

All that I have seen teaches me to trust the Creator for what I have not seen.

The Baptist Examiner

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

22-2ND CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 5

ASHLAND, KENTUCKY, MARCH 3, 1962

WHOLE NUMBER 1227

The Everlasting Covenant

By Pastor Bob Nelson, Owosso, Michigan
SERMON PREACHED AT THE 1961 BIBLE CONFERENCE IN
ASHLAND, KENTUCKY

If you were here at this Bible Conference last year, you heard a lot of messages on sovereign grace, and this morning I would like to ring the bell again concerning the everlasting covenant of God. Frankly, until last year I never had heard one sermon on (Continued on page 4, column 2)



ELDER BOB NELSON

ELECTION

MADE PLAIN

By BOB L. ROSS

Election is a doctrine that is greatly loved and also much despised. Many neither love it nor despise it; they simply do not understand it. For the benefit of the latter class this article is primarily written, although those who love the doctrine will also enjoy reading of this truth once again.

I. Election Defined

The word "election" simply means choice. In the Scriptures, election is presented as God's eternal choice of a great number of persons (which no man can number—Rev. 7:9) out of mankind to salvation. The choice of God was made "before the foundation of the world" (Ephesians 1:4). The actual calling to salvation of those elected of God is accomplished in time by the work of the Holy Spirit (II Thessalonians 2:13, 14), as He blesses God's Word. Every one elected of God before the foundation of the world

will be saved during his lifetime on earth; every person saved in time was elected of God before the world began.

A note from Cruden's Unabridged Concordance says:

"ELECT, or Chosen, is spoken, (1) of Christ, who was chosen and set apart from eternity by God the Father to the great work of redemption and mediation, Isa. 42:1, Mat. 12:18. (2) Of good angels, whom God chose from among the rest to eternal life and happiness: I charge thee before the elect angels, I Tim. 5:21. (3) Of the Israelites, who were God's chosen and peculiar people, Isa. 65:9, 22. (4) Of such as are chosen by God in Christ to eternal life and salvation out of all the nations upon earth, Tit. 1:1. This election is, (a) An act of distinguishing love, Deut. 7:8. (b) Of divine sovereignty irrespective of any goodness in the ob- (Continued on page 2, column 1)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."—Heb. 13:20.

"And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

"Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Thy servant. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldest look upon me as a dead dog as I am? Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's sons all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may eat. And Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat of my table, as one of the king's sons. And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both feet."—II Sam. 9:2-13.

OUR SINS ARE

CANCELLED and NAILED

Col. 2:14

There is a beautiful, Oriental story of which I have read that against the story of Christ's atonement on the Cross very perfectly. When a debt had to be settled, work by full payment or forgiveness. It was the usage for the editors to take the cancelled and nail it over the door of the person who had owed it, that all to passersby might see that it was cancelled. Oh, blessed story of our redemption! There is the cross, the door of grace, behind which a bankrupt world lies in debt to the Law. See Jesus, our bondsman and other, coming forth with the list of our indebtedness in his hand. He lifts it up where the angels and men may see it, and then, as the nail goes through his hand, it goes through the bond of our transgressions to cancel it forever: "blotting out the handwriting of ordinances that is against us, that was contrary to us, He took it out of the way, nailing it to His cross."

Come to that cross, O sinner! In order that you may wash away your sins by your tears, or wipe them by your good works, or efface them by your

sophistries, but come rather that you may read the long black list that is against you, and be pierced to your heart by compunction and sorrow that you have offended such a Being; and then that, lifting up your eyes, you may see God turning His eyes to the same Cross at which you are looking and saying, "I, even I, am He that blot out thy transgressions for mine own sake, and will not remember thy sins." Praise His Holy Name.—L. D. Gibson.

"Take heed therefore how ye hear."—Luke 8:18.
"Take heed what ye hear."—Mark 4:24.
I don't know of anything that is quite as important as the message that I am bringing to you on these two texts. So many times in life people just don't heed the admonition of these Scriptures. "How to hear" and "what to hear" are considered very little.

Here is a heretic who comes into the community to preach, and his message is far from the truth. It is foreign to the Word of God. It is completely removed from Scriptural basis, yet lots of people will go hear that heretic preach, just because he is supposed to be a representative of the Lord Jesus.

Grace is taken,

I. For the free and eternal love and favour of God, which is the spring and source of all the benefits which we receive from Him.

Romans 11:6 "And if by grace, then it is no more of works."

II Timothy 1:9: "Who hath saved us, and called us with an holy calling, according to his own purpose and grace."

This free and unmerited love of God is the original mover in our salvation, and hath no cause above it to excite or draw it forth, but merely arises from His own will. It was this mercy or love of God that found out redemption for mankind: "God so loved the world, that he gave his only begotten Son to die for us," John 3:16. And what could His love give more than the life of His Son?

II. Grace is taken for the free

imputation of Christ's righteousness, by the merit whereof true believers become righteous in the sight of God: Rom. 5:20, "Where sin abounded, grace did much more abound."

III. For the work of the Spirit, renewing the soul after the image of God, and continually guiding and strengthening the believer to obey His will, to resist and mortify sin, and to overcome it:

Romans 6:14: "Ye are not under the law, but under grace."

II Cor. 12:9: "My grace is sufficient for thee."

IV. For that excellent and blessed state of reconciliation, friendship, and favour with God which He graciously bestows upon His people: Rom. 5:2, "By whom also we have access by faith into this grace wherein we stand."

V. For the free love, favour, and bounty of Christ: II Cor. 8:9, "Ye

know the grace of our Lord Jesus Christ."

VI. For the doctrine of the gospel, which proceeds from the grace of God, and wherein His grace is offered ad bestowed upon all penitent believers: I Peter 5:12, "This is the true grace of God wherein ye stand;" the true and only doctrine of the gospel.

VII. For a liberal and charitable disposition, wrought in the heart by the grace of God: II Cor. 8:7, "As ye abound in every thing, see that ye abound in this grace also."

VIII. For spiritual instruction and edification: Eph. 4:29, "That your communication may minister grace to the hearers;" that it may be a means of some spiritual advantage to them.

IX. Grace is taken for the office of apostleship, which was given of grace, together with ability and other qualifications necessary for the faithful discharge of that office:

Romans 15:15: "I have written the more boldly to you, because of the grace that is given me of God."

Eph. 3:8: "To me, who am less than the least of all saints, is this grace given, that I should preach," etc.

X. For the free and undeserved love and favor of God, and a lively sense thereof in the soul; this the apostle wishes to be continued with and increased in the Romans. Rom. 1:7.

XI. For the love and fear of God dwelling in the heart; or for the assistance of Divine grace: II Cor. 1:12, "By the grace of God, we have had our conversation in the world."

XII. For faith, patience and other graces that enable to bear and support under sufferings, II Peter 3:18. Phil. 1:7, "Ye all are partakers of my grace."

XIII. For eternal life, or final salvation, which God will graciously bestow upon His people, at the appearing of Christ at the (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW'S YOUR HEARING?"

"Take heed therefore how ye hear."—Luke 8:18.

"Take heed what ye hear."—Mark 4:24.

I don't know of anything that is quite as important as the message that I am bringing to you on these two texts. So many times in life people just don't heed the admonition of these Scriptures. "How to hear" and "what to hear" are considered very little.

Here is a heretic who comes into the community to preach, and his message is far from the truth. It is foreign to the Word of God. It is completely removed from Scriptural basis, yet lots of people will go hear that heretic preach, just because he is supposed to be a representative of the Lord Jesus.

One man said to me years ago, "Well, I think I ought to hear what other people say so I will know both sides of the question." I was admonishing him for going to hear a "salvation-by-works, falling-from-grace" preacher, and his answer was that he ought to hear so that he would be able to appreciate and understand more fully the truth that I preached.

I guess maybe there are lots of folk who feel the same way. However, I would remind you so far as truth is concerned, it doesn't have two sides. There is just one side to the truth. Anything else that you hear contrary to truth, is not just another side to truth, but it is error and heresy. I contend that there is nothing quite as important as "how you hear" and

"what you hear."

When the Apostle Paul was writing to Timothy he said:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

If you will read this verse closely you will see that it is a prophecy concerning the latter days. I think we are living in those times right now, but whether we are or not, here is a prophecy that is expressly applicable to the latter days. Of course if this isn't the latter days, then it is just as applicable to us today. It says we are to be careful, for the Word of God has already warned us that (Continue on page 6, column 2)

BETHANY BAPTIST MISSION
Residence of Carl Massie
1346 28th Street
Huntington, W. Va.
Sunday evening—7:30
James Hobbs, Preacher

Examiner Editorials

An editorial in the Texas Standard reveals that some Southern Baptists are being stirred to action against some of the modernism in their seminaries. The Standard quotes a resolution, made by one Oklahoma church, as follows:

"That the church withhold its participation in the Cooperative Program beginning April 1, 1962, and until such time as teachers and writers of false theology are removed from our Southern Baptist Convention seminaries."

So far as Southern Baptists are concerned, this is the only effective action that they can take. Many of their leaders, including the editor of The Standard, call this action the "wrong procedure," but we dare say that if just a few more churches would do the same thing, it wouldn't take the seminary trustees very long to clean house. Even then, of course, we do not believe conditions would improve for long, for the Program itself is unscriptural and does not have God's blessing upon it as a method.

The question is often raised as to what Romanists believe about Mary. We've had an old copy of OUR SUNDAY VISITOR, with the article on Mary, lying around for

quite awhile, and it plainly reveals the Mariolatry of Romanism. The article says:

"She is also the source of that same sacred Blood [of Christ] and now as Mediatrix of all grace she dispenses the precious merits of that Blood to the souls of men."

"She cooperated so closely and so uniquely with Jesus in the mystery of the Cross as to be the Co-Redemptrix of the human race. Christ alone redeemed us, it is true, but his Mother shared in the sacrifice in a secondary and dependent way, but in a way that was truly meritorious and efficacious."

Mary is said to be "the dispenser of all the blessings that Jesus acquired by His Blood."

"There is a further connection between Our Lady and the Atonement. For just as souls are redeemed by the atoning Blood of Christ, so they are led to salvation through the ministration of Mary. Father Paul constantly stressed the idea that the salvation of the world depends upon devotion to Our Lady. He predicted that in time to come the schismatics, Protestants, lapsed Catholics, and all who separated from the Church would return to the One Fold precisely through the love and intercession of Our Lady."

Election

(Continued from page one)

jects of it, Rom. 9:11, II Tim. 2:19. (5) Personal, that is, of a certain number of persons, Mat. 20:23, II Tim. 2:19. (6) Of some of the chief of sinners, I Tim. 1:15. (7) It is in Christ, Eph. 1:4. (8) It is to sanctification and holiness as the means, and eternal glory as the end, Eph. 1:4, I Thess. 5:9.

