12) and the INSTRUMENT for receiving and apprehending Him is faith.

The Bible teaches that man is the SUBJECT of salvation and not the AGENT. The Holy Spirit of God is the agent in salvation. See I Cor. 2:13-14, I Cor. 12:3. I might add here that simply hearing a certain dogma taught from the Bible is one thing and being

convicted of its truth is another. The truth that is in Jesus is only received as one is taught by the Spirit himself. John 6:44-45. The Spirit is SOVEREIGN and He teaches whomsoever He will. Rom. 9:15-16.

Now as to faith it is the GIFT of God's grace. See Eph. 2:8-9. If justification is by faith and not of works then faith cannot be of man else it would be of works. See Titus 3:5 and again Eph. 2:8-9. The Scriptures teach that faith is worked in us by the POWER of God. See Eph. 1:18-20.

In closing, let me further say this:

ELECTION went before salvation marking out the very house to which it should come. PRE-DESTINATION marked the road that salvation should travel. Christ's life and death cleared the way (the mountains of our sins). Rom. 4:1-5.

intended to regenerate me; and if in his loving-kindness he shall at last perfect me and carry me to heaven, I believe it always was his intention to do so. If you cannot find fault with the thing itself that God does, in the name of reason, common sense, and Scripture, how dare you find fault with God's intention to do it?

But there are one or two acts of God which, while they certainly are decreed as much as other things, yet they bear such a special relation to God's predestination that it is rather difficult to say whether they were done in eternity or whether they were done in time. Election is one of those things which were done absolutely in eternity; all who were elect, were elect as much in eternity as they are in time.

But you may say, Does the like affirmation apply to adoption or justification? My late eminent and now glorified predecessor, Bro. Gill, diligently studying these doctrines, said that adoption was the act of God in eternity, and that as all believers were elect in eternity, so beyond a doubt they were adopted in eternity. He went further than that to include the doctrine of justification, and he said that inasmuch as Jesus Christ was before all worlds justified by his Father, and accepted by him as our representative, therefore all the elect must have been justified in Christ from before all worlds. Now, I believe there is a great deal of truth in what he said, though there was a considerable outcry raised against him at the time he first uttered it. However, that being a high and mysterious point, we would have you accept the doctrine that all those who are saved at last were elect in eternity when the means as well as the end were determined.

With regard to adoption, I believe we were predestined thereunto in eternity; but I do think there are some points with regard to adoption, which will not allow

me to consider the act of adoption to have been completed in eternity. For instance, the positive translation of my soul from a state of nature into a state of grace is a part of adoption, or at least it is an effect of it, and so close an effect that it really seems to be a part of adoption itself. I believe that this was designed, and lieve that this was designed, and in fact that it was virtually carried out in God's everlasting covenant; but I think that it was not actually then brought to pass in all its fulness. So with regard to justification. I must hold, that in the moment when Jesus Christ paid my debts, my debts were cancelled — in the hour when he worked out for me a perfect righteousness it was imputed to me, and therefore I may as a believer say I was complete in Christ before I was born, accepted in Jesus, even as Levi was blessed in the loins of Abraham by Melchisedec; but I know likewise that justification is described in the Scriptures as passing upon me at the time I believe. "Being justified by faith," I am told, "I have peace with God, through Jesus Christ." I think, therefore, that adoption and justification, while they have a very great alliance with eternity, and were virtually done then, yet have both of them such a near relation to us in time, and such a bearing upon our own personal standing and character, they have also a part and parcel of themselves actually carried out and performed in time in the heart of every believer.

I may be wrong in this position; it requires much more time to study this subject than I have been able yet to give to it. Seeing that my years are not very many; I shall no doubt by degrees come to the knowledge more fully of such high and mysterious points of gospel doctrine. But nevertheless, while I find the majority of sound divines holding that the works of justification and adoption are done in our lives, see, on the other hand, in Scripture, much to lead me to believe that both of them were done in eternity; and I think the fairest view of the case is, that while they were virtually done in eternity, yet adoption and justification are actually passed upon us in our proper persons, consciences and experiences, in time — so that both the Westminster Confession proved to be Scriptural, and we may hold them both without any prejudice the one to the other.

Well now, beloved, leaving the predestination, let us come to the adoption, let us give the hour shall enable us to give of the doctrine of "the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

First, then, adoption — the grace of God displayed in it; secondly, adoption — the privileges which it brings; thirdly, adoption — the duties which it necessarily places upon every adopted child.

(Continued Next Week)

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Security Of The Saved

(Continued from page one)

I sat in a Baptist church and heard the Scripture: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7). Like a drowning man grasping at a straw, I laid hold of this; and sang that night with others that trusted in the same Saviour:

Happy night, happy night,
when Jesus washed my black heart white;
He taught me how to sing and shout,
and be a Christian out and out,
Happy night, happy night, when Jesus washed my black heart white.

Then I could say with Paul: "I know whom I have believed." (1 Tim. 1:12). There was no mess-work about this. I could say with Naaman: "Now I know there is no God in all the earth, but in Israel." (2 Kings 5:15). As my second great lesson, I had learned that I was a sinner saved by grace.

I was so happy in the Lord that I felt this experience just would not last. I concluded that it had not ended; but has grown with each passing day. I learned my third great lesson — that I was saved eter-

nally, and could never be lost. This was the greatest lesson of all. Now with Paul, I say: "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); or with Peter: "Kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:5); or still again with my blessed Lord: "No man is able to pluck them out of my Father's hand." (John 10:29).

It is this third lesson I set myself to the task of proving.

The problem of the oldest book in the Bible — the book of Job — is the eternal security of the believer. The Devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God gave the Devil more advantage with Job than the Devil ever has had with a believer since. Job had no one to intercede on his behalf — no Christ to pray for him that his faith fail not, yet we hear him declare:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away: blessed be the name of the Lord." (Job 1:21).

If the Devil couldn't cause Job to "fall from grace" under adverse circumstances, without a

high priest to intercede on his behalf, how can the Devil cause a believer to "fall from grace" today, when each child of God has an intercessor pleading for him in glory?

Thus God proved through Job that the Devil lied when he preached apostasy.

In a sermon a short time before his death, W. H. Griffith-Thomas said:

"(1) Physical life is the union of body with spirit.

"(2) Spiritual life is the union of spirit with God.

"(3) Eternal life is the union of the spirit with God forever."

It is the last of these that I am interested in just now. And

at the outset, let me say that I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand one's self as a liar:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8).

A child of God may, through Satan's subtlety, fall often into sin, but a fall does not always kill. Many have fallen from great heights and lived to tell the story. Many also have fallen into sin and lived to tell of their redemption through grace alone.

"Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the

Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness." (Micah 7:8, 9).

David committed adultery and then murdered a man to cover it. Surely no one puts a premium on these two black sins. Yet by and by we hear him say: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Ps. 37:23, 24).

Peter likewise fell when he denied the Lord and punctu-

(Continued on page 6, column 1)

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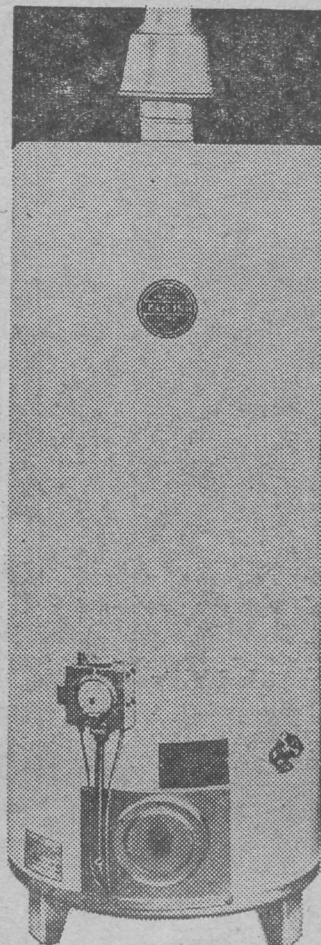
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"Security Of The Saved"

(Continued from Page Five)
ated his denial with profanity. Still the fall didn't kill him, and presently we hear him speak: "You who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:5).

I grew up on a farm where we used to raise cattle, sheep and hogs. In preparing the hogs for the show ring at the fairs, I used to wash them weekly, trim their nails and polish their bristles. When I had finished, I used to say, "Now, Mr. Hog, stay clean." Did he mind? Immediately he would make his way to

the first convenient mudhole and lay down on one side. Then, as if not content with the damage done, he would roll over to completely ruin my hour's work. Why was the hog content in the mud? It was his nature and he was only acting accordingly.

I saw a pet lamb fall into the same mud - slough one day. Strangely, the sheep did not wallow therein, but got out at once, acting very much ashamed of himself. Why didn't the sheep wallow there as the hogs did daily? He was a sheep and it was contrary to his nature.

