

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Message to Sinners--

THE SALVATION OF SINNERS HAS ALWAYS BEEN "BY GRACE THROUGH FAITH" IN THE LORD JESUS CHRIST AS SAVIOUR

The Bible teaches that men have always been saved by God's grace through Christ. True, there have been different forms of worship and ceremonies, but only one way of salvation. Before the coming of Christ, various sacrificial rites of worship were observed, whereby pointing forward to the sacrifice of Christ. In our age, we have ordinances that point to the same sacrifice. In all ages, sinners "behold the Lamb of God," looking to Christ as the sacrifice for sin.

Man's Need and God's Provision Always The Same

Being depraved sinners, men have always had the same two basic needs: atonement for sin and spiritual regeneration. Grace has always provided these for God's people and none has ever been saved by his own works. Jesus Christ has been and is the Procurer of salvation for every soul ever saved.

In Rev. 21:27, the Scripture speaks of the city of God, and we find none enter into this city "but they which are written in the Lamb's book of life." The Lamb is Jesus Christ, the redeemer of all His people "out of every

kindred, and tongue, and people, and nation." (Rev. 5:9). Men have never been redeemed in any other way. Christ's death reached back over the ages past and down through ages to come, thus paying the sin-debt of those written in the Lamb's book of life.

These people had their names written in that book before the world began. (Rev. 13:8). At the same time, grace was given to them in their Representative, Jesus Christ (II Tim. 1:9). They were chosen in Christ and given to Him before the foundation of (Continued on page 16, column 3)

By Charles Haddon Spurgeon

(From John Ploughman's Talk or Plain Advice for Plain People in the Language of an English Farmer)

He who boasts of being perfect is perfect in folly. I have been a good deal up and down the world, and I never did see either a perfect horse or a perfect man, and I never shall till two Sundays come together. You cannot get white flour out of a coal sack, nor perfection out of human nature; he who looks for it had better look for sugar in the sea.

The old saying is, "Lifeless, faultless": of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds.

Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's-cap, I have nevertheless heard the bells jingle. As (Continued on page 4, column 1)

God's Sovereignty and the Existence of Evil

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." -- Isaiah 45:7.

"The Lord hath made all things for himself: yea, even the wicked for the day of evil." -- Proverbs 16:4.

By Bob L. Ross

God is the great First Cause of everything within His creation. The existence of what we call "moral evil" is not excluded by His sovereign purpose. All "instrumental causes," all agencies, all influences, are completely subject to God's control. Evil could exist or come to exist except it be related, in some way, to the purpose of God. This tremendous thought can only be comprehended by reason and so there are those who look with scorn upon Christians, as Christians, we should learn that the wisdom of God is greater than man and we find that God's acts and revelations are such that as creatures we are capable of nothing but submissive faith

in His Word.

God has given sufficient testimony to reveal that evil is certainly within His divine purpose. While this might at first seem obnoxious to some, nevertheless the Scriptural and actuality of this cannot be denied.

The Entrance of Sin

Sin could only have existed by the will of God. No sin by any creature could have taken effect if God had not willed it. Take the first rebel, Satan, for example. God could have preserved him from his fall as easily as God created him. But God created him fully knowing that he was not only capable of sinning, but of course would sin. After Satan was created, however, God could have certainly preserved him from any sin. This was not God's purpose. Satan sinned, as God had so decreed.

Satan brought sin into the realm of humanity, following the creation of the first man. While he was the instrumental cause, we must again think back of him

to the First Cause. The only way whereby Satan could have had access to the first man, Adam, was by the will of God. Adam was created so as to be capable of sin. However, if God had no purpose in his fall, He could have very easily prevented it. He could either have kept Satan away, else he could have given Adam sufficient strength to resist all overtures by the devil. The case of Job reveals that Satan can only do what God wills that he do. He had to have the permission of God before he could lay a hand on Job (Job 1:6-12). And when Satan had done his work, Job realized that, though Satan was the instrument, God was back of it. He said: "What? shall we receive good at the hand of God, and shall we not receive evil?" (2:10). "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (1:21).

We have only one of two choices when we consider God's relationship of Adam in regard to sin: (1) God couldn't prevent

Adam's sin, or (2) God wouldn't prevent Adam's sin.

If the first is true, then we have a God who is not omnipotent.

If the second is correct, then we must conclude that He had a purpose in the fall of man.

What Was God's Purpose?

If we will carefully examine the Word of God concerning the redemptive work accomplished by the Son of God, Jesus Christ, we will find that the existence of sin was a necessity to redemption itself. Christ died for our sins, and this work was determined before the foundation of the world. Notice:

"Who was verily foreordained before the foundation of the world" -- I Peter 1:18.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" -- Acts 2:23.

"For to do whatsoever thy hand and thy counsel determin-

ed before to be done" -- Acts 4:28.

These verses, and many others, make it clear that the death of Christ for sin was an event determined by God prior to the existence of sin. Sin's entrance and existence therefore was a certainty, a necessity. It was a part of God's own plan whereby He would get glory to Himself through His own redemptive work. To get glory for His grace and power in the salvation of a sinful and helpless creature, sin must enter to render the creature sinful and helpless.

Without the existence of sin, there would have been no need for Christ. Man would have had no need for a Bible, no need for (Continued on page 2, column 4)

Peace "With" And "Of" God

The whole New Testament concept of "peace" is enfolded in the Lord's words in John 14:27:

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Not your heart be troubled, neither let it be afraid."

Peace with God -- "My peace I leave with you" as a legacy. This is obtainable through Christ's death. Because Christ died for our sins, we now are justified by faith," and have peace of God. "My peace I give unto you: not as the world giveth, give I unto you." All true Christians have peace with God; not all Christians enjoy the peace of God. If there is an unconfessed, unforsaken sin, some root of unbelief, in the heart, then the peace in the heart is gone.

The secret of enjoying the peace of God, the peace in the heart, is that Christ promised, is in Phil. 4:6-7.

Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY-THREE: "PAUL AND GOD'S GIFT."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."--Rom. 6:23.

I don't suppose that it is necessary for me to tell you that the gift Paul speaks of, is the Lord Jesus Christ Himself, for I am sure that each of you realize that Jesus Christ was God's gift, and that it is through Jesus Christ we have eternal life in God.

However, in passing, I will make mention of the fact that that is definitely an undeserved gift on our part. There isn't one of us who deserves such a gift. There is not one of us who deserves salvation in any wise.

I remember a woman years ago who said concerning her husband, "Well, God will think twice before He will damn any man as good as my husband." She

had in mind that her husband was a good man, and that her husband deserved to be saved. I'll tell you, beloved, that woman was definitely wrong, for not one of us deserves salvation.

Paul, in writing to Timothy, said:

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace."--II Tim. 1:9.

Notice, we are not saved according to our works. Our works do not argue that we should be saved. There is not one of us that deserves to be saved. There is not one of us that should be saved on the basis that we have been good, or that we have produced some good works.

I would like to remind you also that this gift about which

the Apostle Paul speaks is definitely an unspeakable gift, in that it would be impossible for us to describe how wonderful this gift is. Paul said:

"Thanks be unto God for his UNSPEAKABLE GIFT." -- II Cor. 5:15.

"Unspeakable" is the word that the Apostle Paul uses to describe the Lord Jesus Christ.

Now some things can be described. For example, you may stand on a high promontory and look off across the valley and see the hills and the mountains in the distance, and you will be able to describe in some wise the beauty that you see. Or sometimes you may see an individual who has some particular characteristic -- maybe a physical characteristic -- and you are able (Continued on page 14, column 1)

Minister's Advice To Young Preacher

A young man just starting out upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said, "You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London."

"Just so, every text which you choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road, and follow it; be careful not to miss it once. This is my advice to you."

The old minister's advice should be followed by everyone who, in any capacity, presumes to be a teacher or a preacher of the Word. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

"FIFTY YEARS IN THE CHURCH OF ROME"—

TRANSUBSTANTIATION

By CHARLES CHINIQUY

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

Chapter 17

Dear Reader: This begins the record of Priest Chiniquy, which lasted 25 years. Follow him through these years and see how well he was prepared to give the world the inside iniquity of the Roman Catholic System—LEJ.

I was ordained a priest of Rome in the Cathedral of Quebec, on the twenty-first of September, 1833, by the Right Reverend Signals, first Archbishop of Canada. No words can express the solemnity of my thoughts, the superhuman nature of my aspirations, when the Pope, imposing his hands on my head, gave me the power of converting a real wafer into the real substantial body, blood, soul and divinity of Jesus Christ! The bright illusion of Eve, as the deceiver told her "Ye shall be as gods," was child's play compared with what I felt when, assured by the infallible voice of my Church that I was not only on equal terms with my Saviour and God, but I was in reality above Him! and that thereafter I would not only command, but create Him!!

The aspirations of power and glory which had been such a terrible temptation in Lucifer were becoming a reality in me! I had received the power of commanding God, not in a spiritual and mystical, but in a real, personal and most irresistible way.

With my heart full of an inexpressible joy and gratitude to God, and with all the faculties of my soul raised to exaltation, I withdrew from the feet of the pontiff to my oratory, where I passed the rest of the day in meditation on the great things which my God had wrought in me.

I had, at last, attained the top of that power and holiness which my church had invited me to consider from my infancy as the most glorious gift which God had ever given to me! The dignity which I had just received was above all the dignities and the thrones of this world. The holy character of the PRIESTHOOD had been impressed on my soul, with the blood of Christ, as an imperishable and celestial glory. Nothing could ever take it away from me, in time or eternity. I was to be a priest of my God for ever and ever. Not only had Christ let His divine and priestly mantle fall on my shoulders, but He had so perfectly associated me with Himself as the great and eternal Sacrificer, that I was to renew, every day of my life, His atoning SACRIFICE! At my bidding, the only and eternally begotten Son of God was now to come into my hands in Person! The same Christ who sits at the right hand of the Father

was to come down every day into my breast, to unite His flesh to my flesh, His blood to my blood, His divine soul to my poor sinful soul, in order to walk, work and live in me and with me in the most perfect unity and intimacy!

I passed that whole day and the greater part of the night in contemplating the superhuman honors and dignities which my beloved Church had conferred on me. Many times I fell on my knees to thank God for His mercies toward me, and I could hardly speak to Him except with tears of joy and gratitude. I often repeated the words of the Holy Virgin Mary: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour."

The privileges granted to me were of a more substantial kind than those bestowed upon Mary. She had been obeyed by Christ only when He was a child. He had to obey me now, although He was in full possession of His eternal glory!

In the presence of God and His angels, I promised to live a holy life as a token of my gratitude to Him. I said to my lips and my tongue, "Be holy now, for you will not only speak to your God; you will give Him a new birth every day!" I said to my heart, "Be holy and pure now; for you will bear every day the Holy of Holies!" To my soul I said, "Be holy now; for you will henceforth be most intimately and personally united to Christ Jesus. You will be fed with the body, blood, soul and divinity of Him before whom the angels do not find themselves pure enough!"

Looking on my table, where my pipe, filled with tobacco, and my snuff-box were lying, I said: "Impure and noxious weeds, you will no more defile me! I am the priest of the Almighty. It is beneath my dignity to touch you any more!" and opening the window I threw them into the street, never to make use of them again.

On the twenty-first of September, 1833, I had thus been raised to the priesthood; but I had not yet made use of the divine powers with which I had been invested. The next day I was to say my first mass, and work that incomparable miracle which the Church of Rome calls TRANSUBSTANTIATION.

As I have already said, I had passed the greater part of the night between the twenty-first and twenty-second in meditation and thanksgiving. On the morning of the twenty-second, long before the dawn of day, I was dressed and on my knees. This was to be the most holy and glorious day of my life! Raised, the day before, to a dignity which was above the kingdoms and empires of the world, I was now, for the first time, to work a miracle at the altar which no angel or seraph could do.

At my bidding Christ was to

receive a new existence! The miracle wrought by Joshua, when he commanded the sun and the moon to stop, on the bloody plain of Gibson, was nothing compared to the miracle that I was to perform that day. When the eternal Son of God would be in my hands, I was to present myself at the throne of mercy, with that expiatory victim of the sins of the world pay the debt, not only of my guilty soul, but of all those for whom I should speak! The ineffable sacrifice of Calvary was to be renewed by me that day with the utmost perfection!

When the bell rang to tell me that the hour was come to clothe myself with the golden priestly robes and go to the altar, my heart beat with rapidity that I came very near fainting. The holiness of the action I was to do, the infinite greatness of the sacrifice I was about to make, the divine victim I was to hold in my hands and present to God the Father! the wonderful miracle I was to perform, filled my soul and my heart with such sentiments of terror, joy and awe, that I was trembling from head to foot; and if very kind friends, among whom was the venerable secretary of the Archbishop of Quebec, now Grand Vicar Cazault, had not been there to help and encourage me, I think I would not have dared to ascend the steps of the altar.

It is not an easy thing to go through the ceremonies of a mass. There are more than one hundred different ceremonies and positions of the body, which must be observed with the utmost perfection. To omit one of them willingly, or through a culpable neglect or ignorance, is eternal damnation. But thanks to a dozen exercises through which I had gone the previous week, and thanks be to the kind friends who helped and guided me, I went through the performances of that first mass much more easily than I expected. It lasted about an hour. But when it was over, I was really exhausted by the effort made to keep my mind and heart in unison with the infinite greatness of the mysteries accomplished by me.