II. Election Is A Bible Doctrine

Contrary to what many folk think and have been taught, election is an eminent Bible truth. And let me add a word of caution to any who might mock or "poke fun" at this doctrine: It is God's eternal, infallible Word that contains this truth, and to speak evil or think evil of the doctrine is to do so against God. Please read with an open mind, seeking the mind of the Spirit as to the truth on this doctrine. Do not oppose God's doctrine if at first it conflicts with what you think or what you have been taught. To simply say, "I do not believe it," is to reject God's Word, not the author's. To set your reason up in opposition to Revelation is to oppose God's Word. Do neither; read and pray and search — you will not err thereby. If the writer's comments are wrong, reject them; but do not reject God's truth.

The doctrine of election is so prominent in the Bible that George S. Bishop has observed

that, "The Bible not only teaches the doctrine, but makes it prominent—so prominent that you can get rid of election only by getting rid of the Bible."

Spurgeon remarked as to the Scripturalness of the doctrine that the "overwhelming mass of Scripture testimony must stagger those who dare to laugh at this doctrine."

The word "elect" is found in the New Testament 16 times. The word "election" appears in the New Testament 6 times; the word "elected," once. Another word, "chosen," is used in reference to election, over 20 times. You see, then, election is a major truth.

Here are a few passages in which these words appear, teaching the doctrine of election:

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

"ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—I Peter 1:2.

"For the children being not yet born, neither having done any good or evil, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS, BUT OF HIM THAT CALLETH; it was said unto her, the elder shall serve the younger."—Romans 9:11, 12.

"Even so then at this present

time also there is A REMNANT ACCORDING TO THE ELECTION OF GRACE."—Romans 11:5.

"What then? Israel hath not obtained that which he seeketh for; BUT THE ELECTION HATH OBTAINED IT, and the rest were blinded."—Romans 11:7.

"Therefore I endure all things for the ELECT'S sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Timothy 2:10.

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I HAVE CHOSEN YOU OUT OF THE WORLD, therefore the world hateth you."—John 15:19.

"According as HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love; HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Ephesians 1:4-6.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."—II Thessalonians 2:13, 14.

Here are some other passages that teach election:

"And we know all things work together for good to them that love God, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE. FOR WHOM HE DID FOREKNOW, HE DID ALSO PREDESTINATE TO BE CONFORMED TO THE IMAGE OF HIS SON, THAT HE MIGHT BE THE FIRSTBORN AMONG MANY BRETHREN. MOREOVER WHOM HE DID PREDESTINATE, THEM HE ALSO CALLED; AND WHOM HE CALLED, THEM HE ALSO JUSTIFIED; AND WHOM HE JUSTIFIED, THEM HE ALSO GLORIFIED."—Romans 8:28, 30.

"AND AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."—Acts 13:48.

"Who hath saved us, and called us with an holy calling, not according to our works, but ACCORDING TO HIS OWN PURPOSE AND GRACE, WHICH WAS GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN."—II Timothy 1:9.

These are a few of the passages that teach the doctrine of election. From these passages, it is clearly seen that the doctrine occupies a great portion of the Word of God.

III. Election Set Forth

Now, beloved reader, I trust that you shall diligently and prayerfully follow me as I endeavor to set forth the doctrine of election as it is given in the Word of God.

1. In view of what the Bible teaches concerning the TOTAL DEPRAVITY OF MAN, election is a necessity, if anyone is to be saved.

At the root of all objections to the doctrine of election lies ignorance or unbelief as to the Bible teaching concerning the depravity of man. No one can believe the Bible teaching as to man's depravity, and not believe the doctrine of election. The individual who rejects election must reject depravity. Arminians who say that they believe in depravity but disbelieve election have been pressed on this point

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. Is the creation of man in Genesis 1:26, 27 the same creation as in Genesis 2:7.

Certainly so.

2. After the rapture of the church, during the tribulation period will any one be saved?

First of all, there is no such thing as "the rapture of the church;" rather, the saved are to be raptured. Talk about the "rapture of the church" is language that belongs in the universal, invisible church camp.

Secondly, there shall be people saved during the tribulation (Rev. 7:14).

3. Are the two prophets spoken of in Rev. 11 Elijah and Enoch?

The Bible does not reveal who the two prophets are. Some have tried to interpret them to be certain persons who have lived in the past because these two prophets have similar powers; but this is no reason to believe that they must be the same persons.

4. Would you please revise and reprint the answer to the question fairly recently asked and answered, on the ten books you would consider most valuable to a young preacher? Please revise this upward to the twelve books, in your considered opinion, to be the most helpful to a preacher, and the two printings of the Bible you would consider to be the best for the same use. My guess is that you would say first the King James version and second the 1900 American version. Right?

As to the Bibles, you are right. As to the books, we don't recall when we answered the question mentioned and so will just have to give another list. Our memory may lapse a bit and we may fail to mention one or two of the books in the first list, but here are twelve books we would recommend at this time as being most valuable:

Strong's Concordance
Vine's Dictionary of N. T. Words
Charnock's Attributes of God
Haldane on Romans
Pink's Sovereignty of God
Pink's Satisfaction of Christ
Simmons' Systematic Study of Bible Doctrine
Buchanan's Justification
Spurgeon's Sermons on Sovereignty
The Flood by Rehwinkel
Berry's Greek-English Interlinear of the N. T.
Works by J. R. Graves

There are two other books that would be on this list if they were

of man's depravity, and invariably, without an exception, they have denied depravity. I repeat, no man can believe the Bible teaching as to man's depravity and not believe election.

Notice what God's Word says concerning the depravity of man:

Man is "dead in trespasses and in sins." Ephesians 2:1. Of course, this is a metaphorical reference to man's spiritual condition, but it certainly shows us the spiritually helpless condition of the sinner.

Man in his natural condition cannot receive the things of God. I Corinthians 2:14.

Man is VOID OF UNDERSTANDING. Romans 1:31.

Man is SPIRITUALLY IGNORANT. Ephesians 4:18.

Man's HEART IS BLIND. Ephesians 4:18.

Man's MIND IS ENMITY AGAINST GOD. Romans 8:7.

Man's WILL IS IN ABSOLUTE BONDAGE. John 6:44, 65.

Man is a SLAVE TO SATAN. Ephesians 2:2.

(Continued on page 3, col. 2)

in print: Zanchius on Predestination and Gill's Cause of God's Truth. The above list contains only those books which are available. Of course, in a list small it is difficult to decide between some of the books and just which ones would be valuable. Sometimes even a small booklet proves to be more valuable to a person than a work of theology or some other large book. But the above list of books are certainly greatly worthwhile.

5. Were Old Testament saved by keeping the law?

No one was ever saved by keeping the law. No man has kept the law, except Christ. Law condemns sinners and no provision for justification comes only by Christ (Acts 13:39). Old Testament saints had gospel of grace revealed in sacrifices, foreshadowing the coming of Christ, the Lamb of God. They were thus saved by grace through faith. See the article in "Campbellism" series in the 23 issue for a lengthy discussion of this subject.

6. What is "O'Hairism"?

It is a hyper-dispensational method of interpreting the Bible. It chops the Bible up into various pieces and tells us what pieces are for this age. For instance, O'Hairism teaches that only Paul has the Gospel of grace preached. It also teaches that many books of the New Testament are not "for this dispensation." Recently a booklet printed on O'Hairism entitled "O'Hairism Under the Searchlight of the Word." It sells for \$2.00 and we carry it in our book store.



EVANGELIST HAROLD BRUNSON
\$2.00 — Single Copy
A volume of 11 select sermons by a great preacher who knows the great doctrines of the Bible — including election, the Baptist Church and all related doctrines.

SERMON SUBJECTS

Taps For Eternity
The Wisdom Of Winning Souls
The Sin Unto Death
Jesus Christ, Prophet, Priest And King
Once Saved, Always Saved
What The Bible Teaches Concerning Prayer
God's Little White Stone
Flat Broke
Three F's Of New Testament Evangelism
Four Things That Happened To Rich Man, Or It Could Happen To You
Gone But Not Forgotten (Written In Loving Memory Of J. C. Lewis)

Order directly from

PASTOR HAROLD BRUNSON
FIRST BAPTIST CHURCH
Jacksonville, Texas

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.

SUBSCRIPTION RATES

One Year	\$2.00
Two years	3.50
Five years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

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.

TY YEARS IN THE CHURCH OF ROME," NO. 2—

What The Book Exposes

By CHARLES CHINIQUY

Selections by L. E. Jarrell, Lordsburg, New Mexico)

While reading FIFTY YEARS IN THE CHURCH OF ROME we are surprised monks, nuns and priests are in agony, but so fear Pope and Bishops that they not have the courage to come like Charles Chiniquy.

L. E. Jarrell

DEDICATION Continued)

the superstitions, the ridiculous humiliating practices, the sexual and mental agonies of the monks, the nuns and priests, will be shown to you as they were shown before. In this book, the sophisms and errors of Romanism are discussed and refuted with a clearness, simplicity, and force, which my twenty-five years of priesthood only could have given me. It is not in boasting I say this. There can be no satisfaction in me for having been many years an abject slave of the Pope. The book I offer is an arsenal filled with the weapons you ever had to use, and, with the help of God, to conquer the foe.

the learned and zealous champion of Protestantism in Great Britain, Badenoch, who has read the manuscript, wrote a letter: "I do not think there is a protestant work more thrilling, interesting and more important at the present time. It is not only a work of incidents, but also of arguments on the side of truth with classes of Romanists, from the Pope to the parish priest. I know of no work which gives so full a picture of the springs of Roman Catholic life, and, at the same time, meets the plausible objections to Protestantism in Roman Catholic circles. I wish, with all my heart, that this work would be published in Great Britain."

The venerable, learned, and so well known Brother Kemp, Principal of the Young Ladies' College, of Ottawa, Canada, only a few days before his death, wrote: "Chiniquy has submitted a very chapter of his 'Fifty Years in the Church of Rome' to me: I have read it with care and with the deepest interest; and I commend it to the public favour in the highest terms. It is the only book I know that gives anything like a full and authentic account of the inner workings of Popery in this continent, and so effectively unmasks its pretense to rectitude. Besides the most interesting biographical incidents, it contains incisive refutations of the most plausible assumptions and deadly errors of the Romish Church. It is well fitted to awaken Protestants to the insidious signs of the arch-enemy of their faith and liberties, and to arouse them to a decisive opposition. It is written in a kindly and Christian spirit, does not indulge in denunciations, and, while speak-

FIFTY YEARS IN THE CHURCH OF ROME



BY "FATHER" CHINIQUY

475

Pages

\$3.75

Send Payment With Order

Add 15c—Postage

For many years this book has enjoyed the reputation of being the most sought-after book on the Roman Catholic Church. It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

ing in truth, it does so in love. Its style is lively and its English is good, with only a delicate flavour of the author's Native French."