Whenever one falls in sin and wallows there, it proves he has never been saved — the old hog

nature is just manifesting itself, in spite of church membership, baptism, and reformation. God's dear sheep may fall into sin, but he won't remain there long, but ashamed of himself, will seek out the Lord, confess his wrongs, and repent of his sins. Accordingly I say that a saved sinner can never lose his salvation, since:

1. **He is kept by the power of God.** Jude 24—"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." I Peter 1:5 — "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Heb. 7:25—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." II Tim. 1:12—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's keeping, He is responsible for my eternal security.

"Firm as His throne the promise stands,
And He can well secure,
What I've committed to His hands,
Till the decisive hour."

I would be unsafe to attempt to walk the streets of any town with \$1,000 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I; but I can commit myself unto God, who is "able to keep." Then do I realize: "There is therefore now no

condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." (Rom. 8:1).

2. **The Devil can not take one out of God's hand.**

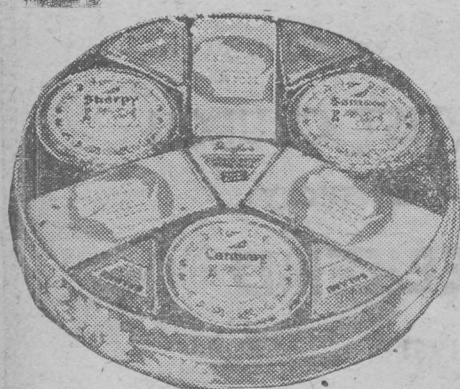
The Devil exerts a powerful influence. He has had 6000 years' experience. Yet he can go no far-

ther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no far- (Continued on page 7, column 1)

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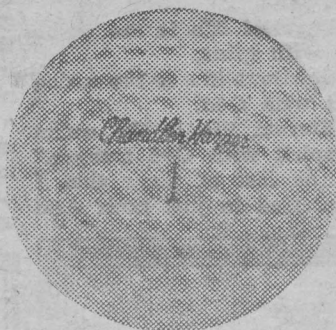
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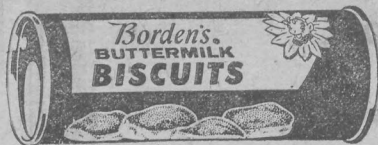


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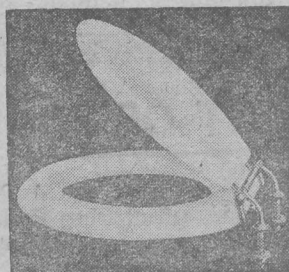
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Security Of The Saved

(Continued from page 6)
More than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace.

"But he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT." (I John 5:18.)

If Satan can overcome one of God's children, he can overcome all. If he has the power to get into heaven, he can get into hell. If he allows one to go to heaven, would not that one be saved by the grace of Satan? Yet the Bible plan of salvation is by

the grace of God through faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." —Eph. 2:8.

3. Each of the redeemed is a new creation.

"Therefore if any man be in Christ, he is a new creature (creation)." (II Cor. 5:17). This world and all that is therein is God's creation. Can man uncreate that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.

4. Each believer is born of

God. "Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1). When a child is born into this world, it can never be unborn. Since that which is born can not be unborn, then everyone who has been "born again" is forever saved.

The Bible speaks of the natural birth as the first birth; it speaks of the spiritual birth as the second birth; there is none other birth spoken of. If one might be lost, after being saved, he would be lost eternally as the Bible does not mention the third or fourth, or any birth after we are once born of God.

John R. Gilpin, Jr., is my son since he was born such. Regardless of what he does, he will always be my son. I am a child of God, by the new birth (John 3:7). I shall always be a son of God (I John 3:2), irrespective of what the Devil may do in my life.

5. The saved are born of incorruptible seed.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23). The first chapter of (Continued on page 10, column 1)

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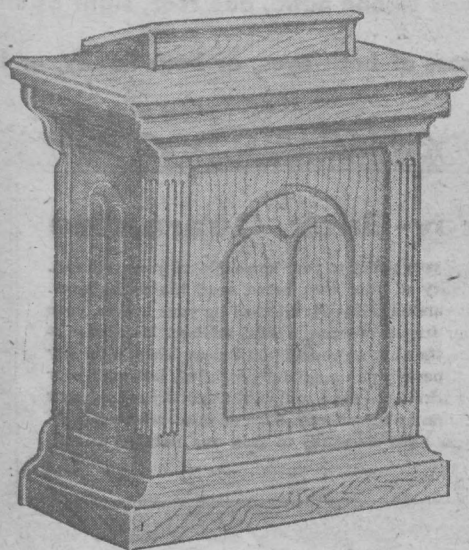
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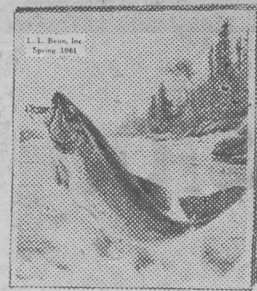
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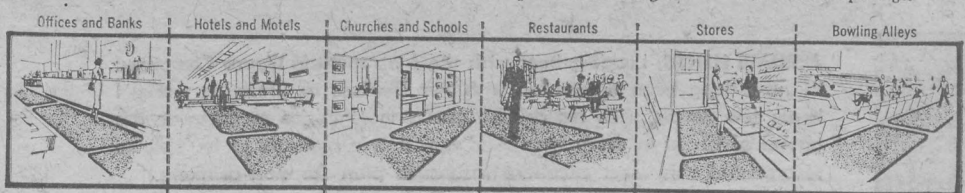
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With a Gold Star Total Abstiners Hospitalization Policy, you would receive \$100 per week (or \$14.29 daily) in cash, as long as you remain in the hospital; if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

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And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

ADDITIONAL BENEFITS

Pays \$2,000 cash for accidental death.

Pays \$2,000 cash for loss of one hand, one foot, sight of one eye.

Pays \$6,000 cash for loss of both eyes, or both hands, or both feet.

Christian Leaders Say---



HYMAN APPLEMAN, International Evangelist:

"God was gracious enough to use me to lead Arthur DeMoss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstiners' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."



HENDERSON BELK, Vice-President and Director of Belk Stores:

"It is a pleasure to recommend the Gold Star Total Abstiners' Hospitalization Plan, which is headed by Arthur DeMoss. He is a true dedicated Christian, and this insurance plan should meet the needs of many at minimum cost."



JEROME HINES, Leading bass with the Metropolitan Opera Company:

"I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."



ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention.

"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

GUARANTEE

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

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NO AGE LIMIT!

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QUESTIONS ANSWERED

Question: Will this plan pay in full in addition to my present hospitalization?

Answer: Yes, it certainly will.

Question: Do I have to discontinue my present hospitalization policy in order to get this?

Answer: Definitely not. In fact, a person usually needs more than one hospital policy these days.

Question: Is it necessary to remain in the hospital for a whole week in order to collect benefits?

Answer: Absolutely not. The Gold Star Plan pays from your very first day in the hospital, or even if you remain there for only one day.

Question: Are automobile accidents covered?

Answer: They certainly are, as well as any other kind of accident — or sickness. The Gold Star Plan has no exclusions whatever except, of course, for the few things mentioned just below.

Question: Can this policy be terminated by the company or can my benefits be reduced if I have too many claims?

Answer: No.

Question: Is this good in any state?

Answer: It certainly is, in fact we already have satisfied policy-holders in all 50 states as well as missionaries in many foreign countries.

CHECK THESE REMARKABLE FEATURES:

Guaranteed renewable. (Only YOU can cancel)

Good in any lawfully operating hospital anywhere in the world!

Pays in addition to any other hospital insurance you may carry.

All benefits paid directly to you in cash!

No health examination necessary.

No age limit.

★ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.

★ No limit on the number of times you can collect.

★ Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!

★ No policy fees or enrollment fees!

★ Ten-day unconditional money-back guarantee!

ONLY CONDITIONS NOT COVERED

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else is covered.

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

MRS. EDRA WALKER, Paintsville, Kentucky—"I was in the hospital eleven days. Was home three weeks. Without my check from you I could never have paid my bills. Thank you so very much. This is the best insurance policy I could ever have. Thank you again."

BENNIE LYNN, Henderson, Kentucky—"It is a pleasure to inform you that your company has handled the claim promptly. I am delighted to be included in the Gold Star Plan. Let's make it grow. Thank you for services rendered."

MISS MILDRED L. FAULKNER, Barrington, Illinois—"Thank you so much for the prompt settlements of the claim we filed. You are not only prompt, but very considerate also. I would highly recommend your insurance to my friends. Thank you again."

MR. J. WALTER DANIELS, Fredericktown, Ohio—"I received payment for my claim and am well pleased with the service you gave. When I took the policy I never thought I would need it so soon. But we never know what will happen. It was my first time to be in the hospital."

MISS ELMORA CRATTY, Ada, Ohio—"I wish to acknowledge your very generous check for which I am so very grateful and thankful. I can sincerely recommend your Company to others."