To make one's self believe that he can convert a piece of bread into God requires such a supreme effort of the will, and complete annihilation of intelligence, that the state of the soul after the effort is over, is more like death than life.

I had really persuaded myself that I had done the most holy and sublime action of my life, when, in fact, I had been guilty of the most outrageous act of idolatry! My eyes, my hands and lips, my mouth and tongue, and all my senses, as well as the faculties of my intelligence, were telling me that what I had seen, touched, eaten, was nothing but a wafer; but the voices of the pope and his church were telling me that it was the real body, blood, soul and divinity of Jesus Christ. I had persuaded myself that the voices of my senses and intelligence were the voices of Satan, and that the deceitful voice of the pope was the voice of the God of Truth! Every priest of Rome has come to that strange degree of folly and perversity, every day of his life, to remain a priest of Rome.

The great imposture taught under the modern word TRANSUBSTANTIATION, when divested of the glare which Rome, by her sorceries, throws around it, is soon seen to be what it is—a most impious and idolatrous doctrine.

"I must carry the 'good God' tomorrow to a sick man," says the priest to his servant girl. In plain French: "Je dois porter le 'Bon Dieu' demain a un malade," dit le pretre a sa servante; "mais il n'y en a plus dans le tabernacle." "But there are no more particles in the tabernacle. Make some small cakes that I may consecrate them tomorrow." And the obedient domestic takes some wheat flour, for no other kind of flour is fit to make the god of the Pope. A mixture of any other kind would make the miracle of "transubstantiation" a great failure. The servant girl accordingly takes the dough, and bakes it between two

Sovereignty and Evil

(Continued from page one)

the power of the Holy Spirit, no need for the Gospel, no need for saving grace. Christ would not be praised as Saviour, God the Father would not be thanked for His mercy, the Holy Spirit would not be blessed for His converting power. Sin, as horrible as it is, nevertheless must be related to God's own eternal purpose of redemption, by which God gets glory to Himself.

Does God Have This Right?

There are many, possessed of the infidelic carnal nature which despises the sovereign rule of God, who are ready to question God's right in this matter, especially since He has not chosen to save all of those effected by sin. We are sympathetic toward these people, remembering that we ourselves were once of a similar mind. All of us have the same carnal mind until taught of the Lord through His Word. But we certainly are not sympathetic toward the thinking of those who dare to question the right of God to do what He will with His own. Jesus said:

"Is it not lawful for me to do what I will with mine own?" — Matthew 20:15.

Paul, in Romans 9, meets the carnal objection of those who dare to question God's right:

heated irons, on which are graven the following figures, c.H.s. When the whole is well baked, she takes her scissors and cuts those wafers, which are about four or five inches large, into smaller ones of the size of an inch, and respectfully hands them over to the priest.

The next morning the priest takes the newly baked wafers to the altar, and changes them into the body, blood, soul, and divinity of Jesus Christ. It was one of those wafers that I had taken to the altar in that solemn hour of my first mass, and which I had turned into my Saviour by the five magical words—Hoc est enim corpus meum!

What was the difference between the incredible folly of Aaron, on the day of his apostasy in the wilderness, and the action I had done when I worshipped the god whom I made myself, and got me friends to worship? Where, I ask, is the difference between the adoration of the calf-god of Aaron and the wafer-god which I had made on the twenty-second of September, 1833? The only difference was, that the idolatry of Aaron lasted but one day, while the idolatry in which I lived lasted a quarter of a century, and has been perpetuated in the Church of Rome for more than a thousand years.

What has the Church of Rome done by giving up the words of Christ, "Do this in remembrance of Me," and substituting her dogma of Transubstantiation? She has brought the world back to the old heathenism. The priest of Rome worships a Saviour called Christ. Yes; but that Christ is not the Christ of the gospel. It is a false and newly invented Christ whom the popes have smuggled from the Pantheon of Rome, and sacrilegiously called by the adorable name of our Saviour, Jesus Christ.

(Continued next week)

PASTORS, WHY NOT INTRODUCE TBE TO YOUR CHURCH?

We will be happy to send samples to any pastor who would like to introduce the paper to his people. We will also give a special subscription rate of \$1.00 per year. Many brethren tell us that TBE helps their churches greatly, supplementing the teaching and preaching of the pastor. Why not see what it can do for your church?

Some say, "I can't agree with it all." Well, if that stands in your way, you couldn't fellowship with anyone! Do you know of another paper you agree with any more? Why let a few points of difference keep back many great blessings?

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" — Roman 9:19-22.

Paul goes on to assert that God has willed to show both His mercy and His wrath, having made "vessels of wrath" and "vessels of mercy" of both Jews and Gentiles. The "right" of God to do this is the fact that He is the Potter — the Almighty Sovereign — and man is His clay, His own creation. The clay has no right even to question the acts of the Potter.

God Is Not Under Law

At this point, man's reasoning against God endeavors to place God under the same law under which the Sovereign has placed the finite subject. Man tries to reason that it would be "wrong" for God to act in certain ways. Such carnal arguments are based upon the false premise that the Sovereign is subject to law. Man naturally thinks in terms of law and it is only natural for him to endeavor to place God under law. He thinks God is altogether such a one as himself (Psa. 50:21).

But God is under no law. Actually, God is the source of all the laws that are known to the creation. Whether they are physical laws or moral laws, God is the source of them all, yet is subject to none. He has manifested that He is the maker of laws and the sovereign over them by taking exception to them Himself and even commanding His creatures in certain instances to take exception to them. For example, as to His physical laws, He has revealed His sovereignty over them by such acts as speaking through a dumb ass, causing the sun to stand still, causing the Red Sea to open up, making an axe-head float, raising the dead, and the like. All the miracles performed by God's power and at His Word are manifestations of His sovereignty over His own physical laws.

Rationalists, however, have tried to deny God and His Word on the basis of natural law. Physical law is sovereign in their thinking. Hence they reject the God of the Bible and deny the inspiration and miracles of the Word of God. Their minds are so rationalistic that they cannot conceive of a God who could or would take exception to the "laws of nature."

On the same fashion we have the religious rationalists who will not submit to the Sovereign God on this matter of His use of sin. They try to deny the truth of His Sovereignty on the ground that such action would be contrary to His moral law. They charge that such an act by God as His use of sin would "make God a sinner! They think He must regulate His actions by the moral law delivered to man. Thus, as so-called scientists (Continued on page 3, column 2)

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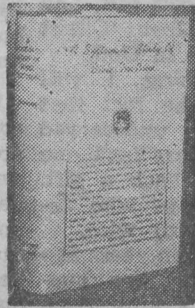
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"I Should Like to Know"

(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. Please explain the "old" and "new" covenants.

As a starting point, we'll mention some things which are not the old covenant. The Old Testament is not the old covenant. The division of the Bible into two parts, as well as all chapter and verse divisions, and the order of the books was not inspired by God, as the Scriptures themselves. These things were done by men for the sake of quick and convenient references. So it is not correct to think of the Old Testament, as we know it today, as being the old covenant.

Neither is the old covenant a reference to one particular age or period of time. Also, it is not merely confined to the Jewish nation.

The old covenant is the works law covenant and covers the whole human race in every age.

This covenant was first revealed to Adam, as head of the race. He violated this works covenant from the very beginning. It said, "Do and thou shalt live," and attached a curse upon the violator.

At the giving of the law through Moses, this old covenant was put into written form for an administration by men. This written form of the covenant clearly defined the detailed requirements of the covenant. Man's corruption was so deep that such a detailed revelation was necessary in fully convincing man of sin.

The new covenant is the covenant of grace. It is the everlasting covenant, having the seal of the blood of Jesus Christ (Hebrews 13:20). It is the covenant of promise, made to Christ as the Surety of His people. It is the better covenant (Heb. 8:6), the second covenant (Heb. 8:7). The mediator of this covenant is Christ (Heb. 9:15, 12:24). While it was made with Christ in eternity, it has been confirmed to all believers down through the ages.

Actually, the new covenant is older than the old covenant. The old or first covenant is so-called because it was this covenant that

was first revealed to the race. In Eden, the law or works covenant came first, then after man's sin, the grace covenant was revealed (Gen. 3:15).

The order of these covenants in our experience is the same. We are first related to the law covenant and condemned as sinners under it. Then the grace covenant, proclaimed in the Gospel, is manifest to us.

Both of these covenants have existed in every age since first made known to Adam. The essence of the first is that man is responsible to be righteous before God; the essence of the second is that God through Christ furnishes condemned sinners the righteousness they need. Genesis 3:15 and every promise of grace thereafter speaks of the grace covenant. The sacrificial system, the prophecies of the Messiah, the Gospel, the ordinances—all declare the grace covenant.

As for the administration of these covenants by men, the nation of Israel was used to administer the law covenant and the church is being used to administer the grace covenant. That is not to say, however, that both covenants have not always been in effect. They have, but God has given, through men, each of them a public administration. Israel proclaimed the grace covenant through sacrifices, but the most outstanding feature of her administration was the emphasis on law; the church certainly proclaims the demands of God's law, but the outstanding feature of the church is her emphasis upon the grace of God.

2. Back when I. S. Hardtufule was writing for TBE, he had a sermon outline on the prodigal son in one of his letters. I wonder if you would please reprint it.

Mr. Hardtufule's outline was as follows:

- MADNESS—
 - he cavilled
 - he travelled
 - he ravelled
- SADNESS—
 - he fed the hogs
 - he lost his togs
 - he went to the dogs
- GLADNESS—
 - he was sealed
 - he was vealed
 - he was healed

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(Continued from page 2)

would subject God to His physical laws, these religious rationalists would subject Him to His moral law.

But God has revealed His sovereignty over the moral law, thus giving us to understand that this law was only meant for finite man. It is man's responsibility to act toward God and his fellow man as God has commanded in the law which He has given! But God is not a finite creature; thus we must not place Him under a law suited to finite creatures.

To show the difference between man's relationship to the law and God's relationship to the law, let us take the commandment, "Thou shalt not kill." The taking of human life is regarded as the greatest sin a person could commit against another. Those who violate this command are certainly guilty of sin, not only against man but against God.

But God takes the life of every person who departs this life and is not a murderer!

"The Lord killeth, and maketh alive" (I Sam. 2:6).

He says, "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." (Deut.

By MARIN MERRY
Craigsville, W. Va.

Text: Mark 4:35-41.

"There go the ships!"—Psalm 104:26.

"They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and His wonders in the deep. For He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wii's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalm 107:23-31.

1. The String of Ships (Mark 4:35, 36).

"And the same day, when the even was come, Jesus saith unto His disciples, let us pass over unto the other side. And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships."

All the boats and sailors were to benefit that day from the presence of Christ in the ship with His disciples. So the world today benefits from the presence of Christ with His saints in the Person of the Holy Spirit, yet they have little regard for either the Saviour or His people. How do you stand, sir? Is the Lord Jesus Christ at the helm of your ship, or are you adrift at sea without a Pilot?

"Now if any man have not the Spirit of Christ, he is none of His."—Rom. 8:9.

Jesus said, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him."—John 14:23.

2. The Storm of Wind (V. 37).

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."

No ordinary storm this, but a "Texas twister"! In the Greek, Luke 8:23, witnesses this storm as

32:39).

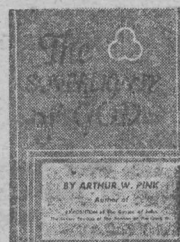
God has set the number of man's days: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (Job 14:5).

Not only does God take every life that departs this world, but the instruments by which life is taken are under His complete sovereignty. Yet God is not chargeable before the moral law or any other law. He gave life, He can use it as He pleases, and He can take it away when and how He pleases.

(Continued on page 4, column 3)

THE SOVEREIGNTY OF GOD

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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.



BROTHER MARVIN MERRY

a raging whirlwind spinning upwards which suddenly plunged down upon the lake. The inland sea was whipped into a frenzy. The Matthew account tells us "the ship was covered with waves"; the Mark account, that "they were in jeopardy (or danger)."

Our Lord Jesus had been teaching His disciples much concerning the kingdom of God and the nature of true faith. Now He was testing their faith in the crucible of experience. Faith that will not endure testing is not faith at all, but trembling uncertainty!

The terrified disciples were relying on calm seas, rather than on the promise and providence of God. Christ had not spoken to them of sinking at sea, but of passing over to the other side (verse 35). With our Lord's immutable Word and abiding presence, can any storm sweep us to the bottom of the sea? Read Romans 8:35-39. The Saviour declared:

"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

3. The Stern of the Ship (V. 38).

"And Jesus was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish?"

Christ the Pilot was in the stern of the ship at the wooden tiller, seated upon the leather cushion which served the navigator of the vessel. When the fearful disciples found their undisturbed Lord sleeping peacefully at His post, they were alarmed and angered and accused Him of being indifferent to their peril. Now the reason Christ was not guiding the helm was that the ship was being steered by His secret power. He was oblivious to the disciples' danger because there was no real peril so long as He was in the vessel. Jesus knew perfectly the Father's love for Him and for those the Father had given Him. Spurgeon said that our Lord's "trust in His great Father was so firm, that, rocked in the cradle of the deep, He slept peacefully. Winds howled, and waters dashed over Him; but He slept on. His disciples caused Him more disquiet than the storm."

Are we different than they? Don't we too find it far easier to register a protest with the Lord, than to repose in His providence and grace? Often we cry like Peter, "Not so, Lord!" whereas Jesus said, "Even so, Father, for it seemed good in Thy sight."