TO THE BISHOPS, PRIESTS, AND PEOPLE OF ROME this book is also dedicated.

In the name of your immortal souls, I ask you, Roman Catholics, to read this book.

By the mercy of God, you will find, in its pages, how you are cruelly deceived by your vain and lying traditions. You will see that it is not through your ceremonies, masses, confessions, purgatory, indulgences, fastings, etc., you are saved. You have nothing to do but to believe, repent and love. Salvation is a Gift! Eternal life is a gift! Forgiveness of sin is a gift! Christ is a gift!

Read this book, presented by the most devoted of your friends, and, by the mercy of God, you will see the errors of your ways—you will look to the GIFT—you will accept it—and in its possession you will feel rich and happy for time and eternity."

(Next week No. 4 will start the first Chapter of FIFTY YEARS IN THE CHURCH OF ROME. "Mother and Child" will introduce this chapter.)



Election

(Continued from page 2)

Man is the SPIRITUAL CHILD OF SATAN. John 8:44.

Man is described by Isaiah thusly:

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:5, 6.

Jesus said in John 6:44 that "No man can come to me, except the Father which hath sent me draw him." He later repeated this fact in these words: "No man can come unto me, except it were given unto him of my Father." (6:65). In verse 63 of John 6, Christ said that "the flesh profiteth nothing."

Jesus is not forbidding anyone from coming to Him in this declaration, but He is declaring the fact of man's spiritual inability and depravity. Man cannot come because he is completely vitiated by love for sin so that he "will not come" (John 5:40). Man loves sin more than light (John 3:18), and he will not come to the light. The flesh is completely set to do evil and to fulfill the lusts thereof (Eph. 2:2).

Paul taught the same thing as to "the flesh." He says in Romans 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing."

In view of these Bible truths as to man's depravity, God's elective grace is absolutely necessary if anyone is to be saved from the horrible state in which all men are bound. Instead of objecting to election, every person on earth should bow the knee to God and praise His name that He would have mercy on even one of us wretches!

IV. Election Took Place In Eternity

The Scriptures plainly state that God's choice of certain persons to salvation took place in eternity past. Note the following passages:

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD." Ephesians 1:4. (See John 17:24; I Peter 1:20).

"God hath FROM THE BEGINNING chosen you to salvation." II Thessalonians 2:13. (See John 1:1).

"According to his own purpose

and grace, which was given us in Christ Jesus BEFORE THE WORLD BEGAN." II Timothy 1:9.

"They that dwell on the earth shall wonder, whose names were not written in the book of life FROM THE FOUNDATION OF THE WORLD." Revelation 17:8.

The Immutability of God also proves that election is eternal. The immutability of God means that whatever God wills to do at any given time, He has always willed to perform such. Thus if God saves an individual in time, He must have always determined to do so. Such a determination is nothing more than election of the person to salvation. This attribute of God proves, then, that election is eternal; otherwise, the immutability of God is denied. God is eternal, His purposes are eternal, and thus, His purpose to save all whom He saves is eternal. In Jeremiah, God says, "I have loved thee with an everlasting love." (Jer. 31:3). That is a glorious truth!

The Foreknowledge of God also affirms that election is eternal. The Bible teaches, "Known unto God are all his works from the beginning of the world." (Acts 15:18). This is certainly true in the realm of salvation, for we read in Romans 8:29 that God foreknew every person who shall ever be saved. This foreknowledge is not simply a knowing beforehand of certain things about the persons, but the word implies a purpose to save. (More on this later). Since God's foreknowledge had no beginning, then election—His purpose to save—is eternal.

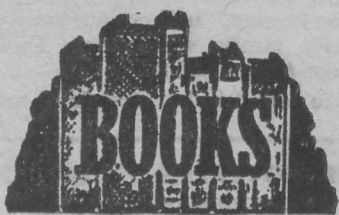
V. Election Is Personal

All kinds of theories have been set forth by the opposers of the glorious doctrine of the election of persons to salvation.

Some have advocated what is called "national election," in order to try to oppose the Scriptural teaching. It is argued that the elect are those of the Jewish nation only. Of course, we do not deny that the Jewish nation is a nation particularly chosen of God for certain purposes. But the Scriptures do not use the term "elect" exclusively in reference to Israel. (See Romans 8:33, 9:11; Colossians 3:12; II John 1, 13; I Thess. 1:4).

And besides, if this theory were true, it should be truly difficult for its advocates to answer the logic so ably set forth by Spurgeon, as follows:

"It is the most miserable shift on earth to make out that God has not chosen persons, but nations; because the very same objection that lies against the choice of persons lies against the choice of a nation. If it were not just to choose a person, it would be far more unjust to choose a nation; since nations are but the union of multitudes of persons; and to choose a nation seems to be a more gigantic crime—if election be a crime—than to choose one person. Surely to choose ten



WE RECOMMEND

The Wonders of Prophecy by John Urquhart.

This book may be considered somewhat of a classic. It calls attention to the minute fulfillment in history of Bible prophecies. No infidel could challenge the Word after pondering the facts of prophetic fulfillment pointed out in this volume... 241 pages. \$2.50.

The Chaos of Cults by J. K. Van Baalen.

Discusses the various cults in the world, giving a refutation of their teachings. It makes a handy reference book on this subject... 409 pages. \$3.95.

Foxe's Christian Martyrs of the World by John Foxe.

This famous book has lived through hundreds of years to tell us the story of the persecution and sufferings of Christians in years past. Contains many illustrations... 590 pages. \$3.95.

Current Events

IN THE RELIGIOUS WORLD

CITY ORDINANCE BLOCKS PRIEST'S PLAN TO SELL BEER AT CHURCH BUILDING

EDINBURG, Tex. (UPI) — A 26 - year - old city ordinance Wednesday dried up the plans of a Roman Catholic priest to sell beer at his church in nearby McCook, Tex.

The Rev. V. Herbert Howley had planned to sell beer to his parishioners on church property on the theory it would be better for them to get it there than at taverns.

He applied for a church beer permit. He withdrew the application Tuesday when Hidalgo County Judge Milton Richardson said a 1935 order passed by the Hidalgo County Commissioners Court prohibits the sale of beer within 300 feet of the door of a church or school.

Earlier the priest said, "any profit we make will be incidental."

The McCook community, popu-

lation 40, is located in the lower Rio Grande Valley near the Texas-Mexico border.

UNIVERSITY STUDENTS WARNED AGAINST BELIEF IN THE "GOODNESS OF MANKIND"

Even a liberal Episcopalian recognizes human depravity. This is quite a switch!

Owosso (Mich.) Argus-Press

ANN ARBOR (AP)—A man of faith has told January graduates of the University of Michigan that one kind of faith—a belief in the innate goodness of mankind—can be a dangerous thing.

"Faith in human nature is a disastrous modern teaching," said the Rt. Rev. Richard S. Emrich, bishop of the Episcopal Diocese of Michigan.

"It is safer to believe in a certain amount of human depravity than to flatter the human race."

thousand would be reckoned to be worse than choosing one; to distinguish a whole nation from the rest of mankind does seem to be a greater extravagance in the acts of divine sovereignty than the election of one poor mortal, and leaving out another.

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

That election is definitely of individual persons, note carefully the following passages:

"Ye have not chosen me, but I have chosen YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16).

"But ye believe not, because ye are not of my sheep, as I said unto you. MY SHEEP hear my voice, and I know them, and they follow me." (John 10:26, 27).

"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).

"For he saith to Moses, I will have mercy on WHOM I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:15, 16).

"Hath not the potter power over the clay, of the same lump to make ONE VESSEL unto honour, and another unto dishonour?" (Romans 9:21).

"For who maketh THEE to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Corinthians 4:7).

"And he said, The God of our fathers hath chosen THEE, that thou shouldest know his will, and see that Just One and shouldest hear the voice of his mouth." (Acts 22:14).

"Salute RUFUS chosen in the Lord, and his mother and mine." (Romans 16:13).

"The elder unto the ELECT LADY and her children, whom I love in the truth; and not I only, but also all they that have known

the truth. The children of thy ELECT SISTER greet thee." (II John 1, 13).

"The CHURCH that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." (I Peter 5:13).

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen YOU to salvation through sanctification of the Spirit and belief of the truth." (II Thessalonians 2:13).

These passages are not vague; they teach the election of persons, not of nations, or some other class of people.

VI. Election Is Unto Salvation

Nothing is more clear than the meaning of II Thessalonians 2:13, which states: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation

Send TBE To Others

through sanctification of the Spirit and belief of the truth."

Notice that God's choice of these folk was in the beginning, but their salvation is in time. God's election of them was unto salvation. All those elected in the beginning shall be brought to salvation in time.

VII. Election and Means

The fact that there is "a remnant according to the election of grace" in no wise suggests that the means of obtaining salvation are useless. God has not only appointed the elect to salvation, He has likewise ordained the means whereby the elect obtain salvation. The means of the salvation of the elect are, as stated in II Thessalonians 2:13, "sanctification of the Spirit and belief of the truth." And verse fourteen teaches that the elect are called unto these means "by the gospel."

Thus, we see the wisdom of God in election and salvation, and how puny is the mind and plan of man. Men object that there is no need of preaching the gospel. (Continued on page 4, column 1)

Body of Divinity

By JOHN GILL

\$8.00

One of the outstanding works on theology by a Calvinistic writer. Covers all the great doctrines of the Bible in a well-arranged, orderly manner.

Add 25c to Cover Postage

The Children Of God Are Eternally Secure

A father may frown upon his son for his fault, but doth not easily disinherit him; but a servant, on his offence, is turned out of doors. When Adam held by the first covenant, he was but an honourable servant; therefore, when he offended his Master, he was turned out of doors. But now we have by Christ the title of children, and though God may chastise us, He will not disinherit us. "My loving kindness 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." (Psalm 89:33, 34).

He hath reserved a liberty in the covenant that He will chastise us: "I will visit their transgression with the rod," etc. (verse 32), but He will never alter the purposes of His love and His counsel towards us. A child may be whipped, but not disinherited. God hath not only pawned His word to us, but given us an earnest that He will not change His

purpose. The inheritance is passed over in court: "Who hath sealed us, and given us the earnest of the Spirit in our heart." (II Corinthians 1:22).

Those that make the purposes of God to be changeable, cut the sinews of Christian comfort; they make us to walk with God like dancers upon a rope, as if we were always ready to fall; but God hath given us assurance that He will never reverse the purposes of His love. When we have once an interest in it, our right is indefeasible, and we cannot lose it. And mark, it is not only a sure title in regard to God, but also in reference to men; for as God will not take our heritage from us, so men can not. We may lose goods, livings, lives, but we can never lose our heritage; this is sure in Christ. None can take away our better portion. "All things are yours." (I Corinthians 3:22), and even death is but a portion of our heritage. —Thomas Manton.