MILDRED H. MAYER, Elgin, Illinois—"Thank you for your prompt attention to my recent claim. This check will cover those items not covered by other hospitalization insurance."

MRS. SARA JANE O'BRIEN, Big Wells, Texas—"I want to say thank you for the money you paid when I recently became confined to the hospital for 11 days, only a few days after I had made the first payment of my policy. I can truly recommend the Gold Star Plan and can testify that you will do what your policy says."

HARRY REEVES, Elizabeth City, North Carolina—"Received your check to cover my stay in the hospital after being insured approximately four months. I had no idea that I would be in need of your service so soon. I do want to thank you for your promptness in taking care of my claim. I sincerely recommend your Company to others who are non-drinkers."

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR Gold Star Total Abstiners Hospitalization Policy

My name is _____
Street or RD # _____
City _____ State _____
Date of Birth: Month _____ Day _____ Year _____
My occupation is _____
My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstiners Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: ☒ _____

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY		IF YOU PAY YEARLY	
	Each adult age 19-64 pays	\$4.	\$40.	
	Each adult age 65-100 pays	6.	60.	
	Each child age 18 and under pays	3.	30.	

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO: DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.

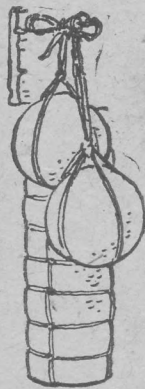
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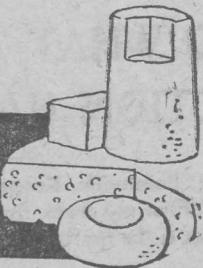
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802 Eastern Avenue

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"Security Of The Saved"

(Continued from page seven)

Genesis ten times declares that everything produces "after his kind." According to this law of Genesis, the new nature which is born of God is incorruptible. Since one is born of incorruptible seed, either the theory of evolution that like begets un-

like is true (God forbid), or else our salvation is eternal.

6. By the new birth each child of God partakes of the divine nature.

"Whereby are given unto us exceeding great and precious promises; that by these ye might BE PARTAKERS OF THE DIVINE NATURE."—II Pet. 1:4.

When one is saved the nature

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of God is placed within. Would it be possible for God to die and for Divinity to have an end? We shrink at the thought. Until God might die, the believer will not die, as each believer has a nature like the nature of God. If the child of God has something of the nature of God then would not something of the nature of God be lost if the child of God is lost?

7. If the death we inherit from Adam is eternal, then the life we inherit from Christ is eternal.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:21). Surely no one will deny that we are eternally dead in Adam. Cf. Eph. 2:1. "Even so" we are eternally alive and secure in Christ.

8. Each of the saved is hid with Christ in God.

"For ye are dead and your

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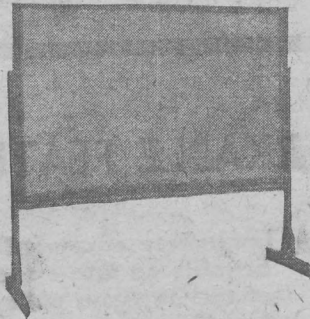
life is hid with Christ in God." (Col. 3:3). We shall let a piece of paper one inch square represent my soul. The backs of my Bible represent God and the pages thereof represent Christ. I put the paper inside of my Bible and close it. I open it and turn the pages of the Book. The piece of paper is so small in comparison with the backs and pages that I can not find it. I am thus hid "with Christ in God." How, then, can Satan rob me of my salvation?

9. Believers are sealed until the day of redemption.

"Who hath also sealed us, and given us the earnest of the Spirit in our hearts." (II Cor. 1:22). "And grieve not the Holy

Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30). The Holy Spirit Himself is the seal. We are securely kept by Him until the day of redemption." The day of redemption is the time of Christ's second coming. Cf. Luke 21:26; Rom. 8:23. We are, therefore, eternally secure in Christ, for no one can reverse the sealing sealed by the King. "And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, with the signet of his lords; that the purpose might not be changed concerning Daniel." (Dan. 6:17). "Write ye also for the Jews, as it liketh you, in the king's name." (Continued on page 11, column 3)

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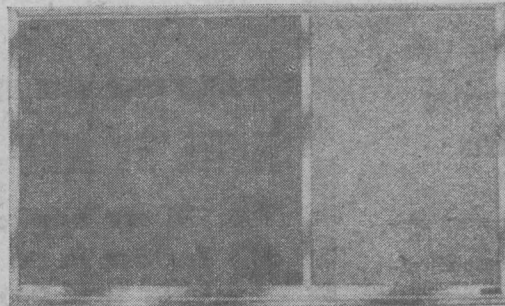
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DURA-RUG mats installed at entrances become full members of your maintenance staff — they give who enter the feeling of luxury underfoot. In addition they provide safe, sure footing, reduction of interior maintenance throughout the entire building, attractive appearance, long life, and low cost.

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"Security Of The Saved"

(Continued from page ten)
and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." (Esther 8:8).

10. The covenant between God and Christ secures the righteous.

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my

lovingkindness, will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psa. 89:19, 27-34). This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving kindness nor suffer His faithfulness to fail.

11. The covenant between God and the righteous secures them.

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I

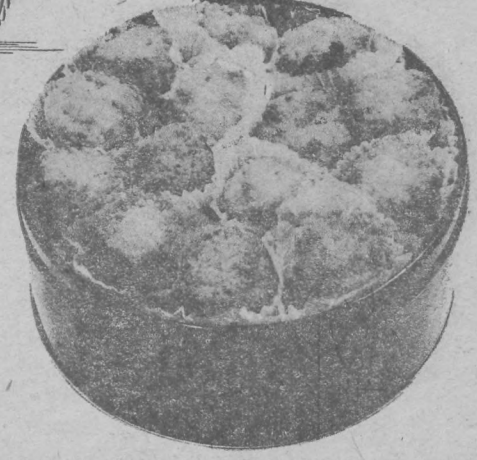
will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40). In this covenant two ideas are noteworthy: God will not turn away from the righteous. The righteous shall not depart from God. Certainly this can mean nothing but the eternal and final security of the believer.

12. Christ's statement at the judgment. Mt. 7:21-23.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, we have prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works: and yet thou wilt not enter into the kingdom with us. Then will he answer and say unto them, I never knew you: depart from me, ye that work iniquity." (Continued on page 12, column 2)