Our Lord had a pillow in the storm, and we have one as well: "For we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8:28. Many love this word who hide from verses 29 and 30 of the same chapter. There is little good in a cushion without the ship beneath. Let us take all of God's Word or nothing!

4. The Stilling of the Storm (V. 39).

"And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Now awake, Christ rose up from His pillow and rebuked the raging wind. Then He spoke to the sea, commanding it to be still. Creation's response to His word was immediate. The Greek paints a compelling word picture of an over-exerted wind slumping into a state of exhaustion, the sea muzzling itself, and an ensuing "great calm."

Jesus said, "Peace I leave with you, My peace give I unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

5. The Stiff Rebuke (V. 40).

"And He said unto them, Why are ye so fearful? How is it that ye have no faith?"

Again Spurgeon says, "There is no reason in our unbelief. That 'Why' is unanswerable."

Another commentator observes: "If the disciples had taken Jesus at His word, they would have known they were in an unsinkable boat. Our prospects are always bright as His promises. We may boldly put out to sea with Him though we foresee a storm. We would be safer with Him in the storm than with the devil on shore."

Have you set sail on God's promises? Or are you still tied up at the dock? Hoist sail, and pray the breath of God to carry you out into the sea of turmoil, tribulation, and triumph! William Carey said, "Attempt great things for God. Expect great things from God."

6. The Stunned Disciples (V. 41).

"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?"

Our Lord's disciples were stunned by this stirring demonstration of Deity. Terror and timidity turned to trust in His superiority and authority over creation. Yet for all their amazement they still misunderstood. It was not "the Man, Christ Jesus" they beheld stilling the storm, but "the Mighty God" who made the wind and the sea and sets them in motion. Paul tells us in Acts 17:27, 28 that He is "not far from every one of us: For in Him we live and move, and have our being." Have you viewed Christ only as an extraordinary man, or has He also been revealed to you by the Holy Spirit as the Lord God of the universe working "all things after the counsel of His own will"?—Eph. 1:11.

The Lord Jesus Christ is the Stormstiller of troubled hearts, as well as troubled winds and troubled waters. Listen to His tender words in John 14:1-3:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if (since) I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

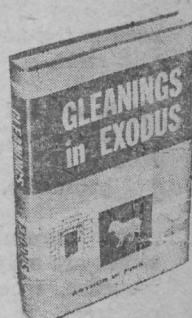
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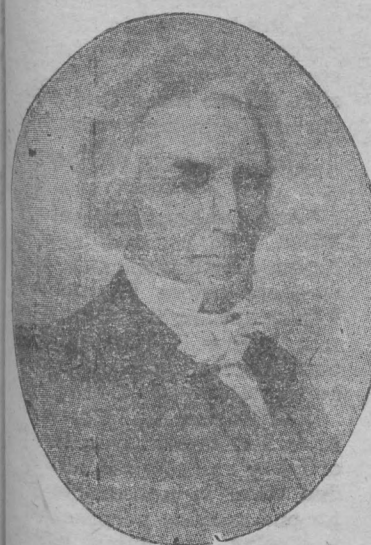
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Bishop Latimer once preached a searching sermon before King Henry VIII, a dissolute monarch. The bishop "pulled no punches" in his message. The monarch was greatly offended at the plainness of Latimer's discourse. In rage he ordered Bishop Latimer to preach again the next Sunday, and make public apology for his offense. The next Sunday, after reading his text, Bishop Latimer began his sermon thus:

"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take

away thy life if thou offendest? Therefore take heed that thou speakest not a word that may displease!" Continuing, Bishop Latimer said, "But then, Hugh, consider well. Dost thou not know from whom thou comest, upon whose message thou art sent, even the great and mighty God, who is all-present, and able to cast thy soul in hell? Therefore take care that thou deliverest thy message faithfully!"

Knowing no fear, but the fear of displeasing God, the bishop faithfully and fearlessly preached the same sermon he had delivered on the previous Lord's Day!

Faults

(Continued from page one)
there is no sunshine without some shadows, so is all human good mixed up with more or less of evil; even poor law guardians have their little failings, and parish beadies are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need very wide brims, yet, as sure as eggs are eggs, faults of some sort nestle in every bosom.

There's no telling when a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is



CHARLES H. SPURGEON

not as bad a thief as the kitten. There's fire in the flint, cool as it looks: wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.

If we would always recollect that we live among men who are imperfect, we should not be in such a fever when we find out our friends' failings; what's rotten will rend, and cracked pots will leak. Blessed is he who expects nothing of poor flesh and blood, for he shall never be disappointed. The best of men are men at the best, and the best wax will melt.

It is a good horse that never stumbles.
And a good wife that never grumbles.

But surely such horses and wives are only found in the fool's paradise, where dumplings grow on trees. In this wicked world the straightest timber has knots in it, and the cleanest field of wheat has its share of weeds. The most careful driver one day upsets the cart, the cleverest cook spills a little broth, and as I know to my sorrow a very decent

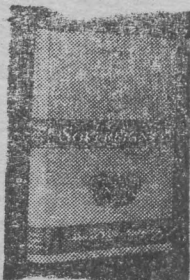
ploughman will now and then break the plough, and often make a crooked furrow. It is foolish to turn off a tried friend because of a failing or two, for you may get rid of a one-eyed nag and buy a blind one.

Being all of us full of faults, we ought to keep two bears, and learn to bear and forbear with one another; since we all live in glass houses, we should none of us throw stones. Everybody laughs when the saucepan says to the kettle, "How black you are!" Other men's imperfections show us our imperfections, for one sheep is much like another, and if there's an apple in my neighbor's eye, there is no doubt one in mine. We ought to use our neighbors as looking glasses to see our own faults in, and mend in ourselves what we see in them.

I have no patience with those who poke their noses into every man's house to smell out his faults, and put on magnifying glasses to discover their neighbors' flaws; such folks had better look at home, they might see the Devil where they little expected. What we wish to see we shall see, or think we see. Faults are always thick where love is thin. A white cow is all black if your eye chooses to make it so. If we sniff long enough at rose water, we shall find out that it has a bad smell. It would be a far more pleasant business—at least for other people—if fault hunters would turn their dogs to hunt out the good points in other folks; the game would pay better, and nobody would stand with a pitchfork to keep the huntsmen off his farm.

As for our own faults, it would take a large slate to hold the account of them, but, thank God, we know where to take them, and how to get the better of them. With all our faults, God loves us still if we are trusting in His Son, therefore let us not be downhearted, but hope to live and learn, and do some good service before we die. Though the cart creaks it will get home with its load, and the old horse, broken kneed as he is, will do a sight of work yet. There's no use in lying down and doing nothing, because we cannot do everything as we should like. Faults or no faults, ploughing must be done, and imperfect people must do it too, or there will be no harvest next year; bad ploughman as John may be, the angels won't do his work for him, and so he is off to do it himself. Go along, Violet! Gee woa! Depper!

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Sovereignty and Evil (Continued from page three) Examples of How God Has Used Sin

Although God is the First Cause of all things, including sin, and although He has made use of sin, sinful men, Satan and sinful spirits, none can charge God with sin. Not only is this true because God is not chargeable by any law, but because there is something more to sin besides mere violation of law. Sin not only involves an **unrighteous act** (violation), but it also arises from an **unrighteous motive** and results in an **unrighteous end**. In every case where God has made a use of sin, He is guiltless on all three of these counts.

He is not chargeable for an **unrighteous act** for He has violated no law (He is under no law).

He is not guilty of an **unrighteous motive** because He has used sin in such a way as to bring about His own glory.

He is not guilty of causing an **unrighteous end** because whether sin brings forth the damnation of man or renders him a suitable subject for the saving grace of God, a good end still is produced, namely, the glory of God. His Justice is glorified in the damnation of men, His grace is glorified in the salvation of men.

Now to cite some Scriptural examples which clearly reveal the fact that God has sin under His sovereignty and makes use of it.

The Death of Christ

The classic example of the fact that sin is in the purpose of God and holily used by Him to His own good end is the death of the Lord Jesus. Every detail of the death of Christ had been foreordained of God and a great number of these things were foretold in the writings of the prophets. Acts 2:23 plainly tells us that the death of Christ was by no means an accident or something which God could not prevent, but rather was in accordance with "the **determinate counsel and foreknowledge of God**." Time and again during His life on earth Christ foretold of His coming sacrifice. "For this cause," He said, "I came unto this hour" (John 12:27). Jesus knew "all things that should come upon Him," these things having been decreed by God (John 18:4). Acts 4:26-28 leaves no doubt about this matter, for here we read:

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast appointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, FOR TO DO WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE."

Acts 13:29 also states: "And when they had fulfilled ALL THAT WAS WRITTEN OF HIM, they took him down from the tree, and laid him in a sepulchre."

While it was by "wicked hands" that Christ was put to death, and while His heel was bruised by the old serpent in His victorious redemptive work, we look behind the instrumental causes and we see God as the great First Cause. Jesus said as much when He said "The cup which MY FATHER HATH GIVEN ME, shall I not drink it?" (John 18:11). He also spoke of doing the Father's "will" in His death (Hebrews 10:5-7).

"Yet it pleased the Lord to bruise him; he hath put him to grief."—Isaiah 53:10.

The greatest sin ever perpetrated on the face of this earth was the crucifixion of the Son of God, the Lord Jesus Christ. All other crimes cannot compare with it. Murder, adultery, theft—nothing compares to this wicked act by wicked men. Yet God takes full credit for it! He planned it; He ordained it; He decreed the time, the place, the manner, the betrayer, and the crucifiers. Wicked men and Satan were only the subjected instruments of Almighty God in fulfilling His eter-

INNER MALNUTRITION



nal redemptive purpose. What they did was an evil act, prompted by an evil motive, resulting in an evil end (as to their record); yet from God's side of the event there is nothing to see but love, mercy, grace and glory. It was not an evil act by God, but a loving sacrifice; it was not done out of an evil motive, but with a view to the good of His people and the glory of Himself; the end result was by no means evil, but one of glorious victory.

Men may castigate the truth that God uses sin for a purpose; they may hurl all kinds of malicious charges and false assertions toward us who hold to this truth and advocate it; but until they are capable of denying that God brought good out of evil, according to His own divine purpose, back at the cross of Calvary, they might as well cease their insults and charges.

The Betrayal of Christ

The act that Judas played in the death of Christ was certainly an evil act. Jesus told Pilate that the sin of Judas was "greater" than the sin of Pilate (John 9:11): "Good were it for that man if he had never been born" (Mark 14:21).

But Judas did only what had been decreed for him to do. Plainly, God's Word informs us that Judas simply fulfilled what God decreed. It had been prophesied of old:

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psalm 41:9).

Jesus "knew who should betray him" (John 13:11). He quoted Psalm 41:9 in reference to His betrayal (John 13:18). In His prayer to the Father, Jesus referred to Judas as follows: "And none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17:12).

Peter, on Pentecost, said: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them

that took Jesus." (Acts 2:16). What Judas did was merely the fulfilling of what had been decreed and prophesied before hand.

Pilate's Power Over Christ

"Thou couldest have no power at all against me," Christ said to Pilate, "except it were given thee from above." (John 19:11). How this emphasizes the fact that it was the Divine will that brought about the crucifixion! Pilate's action in the matter was possible simply because of the power "given" him.

Joseph and His Brethren

In Genesis 37:4 we have the statement that Joseph's brethren "hated him," and were so passionately jealous of him that they "could not speak peaceably unto him." Eventually, they sought to kill Joseph, but in the Providence of God his life was spared and he was sold to a company of Ishmaelites who in turn sold him to Potiphar, one of King Pharaoh's officers. From Genesis 38 on to the end of the book we have the story of how Joseph finally was placed in a position of power in Egypt and was instrumental in the physical preservation of his brethren during the great famine that came upon the land. When they learned that it was Joseph they were deeply grieved within themselves because of the sin they had committed against him in his younger years. But Joseph said:

"God sent me before you to preserve you a posterity in the earth, and to save lives by a great deliverance. SO NOW IT WAS NOT YOU THAT SENT ME HITHER, BUT GOD." (Genesis 45:7, 8).

And in Genesis 50:20: "But as for you, ye thought evil against me; BUT GOD MEANT IT UNTO GOOD, to bring to pass as it is this day, to save much people alive."

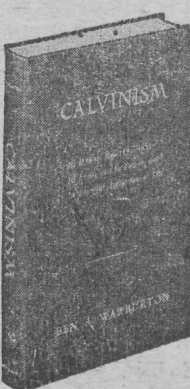
Is it not clear, reader, that God was back of this whole affair, although it involved the sin of Joseph's brethren in fulfilling His purpose? While Joseph's brethren committed sin and were responsible for the same, God cannot be charged with any wrongdoing's.

The Hardening of Pharaoh's Heart

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but he will harden his heart, that he shall not let the people go." (Exodus 4:21).

God raised up Pharaoh and gave him power over the nation of Israel and allowed him to burden them in unbearable slavery for one primary purpose: to make a display of Divine power by throwing down the cruel tyrant and all his armies. The Scripture (Continued on page 13, column 1)

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ALL OF US ARE AT THE MERCY OF GOD

By JAMES CRACE
Piketon, Ohio

and he said, I beseech thee, make thy glory. And he said, make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."—Ex. 33:18-19.

serve the attitude of most people, including many Baptists, and the sovereignty of God. I can see only a pride-filled people; a people who would dare set themselves up as having much to do with which they may successfully overrule God's sovereign will and purpose. This

shows the self-sufficient attitude of the vast majority of the human race. It is common to hear so-called "gospel preachers" saying that man is in absolute control of his own destiny. Most even go so far as to say God can't interfere with man's "freewill."