Election

(Continued from page three)
pel, if some are elected. But God says that the elect are "called by the gospel." God's plan and purpose is complete, and it is sure to be fulfilled. As John T. Christian has stated, "Wherever God has His elect, there in His own proper time, He sends the gospel to save them."

VIII. Election And Foreknowledge

The foreknowledge of God and what is commonly understood today by the term "foreknowledge," greatly differ. Foreknowledge in the Bible does not mean a simple foresight of future happenings.

A passage in the First Epistle of Peter is sometimes interpreted to mean that God elected upon a foresight of certain things about the elect. The passage reads as follows:

"Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." (I Peter 1:2).

Not only does Biblical usage of the word "foreknowledge" refute the aforementioned notion, but the expressions used within this very passage prove that the word "foreknowledge" means more than mere foresight. According to this passage, as well as others in which the word is used, the signification is "a knowledge accompanied by a decree." (Haldane). Certainly, it is all too obvious that more is involved in I Peter 1:2 than such an awkward idea that God foresees the elect "through sanctification of the Spirit, unto obe-

dience and sprinkling of the blood of Jesus Christ."

And the word foreknowledge is the same word which is translated "foreordained" in I Peter 1:20. This passage reads "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I Peter 1:20).

In Romans 8:29, the word "foreknow" is again used. And there is here no mistake that the word means more than foresight. For the apostle plainly states that those foreknown by God were predestinated, called, justified, and glorified. Certainly, God foreknows, in the sense of foresight, every person who ever lived. But every person has not been predestinated, called, justified, and glorified. The persons foreknown of God in Romans 8:29 are those whom He has foreknown in the sense of His determination to bless them.

Of the sense of the word "foreknow," Gill says:

"This regards the everlasting love of God to His own people, His delight in them, and approbation of them; in this sense He knew them, He foreknew them from everlasting, affectionately loved them, and took infinite delight and pleasure in them."

This is the sense of the word "foreknowledge" when it refers to God's foreknowledge of His people. And the reader will profit greatly if he will compare this short comment with the following passages. Hosea 8:4, Jeremiah 1:5, Genesis 4:1, Amos 3:2, Psalm 1:6, Matthew 7:23, John 10:14, I Cor. 8:3, II Timothy 2:19, Romans 11:2, and Acts 2:23.

I hardly see how that God's decrees and His foreknowledge can be separated. But humanly speaking, it can be said that God foreknows because He has foreordained. He does not fore-ordain or decree something to happen because He foresees such will be. Such an idea is absurd, to say the least, not to mention what blasphemy is involved as to the attributes of God. If such were true, God would not truly be God, but merely a "score-keeper," or one who chalks up men's own choices.

Settle it in your mind, God's foreknowledge of His people is a particular, special knowledge, accompanied by decreed blessings to them.

The Everlasting Covenant

(Continued from page one)
this important Biblical subject. I had read sermons on this matter by the Puritan writers but had never heard one sermon from any pulpit. The first time I read a

message on this precious truth of the everlasting covenant, I almost thought I got saved all over again. This is not a popular subject because God is exalted and man is dethroned and lowered.

Today you are saved and a child of God because of one thing and only one thing, and that is due to God's everlasting covenant with His Son, Jesus Christ. Being saved is not of your own doing, your own merit, your own character, or even your own decision. It is because of the grace of God through the everlasting covenant.

Let us first of all consider the matter of covenants.

Have you ever noticed in the Bible how many times God deals with people purely through a covenant? For example, every time a woman goes to the hospital with a child and labors, every time you go to the shop and work, every time you sweat to get the food for your table, it is because of a broken covenant. Adam and Eve broke their covenant with God back in the Garden of Eden; therefore we are tasting the curse of God in this way.

Again, each time you look up and see the rainbow you are reminded of the fact that God made a covenant with Noah that He would never destroy the earth again by water. Thus, we a sign here of a covenant of God.

Or again, go back to Moses: God made a covenant with Moses—the Mosaic covenant—and every sinner, when he is condemned and sent to Hell, will remember the law of God which he has broken, the covenant that God has made with mankind.

All through the Bible, from Genesis through Revelation, we have covenants. I like to call these "time" covenants, because God made them with men during time—after creation; but this morning I would like to deal with the everlasting covenant—the covenant that God the Father made with Christ the Son in the presence of the Holy Spirit, whereby we are partakers of everlasting life.

I

Observe the parties involved in the everlasting covenant. We have God the Father, God the Son, and God the Holy Spirit. Therefore we are not dealing with feeble human beings, limited to time, limited to this earth, but we are dealing with high parties.

First of all, we are dealing with God the Father, the creator of all things. He made a covenant with His Son. God cannot lie. He is eternal. He keeps His Word. His covenant is sure. It is steadfast. It cannot fail.

Look at our text concerning David and Mephibosheth. After David became king, he immediately set up religious order. He took care of political matters in the kingdom. Then he said, "The next thing I want to do is to take care of some personal matters." He said, "When Saul was after me, Jonathan, his son, and I loved each other, and we made a covenant. Therefore I want to keep that covenant. This is the first time I had had an opportunity to keep that agreement with Jonathan."

So he said, "Is there anybody of Saul's family with whom I can make things right?"

He called in his attendants and

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



320

Pages

\$3.75

Add 15c for Postage — Handling

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

Out Of The Mail Bag



SAYS TBE PRINTS ARTICLES OTHER PAPERS WON'T PRINT

Surely there isn't another religious paper anywhere that prints as much sound doctrine as your paper does. And you feature articles that some papers wouldn't dare to even print: but I appreciate you for the firm stand you take for God and His Word.

—Willard Windsor, Ala.

THRILLED TO SEE GOD'S WORK

How gracious and good God is to His children. May your blessings far outnumber your trials. We enjoy your paper so much. It thrills us through and through to see God working.

—Garnet and Anna May Klinker, Iowa

FAITHFUL SUPPORTER PLEDGES CONTINUED AID

Paul says to live in hope. I guess we can apply this to material things too. As far as I can see from here I will be able to support you at the rate of \$50 every two months as in the past. I am praying for your success and the continuance of TBE.

—Carter Clark, Ohio

SENDS "NEW YEAR'S OFFERING"

I am enclosing a New Year's offering for TBE, which continues to be an inspiration and blessing. May God's blessings continue with you and Bro. Bob as you uphold the truth.

—Henry Sapp, Minn.

they said, "Yes, we believe there is one person yet alive. Get Ziba; he knows."

They called in Ziba, and the king said to him, "Do you know anybody of Saul's family, especially related to Jonathan, that I might show some kindness toward, for Jonathan's sake?"

He said, "Yes; Mephibosheth. He lives in Lo-debar. He is crippled."

David didn't wait for the lame man to come to him, but he sent his attendants down and brought Mephibosheth to him. King David said, "I have a little surprise for you, Mephibosheth. I am going to bless you. I am going to give you everything that belonged to your kinfolk. I am going to do all of these things not because of your sake, but because of Jonathan's sake. There is nothing conditional here. There is nothing dependent upon you. I am doing this not because of your sake, but I am doing it for Jonathan's sake, because I made a covenant with him."

I want you to see the connection here, humanly speaking, how Mephibosheth, a sinner, lame on his feet, living in the country of Lo-debar (which means a place of no pasture, a place where there is no food for your soul), is brought to David, and David blessed him not because of his crippledness, not because he had mercy on him, but because of the covenant that David had made with Jonathan.

It might be well to look at I Samuel 18:1-3 because this is basic to Mephibosheth's receiving these blessings—the fact that a covenant had been made out of love.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more to his father's house. Then

"PRIVILEGED TO HAVE

As the year comes to an end we thank God that we have been privileged to have TBE in our home. Your paper contains wonderful truths which are hard to be found in these latter days. God is certainly using you, Bro. Ross to His own honor and glory. To Him we give the praise.

—Mr. and Mrs. Blankenship, W.

THINKS OF TBE AS NEW YEAR BEGINS

As we come to the end of the year and approach a new year, Mrs. McKinney and I want to say to you—and all of you there—much we appreciate all of personally and the work you doing for our Lord. TBE has been a blessing again through the year now coming to a close.

—Mr. and Mrs. McKinney, T.

ENJOYS TRACT BY BRUNSON

I am mailing a small done to keep the paper coming can send more. I was much ed as I read the tract, "Will Circle be Unbroken." I be every word in that sermon have of that circle cannot falter. We turn back, but must press on ward the victory which will Th us before that great throne. We the last day to join our Me Go in a new world.

—Marion Jones, red.

LOVES "EVERY WORD"

Here is a little offering to used as you see best to keep great work you and Bro. Bo doing for God—which has so much help to me over the many years I have been get TBE. I have loved every of it, so just keep this true truth going out.

—L. M. Buchanan, stars.

Jonathan and David made enant, because he loved his own soul." I Sam. 18:1-3

Here was an individual, cast in the country of Lo-crippled because of a fall, comes into all these bless Why? Because of the individ No, because of a covenant David and Jonathan had made You are saved this morning because of you, but because the Father made a covenant Christ the Son and therefore are a recipient. You receive blessings because of this covenant. Therefore we call the everlasting covenant. How one can read the Gospel of especially chapters five through seventeen, and miss the evering covenant is beyond me. there, referring to the ely those for whom Christ died.

Notice, then, that we have (Continued on page 5, column 2)

AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

(Now Available Again)

By W. E. Vine

Price:

\$10.95

(Add 25c for postage-handling)

Actually, this is what most look for in a "Bible Dictionary," most of the Bible dictionaries more like encyclopedias. In this words are truly defined; not the English words, but the words. And one who knows about Greek will have no trouble the words are arranged as they translated in our English Bible.

CRUDEN'S CONCORDANCE

By

ALEXANDER CRUDEN

719 Pages

\$5.95



C. H. Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

Every Bible student needs a good concordance; and aside from the large concordances, which contain extra helps, Cruden's cannot be surpassed.

A sketch of the author's amusing life is also contained in this volume.

Spurgeon And An Arminian

to an Arminian brother
giving me that he had read the
Bible in a very un-
pleasant posture, and if you
read it in your easy chair,
it would have been more likely
to understand it. Pray, by all
means, and the more the better;
it is a piece of superstition
to think there is anything in the
Bible for reading; and as to read-
ing through the Bible twenty
times without having found any-
thing about the doctrine of elec-
tion, the wonder is that you found
anything at all; you must have
read through it at such a rate
that you were not likely to have
any intelligible idea of the mean-
ing of the Scriptures."

Everlasting Covenant

(Continued from page 4)
"We do not have David.
We do not have Jonathan. We do
not have a depraved, limited sin-
ner. We do not have 'time' here,
we have an everlasting cove-
nant. There are no limitations
there. We have high parties. We
have God the Father, God the
Son, and God the Holy Spirit in-
cluded."

