

# The Baptist Examiner

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

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A REVIEW OF THE DOCTRINE OF ELECTION AS PRESENTED IN . . .

## The American Baptist By D. N. Jackson

There is no man for whom I have a much higher regard than D. N. Jackson, editor of The American Baptist. When it comes to presenting the truth as to the church that Jesus built, or debating with the Campbellites, he has no equal. It has been our pleasure within the past several months to carry at least three great messages by him on the subject of the church. However, when he gets into the realm of the doctrines of grace, he is a rank Arminian. He knows (for I have told him) that there is no one I love and praise more, and at the same time no one I despise and criticize more, than he. God bless him! I hope some of these days before he gets to glory he becomes a five-point Calvinist. I'm satisfied he is going to Heaven, and as soon as he gets his first foot in Heaven, he will be a genuine "five-pointer." I just wish he were one today.

—J.R.G.

Several months ago Elder D. N. Jackson wrote an editorial in The

American Baptist. In this editorial Brother Jackson gives an introduction that is not bad. How-



Eld. James Hobbs

ever, he then writes his editorial on "The Freedom of Grace." In this section he is so far off that

I wonder what kind of a God he serves.

While contemplating writing this article, I have considered several ways to prepare it in answer to the above mentioned editorial. After much prayer I believe the Lord would have me to write a study of the Doctrine of Election and then answer the false teachings of TAB's editorial.

The Bible is always the best commentary for the Bible. If one verse of Scripture is a little hard to understand, we must interpret it according to the teaching of the rest of the Bible. God's word never contradicts itself. Whenever our interpretation of a verse is a contradiction of other verses, we must study both passages together until we see that they coincide with one another.

### THE DOCTRINE OF ELECTION

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain ones out of the (Continued on page 2, column 1)

## Specially Selected Short Poems

"His sermon had the usual heads  
And subdivisions fine;  
The language was as delicate  
And gracious as a vine;  
It had a proper opening,  
'Twas polished as a whole  
It had but one supreme defect—  
IT FAILED TO REACH THE SOUL."

"Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind  
And look for the virtue behind them.  
For the cloudiest night has a tint of light,  
Somewhere in its shadows hiding:  
It is better by far to look for a star  
Than the spots on the sun abiding."

"He has no enemies, you say!  
My friend the boast is poor.  
He who has mingled in the fray  
Of duty that the strong endure,  
Must have made foes! If he has none  
Small is the work that he has done:  
He has bit no traitor on the hip,  
He has cast no cup from tempted lip;  
He has never turned the wrong to right,  
He has been a coward in the fight."

## A Brief Scriptural Study Of The Theology Of The Cross

FRANK B. BECK  
(Now in Mansions Above)

Introduction: The theology of the cross is expressed in sacred Scripture by picture, prophecy and poetry. This we have sought to show in the previous chapter.



Eld. Frank Beck

The cross-theology also appears in parable, actual presentation, and precept.

D. The theology of the cross is expressed in the Scriptures by

## McMASTERS HAS DRIFTED FAR

W. P. Bauman, writing in "The Gospel Witness," said that "McMaster's University (Toronto) appointed a Jesuit as visiting Professor of Religion."

"The Baptist Times of London, announced that 'A Roman Catholic, Father Anthony Stephenson, a Jesuit from Convent Hall, Oxford, has been appointed Professor of Religion for 1963-64 at McMaster's University.' . . . McMaster's was founded by Baptists." . . . Bauman calls attention to the fact (Continued on page 8, column 3)

## THE RUSSELLITES ARE WRONG CONCERNING JESUS

By EDDIE K. GARRETT  
Middletown, Ohio

The basic issue in this Russellite booklet entitled, "The Word, WHO IS HE, ACCORDING TO JOHN," is the doctrine of the TRINITY. The booklet centers, however, on the second person of the Godhead—Jesus Christ. Because of this we will not discuss the Holy Spirit in these papers.

The doctrine of the Trinity is one of revelation, not of natural religion, and therefore we must search the Scriptures in order to know it. I know that the word (Continued on page 7, column 2)

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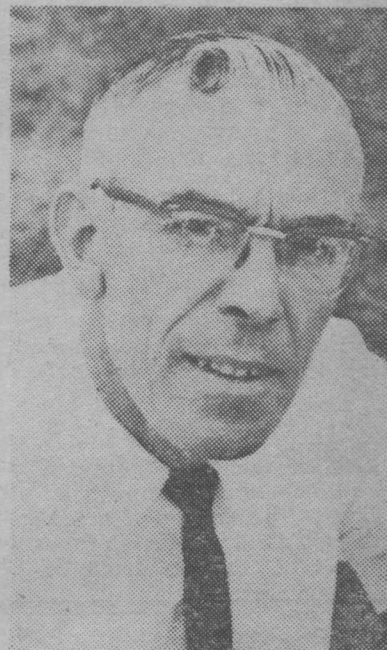
## WHO REALLY CARES?