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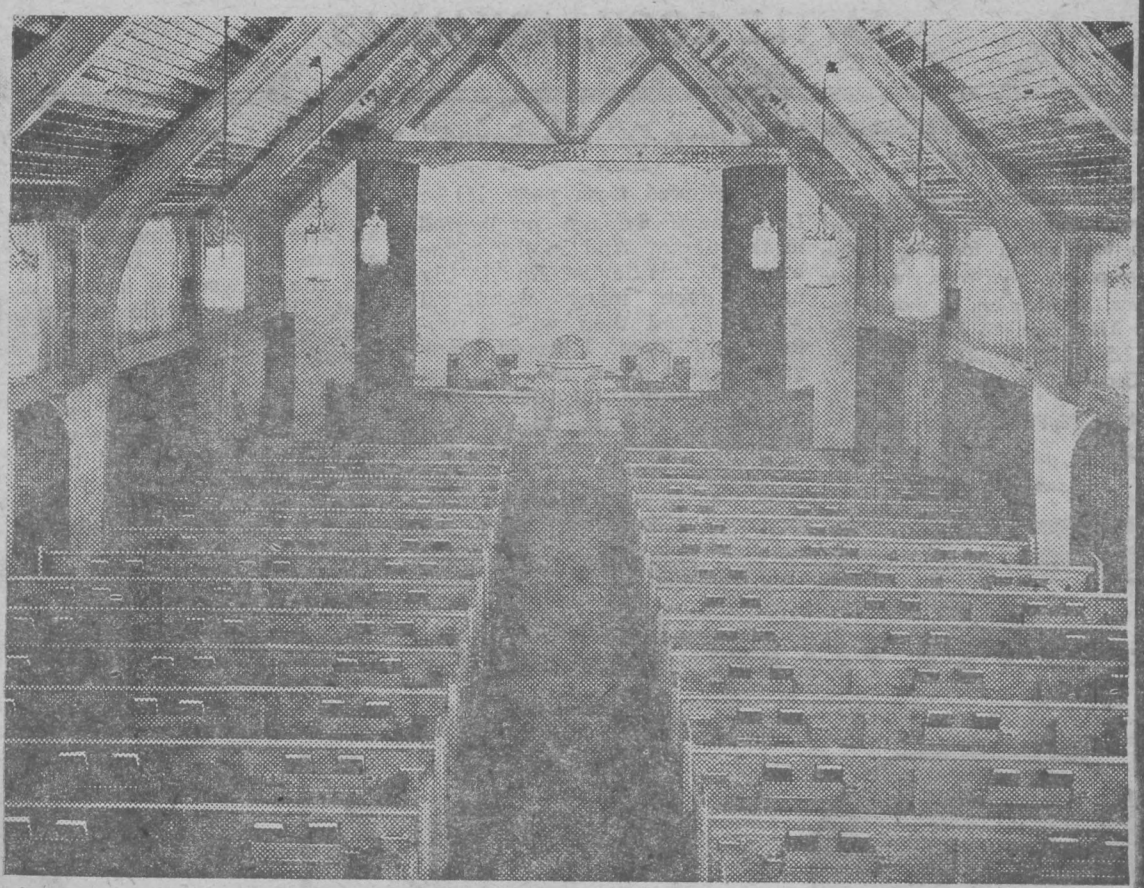
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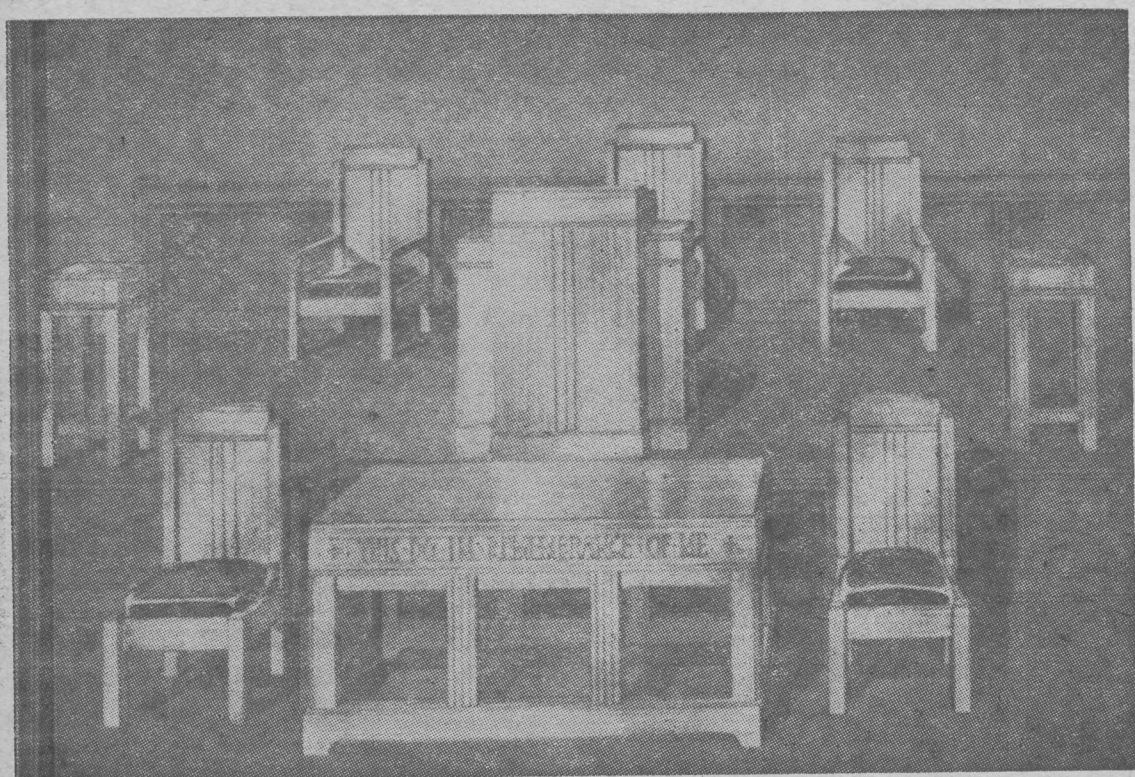
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"Security Of The Saved"

(Continued from page 11)

Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, **I never knew you;** depart from me, ye that work iniquity." (Matthew 7:21-23). Christ will say to the lost, "I never knew you." Yet the Scriptures emphatically declare that He intimately knows each believer: "My sheep hear my

voice, and I know them, and they follow me." (John 10:27). "Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.**" (II Tim. 2:19). Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life when saved, or else Christ will tell a falsehood at the judgment!

13. The promises of Christ se-

cure each believer.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into condemnation; but is passed from death unto life." (John 5:24). "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). "And I give unto them **eternal life**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and **no man** is able to pluck them out of my Father's hand." (John 10:28, 29). "Who shall also confirm you **unto the end**, that ye may be blameless in the day of our Lord Jesus Christ." (I Cor. 1:8). "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). All

these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless. If the promises are valueless, then the whole Bible is valueless and Christ, God, the Holy Spirit, and Christianity are valueless. If one fails, all must fail. However, we prefer to "believe that God be true, but every man a liar," (Rom. 3:4) for—

"He has never broken any promise I have spoken, And will keep His promise to me."

14. He promises eternal life to His sheep.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them **eternal life**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is able to pluck them out of my Father's hand." (John 10:27-29). Every saved believer is one of God's sheep. Christ Himself is the Shepherd. No sheep can ever stray so far, but that the Good Shepherd will bring him home again. Luke 15:5, 6: "And when he hath found it, he layeth it on his shoulders, rejoicing. And so it is with the Son of Man: so he will save that which was lost." (Continued on page 13, column 1)

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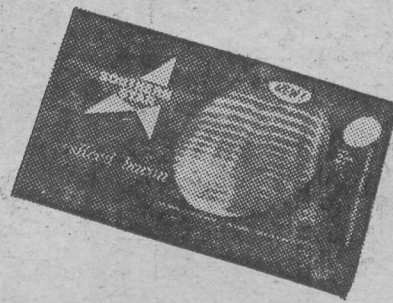
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SEPTEMBER 2, 1961

Security Of The Saved

(Continued from page 12)

When he cometh home, he calleth his friends and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost." God's dear love may fall into the mouth of the roaring lion, even Satan (1 Pet. 5:8), but the Shepherd will deliver therefrom. (I Sam. 17:35).

When a believer is saved, he possesses eternal life.

Verily, verily, I say unto you, that believeth on me hath ETERNAL LIFE."—John 6:37.

Verily, verily, I say unto you, that heareth my word and believeth on him that sent me, shall have ETERNAL LIFE, and shall not come into condemnation; he is passed from death unto life."—John 5:24.

And whosoever liveth and believeth in me SHALL NEVER die."—John 11:26.

And this is the record, that the light hath given to us ETERNAL LIFE, and this life is in his Son, whom things have I written unto you, that believe on the name of the Son of God; that ye may know ye have eternal life, and ye may believe on the name of the Son of God."—I John 5:11.

The life Christ gives us is eternal, never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. It is a 43-0 hope that the believer is eternally secure. In 20:46, "everlasting" describes the punishment of the wicked.

Rom. 16:26 "everlasting" describes the character of God's eternal life. In II Tim. 2:10, "everlasting" describes the duration of the life in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as the wicked are punished, as God exists, and as long as Christ's kingdom continues, just that long the believer lives eternal life. If the punishment of the wicked can have an end, and if God's glory and Kingdom have an end, then the believer can die.

In view of this shall we write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

All things work together for the good of the believer. We know that all things work together for good to them that love God." (Rom. 8:28). The demands of this comforting statement that our salvation is eternal, for this could never be if a believer could lose his salvation.

Christ becomes the believer's life. So much was Jesus made of a better testament. He is able also to save to the uttermost that come unto God by him, seeing he ever lives to make intercession for them. (Heb. 7:22, 25). "My little ones, these things write I unto you, that ye sin not. And if any sin, we have an advocate with the Father, Jesus Christ the

righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:1, 2). Christ's work in Heaven today is that of intercession. He is the lawyer who represents each believer at the bar of God's supreme court. I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in my behalf in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads "guilty" to the charge and pays the fine that I may go free. In the court of Heaven, I am charged with innumerable offenses by Satan. (Rev. 12:10). The Son of God is my lawyer. (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood: "He is the propitiation (sacrifice) for our sins." (I John 2:2). Hallelujah! for such a Saviour!

18. God promises never to forsake His saints. "Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever (Psa. 12:7). "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forever more. For the Lord loveth judgment and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off." (Ps. 37:23-28). "Ye that love the Lord, hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." (Psa. 97:10). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you, who also will do it." (I Thess. 5:23-24). "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (II Tim. 4:18).

The saints are God's believing children. These He promises never to forsake. Since God is continually present with the believer, the believer is eternally secure with God.

19. Christ's blood cleanses from all sin. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14). "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). Christ died as a substitute for every believer. His death paid for all sin. His blood cleanses from ALL sin (past, present, and future).

By His death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant

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of the universe. Perish the thought! Our God is just, yea, above all, He is merciful!

20. The righteous are secure, because of Christ's prayer.

"I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Neither pray I for these alone, but for them also which shall believe on me through their word; Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:9, 11, 12, 15, 20, 24). This prayer, breathed by Christ, 2,000 years before all present believers were born, secures us eternally with God.