II.
Notice the stipulations.
Spurgeon says if we are careful
to realize that we have human
language, human speech, and we
do not try to encroach upon God's
rights, the Father would say
over the Son:

"The most high Jehovah, do
not give unto my only be-
loved Son, Jesus Christ, a peo-
ple beyond the number
of stars. By Him shall they be
kept, be led, and finally be
presented before my throne."

"The Father, the everlasting Father, the
Father, speaks to His Son,
Jesus Christ: 'Upon our creation
I am going to give you an elect
people. They are yours.
These are my own Son. This is a
covenant. Here's what you should do.
You will go out and die for
them, preserve them, keep them,
bring them back and
present them before me, they are
mine. This is my gift to you. This
is the agreement, the
covenant.'"

Spurgeon suggests this as to
all that the Son could have said:
"Father, I covenant that in the
fulness of time I will become a
man, I will take upon myself the
nature and the nature of the fallen
man. I will take upon myself the
law of keeping Thy Holy law.
I shall exact their debts on
the chastisement of their
iniquity. I will endure. I will be
subject unto death, even the
death of the cross. I will endure
the penalty of the law, die, be
buried, rise again, ascend into
heaven, then make myself re-
sponsible for each one of them
thou hast given me."

Notice, the Father says: "I give
the Son says: 'This I will

also the Holy Spirit has His
part in the everlasting covenant.
The Holy Spirit would say this:
I do hereby covenant that all
that the Father giveth me, I will
keep them. I'll show
them their need of redemption. I
will cut off their groundless sleep,
bring them out of their refuge of lies, bring
them to the blood-sprinkling ap-
plication. I will give them faith.
I will keep that faith alive. I will
bring out the effect of total
depravity, and I will present them
to the Father. The Father says to the Son,
'I will give you these elect from
among the Son says, 'I will go into

The Bible's Accuracy

By T. P. SIMMONS

Note the following accurate
Biblical references to scientific
matters:

(a) *The rotundity of the earth.*
Centuries before men knew that
the earth is round the Bible spoke
of "the circle of the earth" (Isa.
40:22).

(b) *The gravitational support
of the earth.* Men used to discuss
the question of what it is that
supports the earth, various theo-
ries being advanced. Finally scien-
tists discovered that the earth is
held in place by the gravitation
of the sun. But long before men
knew this, and while they were
contending for this or that mater-
ial foundation for the earth, the
Bible declared that God "hange-
th the earth upon nothing" (Job 26:
7).

(c) *The nature of the heavens.*
The Bible speaks of the heavens
as "expanse," and this was so far
in advance of science that the
Hebrew word (raqia) was trans-
lated "firmament" (Gen. 1:7, 8;
Psa. 19:6), which means a solid
support.

(d) *The northern empty ex-
panse.* It has been only within the
last century that the Washington
Observatory discovered that
within the northern heavens
there is a great empty expanse in
which there is not a single visible
star. But more than three thou-
sand years ago the Bible informed
men that God "stretched out the

north over the empty place" (Job
26:7).

(e) *The weight of air.* Galileo
is credited with the discovery that
air has weight—a thing that men
formerly had never dreamed of.
But two thousand years before
Galileo's discovery, the Bible said
that God made "a weight for the
wind" (Job 28:25).

(f) *The rotation of the earth.* In
speaking of His second coming,
Christ gave indication that it
would be night in one part of the
earth and day in another, (Luke
17:34-36), thus implying the ro-
tation of the earth upon its axis.

(g) *The number of stars.* In the
second century before Christ,
Hipparchus numbered the stars at
1,022. Over three hundred years
later, Ptolemy added four more.
But the Bible anticipated the
revelations of the modern tele-
scope by comparing the stars with
grains of sand by the seashore
(Gen. 22:17; Jer. 32:22), with
only God being able to number
them (Psa. 147:4).

(h) *The law of evaporation.*
Long before men knew that it is
evaporation that keeps the sea
from overflowing and keeps
rivers running by making rain
possible, the whole amazing pro-
cess was strikingly represented
with scientific accuracy as fol-
lows: "All the rivers run into the
sea; yet the sea is not full; unto
the place from whence the rivers
come, thither they return again"

(Eccl. 1:7).

(i) *The existence of trade-
winds.* Today we know that the
rising of hot air in the tropics
causes the cold air from the north
to move in, causing what we call
"trade-winds." We also know that
"in some place they blow in one
direction for half the year, but in
the opposite direction for the
other half" (New Students Refer-
ence Work, p. 1931). The Bible
anticipated this modern knowl-
edge in a very remarkable state-
ment as follows: "The wind goeth
toward the south, and turneth
about unto the north; it whirleth
about continually, and the wind
returneth again according to his
circuits." (Eccl. 1:6).

(j) *The importance of the
blood.* Only for about three and a
half centuries have we known

SENDS GIFT

Here is a small gift to help out
with the publishing of TBE. May
God bless each of you in this
great work.

—A. D. Helveston, Fla.

TBE—A "BLESSING"

We have come near to the end
of this year with many blessings
too numerous to mention. One is
TBE which I have enjoyed—and
hope it will continue to be a
welcome blessing to my home.

—Roy J. Bucher, Mo.

limited objects were those elected
sinners, only those that were of
Jonathan's family.

Why didn't David single out
somebody else? Why did not
David walk down the street and
say, "There's some poor fellow
who has palsy or epilepsy. I'll
show him kindness. Let him come
to my house." Oh, no, his bless-
ings were only to those in the
covenant, which was Jonathan's
family.

When God looked down from
Heaven and gave me to Christ,
why didn't He choose the fellow
next door to me back there in
Pennsylvania? That fellow lived
a better life than I did. He was an
officer in a Lutheran church. He
was kind to his family. Why did
God save me and not that fellow?
Somewhere back in God's sover-
eign decree God saw fit to choose
you and me, the elect, not because
of any human merit, but because
of God's sovereign choice, accord-
ing to His divine, secret will.
Therefore, I stand before God and
say that I am nothing but a dead
dog. I am unfit. I am lame in
both feet. I am the result of a
fall.

Remember what happened to
Mephibosheth? The reason he was
crippled was because his mother
one day was running from David.
They were fearful of David, and
they were running away. She fell
and Mephibosheth was a cripple
because of a fall. (II Sam. 4:4).

Likewise, you and I are crip-
pled. We are lame in both feet.
We couldn't walk God's way if we
wanted to. It is impossible in our-
selves. Therefore, God shed mercy
upon us, not because we are crip-
pled, but because of a covenant.

Sometimes we hear mission-
aries say, "I love the heathen.
I love those black people. I love
those dirty, filthy Indians out
there." If you have any love for
them it is because of God. You
had better make sure you love
God first and not those people
first. (I John 4:19).

I have a personal friend who is
a missionary in India. He is a
medical doctor and he said this:
"I don't like those people over
there. They are dirty, and filthy,
and ungodly, and repulsive." He
said, "I go there because God has
commanded me to go there, so
the elect may hear the call of
God."

It is the same way in regard
to the covenant. God loves us not
because of our crippledness, but

because of an everlasting cove-
nant. Christ saved us, and for no
other reason whatsoever.

In II Samuel 9:1 it says, "For
Jonathan's sake." In Ephesians
that same truth is borne out. It
mentions my God has saved us.
"That in the ages to come he
might shew the exceeding riches
of his grace in his kindness to-
ward us through Christ Jesus."—
Eph. 2:7.

Notice, because of "his kindness
toward us through Christ Jesus."
It is because of Him, His cove-
nant with the Father, and not be-
cause He was going to show mer-
cy on such poor, depraved, lame,
defiled sinners as you and me.

I'd like for us to notice several
Scriptures to help bear out this
matter that the objects of His
covenant are purely those the
Father has given the Son.

"All that the Father giveth me
shall come to me."—John 6:37.

The elect ones that God the
Father has given Christ will be
saved. People go around saying,
"Well, I guess our evangelistic
campaign was a failure. I guess
God didn't bless." Bunk! If those
are God's elect, if the truth is
preached, God will make sure
that those people are saved be-
cause they are the elect. The Holy
Spirit will do His job. He will cut
away all the false hopes to which
they hold.

Again:

"And this is the Father's will
which hath sent me, that of all
which he hath given me I should
lose nothing, but should raise it
up again at the last day."—John
6:39.

The Holy Rollers, Pentecostal-
ists, Arminians, and Free Willers
have people saved one day and
lost the next. They have them
elected one day and unelected the
next day. How ridiculous! Every
one that the Father has promised
the Son will be saved and none
of them will be lost. They will
all be kept right to the very end.
None can be lost.

Again, we read:

"And this is life eternal, that
they might know thee the only
true God, and Jesus Christ, whom
thou hast sent. I have manifested
thy name unto the men which
thou gavest me out of the world:
thine they were, and thou gavest
them me; and they have kept thy
word."—John 17:3, 6.

Remember all the times the
apostles sinned, the times Peter
rebelled, and Thomas doubted. It

that the blood circulates, carrying
oxygen and food to every cell in
the body, removing carbon di-
oxide and other wastes from the
body through the lungs and ex-
cretory organs, and promoting
healing and fighting diseases. But
a long time ago the Bible declared
that "the life of the flesh is in
the blood." See Gen. 9:4; Lev. 17:
11, 14.

(k) *The unity of the human
race.* Ancient tradition represent-
ed men originally as springing in-
dividually from the soil without
lineal relationship. But modern
knowledge has revealed many
physical, physiological, geograph-
ic, and linguistic evidences of
the unity of the race. The strong-
est evidence, however, lies in the
fact that whereas medical science
can distinguish between human
blood and animal blood and can
distinguish between the blood of
different species of animals, yet it
cannot distinguish between the
blood of the different races of
mankind. But Moses did not have
to wait for this modern knowl-
edge. Without hesitation or equiv-
ocation he declared that the race
has spread by the descendants of
the sons of Noah (Gen. 9:19, 10:
32). Nor did Paul hesitate to af-
firm that God "hath made of one
blood every nation of men" (Acts
17:26).

—From "Systematic Study of
Bible Doctrine" by T. P.
Simmons, \$4.00.

IV.

Consider now the character of
this everlasting covenant.

First of all, its antiquity. I re-
member when I was first saved
I used to say, "I am so glad I
found Jesus." I have changed my
tune now; I am so glad the Lord
found me. I am glad He saved me.
I am glad He sought me out. He
fetched me, just as David went
out and fetched Mephibosheth.
This was the work of God. There-
fore, notice the antiquity. Before
the world ever was, God already
had elected and chosen out and
had given them to the Son. That
is quite humiliating, isn't it? I
thought I was pretty important,
and all at once I found out I
wasn't anything—that God is ev-
erything. Therefore we have an
aged and eternal covenant. The
covenants we make nowadays
don't amount to much because
they aren't eternal. They are
limited.