By BOB NELSON  
Saline, Michigan

Crime statistics rose 24% in Detroit in 1965 while Washington, D. C. has become the city with the worst crime rate in the whole world for its size. Our Supreme Court of 9 men has told 193 million citizens that it is unlawful to pray or read the Bible in school yet on the same day they ruled that there is no such thing as immoral or indecent pictures or literature. So what? Who cares anyway?

The American home which is the foundation of our whole society is falling apart at the seams. Any reputable sociologist will agree to this. Our national divorce rate is about 1 divorce for every four marriages. This results in children enduring arguments and conflicts. They have traumatic experiences that leave psychological effects upon them that can never be erased. Fighting homes breed hostile children.

Immoral homes breeds immoral children. Besides this our government is doling out millions of dollars to aid dependent children.



Eld. Bob Nelson

By comparing hospital records with the issuance of marriage license at least every 10th child is born out of wedlock. So what? Who cares?

(Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "THE PLEASURE OF THE LORD"

"... according to his good pleasure."—Eph. 1:9.

I am sure you will agree with me that this world is very nearly given over to pleasure. One of my grandsons was telling me about how you have to stand in line for an hour and a half in order to bowl. Well, one doesn't have to stand in line for an hour and a half to get inside Calvary Baptist Church. But that is the way of the world. People are given over to pleasure.

I don't say that there is not pleasure in the things of this world. Even our God doesn't deny that, for we read:

"Choosing rather to suffer affliction with the people of God, than to enjoy the PLEASURES OF SIN for a season."—Heb. 11:25.

So even our God admitted that there are pleasures in sin, and that people are given over to pleasure.

Let's notice another reference to pleasure:

"Traitors, heady, highminded, LOVERS OF PLEASURES more than lovers of God."—II Tim. 3:4.

This is an indication as to the last days. It is a picture of the apostasy that we can expect in the last days, and it tells us that

people will love pleasure more than the things of God. You don't have to build any annex to church buildings to house the saints of God. I am satisfied that the church building programs of today are not for the saints of God, but to take care of the unsaved hellions that have attached themselves unto the church. People are lovers of pleasure more than lovers of God.

Notice again:

"But she that liveth in pleasure is dead while she liveth."—I Tim. 5:6.

This tells us that the individual (Continued on page 3, column 3)

## WHAT HAPPENS TO MISS AMERICA?

"Of the 15 girls chosen as Miss America, 8 have been in divorce courts, several encountered other grievous difficulties, one lost her life, one committed suicide, and almost all of them have had experiences of shame and sorrow." It is not God's will that our American girls should be subjected to such indecent exposure. —The American Weekly



## The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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## D. N. Jackson

(Continued from page one) number of sinful men to be the recipients of the special grace of His Spirit and to be made voluntary partakers of Christ's salvation." (Strong's Systematic Theology).

We do not have enough space to print all the scripture that teaches this doctrine, so we will just use a few different types.

### Scripture That Implies Election

"... and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." (Exodus 33:19) "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 none can stay his hand, or say unto him, what doest thou." (Dan. 4:35). "All that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." (I Cor. 15:10) (See also Isa. 42:16-21, John 10:26-29, Acts 15:13-17, I John 4:19)

If we had but these few scriptures and no other we would have to say that God is sovereign and does as He wishes. Man is always trying to tell God what He can or cannot do, yet God is always doing as He has purposed—even in salvation (John 6:37).

### Scripture With Word "Elect" or "Election"

"Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5 "Put on therefore, as the elect of God, holy and be-

loved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12, 13 "Knowing, brethren beloved, your election of God." I Thess. 1:4 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." I Pet. 1:2 (See also Isa. 42:1, Luke 18:7, Rom. 9:10, 11)

Here, again, we have a few of the many Scriptures that show us that man is chosen or elected by a sovereign God.

Even though this is enough to teach it let us now look at some other Scripture.

### Specific Teachings on Election

In order to show the definite teaching of God on this subject, we will now look at a few Scriptures that cannot be doubted as to the meaning. The Bible tells us that we are chosen before the foundation of the world.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4 "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thess. 2:13 God chose us according to His own purpose and not according to our own abilities or desires. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:28-30 "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim. 1:8, 9

Lest there be some who cannot understand that God does the choosing and no man, God tells us very plainly that we do not choose Him. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit..." John 15:16

We are shown in the Bible that only the chosen believe, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48

Not only does God tell us that

he chose those who are saved, He also shows us that there are some who are chosen but not yet saved. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16 "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:20.

### Atonement

Now that we have studied enough scripture to completely silence all arguments and prove beyond a shadow of a doubt that God the Father elects or purposes all things; let us go on in our study to the next logical step—the atonement.