Many who go by the name Baptist are guilty. Such "Baptists" are a disgrace to the name. They are counterfeit. True, some are deceived, but even the deceived are on Satan's team. Beloved, in these last days we can no more just tell folk to attend a Baptist church. We must set forth the doctrines of God's Word that people might be taught to reject those so-named Baptist churches which hold to Arminianism.

There is contained in my text an evident fact that cannot be avoided if one will only believe the verse. **All men are at the mercy of God.** There is a good reason for being plain about this. If you are lost you need to come face to face with the fact that you are not able to dictate to Almighty God. You need to see that you are without the strength to successfully resist the will of God. I say to you that it is a pride-filled heart that thinks it is not bound to be what God wants it to be. It is an arrogant heart that would say it is not a subject of the only true God.

As I see it, there are two kinds of people in this world: there are those who have received grace

from God to be willing servants to God; and there are those whom I shall call rebellious servants of God. Now all of these are subjects of God. Wilt thou praise God? Then you are serving God. Wilt thou curse God? Then you are serving God. Does this strike a cord of resistance in the hearts of some of you? Do you despise the fact that you are serving God whether you intend to or not? Does this cause you to become angry that you are not your own free man? Do you reject the truth rather than admit that you are a subject of God? Does your pride-filled heart cry out, NO God!? Does your black, sin-filled heart rebel because even your very rebellion is fulfilling the eternal purpose of God? If so, then I am saying that which is good for you. Beloved, a broken spirit is of great price since it is the beginning of your seeing that God is God and you are reputed as nothing in His Word.

When you learn that you are at the mercy of God you very well may begin to see that you manifest yourself as a fool when you try to oppose Him. When you learn that your destiny is in God's hand and not in yours you may very well see the folly of thinking so much of yourself. You may even learn to turn away from those self-called preachers who would exalt your so-called free-will and tear down the sovereignty of God. If you come to see that God is so great that He Himself governs the whole of His universe, including every last one in the human race, you may find yourself beginning to fear Him. When you see that He is in subjection to nothing in existence you may begin to think it to be an honor and a privilege to be yielded to the will of Him who is absolutely sovereign.

If you come to see that God is so great that He has predestinated every event that occurs in all of the universe you may begin to respect Him a little instead of accounting Him as of less strength than yourself. I do not hesitate to charge every Arminian in the world with the ungodliness of exalting man and making God seem to be a thing to be despised because of His inability to do this or that with all men. In my regenerated condition I cannot respect anyone called "God" who does not possess absolute sovereignty and holiness. If you think God to be at your mercy (and you do if you are of an Arminian mind) you cannot but entertain unworthy thoughts toward Him. Beloved, I will not be swayed by

public opinion to preach a helpless God. You may rant, rave, laugh me to scorn, run me down in the eyes of others, mock me, charge me with foolishness, brand me a fanatic, reject my teachings, account me as unlearned, or anything else you please and I will still insist that in God there is no weakness. I will insist that He is the absolute controller of all events that are attempted or accomplished in all of the universe.

In Dan. 4:35 we read, "And all the inhabitants of the earth are reputed as nothing: and He DOETH ACCORDING TO HIS WILL, IN THE ARMY OF HEAVEN, AND AMONG THE INHABITANTS OF THE EARTH: AND



ELDER JAMES CRACE

NONE CAN STAY HIS HAND, OR SAY UNTO HIM, WHAT DOEST THOU?"

You and I are at the mercy of God in all things. We ought to take our place as being at the mercy of God. We manifest a sinful, rebellious heart when we take the position that God cannot do as He pleases with us. When you say God can't save you unless you "let" Him, you slander God. When you say God can't damn you in eternal hell unless you "let" Him, you say with Satan, "I will be like the most high God."

Man further shows his ignorance of the Word when he sets self up as the master of his destiny. Man shows that he knows not the truth of salvation being only in the person and work of the Lord Jesus Christ. Men speak of salvation as if it were dependent upon their doing something, rather than depending on whether or not Christ paid the sin debt when He died for His people. (Continued on page six, col. 1)

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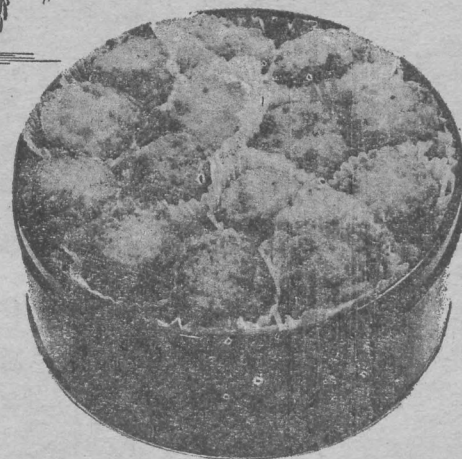
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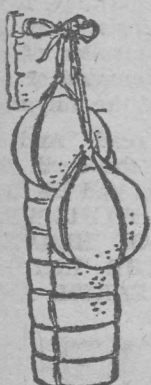
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At The Mercy Of God

(Continued from page five)

Men make their repentance, faith, or something else to be the deciding factor in their destiny. They make the blood (death) of Christ of no value when they speak of a universal atonement which is sufficient to save the entire world but efficient only to those who "do something." You cannot take your place as being

without strength without acknowledging your dependence on Almighty God.

I say then that I am not willing to hide God's sovereign control over your life. Neither will I lessen the fact that all men are in bondage to God's eternal will and purpose. I cannot teach you the true God unless I give Him His place as absolute ruler, absolute controller, absolute willer of all things.

Do you say this is dangerous preaching? I say with Scripture that a true witness delivereth souls (Prov. 14:25). If the true description of our God will not satisfy you then a false description will only deceive you into further rebellion against Him that is true. I do not fear that this sort of true preaching will cause men to be eternally lost. Nor do I believe this sort of preaching ought to be hushed because God's enemies do not think it ought to be preached.

Our text shall ever remain true. God will have mercy on whom He will have mercy. What could be plainer? If God wills to have mercy on men, He will have mercy on them. It is not man that "gives God a break" or "lets God have His way." As Paul says in Rom. 9, God's mercy is the difference rather than man's willing or man's running (verse 16). Bow to this truth and you will be nearer to Him than ever before.

So Satan is under the sovereign control of God. Now you can call Satan by the name "god" and say he is your god if you please. As for me and my house we will not worship anyone who is not sovereign. Nor shall we worship anyone called God who is described as a being subject to man's will. I say again that Satan, too, is merely a subject of the only true God. Will you still worship and serve him? Satan is the only "god" the Arminian world knows. I say then, that the Arminians have no real God at all.

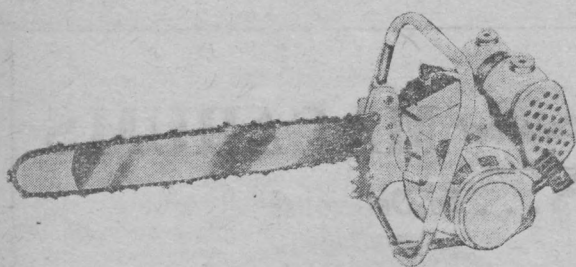
I must say a word as to the devil since he is your father if you are not saved. He is controlled by Almighty God. Satan cannot do one thing except it be according to the will of God. Since men like to compare, I, too, will compare for a moment. As far as God is concerned, Satan is just like a man. As man is limited, so Satan is limited. As man is under the sovereign control of God,

I close with these few remarks from God's Word. Romans 9:15, 18 He pleases. Isaiah 46:10 says God's counsel shall stand. Daniel 4:35 says God doeth according to will and none can stay His hand. Ephesians 1:11 says God worketh all things according to the counsel of His will. (Continued on page 7, column 2)

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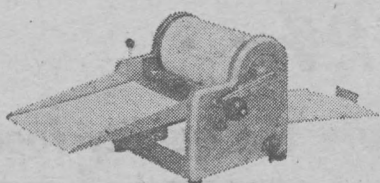
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At The Mercy Of God

(Continued from page six)
of His own will.

What is your reaction to this true God? Do you rebel at the true knowledge of Him? Do you disagree with this message and declare that God does not possess the sovereignty I have said He does? Is your object of worship of lesser power than the God I have set forth? In short, are you and I worshipping the same God?

Since it is foolish to renounce your bondage to God's will and purpose, I hope you see that it would be far better to be a willing subject of God than a rebellious one. There is but one way to become a willing subject. You must BECOME a child of God through faith in His Son. You must find yourself trusting Christ as your sin-bearer, your Saviour. This is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).

It is my prayer that God the Holy Spirit might be pleased to use this message to God's glory and your salvation.

The Lord bless you all.

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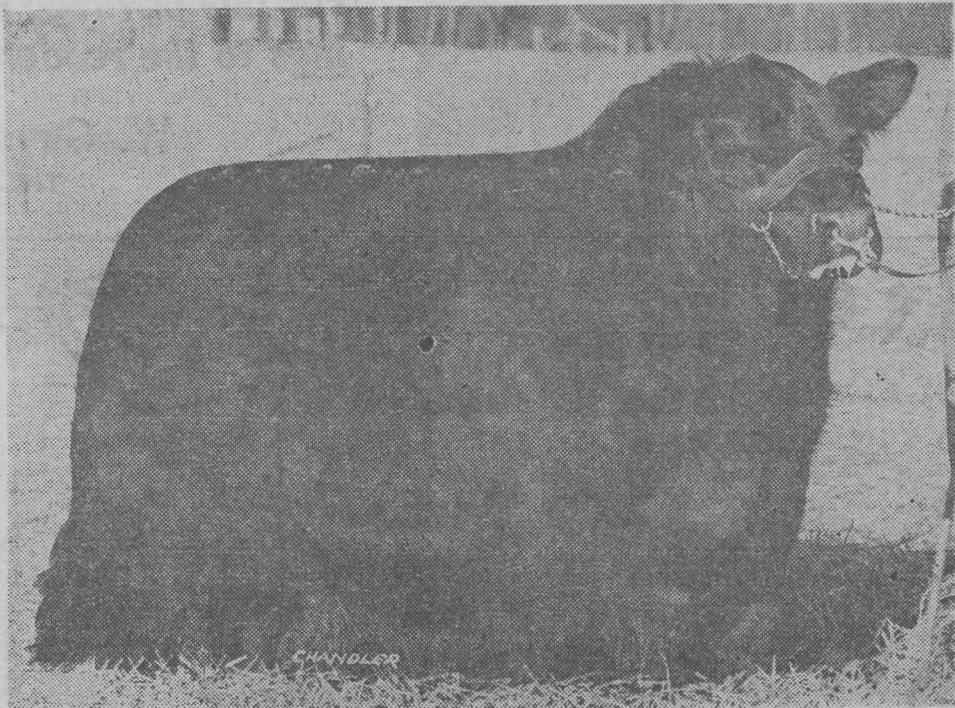
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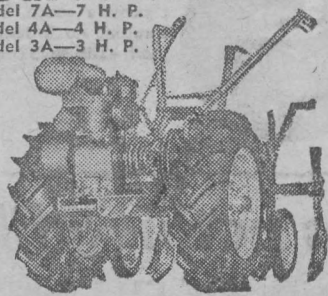
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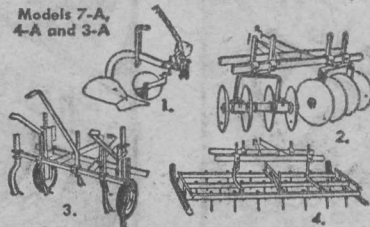
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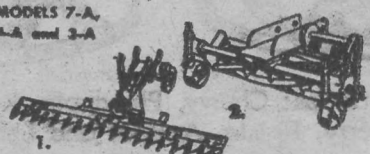
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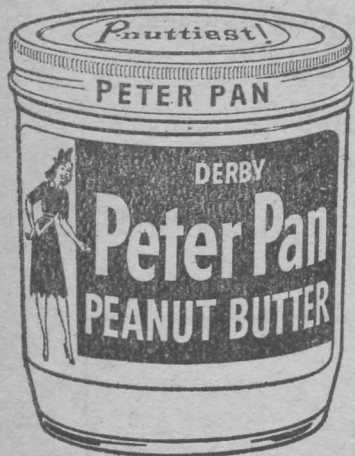
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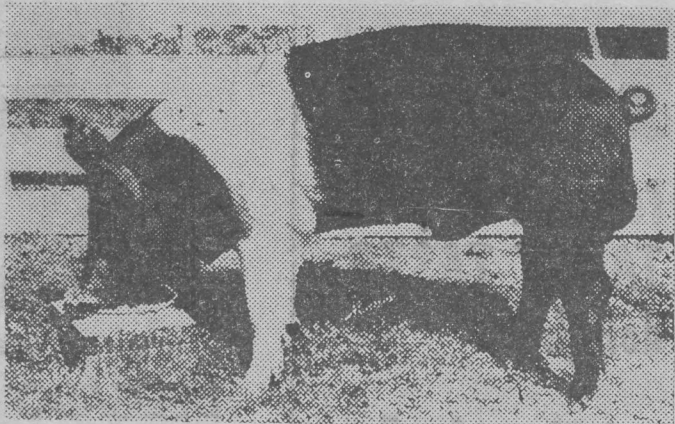
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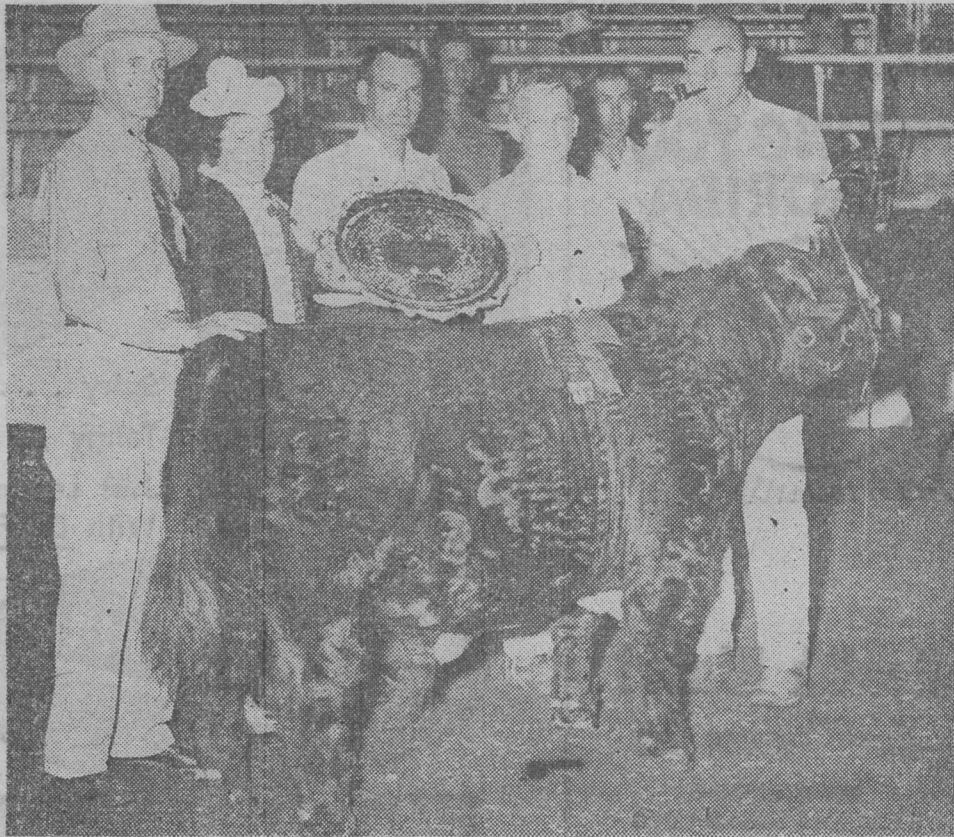
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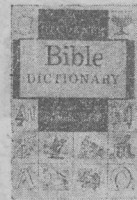
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Convention Baptists To Form Another Convention