Notice the sureness, too. David
said, "I will surely do this."
Christ says again, "I will surely
do this. This will come to pass."
Therefore, we have security and
certainty. There's no free will.
There are no conditions on this
matter. This thing is certain and
definite. Thus we have uncondi-
tional election. You are saved be-
cause of the grace of God, be-
cause of the everlasting covenant.
Therefore there is sureness. God
will bring it to pass. "All that the
Father giveth me will come to
me." God will keep His Word.
Christ will keep His word. There-
(Continued on page 6, column 1)

The Attributes Of God

By ARTHUR W. PINK
PRICE \$1.00

A new edition of this very choice
work is just off the press.
In seventeen stimulating chapters,
Mr. Pink deals with the following
attributes of God: Solitariness, decrees,
knowledge, foreknowledge, supremacy,
sovereignty, immutability, holiness,
power, faithfulness, goodness, pa-
tience, grace, mercy, love and wrath.
In the final chapter he considers our
contemplation of God as the highest
possible engagement of heart and
mind.

TWO BAPTIST BOOKLETS FOR \$1

The Origin and Perpetuity
of the Baptists (Bob L.
Ross).

"Ekklesia"—the Church,
Not Universal and Invis-
ible (Bob L. Ross)

BOTH - \$1.00 Postpaid

These two booklets uphold
the truth of Baptist perpetuity
and the true nature of the New
Testament church.

Church-Centered Evangelism

The local geographical church is the center of New Testament Christianity. Local churches ordained and sent out missionaries. Out of some one hundred and fourteen appearances of the word "church" or "assembly," ninety of them refer to the local church or churches. There is an institutional, or generic use in the same sense we use the word "home." The moment "home" is materialized, it becomes a local home with house, husband, and wife.

All evangelism should revolve about the local church. Much so-called evangelism leaves the converts without a church home. It was the church that Christ founded; it was to the church He gave the commission; it was to the church He committed the ordinances. Sane evangelism is closely identified with the church. If this truth were emphasized and adhered to, there would be less wildfire in evangelism.

—Daybreak.

The Everlasting Covenant

(Continued from page 5)

fore we had better get rid of all the free wills, and get rid of all conditions stipulated about the everlasting covenant. These are strictly eternal things between the triune God.

Notice that this covenant is *immutable*. It cannot be broken. God the Father will not break His Word. God the Son will not break His word. They cannot break their word, because if they broke their word they would not be God. They cannot change.

All of our covenants are changeable. You go down and borrow some money from a bank and you hope maybe they will keep their word, and they hope you will keep your word. Not so with God. This covenant is immutable and unchangeable. Why? Because High Parties have made this covenant. Therefore, this covenant cannot be changed. So it is ancient, it is sure, and it is unchangeable.

Now where can you find a better covenant than that? Lots of people believe in eternal security, and they run around and pick out only single verses for their comfort. I like those, but my security is based upon the Word of God in the matter of the everlasting covenant, I know I am saved this morning. God has assured me in His Word. Why? Because as I look back I find that He has made an everlasting covenant. I am one of His elect; I cannot be lost. It is sure, steadfast, and certain.

V.

Observe the relation of the blood.

In practically every one of the covenants you will notice the matter of the blood. Right after Adam and Eve had broken the Adamic covenant, God shed some blood. He slew some animals and gave them a covering. Also, just before the covenant of the rainbow we read that Noah went

out and slew some animals. There was blood involved. Again, when he made a covenant with Abraham, there was circumcision. There was blood involved. Also, with the covenant with Moses, there was the slaying of animals involved. Then when we move into the New Testament again, to the great everlasting covenant, what is the sign and seal of the covenant? It is the matter of Christ shedding His blood.

"Through the blood of the everlasting covenant."—Heb. 13:20.

This is the real capstone. This is the final approval that this covenant will come to pass, and is being fulfilled—the fact that Jesus Christ shed His blood. Therefore the stamp of approval is upon it; this covenant will be completed.

What does this mean to me? Well, it sure knocks all the wind out of my sails. I thought that I found Jesus, but He found me. I thought I sought after Him, but He fetched me. I thought maybe He liked me because I was a little better than some of my neighbors down the street. Maybe some of them were worse off than me spiritually, and maybe I was worse than some of them. But God's choice of me was certainly not on this score. If our Lord wanted to show mercy on some poorer creatures He would certainly go over to China, India, or Africa. These people are really in desperate straits.

So I rejoice this morning for the fact that God has saved me and that He has revealed the truth of my election in His Holy Word. I thank God the Father, the Son, and the Holy Spirit that they made me a recipient in the everlasting covenant of grace. Like Mephibosheth of my Scripture text, I may fail God at times, and in the eyes of men, may be a failure, yet God is faithful and will keep me. (II Sam. 19:27-30 and 21:7).



"How's Your Hearing?"

(Continued from page one)

some people are going to give heed to seducing spirits and doctrines of devils. You will notice the prophecy is that there are going to be false preachers, and that we are to be careful lest we give heed to seducing spirits and the doctrines that the Devil or his representatives present. I say, beloved, it is very important how you hear and what you hear.

We read:

"Wherewithal shall a young man cleanse his way? by TAKING HEED thereto according to THY WORD."—Psalm 119:9.

What is the important thing we are to heed in life? It is the Word of God. What is good for a young man or an old man is good for a young woman or an old woman. I say, beloved, if we are going to cleanse ourselves we must take heed to the Word of God. It is most important as to how we hear and what we hear.

Notice again:

"NEITHER GIVE HEED to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."—I Tim. 1:4.

Lots of people today, if you would take religious fables away from them, wouldn't have anything to preach, and lots of people, if you would take religious fables away from them, wouldn't have anything that they know. I think I express the truth when I say that the majority of preachers today, instead of preaching the truth of the Word of God, are presenting only religious fables.

There is a fellow who comes to my mind in this respect, whom I have known for a good long while. He never holds a service but that he says, "Now, brethren, I think we ought to have a testimony meeting. This would be a fine time for a testimony meeting." In other words, every service he has is a fine time for a testimony meeting, and he always has one, yet will you believe me when I say that you can read the Word of God through from

Genesis to Revelation, and you will not find one single testimony meeting that was ever held. I challenge you to read the Word of God for yourself. You may believe in testimony meetings, but they are not in the Bible. It is just not in the Book. It is one of the fables that men present.

I might go on and mention many, many other fables that heretics have foisted off on to an unsuspecting religious world. Take the fable of the mourner's bench. It is not found in the Bible, and it wasn't found in the first eighteen hundred years of history in the church that Jesus built. Only in the last 150 years can you find anything that even looks like a mourner's bench. You have to go to a lumber yard to find the beginning of it, yet there are lots of preachers that couldn't hold a revival, or wouldn't think of holding a service, if they didn't have an altar call and the mourner's bench. When they present it, they are merely presenting a religious fable, for it is not in the Word of God.

Paul in writing to young Timothy, especially reminded him about what he heard, for he said:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising. O Timothy, KEEP that which is committed to thy trust, AVOIDING profane and vain babblings, and oppositions of science falsely so called."—I Tim. 6:3, 4, 6.

You will notice the Apostle Paul told young Timothy not to teach anything but the wholesome words of the Book—God's Book, and he concluded by saying, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling, and oppositions of science falsely so called." In other words, he is telling him to fall back on the Book and to keep that which has been committed to his trust—namely, the Word of God.

I tell you, beloved, it is most important how we hear and what we hear.

Somebody may say, "Brother Gilpin, I want to know what the other folk have to say." Well, I am reminded of one man who told me that a long time ago, and do you know what he ended up being? A garbage can, religiously,

Dictionary of Bible Types



By
Walter L.
Wilson

Price
\$6.95

A book that will be of great help to pastors, teachers and students of the Word of God. You will refer to this book many times in your study of the types.

Have You Heard?

CALVARY BAPTIST CHURCH

Of Ashland, Kentucky Is Conducting Its

Fourth Annual Bible Conference

OVER LABOR DAY WEEK-END, AUGUST 31 - SEPTEMBER 1

ALL ROOMS AND MEALS ARE FURNISHED FREE FOR ALL ATTENDERS AND ANOTHER WONDERFUL PREACHING PROGRAM IS BEING PLANNED.



for all the heresies of the world. That fellow got so confused and so mixed-up that he didn't know anything about the Word of God, and if you would ask him for a simple truth from the Word of God, he couldn't express it.

I tell you, beloved, you ought to take heed what you hear. You ought to take heed how you hear.

Let's notice again:

"NOT GIVING HEED to Jewish fables, and commandments of men, that turn from the truth."—Titus 1:14.

You will notice that religious fables and the commandments of men will turn men from the truth.

All through my ministry I have taken pride in the preaching of the Word of God. When I give you a statement, I want to be able to turn to the Bible and give you a Scripture that will back up, or corroborate the statement that I have made. All through my ministry one of the greatest joys that I have ever had is looking back and knowing that mine has been a Biblical ministry, which I based upon the Word of God. I tell you, beloved, I have no place for religious fables and the commandments of men because I know what Paul said was true, in that he declared that if you accept these, it will turn men from the truth. Beloved, I don't want anybody turned from the truth; I want them turned to the truth.

You may ask, "Now, Brother Gilpin, what would do if you lived in a community where there wasn't a true Baptist church that you could attend? Would you go to a Baptist church that wasn't true to the faith? Would you go to a Protestant church in that community? People say, 'Now, Brother Gilpin, I have children and I have to think about them. I have to think about their religious future. What would you do?'"

Beloved, I will give you an answer. In the first place, I would not go to a Baptist church if it were not true to the Word of God. I wouldn't go to any other but a true church, and I certainly wouldn't go to a Baptist church if it were not true to the Word of God. We support a church in three ways, and only in three different ways. We support a church by our tithes and offerings; we support it by our prayers, and we support it by our presence. So far as I know, you can't support a church in any other way. I certainly am not going to pray God's blessings upon a heretical church, and I surely am not going to put my tithe into a heretical church. If I am not going to support a heretical church with my prayers and my tithe, I certainly am not going to support it with my presence.

The Word of God says to take heed how you hear and what you hear, and there are a few things in particular that I feel we ought to be especially careful as to how, and what we hear.

I.

DEPRAVITY.

We ought to be especially careful what we hear about the doctrine of depravity and how we hear it. So far as I am concerned, it is a basic doctrine, and the man who goes wrong on the doctrine of depravity will have to bend his religious thoughts wrong

all the way through his reasoning of the Word of God. Believe me, beloved friends, one thing is true: man wants to be mighty of what he believes, is what the Word of God teaches about depravity.