If God chose all who would be saved, for whom did Christ die? Obviously, He died for the chosen or the elect. Does the Bible teach this? Of course, as I said, the Bible does not contradict itself. God the Father did not choose those who would be saved and then send His Son to provide the atonement for everyone. The meaning of the Greek word that is translated atonement is reconcile or sometimes it is translated reconciling or reconciliation. This atonement is through the Lord Jesus Christ. "And not only so, but we also joy in God through our Lord Je-

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sus Christ, by whom we have now received the atonement." (Rom. 5:11)

Notice how the following examples of scripture that has the same Greek word, is used. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10) "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:18, 19)

### The Atonement is By Way of Substitution

The Lord Jesus paid for our sins or reconciled us to God by becoming our substitute. This was the only way God could be just yet the justifier of His elect. (Romans 3:24-26)

This substitutionary death of Christ was prophesied. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:4-6)

The Apostle Paul tells us in several places of this substitution. "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6) "... For even Christ our passover is sacrificed for us" (I Cor. 5:7).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3) "For he (God) hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21)

### The Atonement Redeems and Ransoms

When God came to reconcile us to himself, he had to redeem us from our sins. "Even so we when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:3-5). When Christ died on the cross for us the redemption was completed. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." (Gal. 3:13) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1:18, 19)

The beauty of the atonement is that it is complete. In order to show us how complete it is, God describes it in another way. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28). "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6)

Please note that God redeems us by paying the ransom (price) for our sins. But that isn't all—He is the price that was paid. In I Tim. 2:6 the Greek word translated ransom means "a corresponding price." Not only did Christ pay the price by being the price that was paid, he also paid a price that corresponds with our debt. In other words, Christ suffered the exact equivalent or that which those for whom He died would have suffered in hell. As Spurgeon said "God did not send Christ forever in Hell; but He put on Christ punishment that was equivalent for that..."

### Did Christ Fail?

Obviously, from all the Scripture we have been quoting, Christ did not fail. Yet, there are those who would give the impression that Christ failed. You say "How"? By trying to say that the redemptive death of Christ was for every one in the world. If Christ died a substitutionary death for every one—He failed. Since Christ is God, whatever He does must be perfect and com-

plete. He either died for every one, and all will be saved. He died for certain ones, and they will be saved. It is with doubt that some are unsaved, others are saved. The only conclusion that is consistent with facts and the election of Father is that Christ died for the Elect. I'm sure that you are thinking of Scripture that gives the impression that Christ died for every individual. I remember that the Bible is its own commentary. If a passage of Scripture is general in one place but another passage limits then the interpretation must go beyond the limiting Scripture. This is true in anything. For instance, if I say that I am going to the store, I could mean a hardware store, a grocery store, a store, or any other kind of store. However, if I add that I am going after a loaf of bread, then it would be obvious as to what kind of store I will be going.

Jesus himself tells us "I am the good shepherd: the good shepherd giveth his life for the sheep" and "As the Father knoweth me, even so knoweth the Father: and I lay down my life for the sheep." (John 10:11, 15) These passages limit the death of Christ for the sheep. Now who are the sheep? "I answered them, I told you, and ye believed not: the works which I do in my Father's name, bear witness of me. But ye believe not, because ye are not my sheep, as I said unto you: ye hear my voice, and know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:25-30)

Again the atonement is limited in the book of The Revelation. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5:9) A more literal translation says—"... and with thy blood have bought men from every tribe, tongue, people, and nation." (Williams translation) God redeemed some out of every nation. Christ did not fail those for whom he died but all who have been or will be saved!!

### The False Teaching of Brother Jackson

Now we must discuss the teachings in Bro. Jackson's editorial. There are many ways to discuss this article, but I believe that the best way would be to take some of the statements and show the error in them.

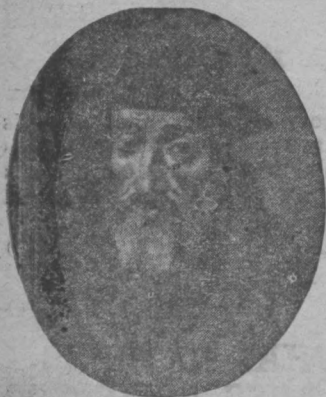
(1) Bro. Jackson said "I first to teach unconditional election was Augustine, Numidian Bishop of Hippo, in North Africa who lived A.D. 354-430." I will (Continued on page 3, column 1)

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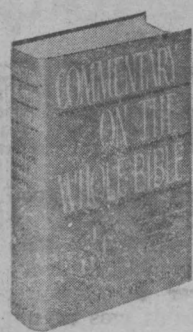
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PAGE TWO



## D. N. Jackson

(Continued from page 2)

der what kind of a Bible Brother Jackson uses. God is the first to teach unconditional election. Out of the many Old Testament Scriptures I would use I will quote only one. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Exodus (33:19) If my calculations are correct, this is quite a few years before Augustine. I have already used enough Scripture to show that Christ and the apostles also taught the same thing. "No man can come to me except the father which hath sent me draw him; and I will raise him up at the last day." (John 6:44)

(2) In the editorial the entire section marked "1." is false. Let us now examine the Scripture used. II Pet. 2:1 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The author of the editorial said that the word rendered "Lord" is the Greek word despotes, employed only five times in the New Testament. Let us now notice the five times that it is used. In Luke 2:28 it is used when Simeon held the child Jesus and was praying to God the Father. In Acts 4:24 the disciples were praying to God the Father. We know this because of the rest of their prayer (vs 24-30). In Jude 4 we have the word despotes along with the word Kurios. "and denying the only Lord (despotes), and our Lord (Kurios) Jesus Christ." In Rev. 6:10 we have the only Scripture that does not give us a definite context to help us know whether it means the Lord Jesus or God the Father.