SALT LAKE CITY, Utah (AP). —Southern Baptists in Utah and Idaho have set November 1964 as a target date for forming an independent state convention.

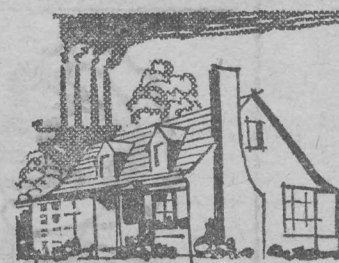
The two states now have 32 Southern Baptist churches and 23 missions. The Southern Baptist Convention requires a region to have at least 10,000 members in 50 churches before authorizing financial aid to it as an independent state convention.

EDITORIAL NOTE: This reveals another good reason for opposing Conventionism as being

unscriptural: it is based upon numbers. Is there any Scripture for such a standard? None whatsoever.

"... NO RAIN"

After the evangelist had been at the church about a week, some of the deacons asked an elderly Indian brother, who was a respected member of the church, the evangelist met with his approval. The evangelist was an orator — but lacked spiritual power. After a moment of sober thought, the Indian lifted his head and grunted — "Ugh. heap big lightning, heap big thunder, heap big wind — rain."



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The "Seven Locks" Of the Christian

ful students of the Word know that Samson lost his strength because of his sin (Judges 16:1). But there is a beautiful meaning in his "seven locks" of hair—symbols of separation unto the Lord, as Samson (Judges 16:17).

Samson's hair was cut, and his strength (Judges 16:17). It is interesting to designate the "seven locks" of the true Christian of the believer today. Shall we say these "seven are"? The devil has given Christians today a "hair" and they have lost their for God. What are the of true separation?

We must separate ourselves from the world and its lusts, 1 Cor. 2:15-17; Titus 2:13.

We must separate ourselves from all known iniquity — separate ourselves from all filthiness of the flesh and spirit, pursuing holiness in the fear of God (2 Cor. 7:1).

In the vital things of life we must not unite ourselves with unbelievers: marry only "in the Lord" and "come out from among the unbelievers" and be separated.

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rate" from them (2 Cor. 6:14-18).

4. We must separate ourselves from all worldly entanglements, that would hinder our service, 2 Tim. 2:4.

5. We must separate ourselves from those who cause doctrinal divisions, and gender strife among the brethren, Rom. 16:17.

6. At times we must separate ourselves from the worldly, selfish believer, as Abraham separated himself from Lot, Gen. 13:8-11.

7. We are to be "separated" wholly unto the Lord—set apart for Him as His "saints" (set apart ones), John 17:17; 1 Cor. 1:30.

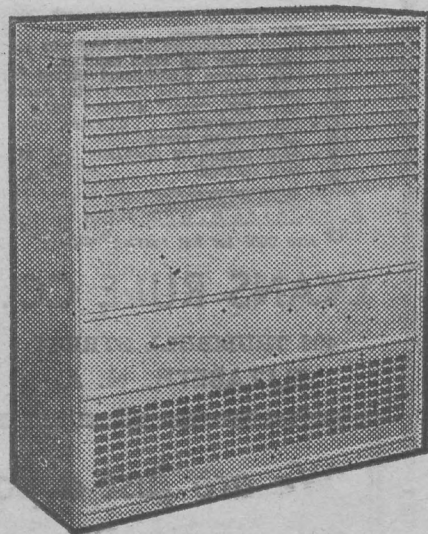
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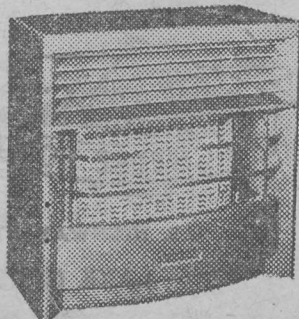
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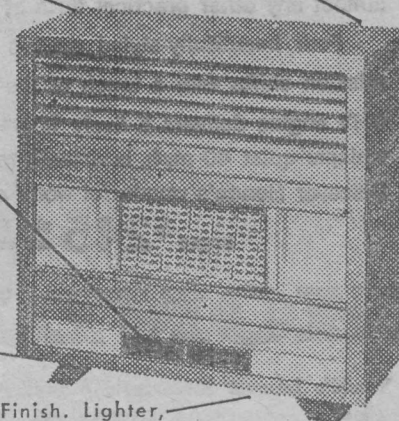
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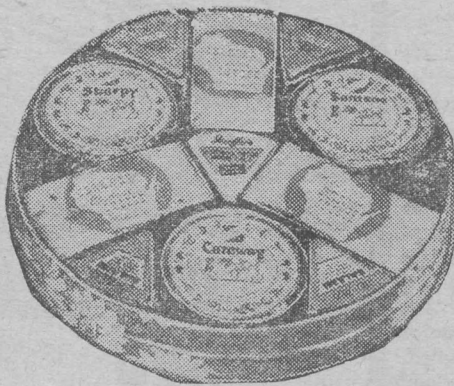
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Ten Objections To "Christmas" Observance

By L. E. JARRELL
 Lordsburg, New Mexico

study to show thyself ap-
ed unto God, a workman that
eth not to be ashamed." —
n. 2:15.
"Christmas" is a day not
in the Bible. II Tim. 3:16;
I Peter 1:21; Col. 1:16-17; Rev. 22:
anger to change God's Word.
"Christmas" is heathen, of the
and fire worshippers in Nim-
time in ancient Babylon.
Pagan festivals, cen-
later. Warning: "Learn not
way of the heathen." — Jer.
25.
Records show that observance
Christ's birth, on Dec. 25, came
Catholicism, using the name
and mass. Human inven-
Rev. 17:5.
The Disciples never celebra-
Christ's birth. First celebra-
was 440 A.D. The church of
attached "mass" to Christ
placed the date in winter.
Clark's commentary: "We
the sheep were kept in open
ry the whole summer. Our
was not born in winter,
no flocks were in the fields.
ity of December should be
up."
There is no Bible to commem-
the birth of Jesus. God
not make the date known. It is
to be commemorated. II Cor.
We know Christ spiritually.
are to commemorate His
Luke 22:19; I Cor. 1:24. We
in His death. Gal. 6:14.
Only two birth celebrations
the Bible: Pharaoh's big ado-
was Chief Baker's death.
40:20-22, and Herod's when
danced off with John the
st's head. Mark 6:21-27;
14:6.
The wise men gave gifts to
not to one another. Not on
birthday, not in a stable, but

in a house. A conglomerated mess
comes out of this story: Yule
season cards and false pictures to
sell. Money god.

8. The Lord's money, (Haggai 2:
8) spent for worthless, useless
trinkets, toys, over-eating of nuts,
candies, turkey, and all dainties,
followed by headaches, stomach
trouble, etc., have no connection
with the Bible story of our Lord's
birth.

9. Our method of giving fails to
harmonize with the Bible. To give
is right. Why wait until Decem-
ber 25? The method of giving is
to give only to those from whom
we expect returns—friends. Jesus
gave His life for His enemies, the
great gift, a sacrificial lamb, a
crucified Saviour in the redemp-
tive work of our salvation. How
foolish we would look to Jesus.
Give Tom, Dick and Harry pres-
ents and use Jesus' name for the
occasion. Who gets the glory in
dances and parades? Certainly not
Jesus, we praise one another.

10. God hates feast days, new
moons and sabbaths made by
men. Gal. 4: 9-11; Col. 2:16-19;
Amos 5:21-24. Think of Paul en-
couraging special days. God plac-
ed one day for rest each week.
Why do Christians connect Christ
with "mass?" "Learn not the way
of the heathen." — Jer. 10:23-25.

"Christmas" sums up to please
the flesh, to get drunk, go for a
big time, and the greedy to amass
money. Jesus is not in it. See what
a lie "The New York Sun" told
the little eight year old girl in
1897. She asked for the truth. See
what she got. Never mentioned
Jesus, all "Santa." We are glad
some fathers told us the truth.
Little Virginia O'Hanlon grew up
believing there was a Santa. Put
the "n" in Santa, at the end and
you have satan. "Ye shall know
the truth and the truth shall make
you free."

Sovereignty and Evil

(continued from page four)

and in very deed for this
have I raised thee up, for
new in thee my power; and
my name be declared
throughout all the earth." (Ex-
9:16).
before God's servant,
confronted Pharaoh, the
had made known His pur-
Of Pharaoh He had said,
I am sure that the king of
will not let you go, no, not
a mighty hand." (Exodus

when the time was ripe, God
Moses and Aaron before
Pharaoh. They performed mir-
before him, but their actions
hardened Pharaoh against
and against the God they
resented. Time and again God
displayed His power, but gave no
ing grace to Pharaoh. The
y of God's power only made
Pharaoh's heart the harder. The
pure says, "And he hardened
Pharaoh's heart," "and Pharaoh's
heart was hardened," "he hard-
his heart, and hearkened not
them: as the Lord had said."
Exodus 7:13, 22, 8:15).

Pharaoh reacted to the display
of God's power exactly as any
carnal man would react,
from Divine grace. During
tribulation, when the vials
poured out upon the earth,
loved men will react in like
ner. Instead of being hum-
they will be filled with ha-
"And men were scorched
great heat, and blasphemed
name of God, which hath
over these plagues: and
repented not to give him
glory." (Rev. 16:9).

Pharaoh wasn't "trying" to get Pha-
to let Israel go; He knew
before what would happen.
had planned everything just
way. He was to make Pha-
the greatest monarch on
then harden him and
him down in destruction.
the Egyptians shall know
I am the Lord, when I
forth mine hand upon

Egypt, and bring out the children
of Israel from among them." (Ex-
odus 7:5).

Pharaoh's wickedness was
great, yet God received great
glory through him. When God
swallowed up Pharaoh and his
armies, God's people exalted their
Sovereign and sang of His great
works (Ex. 15). And throughout
the Old Testament and on into
the New we often read of the
mighty deliverance God effected
for His people from Egypt and
His name is glorified. The Israel-
ites exclaimed:

"Who is like thee, O Lord,
among the gods? who is like thee,
glorious in holiness, fearful in
praises, doing wonders?" (Exo-
odus 15:11).

Why did they have such a lofty
conception and such high admir-
ation for God? The answer: "Thy
right hand, O Lord, is become
glorious in power: thy right hand,
O Lord, hath dashed in pieces the
enemy" (Ex 15:6). God got Him-
self glory through the vessels of
wrath, fitted to destruction!

The writer has already carried
this article beyond his original in-
tentions, so other illustrations
will be only briefly mentioned

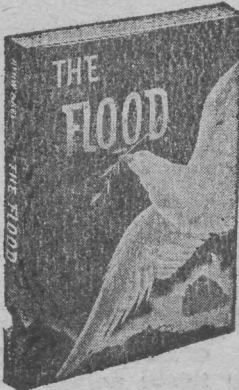
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here and then the article will be
concluded with a few remarks on
how we should react to this great
truth under consideration. Here
are other examples of God's use
or relationship to evil, illustrat-
ing His sovereignty over it, which
are worthy of the reader's care-
ful study:

● The withholding of Abime-
lech from adultery (Gen. 20:6).