21. The meaning of redemption.

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The Greek word for redeem used in Gal. 4:4, 5, "ex-agerazo," means to "buy out of the market," so that the redeemed are never again to be exposed to sale. Thank Heaven, when Jesus has bought a slave of Satan, the Devil will never again be permitted to even bid for that one, for the redeemed of God is never again to be put up for sale. Hallelujah!

22. Christ promises that the believer shall never thirst.

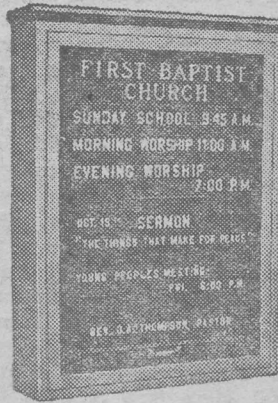
"But whosoever drinketh of the water that I shall give him shall never thirst." (John 4:14). Yet in Hell, one of the pangs of the damned is thirst. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." (Luke 16:24). If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

23. The Lord will not charge the believer with sin.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (charge sin)." (Rom. 4:5-8). When Christ died on the cross, God treated Christ just like the sinner ought to have been treated. When a believer is saved, God treats him like Christ ought to have been treated. Thus, our sins are imputed to Christ and Christ's righteousness is imputed to us. Because of this, no sin will be charged against the believer.

24. Links of the golden chain of God's purpose guarantee the security of the believer.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified and whom he justified, them he also glorified." (Rom. 8:30). These are four indestructible links in this golden chain. Both ends of the chain are eternally fastened to the throne of God. As certainly as the believer is chosen in Christ before the world began, step by step the believer will advance to the stage of final perfection. Since it is true that whom He predestinates, He will eventually glorify, how could one of His



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elect ever be lost?

25. Rewards may be lost, but the soul remains secure.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but HE HIMSELF SHALL BE SAVED; YET SO AS BY FIRE."—I Cor. 3:14, 15.

The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will be lost, yet he will not be lost! His rewards will perish, but he shall be saved, yet so as by fire.

26. The sure foundation insures safety.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:16). "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11). A substantial foundation insures the safety of all concerned. No man can afford to build for eternity upon a defective foundation.

The Lord Jesus is the only foundation one can build upon with assurance.

"My hope is built on nothing less,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

In His Sermon on the Mount, Christ refers to this foundation. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

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"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell and great was the fall of it." (Mt. 7:24-27).

When God reaches down and lifts a poor sinner from the pit, He places him upon a sure foundation, so that in the time of testing, he who is anchored to the Rock of Ages, can say, "In Jesus I'm safe evermore." Yea, all the combined forces of Hell and earth cannot remove him. With sweet assurance, we triumphantly sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?"

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, on the sea;
As thy days may demand, shall thy strength ever be."

"Fear not, I am with thee; O be not dismayed!
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."

"When through the deep waters I call thee to go,
The river of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.
"E'en down to old age, all My people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, tho' all Hell should endeavor to shake,
I'll never, no never, no never forsake!"

27. If a believer could perish. (Continued on page 15, column 3).

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Romanism, Poverty And Illiteracy

By RON MERRYMAN

Pope John XXIII is against poverty.

I know he is because he said so. In fact he said it in such a way so that the entire world would know—he published it in an encyclical.

He is not the only pope to publish a world-embracing epistle on social justice — Pope Leo XIII began the custom in 1891 with his encyclical "Rerum Novarum" ("Of New Things"); this was followed in 1931 by Pope Pius XI's "Quadragesimo Anno" ("Forty Years Later"); now we have Pope John XXIII's "Mater et Magistra" ("Mother of Masters"). In all of those letters the Vatican makes herself out to be the champion of progressive social changes that would elevate the stature of the common man so that he could support his family in dignity.

Quite Impressive

That Pope John is against poverty is quite impressive. He is one of the few remaining absolute monarchs in the world. In his Vatican Palace containing 1400 rooms, he lives in an atmosphere of continuous adulation. Since he is considered too exalted to even deal with a human, his 500 dial telephones do not work for incoming calls. And when Catholic visitors are admitted to his presence, they remain kneeling unless he invites them to stand; when they quit his presence, they genuflect three times as they leave the room backward.

Yes, the world should be impressed because a sovereign has spoken. Clad in silk decorated with sumptuous embroidery, laden with jewels, and glittering like an elaborately decorated Christmas tree, the Pope has let the nations know that he is against poverty. Perhaps, he even wore his crown when he made public the statement. Or should I say triple crown since the tiara is actually 3 crowns in one. Made of gold cloth with 252 pearls, 229 diamonds, 32 rubies, 19 emeralds, and 11 sapphires, this tiara makes quite a humble headaddress for one who is against poverty. Indeed, it is probably the nicest hat ever worn by man, especially a man who has taken the vow of POVERTY.

And did he have on his ceremonial robes (5 layers) with the special Papal stockings heavily embroidered with gold underneath? And what of his special gold sedan borne by the twelve servants magnificently attired in crimson damask — were these used when the Pope made the world aware that he is against poverty?

Typical of Roman Catholic Religion

This statement of the Pope is typical of the Roman Catholic religion wherever it is in power. Always there are a few fabulously rich tyrants in control who have reduced the masses to poverty and rags. And usually these tyrants make it appear that they are against poverty.

For those who doubt such a statement, I challenge them to look into the history of any Catholic-dominated land. Poverty, illiteracy, and revolution are the outstanding characteristics of any such nation.

Adlai Stevenson's recent 18-day trip through South America further substantiates our charge. South America has long appeared a Catholic stronghold; indeed, about 170 million of its people—more than 90 per cent of the total population are baptized Roman Catholics. They constitute one-third of the world membership of the Catholic Church.

What did Adlai Stevenson in June of 1961 find existing in this bastion of Roman Catholicism?

Poverty—Ignorance—Revolution

Take Columbia — population 14,771,000. Here Stevenson found the average agricultural worker makes 72 cents PER DAY, most of which goes back into the pocket

of a Roman Catholic landlord for room and board (which consists of a broken-down shack with a roof that filters the rain, and a handful of beans).

Take Brazil — population 64,000,000. In Rio de Janeiro, one out of every four has tuberculosis. Over 800,000 live in shacks not fit for hogs. In such an atmosphere, it is no wonder that Communism is making such strides — any thing to the peasant seems better than what he now has.

Take Venezuela — population 6,400,000. Here is a country fabulously rich with oil. The federal treasury fetches 2 million dollars PER DAY from it. But the same conditions prevail here as they do in other Latin American countries — the masses are in rags, half-starved, half-naked, living in squalor and filth, while a handful of the elite live in luxury.

In Paraguay, population 1,700,000, 60 per cent cannot read or write.

In Bolivia, population 3,500,000, the 27,000 miners are paid \$1 per day. Despite \$175 million in the last 5 years from the U.S., illiteracy is still the norm among the common people. Again the finance is controlled by a few enormously wealthy Roman Catholic crooks.

South America is typical of Roman Catholic controlled lands — a handful of rich.

The masses . . . in poverty, ignorance, disease and squalor. Indeed, illiteracy in some of these countries reaches up to 80 per cent.

This is what Adlai Stevenson found when he visited a continent controlled by the Vatican. This is what the various news media reported.

But Angelo Giuseppe Roncalli, the Supreme Pontiff, the executive head of the richest, most powerful religious body in the world is against poverty. He is for social equality. Dressed in ornate robes bedecked with jewels, he has let the world know how he stands on this issue.

It certainly is no crime to be wealthy. Many of the outstanding men of God in the Bible were wealthy. But it is a crime to become rich by dishonesty — it is even a greater crime to become rich by religious dishonesty, by preying on the religious instincts of humanity, by capitalizing on the superstitious fears of illiterate people, by enveigling hard earned money from destitute human beings through "religious" promise not found in the Word of God.

Every dollar taken in by the religious inventions of purgatory, masses for the dead, holy water, indulgences, statues, and the countless other money-raising schemes, of the Roman Catholic Church is stolen money. It is money taken under false pretense. This church has promised something for these dollars that she cannot deliver—she has made claims that she cannot back up—she has become guilty of religious rape — and the countries under her subjugation are now beginning to feel their nakedness. God help us if for garb they turn to the religion of Communism. This

is not an ambiguous statement because Communism is a religion. True, it is anti-God, but it is nevertheless a religion, for in the last analysis, religion is simply reliance. Whatever a man relies upon, that is his religion. Communists rely on the state — the state is their religion. Roman Catholics rely on the Church which according to their teaching is made up of the priests and hierarchy — therefore, their religion is a body of human beings who claim to possess God-given powers. Evangelical Christians rely on Jesus Christ; therefore Jesus Christ is their religion.

As born again believers, our prayers should be directed toward the salvation of the masses in South America and other Catholic controlled lands. It appears that these people are beginning to shake off the dust of that superstitious religion which has so long controlled their lives. Their condition, however, is perfect for breeding Communism. Ours is the opportunity to give them Someone real to rely upon — the Lord Jesus Christ.