The Bible very clearly teaches the condition of man outside of Jesus Christ. Listen:

"From the sole of the foot unto the head there is soundness in it; but you, and bruises, and putrifying sores, they have not been closed, neither bound up, neither mollified with ointment."—Isaiah 1:6.

Brother, sister, when God looks down upon us, that is how he sees us so far as our spiritual condition is concerned—wounds, bruises, and putrifying sores. I tell you, beloved, there isn't much about us that is white, since God sees us as a mass of corruption.

David said:

"Behold, I was SHAPE IN INIQUITY; and IN SIN did my mother CONCEIVE ME."—Psalm 51:5.

In other words, David is saying that he was conceived with a God-forsaken disposition. Beloved, every man is a depraved being—so depraved that man is alienated from God, and spiritually dead to God.

The Apostle Paul wrote the folks at Ephesus after a number of them had been saved, and the church had been established; he said:

"And you hath he quickened who were DEAD in trespasses and sins."—Eph. 2:1.

Prior to their salvation prior to the church at Ephesus that group of folk, who made up the church at Ephesus were spiritually dead. I tell you, beloved, this doctrine of depravity is a most important doctrine.

Some evangelists say, "The hour of decision and it is up to you to decide now for eternity." I heard one over the radio just a few days ago make a statement, "You are standing right now at the crossroads; your decision that you make tonight is an all-important decision, because it is a decision for eternity."

I tell you, beloved, there is truth in preaching of that. It is false from beginning to end.

Jesus said:

"No man can come to me except the FATHER which hath life draw him: and I will him up at the last day."—John 6:44.

Mark it down, if God draws a man, he won't come to Jesus Christ. No individual ever in himself decide for Lord, or make a decision for Lord, or accept Jesus Christ. (Continued on page 7, column 1)

JEHOVAH OF THE WATCHTOWER



By
Walter Martin
and
Norman Klann
201 Pages

Price
\$1.50 (Paper)
\$2.50 (Clothb'd)

This is the best expose of the heresies of the Russellites or Rutherfordites that we have ever seen or read. It covers the history, the doctrines, and the anti-biblical teachings of the movement. We thoroughly commend it to our readers.

CHURCH PULPIT Furniture

Budget Terms
Ask about our
Used Pews

Huntington Seating
1102 Vernon St.
Huntington • West Virginia

When Free-Will And Free Grace "Cooperated"

Gill, preaching a charity
in, some years ago, concluded:
us: "Here are present, I
not, persons of divided senti-
ments; some believing in free-
will and some in free grace.
of you who are free-willers
merit-mongers, will give to
collection of course, for the
of what you suppose you
get by it. Those of you on
other hand, who expect sal-
vation by grace alone, will con-
tribute to the present charity out-
let and gratitude to God. So
his free-will and free grace
Believe we shall have a good col-
lection."

How's Your Hearing?"

Continued from page 6)
The Holy Spirit of God draws
man to Him. How could he
? How could he make a
? How could he accept
when he is spiritually dead?
you, every unsaved man is
dead to God as a corpse is
dead. And God has to give
life and has to draw him,
the man might be saved. I
you, a man ought to be
is holy careful what he hears and
hears what a preacher
s, say about depravity.
am frank when I say to you
the majority of preachers do
reach the depravity of the
It is true, they may tell
that they are sinners. In fact,
that the majority of
ners tell men that they are
sinners, but they do not tell them
they are spiritually dead.
do not tell them that they
are woody of the Holy Spirit
with God must make them will-
ed. That God must give to them
balance—that God must give
that faith, and that the Holy
must draw them. I tell you,
ed, a man ought to take heed
he hears, and what he hears.
numb have been going to a
ed, ah, or if you are ever tempt-

ed to go to a church where they
compromise the truth as to a
man's depravity, you had better
be mighty careful what you hear.

JUSTIFICATION BY FAITH.

A person ought to be exceed-
ingly careful as to what he hears
about justification. I believe, and
the Bible teaches it, that a man
is justified by faith, without the
deeds of the law. What you do,
hasn't a thing to do with your
salvation. Your works before you
profess, and your works after you
profess, and your works from the
time of your profession down to
the day of your death, have noth-
ing to do with your salvation. We
are justified by faith.

We read:

"And by him all that believe
are justified from all things, from
which ye could not be justified
by the law of Moses." — Acts
13:39.

How are we justified? By Him.
And from what are we justified?
From all things. How is it that
we couldn't be justified? By the
law of Moses. Here is a verse then
that tells us you can't be justified
by what you do, but that we are
justified by Jesus Christ. It abso-
lutely clinches once and for all
time that once we are justified,
we are justified from all things.
In other words, we are justified
for time and for eternity.

The Apostle Paul makes it most
clear that we are justified by
faith, for he says:

"Therefore we conclude that a
man is JUSTIFIED BY FAITH
without the deeds of the law." —
Rom. 3:28.

Notice, how are we justified?
By faith. What merit do works
have concerning your justifica-
tion? None whatsoever, for it says
that we are justified without the
deeds of the law. My brother, my
sister, take heed how you hear,
and take heed what you hear.

On the radio you will hear all
kinds and types of salvation of-
fered. One fellow will tell you
that you have to be baptized—
that there is a pool waiting right
at the end of his program, and
that you have to be baptized to
have your sins remitted. Another
fellow will tell you that he is
going to set the table for the

observance of the Memorial Sup-
per and that you will have to
take the Lord's Supper to get
your sins remitted. Another one
will tell you that what you need
to do is to go to confessional—
slip up alongside a panel with a
man on the other side of the
panel with as many sins as you
have to be atoned for, and you
will have to whisper into his ear
the sins and the moral derelict-
ions of your life. After he has
told you to say so many "Hail,
Marys" and so many other pray-
ers and to do certain penances—
maybe leaving off chewing gum
for a day, or whiskey for a week,
he will tell you then, "I absolve
you."

Maybe another man on the ra-
dio will say what you need to do
is to work, and another will tell
you to get right down by the ra-
dio and pour your heart out to
God in prayer—pray through.

You know I am amazed that
anybody ever listens to preaching
in view of all the false preaching
that has gone out in the world. I

Bunyan once preached an
impressive message and his
friends told him so. He replied,
"Aye, you need not remind
me of that, for the devil told
me of it before I was out of the
pulpit." All of us could profit
by such a humble attitude
against pride.

am truly amazed that anybody
would have any confidence in any
kind of preaching. The only time
that a man will is when the Holy
Spirit works within his heart. I
tell you, a man ought to be
mighty careful what he hears and
how he hears as to this matter of
justification.

As I say, some say we are jus-
tified by water, some by the
Lord's Supper, some by church
membership, some by confession,
some by prayer, and some by
works, but the Word of God says
that a man is justified by faith
without the deeds of the law.

Paul says:

"Knowing that a man is NOT
JUSTIFIED BY THE WORKS OF

Rome Trying To Get Tax Money In Kentucky

The drive to destroy the pro-
tection of state laws against the
tax for religion has been launch-
ed in Kentucky by the leadership
of the Roman Catholic Church.
The drive is currently being led
not by priests but by a laymen's
front group called Citizens for
Educational Freedom. The "Citi-
zens" group was organized by the
hierarchy to relieve priests of the
sensitive position of leadership in
the drive for public subsidies. In
its Kentucky group, the "Citi-
zens" are seeking to pressure the
State Legislature into paying \$200
for every child in every paro-
chial and private school in the
state. The total demand, initially,
would be \$18 million a year. If
successful, the effort would be
followed by further efforts for
additional grants.

One of the promoters of the
drive for state aid to Roman
Catholic schools was George W.
Ratterman, newly elected sheriff
of Campbell County. Mr. Ratter-
man, an ardent Roman Catholic
and former quarterback of the
Cleveland Browns, was elected
sheriff on a "reform" ticket
through the efforts of the Prot-
estant ministers of the area. The
campaign attracted nation-wide
attention. No sooner was he elect-
ed than Mr. Ratterman began to
lend active assistance to the group
seeking to undermine church-
state separation in Kentucky.

The grand design of the Ro-
man Catholic Citizens for Educa-
tional Freedom was to tear down
the wall of separation as defined
in the Constitution of Kentucky
and the United States. In their
campaign they were employing
clever propaganda techniques
which they felt would be success-
ful in deluding the public. They
were pleading that it would be

"discriminatory" not to tax for
the benefit of children in paro-
chial schools. They argued that
it would be destructive of reli-
gious freedom if tax grants were
not given to these institutions.
Neither the "Citizens" nor Mr.
Ratterman had acknowledged in
their Kentucky drive that public
schools, paid for with public
funds, were open to all citizens
of all faiths.

The principal ruse of the "Citi-
zens" was to stress that the \$200
from the state would not go to the
church or to the church school,
but to the parent of the child. Be-
cause the money would pause a
moment with the parent before
going to the church school the
"Citizens" argued that it was "aid
to the child" and not aid to the
school. They were trying to con-
vince the public that an indirect
subsidy would not really be a
subsidy.

Coincident with the drive for
indirect subsidies to Roman
Catholic schools, the "Citizens"
also launched an effort to shift
the complete cost of parochial
school transportation to the
shoulders of the taxpayers. They
sought to accomplish this by leg-
islation which would transfer
school transportation from the
Department of Education where
it had always resided to the De-
partment of Public Safety. Such
a transfer, they felt, would
strengthen the claim that trans-
portation to parochial schools was
not an educational but a public
safety item.

Protestants and Jews countered
the Roman Catholic demands
with their own demands that Ro-
man Catholic nuns get out of the
public schools of Kentucky. They
pointed to more than 80 nuns now
serving as public school teachers
and, at the same time, teaching
Roman Catholic doctrine to pu-
pils. They proposed a law read-
ing: "Teachers in tax-supported
schools in this state may not teach
in public classrooms in distinct-
ively religious garb."

Signs of inter-creedal tension
were developing. Methodist Bish-
op Walter C. Gum of Louisville
and his fourteen district superin-
tendents registered sharp disap-
proval of the Roman Catholic
proposal. Dr. Harold C. Sanders,
Baptist state executive, called the
Citizens' move "a bold grab for
the public money-bags."

There were indications that the
predatory tactics of Roman Cath-
olic Action might draw the at-
tention of the National Confer-
ence of Christians and Jews.