● The giving of David's wives
to Absalom in adultery (II Sam.
12:11, 12, 16:22).

● The destruction of Jericho,
with death being executed by Is-
rael upon the men, women and
children of Jericho (Joshua 6).
The same happened to other
cities, such as Ai (Joshua 8).

● The hardening of the heath-
ens' hearts was of God that he
might destroy them (Jos. 11:20).

● The slaughter of the Midi-
anites: "The Lord set every
man's sword against his fellow"
(Judges 7:22).

● The sin of Hophni and Phi-
neas, who "hearkened not unto
the voice of their father, because
the Lord would slay them" (I
Sam. 2:25).

● The hardening of Sihon:
"For the Lord thy God hardened
his spirit, and made his heart
obstinate, that he might deliver
him into thy hand" (Deut. 2:30).

● "An evil spirit from the
Lord troubled Saul" (I Sam. 16:
14, 16, 23) and prompted Saul to
try to kill David (I Sam. 18:10,
11, 19:9, 10).

● "God delivered him (David)
not into his (Saul's) hand" (I
Sam. 23:14).

● God turned Absalom against
Ahiathophel and Ahiathophel kill-
ed himself (II Sam. 17:14, 23).

● The Lord told Shimei to
"curse David" (II Sam. 16:10);
"The Lord hath bidden him" (v.
11).

● God sent an evil spirit "be-
tween Abimelech and the men
of Shechem: and the men of She-
chem dealt treacherously with
Abimelech" (Judges 9:23).

● "And the Lord stirred up an
adversary unto Solomon, Hadad
the Edomite" (I Kings 11:14).

● "Wherefore the king heark-
ened not unto the people; for the
cause was from the Lord" (I
Kings 12:15).

● The sin of David in num-
bering Israel was of God, Satan
being the instrument in stirring
up David to do this (II Samuel
24:1, I Chron. 21:1).

● The "lying spirit" that was
in the mouth of Ahab's prophets
was sent of God (II Chron. 18:19-
22).

● Job 12:16: "With him is
strength and wisdom: the deceiv-
ed and the deceiver are his."

● Ezekiel 14:9: "And if the
prophet be deceived when he
hath spoken a thing, I the Lord
have deceived that prophet, and
I will stretch out my hand upon
him, and will destroy him from
the midst of my people Israel."

● When the old religious
whore of Revelation 17 is de-
stroyed by the political beast,
God will be the cause of it. "For
God hath put in their hearts to
fulfill his will, and to agree, and
give their kingdom unto the
beast, until the words of God
shall be fulfilled." (Rev. 17:17).
"She shall be utterly burned
with fire: for strong is the Lord
who judgeth her." (Rev. 18:8).

● Amos 3:6 raises this ques-
tion: "Shall there be evil in a
city, and the Lord hath not done
it?"

● Ecclesiastes 7:13: "Consider
the work of God: for who can
make that straight, which he
hath made crooked?"

We can by no means exhaust
the references to this great sub-
ject in this article, but these few
examples from all parts of the
Word of God certainly convey
this truth and should whet the
mind of the reader to watch for
other similar cases as He reads
the Word.

Our Reaction To This Truth

Of course, the reaction of the
self-willed and those who despise
dominion (sovereignty) is the
same as those who said, "We

will not have this man to reign
over us" (Luke 19:14). As for
these, all we can do is "let them
alone." But to believers who de-
sire to know how they should
react, we have a few points to
set forth:

(1) Because God is not under
law and takes exception to our
moral law in His own secret pur-
pose, do not think that you have
the same liberty.

Your responsibility, as a crea-
ture in subjection to the Creator,
is clearly stated. Your standard
of righteousness is set before
you. You have no right to deviate
to the left or to the right; you
are to walk the straight path of
righteousness.

While God has often taken ex-
ception to His natural or physical
laws, this does not warrant our
thinking that we may act con-
trary to these laws. Satan tempt-
ed Christ to violate a physical
law and hurl Himself from atop
the temple. Jesus replied that
we are responsible not to tempt
God. In other words, Jesus was
fulfilling God's revealed will; so
should we.

(2) Because God brings good
out of evil, do not presume to
do evil upon the supposition that
good will come.

Some accused Paul of saying,
"Let us do evil, that good may
come" (Romans 3:8). But neither
the apostle nor God exhorts us
to such actions. Remember that
oftentimes the instruments of
evil, used by God in bringing
about eventual good, are not re-
cipients of the good. While the
betrayal of Christ by Judas led
to our salvation by His death,
Judas perished for his wicked-
ness. While Satan's bruising the
heel of the Saviour was instru-
mental in our redemption, the
head of that old serpent was
destroyed in the act.

(3) Do not seek to excuse your
sins upon the premise that they
are fulfilling the will of God.

Remember the sons of Eli: they
"hearkened not unto the voice
of their father, because the Lord
would slay them." Your respon-
sibility is not to fulfill the secret
will of God, but to render obedi-
ence to His revealed will. "The
secret things belong unto the
Lord our God: but those things
which are revealed belong unto
us and to our children for ever,
that we may do all the words of
this law." (Deut. 29:29).

God does not look lightly upon
the sin of those who violate His
revealed will upon the pretext
that they are fulfilling His secret
will.

(4) Do not discount the means
that God has placed before you.

One might say, "But if all is
already determined, why do you
exhort us to take heed to these
things?"

"GADGETS" IN ROMANISM

American Roman Catholics
seem to specialize in producing
"religious gadgets."

In a recent issue of "The Sign"
(A national Roman Catholic
magazine) we find the following
gadgets advertised:

● Pocket-sized metal case con-
taining a Crucifix with fold-
down cross-piece, a rosary and
St. Christopher's medal emboss-
ed on the case.

● 14-cart solid gold "Miracu-
lous Medal" for watch, key or
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as "you pray."

● Kitchen Madonna — to be
hung on the kitchen wall.

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of-pearl rosary.

I answer: As God has eternally
purposed what will be the end
of all things, so He has also de-
termined by what means that
end shall be reached. Hence my
exhortations may be the means
in the hand of the Divine Gov-
ernor in bringing to pass some-
thing which He has already de-
creed. He always has a means
to the end. Paul desired by "all
means to save some" (I Cor 9:
22); that is, all proper means.

(5) Never look upon any evil
as being good within itself, even
though God might use it to pro-
duce or bring about good.

The crucifixion of Christ, as
an act of man, was horrible sin,
even though it was the fulfilling
of God's gracious purpose in sav-
ing His people. The hatred of
Joseph's brethren was unjusti-
fied evil, even if God did use
it to bring about good. Sin is sin
and as such is condemned by
God.

(6) Likewise, never take plea-
sure in any evil, no, not even in
sin that, by Divine Providence, is
instrumental toward a good end.

(7) But never look upon the
sin instigated by Satan and per-
formed by men as being a defeat
of the will of God.

Maintain faith in His sover-
eignty, even if the whole of man-
kind violates His revealed stand-
ard. Instead of despairing when
we see apostasy all around us,
we should recall that this very
thing has been foretold by God.
While we should have no delight
in the apostasy, we should re-
joice in the fact that even this is
only the fulfillment of our sover-
eign God's purpose. (II Thess.
2:3-12, I Tim. 4:1-3, II Tim. 3:1-
8.)

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By
Bob L. Ross

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15:9; Eph. 1:22, 23, 4:4, 3:10, 2:19-22, 3:21;
5:22, 23; Heb. 2:12; 12:22-24; I Tim. 3:14, 15; I
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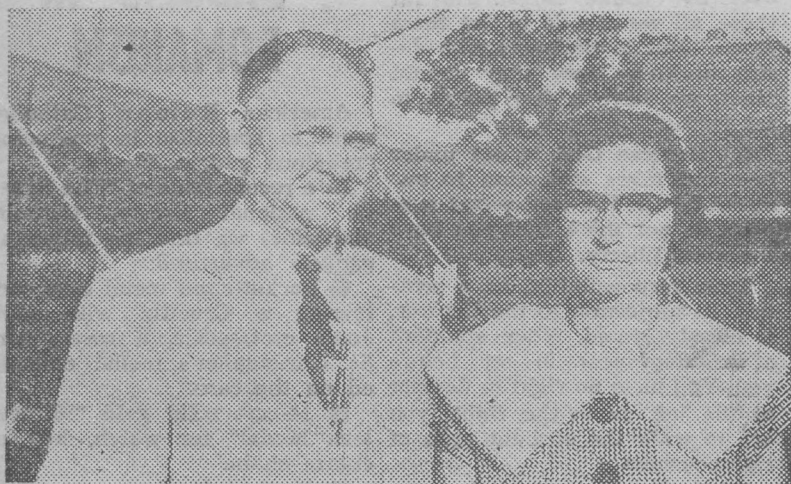
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CONFERENCE VISITORS FROM INDIANA



MR. AND MRS. R. C. VARBLE

It is a joy to present to our readers these two faithful friends, Mr. and Mrs. R. C. Varble of Carlisle, Indiana.

They have been our guests for our Bible Conference both in 1961 and in 1962, and I doubt seriously if any two individuals present made more friends while in attendance than they.

Bro. Varble has been saved since he was nineteen years of age and was ordained in 1945 after having been janitor, Sunday School teacher, and Sunday School Superintendent in his home church. Since 1945 he has been actively engaged in the ministry and has been pastor of churches in Illinois, California, Indiana, and Kentucky.

Bro. Varble is our kind of Baptist, and it is a joy to us to commend him to our readers. He has just recently resigned the church where he has been pastor for some time, and we would certainly like to see this valued servant of the Lord actively engaged in God's work. If there is a church, large or small, in either country or town, that believes the Bible and wants preaching from a God called Bible preacher, then we would suggest that you write Bro. Varble and invite him to visit you and fill your pulpit some weekend. I think that some readers of TBE who may do this will thank me for having commended him thus.

—JOHN R. GILPIN.

"Life And Ministry Of Paul"

(Continued from page 1)

to describe that particular characteristic of that individual. Even though you may be able to describe the beauty of nature or some particular characteristic of an individual, you can't describe the gift of God, for Paul says it is unspeakable. Believe me when I say that the Lord Jesus Christ is a gift that is so far beyond us that it would be an impossibility for us to even describe or speak intelligently of the Lord Jesus Christ.

I'd like also to say that this gift to which the Apostle Paul refers is a gift that everyone needs. Now most people don't realize they need this gift, for most people think that by their own goodness, by their reformation, and by their religiousness they are on the road to Glory. The fact of the matter is, it is only when the Holy Spirit begins to work within an individual that he realizes the need of the Lord Jesus Christ.

I have often thought how we give our children some little toy or perhaps something to wear, and especially if it is something to wear, the child will often say, "Well, it is just what I needed." Beloved, that is exactly the kind of a gift that God has given us in Jesus Christ, for the gift He gave us is exactly what we need.

Now, beloved, having said these few scattering things concerning this gift, I want to remind you that as a result of this

gift there are some things which we have to enjoy. There are some things that we possess as a result of this gift of Jesus Christ.

I.

MADE NIGH.

As a result of this gift, you and I who are saved have been made nigh to God. The Apostle Paul tells us this to be true, for he said:

"But now in Christ Jesus ye who sometimes were far off are **MADE NIGH** by the blood of Christ."—Eph. 2:13.

You will notice that originally we were far off. In fact, we were so far off that we couldn't even see God; we were so far off that we couldn't hear God; we were so far off that we couldn't approach God. People talk about coming to God in their own strength, and making decisions. People talk about making a new start with the Lord. Well, may I remind you that all of us are so far off as natural human beings that we can't even see Him, we can't even hear Him, and we can't begin to approach unto Him. This verse talks about those "who sometimes were far off." In fact, we were completely alienated from Him. But then the verse says that in Christ Jesus we are made nigh by His blood.

Isn't it wonderful that the man who is so far away from God in his sins that he can't see God spiritually, he can't hear God, he can't approach unto God—isn't it wonderful that that individual can be made nigh by the blood of the Lord Jesus Christ? You will notice the Scriptures do not say that he is made nigh by his deeds, nor by his works, nor by his righteousness, nor by his efforts. It does not say that he is made nigh by baptism, nor by church membership, nor by religious observances, but rather it says that we are made nigh by the blood of Jesus Christ.

I go back in my mind across my ministry of approximately forty years since the Lord Jesus Christ called me to preach the Gospel, and I think how in all these years that I have been trying to preach, I have never had any message except the message of the blood of Jesus Christ for men's salvation. I know preachers who will tell you of various ways whereby you can be saved. I know of some individuals who in the length of my ministry

have had at least three different plans of salvation that they have presented whereby they have changed from one position to another. But, beloved, I thank God that I can say, like the divine of old, that in the years of my ministry, I have never labored without blood in the basin. I have a conviction the only way that any man can be saved, or can be made nigh to God, is through the blood of the Lord Jesus Christ.

So I come to look at the gift that has been given us by the perfect giver, even God the Father, and I realize that I am made nigh to God because of this gift, which is the Lord Jesus Christ. I'd never be able to pray if it were not for the blood of Jesus Christ. I'd never be able to truly worship if it were not for the blood of the Son of God. I'd never be able to have Christian fellowship with you were it not for the blood of the Lord Jesus Christ. Yes, beloved friends, I would remind you that you and I who were far off—so far away we couldn't see God, so far away we couldn't hear God, so far away we couldn't begin to approach God—we have been made nigh to God through Jesus Christ by His death at the cross.