All of these passages are dealing with God as the Lord of Israel and as such "bought" them. "Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?" (Deut. 32:6) God is said to have bought the whole Jewish nation because he delivered them from Egypt.

No, Bro. Jackson, the false teachers were not denying the atonement of the Lord Jesus Christ. They were denying the Son of the Almighty God who had bought them in the deliverance of Israel. This then, is not an example of the "elect" being deceived; but an example of some of the Israelites that are not of the elect. Instead of being on the horn of the dilemma, I'm afraid Bro. Jackson has a hold of it. As far as the other examples used in connection with this verse, the only thing needed said is that the world is for the elect of the world.

God has seen fit for us not to know the elect in order that we will preach the gospel to the world as commanded in Matt. 28:19-20. I am not sure just what Bro. Jackson means by the statement "We know all

mankind is to have the benefit of the gospel." Pray tell me of what benefit the gospel is to those who reject it.

(3) The editorial goes on to ask a question concerning Acts 7:51. This does not seem to be much of an appeal to me. It appears to be more of an accusation. Just as their forefathers had persecuted the prophets so were these people persecuting the preachers of the gospel. How many of you make an appeal like this; "You no-good filthy sinner—your father's a filthy sinner and so are you."? I have never heard an invitation for the lost to receive Christ given like that—have you?

(4) The next question given in Bro. Jackson's editorial is connected with Hebrews 10:39. Where do you read in this verse that anyone draws back? This verse is simply stating the fact that true born again believers do not draw back unto perdition. There are those who are always telling of someone that they supposedly know who was saved and then lost. God gives us this, as well as other Scriptures, to show that we do not get lost after we are saved.

(5) Following this question Bro. Jackson asks concerning Matt. 11:20. Of course, the people are responsible for rejecting the gospel. We are responsible to accept or reject Christ. In fact the heathen, who have never heard of Christ, are responsible for rejecting the Sovereign God. (Rom. 1:18-32 and Rom. 2:12-15) In Rom. 5:12 we are told that sin was charged to us all because we sinned in Adam, our progenitor. If God did not choose some then no one would be saved because we would follow our natural inclination which is to reject light and follow darkness. (John 3:19). As far as Verse 21 in Matthew 11 is concerned, I see no problem here. In the first place, let me remind you that God is Sovereign. Had God chosen to do mighty works in Tyre and Sidon He would have done so. The point is, He didn't. Did Christ mean that God could not have done these works in Tyre and Sidon? Of course not! He is simply using the "if" clause in the same way it is used in I Cor. 15:13, 14. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." This same usage of "if" is used in Heb. 6:4-6. These "if" clauses are used to show an absurdity. A possibility that is an impossibility. The important thing is to try to see the sovereignty of God in giving to Chorazin what He did not give to Tyre. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 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?" Rom. 9:18-20

As for Bro. Jackson's question on why preachers ask people to "Make a decision for Christ." I ask the same question, Why would a preacher make such a diabolical statement? It certainly is not of God. How can one who

is accustomed to do evil suddenly decide to do good. (Jer. 13:23)

(6) Bro. Jackson closes his article with the statement that Christ died for all men using II Cor. 5:14, 15 as his proof text. My friend, you have interpreted this passage entirely wrong. This passage is merely showing that all for whom Christ died, died with Him. In other words as our representative He died and we died in Him. Therefore death no longer has power over us.

Christ certainly did not die for every individual. God does not demand two payments for sin. Christ paid for every sin of every one of His people, therefore we can rejoice with joy unspeakable and rest with complete peace and assurance.

(7) As a final statement the editor of The American Baptist said that he would "stand with John 3:16, which declares that God loves the world and Christ died for it that all who believe in Him would be saved."

My friend, I stand with John 3:16 which does not teach what Brother Jackson says it teaches. In the first place the Bible teaches that God does not love everyone in the world. "As it is written, Jacob have I loved, but Esau have I hated. (Rom. 8:13) "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." (Psa. 5:5) (See also Ps. 11:5)

We must interpret the Bible to fit the rest of the Bible. The word "world" is used in many ways. In this case it means the world of God's elect, and the teaching is that "whosoever believeth" will be saved. Those who do not believe will not be saved.

I close with this verse:

"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 none can stay his hand, or say unto him, what doest thou?" (Dan. 4:35).—James Hobbs.

## "God's Pleasure"

(Continued from page one)

ual who lives for pleasure is dead. If all a person is living for, is the pleasures of this world, then that individual is dead even while alive. He may think he is alive. He may think he is living. He may think he is having a good time. However, if he is just living for the pleasures of this world, and what he can get out of this world, Paul says that such a one is dead while he is living.

Yes, beloved, it is true that this

world is given over to pleasure, and that this world, day by day, is getting farther and farther from God, and living more and more for the pleasures of the flesh.