Every nation, every state, every individual who has committed their way unto Him has been singularly blessed physically, economically, and above all, spiritually. If Pope John is sincere in his desire for social justice, let him give to his many followers the unadulterated Gospel of mankind, let him herald forth the truth of regeneration through the Son of God — regeneration which is free, full, and complete in Christ, for this is the only thing that can fully restore dignity to lost humanity.



Divine Chastisement

(Continued from page one)

former God acts as Judge, in the latter as Father. Sentence of punishment is the act of a judge, a penal sentence passed on those charged with guilt. Punishment can never fall upon the child of God in this judicial sense, because his guilt was all transferred to Christ: "Who His own self-bear our sins in His own body on the tree."

But while the believer's sins cannot be punished, while the Christian cannot be condemned (Rom. 8:33), yet he may be chastised. The Christian occupies an entirely different position from the non-Christian; he is a member of the Family of God. The relationship which now exists between him and God is that of Parent and child; and as a son he must be disciplined for wrongdoing. Folly is bound up in the hearts of all God's children, and the rod is necessary to rebuke, to subdue, to humble.

The second distinction between Divine punishment and Divine chastisement lies in the recipients of each. The objects of the former are His enemies. The subjects of the latter His children. As the Judge of all the earth, God will yet take vengeance on all His foes. As the Father of His family, God maintains discipline over all His children. The one is judicial, the other parental.

A third distinction is seen in the design of each: the one is retributive, the other remedial. The one flows from His anger, the other from His love. Divine punishment is never sent for the good of sinners, but for the honouring of God's law and the vindicating of His government. But Divine chastisement is sent for the well-being of His children.

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness" (Heb. 12:9-10).

The above distinction should at once rebuke the thoughts which (Continued on page 15, column 2)

WHAT THE BIBLE REVEALS ABOUT "WALKING IN THE SPIRIT"

By JEFFERY BRACKEEN
Chicago, Illinois

Paul, in the fifth chapter of Ephesians, lays down certain rules, which if followed, will keep us pure and fit for the Master's use.

In the 18th verse, he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

Now, I need not remind any that Paul was a man of God, a man who walked in the will of God, a man who feared the Lord and loved Him. Paul was a man who sought the glory of God and the good of his brethren: therefore, this passage of scripture should be considered by every person who professes to know the Lord.

There are three questions often raised concerning this subject, namely:

1. Why is it necessary to walk in the Spirit?
2. What does it mean to walk in the Spirit?
3. What good will come of it?

I would first of all like to say that it is necessary to walk in the Spirit to serve God. John said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24).

It would be good to speak of "walking in the truth," but I shall not since I now wish to deal with the matter of "walking in the Spirit." It seems that indeed some of our churches are endowed with knowledge and truth, yet still lack the Spirit. Is it not a form of apostasy to know the truth and still not serve God in the Spirit? Without the power of the Spirit no man can be born again; no man can come unto the Lord, and no man can have victory over sin in this life.

Another reason why we must walk in the Spirit is to keep from fulfilling the lusts of the flesh. (Gal. 5:16). How often I have seen men trying in vain to subdue the power of sin. The most foolish men in this world know that it is futile to pit the might of the flesh against the arm of temptation. Can the flesh efficiently and effectively fight against the things it loves? Man is the slave of his passions and desires and yet, Paul tells us that if we walk in the Spirit, we will not fulfill the lust of the flesh.

Consequently, it is necessary to walk in the Spirit to keep from grieving the Holy Spirit of God. When God speaks to us through his Spirit, to lead us and to convince us of sin, we ought to heed Him. If we harden our hearts against the exhortations and re-

proofs of the Spirit, He will be quenched. In I Thessalonians 5:19, we are urged to "quench not the Spirit." We must ever be ready to follow the directions of the Lord's Spirit.

Now, as to what it means to walk in the Spirit, let us turn to the scriptures to find out what is meant by "walking in the Spirit." We find in I Corinthians 2:15 that he that is spiritual judgeth all things. This, of course, is not the judgment God spoke of when He said, "Judge not lest ye be judged," but rather the kind of judgment which proves our tests all things.

We are definitely commanded to judge and hold fast that which is good. (I Thess. 5:21). Any man who judges after the flesh will certainly fall short of God's standards. Men, looking upon the outward appearance of things are often deceived. The Spirit is consequently given to us to guide us and to lead us in matters of judgment.

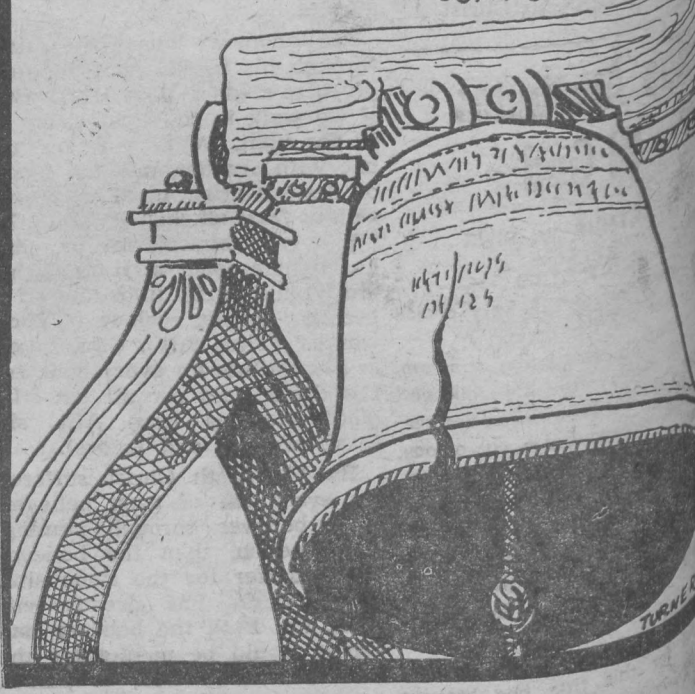
Then I would like to point out that the man who is spiritual does not permit himself to become spotted with the things of this world (Jam. 1:27). Those who live in pleasure cannot do this according to I Timothy 5:21, for such that liveth in pleasure is dead while she liveth. The people who meet daily in this world cannot walk in the Spirit because they are absorbed in fulfilling the desires of their flesh. Again we find that those who would be a friend to the world cannot have the Spirit. In James 4:4 we read, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God."

We must not be ashamed or afraid to profess our Lord, who gave Himself for us. Paul has sought the brethren to pray that God would give him boldness (Eph. 6:19,20), in which case we must assume that God is the giver of boldness. Certainly if any man would speak sound doctrine and do the will of his Father, he must have unashamedness and unfeignedly walk in the Spirit he can hardly be bold (even if he has hope and experience).

This brings us to another matter. In order to walk in the Spirit it is necessary to be in communion with God. We are to pray without ceasing (I Thessalonians 5:17). If we would have continual victory over sin, if we would walk in the Spirit of God, and if we would have communion with God, then we must (Continued on page 15, column 2)

FOR IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED.

JOHN 8:36



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The Mass

(Continued from page 1)

on the subject of the mass. These church fathers not appeal to their authority, to illustrate that Catholic the- do not always present entire picture when they the church fathers. Rather, pick and choose state- to strengthen their own ments.

Historical Highlights

around 394, the Mass as a daily ration was adopted but it for Pope Gregory (590- A.D.) to give it that shape it substantially retains in Roman Church today. Gregory introduced masses for the in connection with the doc- of purgatory which he de- and popularized. The ordinance of the mass was with great solemnity the mysterious symbolism in days — it is little wonder an efficacious quality was to the elements.

the mysterious character of the rist (another name for the or Communion, or the Lord's was changed in time into aculous and even the mag- with the spread of the doc- of transubstantiation. Such consistent with the supersti- character of the medieval But even so, the mystical olism attached to the doc- was contested in two great versities (within the Roman ch) before it triumphed in th century. At that time, dence on the Mass was made tory for salvation; so that is day, every Roman Catho- partake of the Mass at nce a year.

word transubstantiation not in common use until 830 and the Dogma of Transub- ation was not promulgated 1215 A.D. by Pope Innocent the Fourth Lateran Council. at this time that the doc- was officially defined, that the bread and the wine the Mass lose their character tually become the body and of a newly crucified Christ.

Supreme Worship

1217 A.D., Pope Honorius III obligatory the ringing of a at the moment the priest the four magical words, "et corpus meum." "This is the body" that the worshippers fall to their knees and the "host." The word "Host" from the Latin "Hostia," which is an animal slain in sacri- a sin offering." This is no vey reverence that is given the consecrated wafer, but the of latria, the worship re- for God alone, for the wa- has supposedly become very

further development in the tion of the Mass came in 1414 the Council of Constance, a which was further defined the famous Council of Trent 1545-1564 A.D. These councils that the wine be withheld the laity and non-celebrat- priests; henceforth they par- and even today partake the ment in only one kind, that bread. Only the celebrating takes the wine. Among oth- ridiculous reasons given for

this edict one was that there is danger of the "blood" being spilled. How inconsistent is such a position! Why not also restrain the laity from partaking of the bread since, if it indeed became the Lord's body, there would be danger of crumbs falling upon the ground thereby desecrating the Lord's actual body!