II.

FORGIVENESS.

As a result of this gift, we have the forgiveness of our sins. Listen:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having **FORGIVEN YOU ALL TRESPASSES**."—Col. 2:13.

Notice, we have forgiveness of our trespasses because of this gift that is ours in Christ Jesus.

Forgiveness—what a word! When the Lord Jesus Christ was hanging upon the cross, He lifted up His eyes and said, "Father, forgive them, for they know not what they do." Beloved, the forgiveness that I have is a forgiveness that comes through Him.

Some individuals realize their meanness, depravity, and sinfulness, and realizing this, will turn to God in prayer and say, "Oh, God, forgive me my sins." May I remind you that in six thousand years of earth's history, God has never yet forgiven a man merely because he realized that he was a sinner and asked to be forgiven. God doesn't forgive any individual just because that man begs to be forgiven. Rather, this text says that it is because Jesus Christ died for our sins that we have been forgiven all trespasses. In other words, we are not forgiven because we ask to be forgiven, but we are forgiven because Jesus Christ has paid the penalty of our sins. We are forgiven because of what the Son of God has done for us.

I recognize the fact that there are plenty of people in this world who think because they turn over a new leaf, and join the church, and are baptized, and begin to do differently that God must somehow be under obligation to open the gates of Heaven and let them come in. Believe me when I say that we have forgiveness only because Jesus Christ paid for our sins, and in six millenniums of earth's history there never has been a

ALL ABOUT THE BIBLE



By
SIDNEY COLLETT

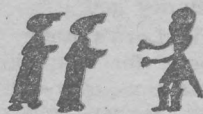
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This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

"Sirs, what must I do to be saved?
And they said,
Believe on the Lord Jesus Christ
and thou shalt be saved."

ACTS 16:30



Read Acts 16:23-34

"What Must I Do To Be Saved?"

Nothing, either great or small,
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

When He from His lofty throne
Stooped to do and die,
Everything was fully done;
Hearken to His cry—

"It is finished!" Yea, indeed!
Finished every jot.
Sinner, this is all you need;
Tell me, is it not?

Weary, working, burdened one,
Wherefore toil you so?
Cease your doing; all was done
Long, long ago.

Till to Jesus' work you cling,
By a trusting faith,
"Doing" is a deadly thing—
"Doing" ends in death.

Cast your deadly "doing" down—
Down at Jesus' feet;
Stand "in Him," in Him alone
Gloriously "complete!"

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Ephesians 2:8-9.

"And ye are complete in Him."—Colossians 2:10.

man saved yet except on the basis of the bloodshedding of the Lord Jesus Christ.

We read:

"In whom we have redemption through his blood, the **FORGIVENESS** of sins."—Eph. 1:7.

Beloved, if it were not for the redemption that is ours in the blood of Jesus Christ, not one of us would ever have forgiveness of our sins. I have said repeatedly, and I say again, sin has to be paid for. You can go to Hell and spend all eternity paying for your sins, or else at Calvary's Cross Jesus Christ died for your sins. One or the other must take place. Either you pay for sin in Hell, or Jesus Christ has already paid for it at the Cross of Calvary. Beloved, Paul tells us in both Colossians 2:13 and Ephesians 1:7 that our forgiveness is contingent upon, and entirely dependent upon, the redemption that was wrought out for us by Jesus Christ at the cross.

III.

PEACE.

As a result of God's gift, we also have peace. There are lots of people who would give most anything if they could be at peace. I am sure that there are lots of folk who would like to be able to put their hand upon their heart and say, "I know that my Redeemer liveth." I am sure that there are lots of folk who would like to lie down to sleep at night and be able to say, "I am at peace with God." Beloved, the reason why people can't do that—the reason why so few people have that precious peace—the reason why there are so few people that can truthfully sing that old hymn, "Sweet Peace, the Gift of God's Love," is because they have ignored the gift of God, the Lord Jesus Christ.

We read:

"And, having made **PEACE THROUGH THE BLOOD OF HIS CROSS**, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven."—Col. 1:20.

Notice, peace was made for us through the blood of His cross:

The old Scotch preacher dying. Some friends stepped to his bedside and asked, "long it is since you made peace with God?" He said, "I never made peace with God." The one who was speaking to him turned to a friend and said, "his mind is wandering; he never recognize us." Then he rected the question a second time, and the second time answer came back, "I never made peace with God." Then the dying man looked up into the face of the one who was questioning him, and said, "But I made peace for me when He was on the cross."

Brother, sister, I never made my peace with God either. I have never made peace with you and you'll never make peace with God. Peace doesn't depend upon you, but God made peace for us through the blood of cross of Jesus Christ.

What a blessing this is! it wonderful to know that our sins are paid for, that the Hell is gone and that the Kingdom of Heaven becomes brighter (Continued on page 15, column 1)

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Sanctified by the Blood

New Testament refers to the Spirit, and the Blood, of course, referring to Christ. This message is with sanctification by blood, which is the ground of sanctification.

Word "sanctify" is defined "to separate," or "to set apart." Sanctification, of course, simply be separation. We have numerous examples of sanctification in the Bible. God sanctified the seventh day of the week on the first day. It was not better than any other day, but because He sanctified it, it was a holy day.

He also sanctified the nation of Israel; that is, He set Israel apart as His nation.

In Israel, certain persons were sanctified (set apart) to the ceremonial worship of Israel.

In those ceremonies, all of garments, utensils, and persons were sanctified (set apart).

In every case of sanctification, the purpose was to set apart for use in the service and worship of God. Such persons were considered holy. It wasn't because of the object (or person) that he was considered holy, but because God had set him apart.

Israel is referred to as a sanctified nation, though in many instances Israel was everything but holy. But because God set Israel apart, that is, sanctified it, the nation was holy.

Let us note that Jesus set Himself on our behalf. In 17:19, Jesus says, "And I make myself sanctified by the blood." He came to sanctify Himself apart. He came to sanctify Himself for one purpose — to sanctify His people. He set Himself apart for this task.

This is a false notion in the flesh. Today that sanctification is that a person becomes holy in the flesh. But if this is so, it would be difficult to see what Jesus meant when He said, "I sanctify myself." Certainly Jesus was not sinful in the flesh, so He needed not to be sanctified. Thus, we see that sanctification is that sanctification to become sinless in the flesh. Jesus sanctified Himself, yet He was never sinless.

Again, in John 10:36, Jesus refers to His sanctification. He says that it was the Father who sanctified Him. In other words, Jesus was set apart for a work — to establish holiness for His people. This is sanctification.

Secondly, we see from God's Word that Jesus died to sanctify a particular people. In Hebrews 13:12, we read: "Before Jesus also, that he sanctify the people with his blood, suffered without the gate." In the Greek, beloved, the word "the" is the little word "to-o-n," which in the Greek means "his." It is the same word that appears in Matt. 1:23, where we read, "Thou shalt call the people from their sins." So the people who are sanctified by Jesus are His own people. They are given to Him of the Father in the beginning, in the plan of redemption. In John 17, Jesus refers to these, when He says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

And throughout John 17, Jesus refers to those given to Him of the Father. These are they who are sanctified by the blood.

3. Thirdly, the Holy Scriptures teach that those whom Jesus sanctifies are one with Him.

When Adam sinned in the Garden of Eden, the entire race fell in him. Likewise, when Christ lived, died, arose from the dead, and ascended back to Heaven, His chosen people were bound up in Him as their Surety and Representative. Jesus identified Himself to be one with His people. (Heb. 2:13, John 17). The High priest in the Old Testament worship bore the names of the tribes upon his breastplate. Jesus, the High Priest of our profession, has our names, thus our persons, upon His heart. The sanctified are one with the Great Sanctifier.

4. Fourthly, Jesus' blood sanctifies (sets apart) His people from the curse of the Law.

We read in Hebrews 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." No sins can be remitted without the Law's demands being fully met. The law demands death. Thus, Christ shed His blood in death to satisfy Law. He has therefore set His people apart, sanctifying them from the curse of the Law. The curse of the Law has been borne by Christ for His people's sanctification.

5. Fifthly, the one offering of Jesus is the only offering that we shall ever need for our sanctification.

In Hebrews 10:10, we read, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." This is why we sing that hymn, "Once For All." Christ's sacrifice is a "once for all" work. In the Old Testament, it was not so. The priests were continually offering up sacrifices. But when the fulfillment of all those types came and laid down His life, no more sacrifices were or are needed. We don't need the Roman mass or any other sacrifice for sins — Christ was offered "once for all."

6. Sixthly, the sanctification we have through the blood of Christ, has perfected us forever.

We read, "For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14). We are not sanctified today, then un-sanctified tomorrow, but we are perfected forever. Do you know why it is that a lot of people think they are sanctified, then think they lose their sanctification? Do you know why some folk say, "Well, I was once sanctified, but not any longer?" It's because they actually have never been sanctified and don't know what sanctification is. They probably went to a mourner's bench somewhere, and got some emotional relief, a good feeling, so they got sanctified. But there is no mention of anything like that in the Bible. Sanctification is the work of God, not of man; and the offering of Christ has perfected His people forever. No losing of their sanctification — it is eternal. We are bought with a price, we are not our own. We are forever set apart for the Lord.

7. Seventhly, Jesus is our sanctification.

If you would be sanctified, you must not look for it within the flesh, you must look away to the work of Christ. Listen: "But of him are yet in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30).

Oh, if people could only see that all of our salvation is found in the substitutionary, representative work of Christ! This would put an end to all manner of salvation by works heresy. Christ Himself is our sanctification.

Some people are always boasting about sinless perfection, and they say, "The Bible says 'without holiness no man shall see God.'" But what is our holiness? Something we do? No, not at all. Our holiness is the righteousness of Christ — that is, His Law-obeying righteous life and His Law-satisfying sacrificial death. This righteousness God imputes (charges) to our account. We are made holy and righteous. We are not holy in the flesh, and any man that says he is without sin in the flesh is a liar. Listen: I John 1:8 — "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Why, if we were sinless in the flesh, we would never die. The fact that we die proves that sin is still in the flesh. As long as we live in the flesh, there will be a warfare in our lives between the sinful flesh and the Holy Spirit. (Gal. 5:17). But by the sanctifying power of the blood, we are eternally set apart to God. —BLR.



flesh, you must look away to the work of Christ. Listen: "But of him are yet in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30).

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As a result of this gift, we have imputation. When I say imputation, I am speaking a word that is most precious to me. I mean that my sins are imputed to Jesus, and that the righteousness of Jesus Christ is imputed to me. In other words, the day that Jesus Christ died, my sins were laid on Him, and the day that I realized that Jesus was my Saviour, that day His righteousness was imputed to me. At Calvary He bore my sins; today I wear His righteousness. We read: "Blessed is the man to whom the Lord will not impute sin." —Rom. 4:8.

I ask, is there such an individual to whom the Lord will not impute sin? Yes, thank God, there is. God won't impute sin to the individual who is saved, because He has already imputed, or charged, that sin to His Son, the Lord Jesus Christ.

Can you think of anything more glorious than that? You know you are a sinner. You know there are lots of things you do every day that are definitely wrong in the sight of God and man. Isn't it wonderful to know that God will not impute sin to us — that He won't charge us with one single sin? Beloved, He has already charged my sins to my Substitute, Jesus Christ — God's Perfect Gift — and He has imputed to me the righteousness of His Son, so that when God sees me, He sees me clothed with the righteousness of God's Son, Jesus Christ.

Notice again: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." —Rom. 3:22.

Notice, the righteousness of God is given to them that believe.

The greatest illustration, I think, we have of imputation to be found in all the Bible is found in that little book of one chapter, the Book of Philemon. It is a wonderful story — the story as to how a man by the name of Onesimus, a slave, ran away from home, and in the providence of God he went to Rome. Of course God was directing all the time. Philemon and the Apostle Paul were good friends, and at that time Paul was a prisoner at Rome. I am sure that if Philemon had said, "Now, Onesimus, I want you to go to Rome and hear Paul preach and maybe you will be saved," that Onesimus would have said, "Well, if it is all the same to you, just give me more work and I'll stay here." He would much rather have stayed home than he would have gone to hear Paul preach. However, in the providence of God he ran away from his master, Philemon, and went all the way to Rome, and there in Rome, probably motivated by curiosity when seeing Paul chained to a Roman soldier, he paused to listen to him, and God saved him.

Oh the marvel of God's grace, that a man would run away from his master and would run into God, through God's servant. When God saved Onesimus, Paul wrote to Philemon telling him what has taken place, and he says to him: "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put THAT ON MINE ACCOUNT." —Philem. 1:17, 18.

Notice, Paul tells Philemon that if Onesimus is in debt to him, just charge it up to Paul — put it on Paul's account. (Continued on page 16, column 1)

"Life And Ministry Of Paul"

(Continued from page 14)

more glorious every day, and that so far as you are concerned, you are not worried one particle about what the future holds in store for you? Beloved, I can say with the Apostle Paul that if I live, I expect to live for Jesus, and if I die, I expect to go to be with Him. So to live or die, what matters to the child of God? Because of this gift, we have peace with God.