The same thing is true of the majority of preachers. I think there are plenty of preachers who are men pleasers. They get their pleasure out of what men may say about them. I heard a preacher say several years ago that if he left a service on Sunday, and his congregation did not fondle him, and make over him because of his message, that he was completely killed as a result of the sermon that he had preached, and it rebuked him terribly to think that his congregation was not pleased with what he had to say.

Well, I am ready to grant that all preachers like to have folk express themselves favorably as to a message, but I'd feel a great deal better if some of you were to get mad once in a while and say, "Brother Gilpin, you rebuked me terribly and I didn't enjoy it. I didn't get any great blessing out of it because of the fact that what you had to say was such a rebuke to me."

As I say, the world at large is living for pleasure. They are seeking after it. Even preachers are men-pleasers, for they try to get their pleasure primarily out of pleasing their congregation. Paul talks about this when he says:

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Gal. 1:10.

A little later when Paul wrote to the church at Colosse, he said:

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as MENPLEASERS; but in singleness of heart, fearing God." — Col. 3:22.

I am afraid that the majority of preachers are trying to be spiritual acrobats. To me, it would be a hard thing to do. I can't understand how a man could straddle a fence and keep his ear to the ground at the same time. I say, beloved, he would have to be quite a spiritual acrobat to straddle the fence and keep his ear to the ground at the same time — and, to add another ex-

pression, keep his eye turned the way the wind is blowing. He would have to be a pretty good acrobat to do that. But there are a lot of preachers that are just that. They are preaching to please men.

Years ago, when I was a boy preacher, I heard an elderly man who was in the ministry say, "Brother Gilpin, the thing that I am afraid of more than anything else is the moving van. I try to tone my message so that I won't have to move any more often than necessary." I was then pastor of a church in Cincinnati, Ohio, as a boy preacher. I had taken my stand so far as a woman's position in the church is concerned. One of the ladies in the church went to see this preacher, and the preacher said, "How old is your pastor?" She said, "He is just a young fellow — just a boy." He said, "Well, he'll learn better when he gets older." When she came back and told me this, I went to see him, and he admitted that he had told her that when I got older I would learn better. He then said, "The thing that I am afraid of more than anything else in life is the moving van, and I try to tone my message accordingly."

Beloved, I am saying to you, people of the world are living with an eye on pleasures. Preachers, likewise, want to be men-pleasers; they want to get some pleasure out of life, and to a great extent, preachers try to please their congregation.

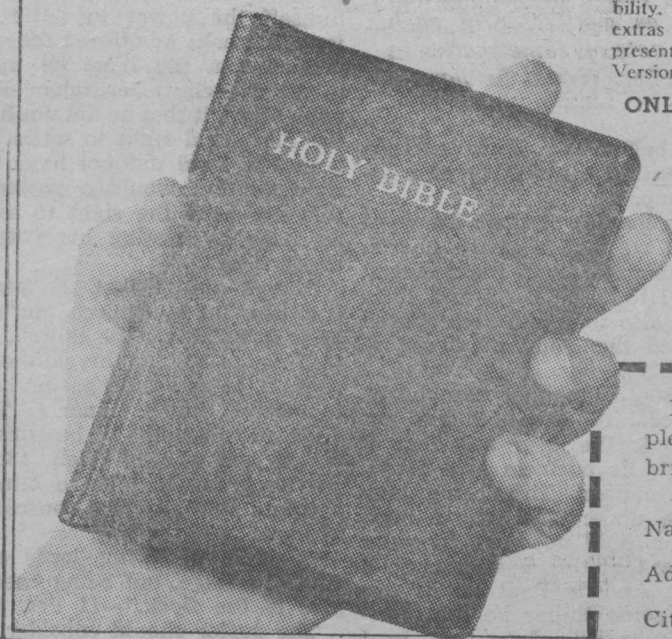
Would you believe me, after these two statements, when I say that God is seeking pleasure also? This morning I don't want to talk about how the world is seeking for pleasure, and I don't want to talk to you about preachers who are seeking to be men-pleasers, but I want to show you something about the pleasure of God — the things wherein God gets His pleasure.

I  
WITH REGARD TO HIS SOVEREIGNTY.

When I remind you that God is a sovereign God, I am not saying anything that is new to you, but when I tell you that as a sovereign God He gets His pleasure (Continued on page 4, column 5)

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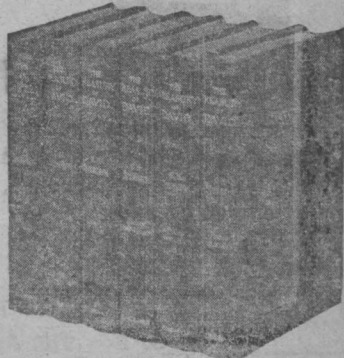
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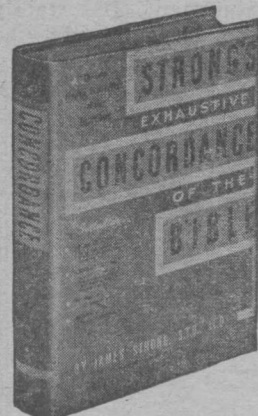