—Church and State

FROM THE CHRIST AGAIN AND AGAIN

THE INDIFFERENT

"HE THAT HATH EARS TO HEAR, LET HIM HEAR" — MATT. 13:9

"WHO HATH EARS TO HEAR, LET HIM HEAR" — MATT. 13:9

"HE THAT HATH EARS TO HEAR, LET HIM HEAR" — MATT. 13:43

"IF ANY MAN HAVE EARS TO HEAR, LET HIM HEAR" — MARK 4:23

"IF ANY MAN HAVE EARS TO HEAR, LET HIM HEAR" — MARK 4:23

"HE THAT HATH EARS TO HEAR, LET HIM HEAR" — MARK 7:16

"HE THAT HATH EARS TO HEAR, LET HIM HEAR" — LUKE 8:8

"HE THAT HATH EARS TO HEAR, LET HIM HEAR" — LUKE 14:35

THE LAW, but BY THE FAITH
OF JESUS CHRIST, even we
have believed in Jesus Christ,
that we might be justified by the
faith of Christ, and not by the
works of the law: for by the
works of the law shall no flesh
be justified." — Gal. 2:16.

I have said to men all through
my ministry, "Bring your Bible
to church; follow my message
with the Book and see if I give
you the truth. If you are not fa-
miliar enough to follow, bring a
pencil and paper and note the
Scripture references that I give,
and go home, and check for your-
self. If it isn't in the Bible—if
that isn't what the Word of God
says, then come tell me, for I
want to know."

I say, beloved, a man ought to
be mighty careful what he hears,
and how he hears about the doc-
trine of justification.

III.

REDEMPTION BY THE BLOOD.

One divine of days gone by, as
he came to the end of his way,
said, "I call you to record. I have
labored among you for fifty
years. Never have I preached
without blood in the basin." That
was his way of saying that for
fifty years he had preached red-
emption through the blood of
Jesus Christ.

We read:

"But if we walk in the light, as
he is in the light, we have fellow-
ship one with another, and the
BLOOD of Jesus Christ his Son
CLEANSETH US from all sin."
—I John 1:7.

I thank God for this truth—"the
blood of Jesus Christ, His Son,
cleanseth us from all sin."

Notice again:

"Neither by the blood of goats
and calves, but by HIS OWN
BLOOD he entered in once into
the holy place, having obtained
ETERNAL REDEMPTION for
us." — Heb. 9:12.

How do we have eternal re-
(Continued on page 8, col. 3)

On The Bible

- All About the Bible
By Sidney Collett\$2.50
 - The Inspiration of the
Scriptures
By Louis Gaussen\$3.00
 - Alleged Discrepancies
of the Bible
By John W. Haley\$3.00
 - Bible Difficulties
By William Arndt\$1.50
 - Does the Bible
Contradict Itself?\$1.50
 - The Wonders of
Prophecy
By John Urquhart\$2.50
 - Highlights of Archae-
ology in Bible Lands
By F. H. Wight\$3.95
 - The Flood
By Alfred Rehwinkel \$1.95
 - Manners and Customs
in Bible Lands
By F. H. Wight\$4.00
- Add Postage Costs
Payment must accompany order
- Book Shop
Ashland, Kentucky
Baptist Examiner

THINK IT OVER!



Surely, you know 10 people who might profit by receiving TBE. Think of your relatives, your neighbors, your friends, your fellow church members, your Sunday School teacher, your pastor, some missionary, some young preacher, some new convert — surely you can think of 10.

We are asking for at least 100 new readers — which means that if 100 people send 10 subs, we'll reach the mark. Please help us get—

1000

NEW SUBSCRIPTIONS BEFORE SPRING

10 SUBS -- \$10.00

NEW SUBSCRIPTIONS

1. Name _____
Address _____
2. Name _____
Address _____
3. Name _____
Address _____
4. Name _____
Address _____
5. Name _____
Address _____
6. Name _____
Address _____
7. Name _____
Address _____
8. Name _____
Address _____
9. Name _____
Address _____
10. Name _____
Address _____
- Your Name _____
Address _____

Make Checks Payable To Calvary Baptist Church

"How's Your Hearing?"

(Continued from page 7)

demption? It is through the blood of Jesus Christ. All the sacrifices that were offered in the Old Testament — all the blood offerings that were offered by the Jewish priests — all the sheep and the goats and the pigeons and the turtledoves that were offered upon Jewish altars never took away one single sin stain.

Beloved, one day Jesus Christ came to the Cross of Calvary and when they opened the wounds in His body and allowed the blood to flow therefrom, the elect of God from Adam to the last man that shall ever be saved were redeemed by the blood of Jesus Christ. Brother, sister, a man ought to be careful how he hears and what he hears about redemption through the blood.

I know one Baptist preacher who says that he believes in redemption by blood, but when you pinpoint him to a particular truth he will say, "I believe we are redeemed by the blood to start with, but we keep ourselves saved by our works thereafter." In other words, he believes that grace saves the sinner, but works saves the Christian.

Beloved, that is the most ridiculous, absurd, ludicrous religious tommyrot in the world. We are redeemed by the blood of Jesus and that takes in all of our sins—past sins, present sins, future sins. All sins are washed away in the blood of the Son of God.

Paul went further in the book of Hebrews to say:

"And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD IS NO REMISSION." — Heb. 9:22.

Never in all the six thousand years of the world's history, from the dawn of civilization, has there been one single sin washed away, or remitted, apart from the blood of Jesus Christ.

I was amazed as I was reading my Bible to note when the Lord Jesus Christ comes back to this world and sets up His kingdom and reigns in His millennial splendor, that even then we will have a remembrance of the blood. Listen:

"And he was clothed with a VESTURE DIPPED IN BLOOD; and his name is called The Word of God." — Rev. 19:13.

Brother, sister, from the beginning to the end, we have nothing to offer to any man but the blood of Jesus Christ for redemption, for when the Son of God comes back and sets up His millennial kingdom, He will come with a vesture dipped in blood as a reminder to us that we are redeemed by the blood of God's Son.

Is that the redemption that is preached to you? Is that the redemption that you hear? Or are you exhorted to do the best you can? You put forth a little effort and God puts forth a little effort, and you keep on putting forth a little effort and God keeps on putting forth a little effort and after awhile you will get to Heaven. Is that the redemption that has been offered to you? Is that the redemption that is preached to you?

One man said a short time ago over the radio that if you will take the first step, the Lord Jesus Christ will take a step at the same time, and He will save you. No, no, beloved; you are a dead man. You can't take a step. God sent His Son two thousand years ago to the Cross of Calvary and He died for your sins. He took every step that was necessary for your salvation.

I tell you, beloved, take heed how you hear, take heed what you hear, take heed what kind of preaching that you listen to, and I will say to you, if the time comes that Brother Bob or I fail to present to you the truth as it is in the Word of God, then turn a deaf ear to us. Take heed what you hear, and take heed how you hear.

IV

THE CHURCH.

We read:

"And I say also unto thee, That

thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

Some people say Jesus was talking about an universal, invisible organization — a mystical something that includes everyone of the saved from Adam to the last man that shall ever be saved. You know, beloved, if I didn't have any other but this passage of Scripture in Matthew 16:18 I wouldn't believe that, for the one verse is clear and conclusive proof that he was talking of a local organization. But, beloved, we don't have to stop with Matthew 16:18, for Jesus spoke of the church over 20 times and in every instance that He used the word "church." He spoke only, solely, and wholly of a local organization.

We read:

"And if he shall neglect to hear them, tell it unto the church." — Mt. 18:17.

That, beloved, ought to be conclusive proof that He was talking about a local organization. How could you tell it to the church, if the church is universal — if the church includes the saved of all the world from the day of Adam to the last man that shall ever be saved? How could you tell a difficulty to that kind of a organization?

Then, beloved, I come to the book of Revelation and I find that the Lord Jesus spoke about the church over and over and over again, and He always spoke of it as a local organization. Listen:

"Unto the angel of the church of Ephesus write." — Rev. 2:1.

"And unto the angel of the church in Smyrna write." — Rev. 2:8.

"And to the angel of the church in Pergamos write." — Rev. 2:12.

"And unto the angel of the church in Thyatira write." — Rev. 2:18.

To every one of these individual churches He addressed His letter to the angel, or the pastor, of the church. The word "angel" means "pastor," and He addresses the message to the pastor of the church. That sounds like a local organization, doesn't it?

Notice again:

"He that hath an ear, let him hear what the Spirit saith unto the churches." — Rev. 2:29.

When He talks about more than one church, He doesn't call it "the church," but He talks about them as "churches." Beloved, listen, a local organization is a church, and more than one local organization is plural — churches. He never speaks in terms of an universal, invisible, mystical, nonsensical something. Brother, sister, I am saying to you, a man ought to be mighty careful how he hears, and what he hears about the church.

I have a positive conviction based on the Word of God that the church is not only a local organization, but it was unto that church our Lord gave His commission. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:19, 20.

I ask you, to whom was He speaking? You say, "To the disciples." Was He talking to them as individuals, or was He talking to them as a church? Was He talking to them as individuals or was He talking to them as a body? Beloved, if He were only talking to them as individuals, then the commission died when they died, for it was only given to them as individuals. No, no, beloved; he was not talking to them as individuals, but He was giving to them a commission that was to last unto the end of the age, which proves it wasn't given to them as individuals. Rather the commission was given to them as a group, as an organization, which organization was to last throughout all the days.

Beloved, I believe that Christ established a church when He was here days of His ministry. I that He promised perpetuity. I believe that He gave that church all down through years, and He gave to that a commission to carry out mission to evangelize, mission to baptize, and mission to teach all things are laid down in the Word. It is our business to carry out commission of the Lord Christ.

Beloved, you ought to take heed how you hear, and what you hear about the church. If a man tells you that, just tell him that he is not talking the language of the Bible for the Lord's Supper, and that anybody can go out and do mission work, and anybody can go out and observe work of his own accord. I know a fellow who called a Baptist preacher. He into a community, maybe a tent or rent a building, hold services, and maybe folk will profess to be saved and baptize them without authority from the church then he will turn them loose. I tell them to join the "church of their choice."

Beloved, in religious matters you don't have a choice. You have the Word of God laid down for our behalf and all we can do is to accept what God says. So it is, believe. You just accept what He says. I tell you, beloved, take heed what you hear, and take heed how you hear, about the church.

CONCLUSION

May I insist upon this, brother, my sister, the most important thing that you will do in his world religiously, take heed unto the truths of the Word of God. I don't ask you to accept anything just because I say it. I don't ask you to believe isn't worth a bit more than what I believe and both of us together believe worth anything at all in the Book. I do ask you to take heed what you hear, and live by the light of the Word of God. May God bless you!

"Grace"

(Continued from page 7)
day of judgment: I Peter "The grace that is to be brought to you at the revelation of Christ."

XIV. For something acceptable, beautiful, and graceful; Proverbs: "She shall give to thine house ornament of grace;" a beautiful ornament.

XV. For favour of friends with men; "Joseph found in the sight of Potiphar," Genesis 4:—From "Cruden's Unabridged Concordance."

BELIEVER'S IMMERSION and the LORD'S SUPPER

By W. H. RONE

\$1.00
A Scriptural presentation of God's Word on the ordinances of the church. Well outlined, scriptural and historically documented. Strongly defends the Baptist positions.