IV. IMPUTATION.

The Holy Spirit

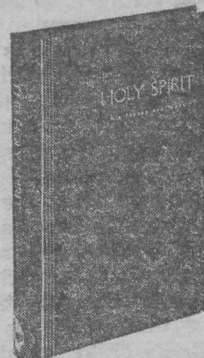
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Brother Halliman is doing New Testament missionary work, being under the authority of a New Testament church, preaching New Testament doctrine. If you are missionary-minded, we believe you would be interested in learning more about his work.

● THE VATICAN COUNCIL

—The Roman Catholic weekly, *Our Sunday Visitor*, carries an article in the October 7 issue by the "Most Rev." Egidio Vagnozzi, "Apostolic Delegate to the U. S.,"

in which one of the foremost purposes of the Pope's Second Vatican Council is revealed. The writer says, "It would be naive to expect the council to usher in an era of wholesale return to Catholic unity. But if it will not be a council of reunion, it will be, according to the intention of Pope John XXIII, a preparation for reunion. It will remove misunderstandings and clear away prejudices. Non-Catholic observers will be present in Rome during the council. They will attend some of the public sessions of the council and will also be available for private consultations."

● "LOSING THE SAVED"—A

"Church of Christ" paper comes to hand in which an article states that "some estimate that one-half of those who become Christians fall away." Since this particular branch of the Campbellite movement believes that a person must be a member of the "Church of Christ" in order to be a Christian, their foregoing statement would mean that one-half of those who become members of the "Church of Christ" eventually "fall out of grace."

—BOB L. ROSS.

"Life And Ministry Of Paul"

(Continued from page fifteen)

Beloved, that is exactly the story of our redemption. You and I are runaway sinners from God, and just as Paul spoke to Philemon concerning the debt of Onesimus, so Jesus Christ says concerning us, "Father, the sin debt for each of those who are Thine elect, put to my account. I'll pay the account in full for each of the elect of God."

Beloved, that is imputation. My sins have been imputed to Jesus, and Jesus' righteousness has been imputed to me. I am glad for this gift of Jesus Christ, for as a result of this gift I have been made nigh, I have forgiveness, I have peace, and I have imputation.

V

SPIRITUAL DISCERNMENT.

As a result of this gift, we have spiritual discernment. The Apostle Paul said:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED." —I Cor. 2:14.

Notice, this tells us that before we were saved we couldn't discern — we couldn't understand spiritual things. They were just foolishness unto us.

I had this very forcibly impressed upon me one night years ago when, as a boy preacher, I invited a man who was a professed infidel to attend services. After a great many invitations and much insistence on my part, he came to the services one night. He had an asthmatic condition and couldn't get in a crowd, so he drove his car just outside the window. It being summertime and the windows being open, he could sit out in his car and listen to what I had to say. The next day I met him on the road and I asked him what he thought about the services. He said, "Well, I am going to be perfectly frank with you. You called on somebody to pray, and I looked at him as he closed his eyes and mumbled some words, and I said, 'He is just making a fool of himself.'" Then he said, "The congregation stood up and sang three or four songs and I said to myself, 'They are just making fools of themselves.'" Then he said, "You got up to preach and you read out of the black book, and when you got through I didn't understand anything you were talking about. I just said to myself, 'It is a shame for a man that has that much ability to waste his time preaching.'" Then he said to me, "What do you of

think about it?" I said, "Brother, you have just proven the Bible, because the Bible says that the natural man cannot receive the things of the Spirit, for they are foolishness unto him. Your reaction is the normal reaction of every unsaved man, for an unsaved man looks upon the things of God as so much foolishness."

Beloved, I say to you, when God saves a man He gives him a discernment whereby he can look at the things of the Lord and say, "Why couldn't I see it before?"

I can talk to the average unsaved man about stocks and bonds, horses and cattle, hogs and sheep, city property and farms, and he will understand everything I am saying to him, but when I talk to him about spiritual things and try to tell him about Jesus Christ, it isn't long until he gets that faraway look in his eyes. He doesn't understand what I am talking about. I am not talking his language. I am talking in an unknown tongue so far as he is personally concerned. What is wrong? He has a discernment whereby he can understand the things of the flesh, but he has not spiritual discernment to understand the things of God.

I tell you, beloved, if you get a delight out of the Bible, if you get a delight out of coming to God's house, if you get a delight out of hearing Brother Bob and me preach, if you get a delight out of the fellowship that we have together as God's people, then that delight you have, that discernment you have hasn't come to you as a result of your intellect. That discernment comes as a gift of God.

CONCLUSION

God gave Jesus Christ as a gift — an undeserved, unspeakable gift — a gift that we all needed, and as a result of that gift we have been made nigh, we have forgiveness of sins, we have peace, we have imputation in that our sins are imputed to Jesus and His righteousness is imputed to us, and we have spiritual discernment that we can understand and discern, and appreciate the things of the Lord. In view of this, we ought to be thankful to the Giver, and thankful for the Gift.

Can you think of anything that ought to cause the music box of your soul to reverberate more than this? Can you think of anything that ought to cause you, as God's child, greater joy than to know that God, the Giver, has given Jesus Christ as a Gift? We have all this because of this precious Gift of Jesus Himself. Surely it ought to make those of us who are saved to go out

rejoicing in our hearts, resolving to live closer to Him. Surely it ought to make us ashamed of our backslidings. Surely it ought to make us ashamed of the fact that we treat our Lord so poorly and serve Him so shabbily. Surely it ought to make us ashamed of the fact that we fail to live for Him as we should. Certainly we ought to pray that God will help us to be more devout, and more devoted to Him as the days come and go.

Oh, may you come up tonight and sit down in the presence of the Giver and see the Gift, and may that precious Gift have the effect upon you, it has had on me and all the balance of those who are God's children, who are saved by His precious grace.

May God bless you!



Salvation of Sinners

(Continued from page one)

the world (Eph. 1:4, John 17:2). This was the way of salvation mapped out by God for all the ages. It appears that men in every age have not known—or had revealed—as much truth as others, but salvation by grace has always been revealed.

Grace In All Ages

It was revealed to Adam in Genesis 3. God acted in grace in providing Adam and Eve with skins for their naked bodies. Their efforts would not do; God provided that which was acceptable. He had just promised a Deliverer (Gen. 3:15), understood to be a reference to Christ. Adam and Eve thus were saved by grace, with a promise and a type of this salvation given of the Lord.

This truth has come on down through succeeding ages. Abel offered an animal sacrifice, thus exhibiting his faith in the coming Deliverer. He offered this "by faith" (Heb. 11:4), revealing that he knew the truth of salvation by the coming Substitute (Rom. 10:17). He is called "righteous Abel" by the Lord (Matt. 23:35), being made such by the imputed righteousness of Jesus Christ (Rom. 3:21-26).

From Abel we come to Enoch, who prophesied of our Lord's second coming (Jude 14, 15). The law written in stones was not yet thus revealed, but it was written in men's hearts (Rom. 2:15) and Enoch's preaching concerned sin and righteousness (Jude 15). Since he was a prophet, he was a witness to the righteousness of God which is by faith. Romans 3:21 tells us that this righteousness is "witnessed by the law and the prophets." Christ is this righteousness (Phil. 3:9) and "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Noah, too, was saved by grace. "But Noah found grace in the eyes of the Lord" (Gen. 6:8). This was well over 2000 years before Christ's incarnation. Noah, in II Peter 2:5, is called "a preacher of righteousness." He was an "heir of the righteousness which is by faith" (Heb. 11:7).

Abraham "believed God, and it was accounted to him for righteousness" (Gal. 3:6). The gospel was "preached before" unto him (Gal. 3:8), and he rejoiced to see the day of Christ (John 8:56). Christ, the Jehovah God, was the God of Abraham (Ex. 6:3), the great "I Am." Having Christ as the object of faith, he received imputed righteousness (Rom. 4:1-4). Abraham thus presents to us an example of salvation by grace through faith (Rom. 4:23-25).

Moses served the God who is the great "I Am" (Ex. 3:14). This was none other than the Lord Jesus Christ (John 8:58). Hebrews 11:26 tells us that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. He foretold of Christ's coming by incarnation, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7:37, Deut. 18:15). The whole sacrificial system was different back then from ours today, but the object of worship is

still the same—the great "I Am," Jesus Christ.

Isaiah, another prophet who bore witness of Christ, seeing His glory (John 12:41), wrote a vivid prophetic account of the yet future death of Christ (Isaiah 53). In 61:10, this prophet reveals his understanding of the righteousness which is by faith. He says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Other prophets gave witness to Christ, also. For instance, Micah told of His birth (Micah 5:2). Daniel said He would be "cut off, but not for himself" (Dan. 9:26). Zechariah spoke of a fountain opened for sin and for uncleanness (Zech. 13:1). Paul quotes Habakkuk 2:4, "the just shall live by faith," in writing of salvation through faith in Christ (Rom. 1:17, Gal. 3:11). Joel is also quoted in like manner. "Whosoever shall call upon the name of the Lord shall be delivered" (Joel 2:32) is used by Paul in Romans 10:12, 13 and by Peter in Acts 2:21.

David's faith was in Christ and he described that salvation which we have in Him. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4:6-8). Both Paul and David preached the same gospel, Paul quoting David to support his position.

Job likewise was redeemed by the Lord. He said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26).

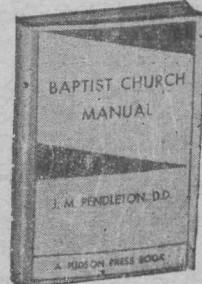
The "Rock" that followed Israel was Christ, said Paul (I Cor. 10:4). Christ said, "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). In Luke 24:44-47, Christ opened the understanding of the two disciples so that they understood the Old Testament Scriptures as to the things "written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Paul wrote to Timothy, saying, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, THROUGH FAITH WHICH IS IN CHRIST JESUS." (II Tim. 3:15). This refers to the Old Testament scriptures.

Paul's preaching emphasized that Christ is revealed in the Old Testament. He "reasoned with them out of the (Old Testament) Scriptures" (Acts 17:3), teaching that "Christ must needs have suffered, and risen again from the dead." He says in I Corinthians 15:3 that Christ died for our sins and arose again the third day, "according to the scriptures." The Old Testament scriptures had directed men to the coming Christ and salvation by Him. See also Acts 28:23.

In Acts 26:6, 22, 23, 27 we read of the "promise made of God" concerning the resurrection of the dead and this promise comes to pass because of Christ's resurrection. Therefore, God made the

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promise long ago, in view of resurrection of Christ that yet to come. Men of all ages, longing to Christ and saved by Him, will come forth from the dead. No one except those saved by Christ will have such a resurrection (I Cor. 15:20-25).

Paul referred to the "hope of Israel" when speaking of the son for his imprisonment (Acts 28:29). What was this hope? It was the hope of a resurrection from the dead through the Messiah. This is the same hope of Christian today. "Christ in us, the hope of glory" via resurrection from the dead (Rom. 8:24).

God has been the Saviour of His people in all ages (Isa. 45:1) and Christ is that God (Matt. 1:23, John 1:1, 14, I Tim. 3:16, Titus 2:13). He has always saved by grace, upon the basis of His own work (Rev. 5:9, 10). Salvation is not and never has been by works (Eph. 2:8-10, II Tim. 1:10, Rom. 11:5, 6, 9:8, 11, 15, 16, 4:1, Titus 3:5, Phil. 2:13, 1:6). Salvation has never been of him that willeth, nor of him that runneth, but of God that showeth mercy (Rom. 9:16). The purpose of salvation according to His own election is that He stand: "Not of works, but of grace, by the grace of God, through the faith of Jesus Christ, the Son of God, who hath redeemed us from all iniquity, unto himself peculiar people, zealous of good works." (Eph. 2:8-10). The word "gospel" means good news. The "gospel of Christ" is the good news of salvation by the grace of God on the basis of God's incarnate redemptive work. That message has been heralded all through the ages and is the "EVERLASTING GOSPEL" that shall be preached to every nation, kindred, and tongue, and people (Rev. 14:6).

The following poem expresses the truth concerning the age of the Gospel of our great God and Saviour, Jesus Christ—

"Go back now for a while with me—

Away back into eternity.

Back beyond Creation's youth

Where everything that was, was

truth.

"Back, beyond sorrows and tears

Back, beyond sufferings and pains

fears;

Back, beyond anguish and gloom

Back, beyond shades of the tomb

"Back, beyond trouble and pain

Back, beyond losses and gain;

Back, beyond sobs and sighs;

Back, beyond the limit of skies.

"Back, before a ray of light;

Back, before a day or night;

Back, before a prayer was prayed

Back, before a world was made

"Back, before the moon or sun

Back, before old time begun;

Back, before a now or then;

Back, before a where or when

"Back, before a here or there;

Back of anything, anywhere;

Back a thousand million years

Back, further still with God

fears;

"Back of the birth of all the past

Back to find the place at last;

Back, from whence you faintly

see;

Back to the first of eternity;

"Back, before God gave any space

Or aught of anything to trace;

Back, where all around, below

above;

Showed unlimited power and

love—

"Away back there, beyond our sight,

Where everything that was, was

right;

Away back there preceding sin,

Is where the Gospel did begin."

Back then Christ was the Saviour. Back then God chose us in Him. (Eph. 1:4). Back then Grace was given to us in Him. (II Tim. 1:9). Back then we were ordained to eternal life through Him. (Acts 13:48). Back then we were predestinated to conformity to His image. (Rom. 8:29). Back then our names were written in the Lamb's book of life. (Rev. 17:8). Thank God for the EVERLASTING GOOD NEWS OF SALVATION BY GRACE!—B. L. R.