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PAGE FOUR

## "God's Pleasure

In Jonah, the same truth is presented to us. The book of Jonah is an interesting book to read, and every time I read it, a new truth stares me in the face. This was the last truth that came to me. I can see Jonah who got on board that vessel, went down into the hull of the vessel and fell asleep. Pretty soon the vessel's body gets him by the shoulders, shakes him, wakes him up, and says, "What are you doing? You are a sleeping backslider because of astonishment to even the heathen. These heathen are astonished at this backslider, Baptist preacher. They say, 'What meanest, thou O sleeper? Is it possible you can lie asleep when in a moment's time we will all go to the bottom of the Deep Jones' locker?'" They said, "Get on up on board. We are going to find out who is at fault." The Word of God says that they rolled the hat. I don't know how they rolled it, whether they rolled the hat or whether they had a ball with the hat that was black. I don't know how they may have rolled it, but in some manner they rolled the hat, and the lot fell on Jonah. (Continued on page 5, column 2)



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## "God's Pleasure"

(Continued from page 4)  
Why? Because God is a sovereign God.

Beloved, the Bible says that men cast lots, but that the whole disposing thereof is of the Lord. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16:33.

You can be certain of one thing, the result of an election is of God. I may not always like it, and it may not always be for my best, or for the best of the country, but the result of every election is of God. The disposing of the lot is of the Lord.

It was because of God's sovereignty that Jonah was selected the one who was at fault, and in this instance it was thusly due. The Word of God says that Jonah said, "Throw me overboard." They said, "No, we'll try to save your life if we can," and they did all within their power to save this man's life, but they couldn't. Finally, when there was nothing else that they could do, the Word of God said that they should and said:

"We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, Lord, hast done as IT PLEASED THEE."—Jonah 1:14.

Even these heathen knew that God was getting His pleasure out of what was taking place, and that the will of God was being done. They didn't know the "whence" and the "wherefore" and the "ins" and the "outs," so far as Jonah was concerned. They didn't know why Jonah was fleeing. They didn't know why God wanted Jonah to go to Nineveh. They didn't know anything about the background, but they said, "Lord, thou hast done as it pleased thee. You have had your way. You are getting pleasure out of it because your will is being done."

The same truth is presented to us again, for we read:

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and FOR THY PLEASURE they are and were created."—Rev. 4:11.

I say to you, beloved, while preachers try to please men and while the world is looking after worldly pleasures to be pleased with, God at the same time is getting His greatest pleasure out of the working of His own sovereign will and in bringing to pass everything that is taking place according to His own pleasure.

## II

WITH REGARD TO HIS SON. God got pleasure out of the death of His Son. We read:

"Yet it PLEASED THE LORD TO BRUISE HIM; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. 53:10.

If you will read the preceding pages, you will find all the sufferings of the Son of God — how He died in prophecy what is going to take place, and the very thing that is stated prophetically came to pass, just as it is recorded here in this prophecy of Isaiah.

Come over to the day that Jesus went into the Garden of Gethsemane when He sweat drops of bloody perspiration, so intense was the agony which He passed. Come to the day when He stood in Pilate's judgment hall when they mocked Him. See them as they mocked, and as they pulled His hair from His face, and left His blood raw. Notice how the individuals actually spat upon Him. Can you imagine anything worse? Yes, for on that day they took Him unto the judgment seat of Herod, and they stripped His body of His clothes and laid the lash upon His back and blood. Then they took Him back across the city to Herod's judgment hall to

Pilate's judgment seat, with His bleeding, gory back exposed to the pitiless rays of the noonday sun. I tell you, beloved, we have in this a picture of what the Son of God suffered, and passed through for our sins.

Is there anything worse than that? Yes, when they took Him out to Calvary, and nailed Him to the cross, and then lifted that cross up, and allowed it to fall into the ground until His hands and feet were virtually torn from the cross. See Him as He suffered. Look at Him as the pain leaps along the very arteries of His body. I look up into Heaven and I say, "Oh, God, does that please you?" and I turn to the Word of God and read:

"Yet it PLEASED THE LORD TO BRUISE HIM; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. 53:10.

I can't say that it would please me to see the Son of God suffer there, and I wonder how it could please my Heavenly Father for His own Son to suffer in this manner. Beloved, I'll tell you wherein it pleased Him. Because thereby Jesus Christ was working out your salvation and mine. I say, God got pleasure out of the death of His Son.

It was because of that death, the elect of God would be saved, and a vast multitude would come unto a saving knowledge of Jesus Christ. Listen:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain."—Acts 2:22,23.

Simon Peter was preaching on the day of Pentecost, and he said, "God deliberately — not by accident — but by His determinate counsel and foreknowledge, delivered Him into your hands. You have done what you did with Him because God delivered Jesus Christ to you by His determinate counsel and foreknowledge."