Consequently, it became neces- sary for the communicants not to touch the bread, so that today, the wafer is put upon his tongue by the priest and he is instructed not to bite the wafer, but let it dissolve in his mouth.

Thus we see somewhat the evolu- tion of the Mass as it is prac- ticed today in Roman Catholic Church throughout the world. Again we say, the Mass never ex- isted nor was practiced in the time of Christ and His Apostles.

Scriptural Pretense

The irony of this entire picture is that the Roman Catholic Hier- archy pretends to base these teachings upon the Holy Scrip- tures. Rome claims:

1. That the Lord promised this sacrament (John 6:48-58).
2. That the Lord afterward es- tablished it (Matthew 26:26-29).

(Continued on page 16, column 3)

Divine Chastisement

(Continued from page 14)

are so generally entertained among Christians. When the be- liever is smarting under the rod let him not say, God is now pun- ishing me for my sins. That can never be. That is most dishonour- ing to the blood of Christ. God is correcting thee in love, not smiting in wrath.

Nor should the Christian regard the chastening of the Lord as a sort of necessary evil to which he must bow as submissively as possible. No, it proceeds from God's goodness and faithfulness, and is one of the greatest bless- ings for which we have to thank Him. Chastisement evidences our Divine sonship: the father of a family does not concern himself with those on the outside; but

those within he guides and dis- ciplines to make them conform to his will. Chastisement is de- signed for our good, to promote our highest interests. Look beyond the rod to the All-wise hand that wields it!

"Walking In The Spirit"

(Continued from page 14)

must pray without ceasing. In regard to the fruits of the Spirit, Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, good- ness, faith, meekness, temperance; against such there is no law." (Gal. 5:22,23).

It may be rightly said that the Holy Spirit gives love, joy, and peace to our hearts, that He gives longsuffering, gentleness, and goodness to us in regard to our brethren, and faith, meekness, and temperance in relation to God. All of these things are to be highly desired, but we cannot have them unless we walk in the Spirit.

"Security Of The Saved"

(Continued from page 13)

then the joy of Heaven is in vain.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10).

Here on this earth a poor sin- ner turns from his sins to Christ as Saviour. Heaven above sees this transaction and is set rejoic- ing. Emotion stirs all the heaven- ly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to lose his salvation. Then Heaven has been mistaken, their joy has been premature. Can the omniscient God rejoice, if He foreknew that the repentant sin- ner could eventually perish in sin? How utterly inconceivable!

28. Nothing can separate a be- liever from Christ.

Twenty centuries ago Paul ask-

ed, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan?

"But he that is begotten of God keepeth himself, and that WICK- ED ONE TOUCHETH HIM NOT." —I John 5:18.

Recently we stated that Bro. Gilpin had a few sermons that he really wanted to preach dur- ing the Conference, but since it was impossible to preach all of them we have been giving them to you each week in TBE.

Two weeks ago was the mes- sage "Shields of Brass." Last week the message was "The Marriage of the Lamb." This week you will read, we trust with interest, the message en- titled "The Security of the Saved."

Bro. Gilpin has also preached a message of recent date en- titled "An Exposition of the Book of Jude." If the manu- script of this message can be made ready in time it will be printed in the following issue.

Then following this will be the message which Bro. Gilpin will actually preach at the Con- ference, "The Second Coming of Christ."

May those of you who have read these messages realize that they are but a sample of the messages that will be preached at our annual Bible Conference. We trust these have been a blessing to you, and that if you attend the Conference you will be further blessed thereby.

Shall temptation?

"There hath no temptation tak- en you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that YE MAY BE ABLE TO BEAR IT." —I Cor. 10:13.

Shall sin?

"For sin shall not have domin- ion over you—Rom. 6:14.

Shall the law?

"For ye are not under the law, but UNDER GRACE." —Rom. 6:14.

Shall the world?

"For whatsoever is born of God OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH." —1 John 5:4.

Shall the believer?

"THEY SHALL NOT DEPART FROM ME." —Jer. 32:40.

As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Some- one asks, "Cannot a believer crawl off the Rock of Ages?" Be- loved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul men- tions ten agencies and agents, in- cluding the powers of Heaven, earth and Hell, which he declares are unable to separate the be-

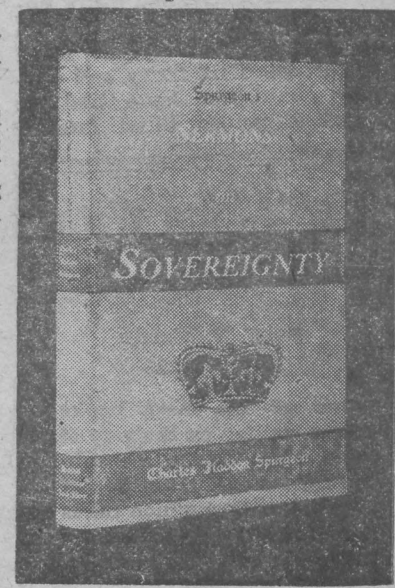
liever from God.

"Who shall separate us from the love of Christ? SHALL TRIB- ULATION, DISTRESS, PERSE- CUTION, FAMINE, PERIL, OR SWORD? AS IT IS WRITTEN, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither DEATH, nor LIFE, nor ANGELS, nor PRINCIPALITIES, nor POWERS, nor THINGS PRESENT, nor THINGS TO COME, nor HEIGHT, nor DEPTH, nor ANY OTHER CREATURE, shall be able to SEPARATE US FROM THE LOVE OF GOD, which is in CHRIST JESUS OUR LORD." —Rom. 8:35-39.

Years ago, at Leceister, Eng- land, there was a strike. Prop- erty was demolished and homes were ruined in the riot. In one home a lad was playing on the first floor, while his big brother was mending shoes upstairs. Fear- ing the rioters would break the door down, he stepped to the ladder and called: "Tom, Tom, they are going to smash the door open; make haste and come down." The big brother, a strong, well-built man, put his burly boy went on about his play. Sometimes the Devil comes to this house of mine, and when I fear, lest he take me by force, I rush to the foot of the ascension ladder and cry: "Christ, Christ, make haste and come down: the Devil is about to get me." Like lightning He places Himself at the door of my heart, and there are not enough Devils in all Hell to break the door open, with my "elder brother" standing there.

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acquaint NOW thyself
with God and be
at peace:
thereby good shall
come to thee"

JOB. 22:21



"Therefore being
justified by faith
we have peace
with God thru
our Lord
Jesus Christ"

ROM. 5:1

PEACE AT LAST

Convention Editor

(Continued from page three)
tions to the case." Why so? Because all we ever read in the Bible about criticizing heresy said nothing about our supporting the heresy before we could criticize it. We note that this editor often takes a crack at Roman Catholicism; we wonder if he sends along an offering to the Pope with each critical statement he makes about Rome!

Well, we will continue to criticize the unscripturalness of Southern Baptist machinism whenever we see fit to do so — and we don't intend to support the Program in order to have that "right," God has already granted it to us. (Isa. 8:20).

MORE "ENLIGHTENMENT" FROM A CONVENTION EDITOR

In a recent issue (Aug. 9) *The Baptist Standard* (Texas) we read the following, appearing in the "Letters to the Editor" column:

Biblical Predestination

You have been a very big help to me in the last few years, and I want you to know I appreciate it very much. The question is: What do you think of predestination? Do you think that God knows all, that He has a plan for everyone, sinner and saved alike? Would like your opinion on this matter.

Bruce L. McCord
Groves

ANSWER:

I find that the Bible definitely teaches predestination. God does know all things, and He has a plan for each life; but many of us refuse to fit into His plan. Since He is the God of love He certainly has never planned for any life to be a failure, nor did He ever will that any man should perish. All our undoing is of our own volition. He knew just how it would be, so His records of our lives are written before we were born. That does not mean that He wanted it to be that way, nor does it alter the fact that each is privileged to exercise his own will. God simply knew what the will of each would be, so He did not have to wait until we live and die to find out what we would do. Bible predestination is God's knowledge of man's choices.

—Editor

OUR COMMENT

Note the last remarks: "Bible predestination is God's knowledge of man's choices."

No such doctrine as this is taught in the Bible. Actually, God cannot know, that something will come to pass unless it is certain to come to pass, and nothing is certain to come to pass unless God has decreed it. Take the death of Christ for example: God did not simply know what men would do to Christ, but He decreed this death (Acts 2:23, 4:28). God could only know that Christ would die because He determined such. Otherwise, the whole scheme of redemption must be attributed to mere chance and God had nothing to do with it but to look on!