So I say that the death of Jesus Christ was not an accident. It wasn't a by-chance affair. It was not, as modern theologians say, an idea that the Lord Jesus Christ concocted Himself in order to gain supremacy in the world, and it backfired. It was not something that man wrought out, but rather God had planned all this from the foundation of the world. The Word of God says that when God's plans were perfected, God looked down and was pleased. How I thank God, that God was pleased, for thereby your salvation and mine was made possible.

## III

WITH REGARD TO THE SCRIPTURES.

Do you know that the Scriptures are accomplishing the exact thing that God purposed for them to accomplish? Listen:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it SHALL ACCOMPLISH THAT WHICH I PLEASE, and it shall prosper in the thing whereunto I sent it."—Isa. 55:10,11.

Notice, the Word of God will accomplish exactly that which pleaseth the Father.

If I had my way, I'd preach to a tremendous multitude every time we come together. If I had my way, I'd see souls saved every time we come together. If I had my way, there would never be a week, but that I would hear from people who said they were saved as a result of reading the sermons in THE BAPTIST EXAMINER or else hearing the messages over the air. If I had my way, I would have people coming to my door, that I might witness to them and tell them about Jesus Christ, that they might be saved

every hour of the day. But, beloved, I don't have that experience, but I have this conviction — that the Word of God I preach is going to accomplish that which pleases God in every particular.

That gives me a lot of joy when I think about it. Whenever I remember that the Word of God is going to accomplish God's purpose, and it is going to accomplish exactly that which pleaseth Him, it makes me happy to preach it, and I say, "Lord, I'll wait on you for the results." I say, beloved, God gets pleasure out of the accomplishments of His Scriptures.

## IV

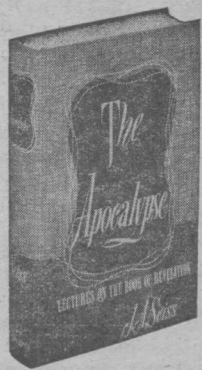
WITH REGARD TO PREACHING.

Do you realize that when we come together and preach the Word of God that God is being pleased thereby? We read:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the FOOLISHNESS OF PREACHING to save them that believe."—I Cor. 1:21.

You'll notice it doesn't say that

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it pleased God by foolish preaching to save them that believe. There has been an awful lot of foolish preaching that has gone out in the world, but that is not the thing that pleased God. It doesn't say by foolish preaching, but by the foolishness of preaching.

Did you ever stop to think that the only group of people in the world that makes converts by preaching is Christianity? How does a man become a convert to the religion of India? By being born in a certain caste, and you can never get out of that caste, and get into a higher one. By marriage you can drop lower, but you can never go higher.

How does a man become a Mohammedan? Usually at the point of a bayonet. A man becomes a Mohammedan not through preaching, but because Mohammedanism has been forced upon him.

How is it so far as Confucius is concerned? Just a variation of these other religions.

The only religion in the world that gets converts by preaching, is Christianity and contrary to every religion of this world, and contrary to all the religions of mankind, God is pleased to save them that believe by the foolishness of preaching.

After all is said and done, is there anything much more foolish than preaching? Now just think about it. I want to see you saved, and I stand up, and preach to you. It looks like I could do a thousand things that would be better, but that is the way that God has chosen — through the foolishness of preaching. That is

the way God has seen fit to save those who believe. I say, God gets pleasure out of the preaching of His Word.

## V

WITH REGARD TO HIS OWN ELECT.

"Having made known unto us according to the mystery of His will, according to his good pleasure, which he hath purposed in himself."—Eph. 1:9.

Isn't it wonderful that our salvation was for the good pleasure of His will? Can you imagine that before the world began, before God ever started this world, God made a choice of you, that you might be saved for one purpose — that it might be according to the good pleasure of His own will?

A lady sent me an offering of recent date, and called me to tell me that she was putting it in the mail. In the course of the conversation I asked her how she was feeling, knowing that she had not been too well with arthritis, rheumatism, and the aches and pains of the body as one gets older. She admitted that she had been suffering a great deal with her arthritis and rheumatism. As usual, I was joking her about the fact as to her age, and I told her that it was only old people that had arthritis and rheumatism, and aches and pains like that, and I reminded her of the fact that I was young, and that I never had any aches and pains. I just tried to jest with her a little, that she might get her mind off herself. She said, "Brother Gilpin, you are right. I am old, I am older than the hills."

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD."—Eph. 1:4.

Beloved, she was right, for in the mind of God, she is older than the hills. Before God ever created the hills, before God ever made this earth, God had already chosen her in Christ Jesus, and God gets His pleasure with regard to His elect.

Notice again:

"Fear not, little flock; for it is your Father's GOOD PLEASURE to give you the kingdom."—Luke 12:32.

Here He is speaking to His elect, and He says, "Don't you be afraid. You have lots of things to burden you, and lots of problems. But don't be afraid, because it has been your Father's pleasure to give to you the kingdom. You who are saved have given pleasure to God."

I say then, God gets pleasure from the salvation of His own elect and I think I can see why that is true. I turn to the experience of the Apostle Paul, for example, and I read how Paul persecuted Christians and did everything he could to destroy Christianity from the face of the earth. I realize that the Apostle Paul was truly a demon on wheels before God saved him. We read:

"But when it PLEASED GOD, who separated me from my mother's womb, and CALLED ME by

his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. 1:15.