A. H. Strong says: "Foreknowledge implies fixity, and fixity implies decree. God foresaw all events of the universe as fixed and certain. This fixity and certainty could not have had its ground either in blind fate or

in the variable wills of men, since neither of these had an existence. It could have had its ground in nothing outside the divine mind, for in eternity nothing existed besides the divine mind. But for this fixity there must have been a cause; if anything in the future was fixed, something must have fixed it. This fixity could have had its ground only in the plan and purpose of God. In fine, if God foresaw the future as certain, it must have been because there was something in himself which made it certain; or, in other words, because he had decreed it." (Sys. Theo., Vol. 1, page 356).

To reduce the predestination of God to bare foresight is to make God nothing but a spectator, an onlooker, to the affairs of this universe. It is to deny that God rules and reigns. It is to install blind fate or chance as governor of the events of life. The position taken by the *Standard* is truly appalling.

WHICH SOUTHERN BAPTIST TOLD THE TRUTH?

Having read the foregoing statement on foresight from *The Baptist Standard*, the reader will most likely be amused at the following piece of infidelity from another Southern Baptist paper, *The Baptist Message*, the state paper for Louisiana Southern Baptists (Aug. 10 issue):

WILL WHAT WILL BE BE?

By Wayne Barton

Maybe God doesn't know. After all, the doctrine of an omniscient God smacks more of Greek philosophy than of Judeo-Christian theology. Does the Bible anywhere claim that God knows everything?

To be sure, he knows everything that might be known. Doubtless, that exceeds by far the knowledge of a mere man. But does God know even that which is unknowable? Presumably not.

For example, does God know ahead of time whether a man will accept or reject Him? I know, of course, that most of us have always supposed so. We have supposed that he knows everything. Our supposition has rested chiefly on Romans 8:29-30. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son . . . Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Admittedly, this highly controversial statement would appear to posit not only foreknowledge but predestination, prejustification (a type prejudice), and preglorification. When this formula is applied literally to individuals the result is unavoidable — a divine determinism, indeed, but this brand of determinism is just as objectionable as any because it leaves man without freedom of choice. This is the doctrine of predestination in its most extreme expression: "what will be will be," if you please.

The truth of the matter is that Paul here follows the typical Hebrew method of treating the elements in a plan of God as if they had already come to pass. (In a sense they have as good as come to pass — as good, that is, as a promise of God, which can never fail). However, we probably err in applying this to individual cases. The sense seems to be that God planned for (foresaw) a people. (Plurals, not singulars, are used throughout this section: "whom" is "which ones"; see also "many brothers" and "these"). This people, according to his plan, would be marked out (not "predestinated" in the usual deterministic sense) or characterized by justification and glorification freely provided by him, and, we infer from the Bible at large, freely accepted by them.

Otherwise, you are saddled with a logical contradiction —

not just a mild paradox of the Neo-orthodox variety. Either God does not know and has not decided for man what his destiny will be, or he does know and has settled the matter. An issue cannot be determined and contingent at the same time.

So, what if God does not know? It simply means that God, who limited his power over man when he made him free, in like measure limited His own freedom to know. And that, I suppose is his business.

OUR COMMENT

You can say one thing for Mr. Barton: he knows better than to admit the foreknowledge of God. He knows that foreknowledge implies certainty. He knows that foreknowledge sounds the death knell to "free will."

However, instead of bowing to the mighty wisdom of God and forsaking the free will idol of the multitudes today, Mr. Barton bows to old Dagon Free Will and blasphemes God by charging Him with ignorance of the future. So he differs with the view of the Texas paper, *The Baptist Standard*. The *Standard* says God knows what will happen; Mr. Barton says such an idea "smacks of Greek philosophy." Which Southern Baptist is telling the truth? We doubt if either one knows whereof he speaks, yet the Program supports them both.

The idea that God can "limit his power to know" is the most fanatical effort to uphold free will that could possibly be made. This involves the idea of God's being able to nullify one of His own attributes! God could as soon become the devil as to limit Himself in His omniscience.

Mr. Barton seems to think that God blind-folded Himself to the future. But why would God want to do such a thing as that? Is it an act of wisdom to choose to be ignorant? Was God afraid to look out into the future and see it? Couldn't He do anything about the situation? He must be a frustrated God who is so afraid of the future that He dare not look into it!

But you will notice that the reason Mr. Barton presented such an idea as this was because foreknowledge "leaves man without freedom of choice." My, what extremes men will go to in their efforts to protect the honor of Dagon Free Will!—B.L.R.



The Mass

(Continued from page 15)

3. That afterward Paul bore witness to it (1 Cor. 11:23-29).

Then to give basis to her perversions of the mode of Communion (or the Mass), the Council of Trent (1545-1564) decreed that Christ merely prescribed the sacrament itself and not the details; He did not prescribe all the acts and words to be used (and now we quote from the Sacrament of Orders prescribed by the Council of Trent):

"This power has been in the Church, that, in the dispensation of the Sacraments, their substance being untouched, it may ordain or change things soever it may judge most expedient for the profit of those who receive, or for the veneration of the said Sacraments."

This then becomes the defense of the Roman Catholic Church for changing or adding to what the Bible actually and simply states concerning the Lord's Supper. Like all fascistic, dictatorial governing bodies, she reasons in a circle coming to the final conclusion that "WHAT WE SAY IS SO BECAUSE WE HAVE SAID IT." What's more, she demands that everyone who will not receive her perverted teaching of the Lord's Supper is doomed — is anathema — is accursed.

Conclusion

We wish to conclude here with this simple request: Search the Scriptures referred to herein and see if these things be so!

Note that eating and drinking in John 6 according to the words

of Jesus, resulted in the same thing that believing and coming did in this same chapter — ETERNAL LIFE. In other words, Jesus was speaking metaphorically here — He at no time had in mind His literal flesh and blood.

Note in Matthew 26:27, Jesus said "Drink ye all of it" (King James Version). The confraternity Edition is even more explicit. "ALL of you drink this." What right then has a priest to restrain the cup from the communicant?

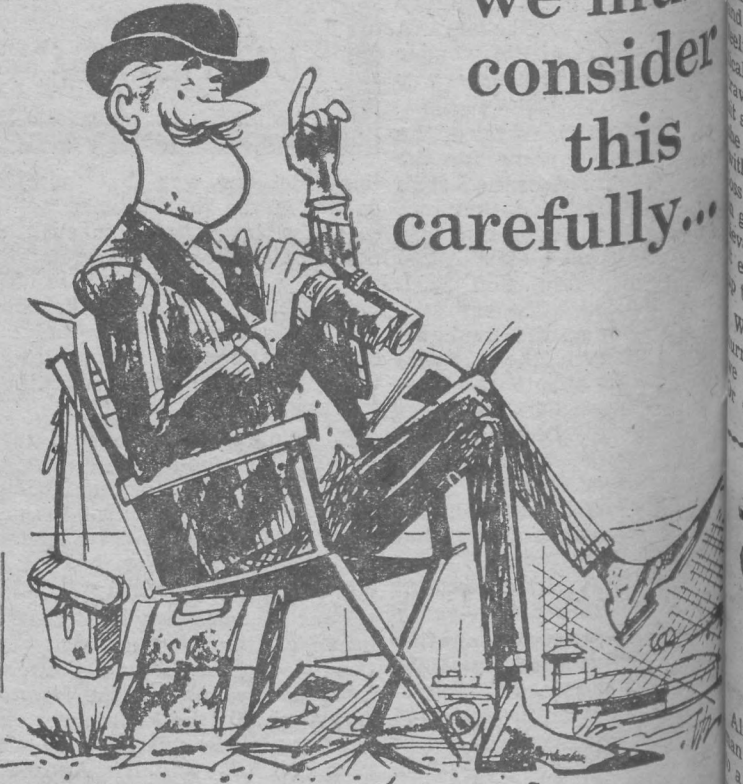
And in Matthew 26:26, did not our Lord say "TAKE," which certainly indicates handling, and "EAT," which certainly indicates mastication. Whence then these strange, mystical commands which forbid the touching of the

bread, etc., by those partaking the Lord's Supper?

And did not the beloved Apostle Paul in I Corinthians 11 simply state that this feast was "in remembrance" of Christ? is, the entire supper was to mind the participants of the Lord's body and blood which was freely given for them? Why then all the magical cantations and mystical demands that surround the Mass in a Roman Catholic Church?

Whence came the Mass? can only conclude it came from the perverse imaginations and fabrications of the minds of fallen men. And you will either follow men or "What the Holy Scriptures Saith." We trust you will choose the latter.

Gentlemen...
we must
consider
this
carefully...



Yes, by all means, please do so. Consider the fact that TBE is a truly Baptist paper. It stands for church perpetuity, Baptist baptism, close communion, church-controlled missions, and is opposed to unionism, invisible churchism, boardism and like heresies.

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