Notice, Paul says, "God's pleasure is being wrought out. All that I did, everything that has happened in the past, we can forget about it now, because when God got ready — when it pleased God — the same God that took me out of my mother's womb — the same God who had seen to it that I was born — that same God called me by His grace and revealed His Son to me, and sent me out to preach, and it was because it pleased God."

I say to you, beloved, if you are saved, you have brought pleasure to the eternal God of the universe.

## CONCLUSION

What a contrast! The world gets its pleasure out of the sins of the flesh. Preachers get their pleasure, to a great extent, by pleasing their congregation; the majority, I am afraid, are men-pleasers. In contrast, God gets His pleasure with regard to His sovereignty, His Son, His Scriptures, the preaching of His Word, and the salvation of His elect.

I ask you, have you brought pleasure to God? Have you been the means at any time of bringing pleasure unto God? Do you please the Lord. The Word of God answers this. Listen:

"So then they are in the flesh cannot please God."—Rom. 8:8.

If the Holy Spirit isn't in you, if you are just fleshly motivated — if the flesh is the controlling part of your life, then you have never pleased God. Is it possible that you have lived your life down to this hour, and have never pleased God one single time in your life?

"But without faith it is impossible to please him."—Heb. 11:6.

Have you ever exercised faith in Him? Have you believed in Him? Have you believed that Jesus Christ died for your sins? "Without faith it is impossible to please him."

Years ago, the pastor of a nearby church was sick, and the church called me, and asked me to preach for them. I remember so distinctly that Sunday morning I read this verse of Scripture, and I insisted upon the fact that nobody has ever pleased God without exercising faith. I asked, "Have you ever pleased God one single moment in your life?" There was a young girl there, who has since become grown, and is now a college teacher, who came forward as I was closing the service. Without even giving an invitation, she came forward and said, "I realize that I have never pleased God one single day of my life, and I here and now believe that Jesus died for my sins."

I would to God that some of you that have never pleased God one moment, might today bring pleasure to our Heavenly Father by simple faith in His Son who died for your sins.

May God bless you.



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PAGE FIVE



## "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY  
From "Fifty Years In The Church Of Rome"

When alone, on my knees, in the presence of God, on the 1st of January, 1855, I took the resolution of opposing the acts of simony and tyranny of Bishop O'Regan, I was far from understanding the logical consequences of my struggle with that high dignitary. My only object was to force him to be honest, just and Christian towards my people. That people, with me, had left their country and had bid an eternal adieu to all that was dear to them in Canada, in order to live in peace in Illinois, under what we then considered the holy authority of the Church of Christ. But we were absolutely unwilling to be slaves of any man in the land of liberty.

If any one, at that hour, could have shown me that this struggle would lead to a complete separation from the Church of Rome, I would have shrunk from the task. My only ambition was to purify my Church from the abuses which, one after the other had crept everywhere about her, as noxious weeds. I felt that those abuses were destroying the precious truths which Jesus Christ and His apostles had revealed to us. It seemed to me that was a duty imposed upon every priest to do all in our power to blot from the face of our church the scandals which were the fruits of the iniquities and tyranny of the bishops. I had most sincerely offered myself to God for this work.

From the beginning, however, I had a presentiment that the power of the bishops would be too much for me, and that, sooner or later, they would crush me. But my hope was that when I should have fallen, others would take my place and fight the battles of the Lord, till a final victory would bring the church back to the blessed days when she was the spotless spouse of the Lamb.

The great and providential victory I had gained at Urbana, had strengthened my conviction that God was on my side, and that He would protect me, so long as my only motives were in the interests of truth and righteousness. It seemed, in a word, that I could not fail so long as I should fight against the official lies, tyrannies, superstitions and deceits which the bishops had everywhere in the United

States and Canada, substituted in the place of the Gospel, the primitive laws of the church, and the teachings of the holy fathers.

In the autumn of 1856, our struggle against the Bishop of Chicago had taken proportions which could not have been anticipated either by me or by the Roman Catholic hierarchy of America. The whole press of the United States and Canada, both political and religious, were discussing the cause and probable results of the contest.

At first, the bishops were indignant at the conduct of my lord O'Regan. They had seen with pleasure, that a priest from his own diocese would probably force him to be more cautious and less scandalous in his public and private dealings with the clergy and the people. But they also hoped that I should be paralyzed by the sentence of excommunication, and that the people, frightened by those fulminations, would withdraw the support they had, at first, given me. They were assured by Spink, that I would lose my suit at Urbana, and should, when lodged in the penitentiary, become powerless to do any mischief in the church.

But their confidence was soon changed into dismay when they saw that the people laughed at the excommunication; that I had gained my suit, and that I was triumphing on that very battle field from which no priest, since Luther and Knox, had come out unscathed. Everywhere, the sound of alarm was heard, and I was denounced as a rebel and schismatic. The whole body of bishops prepared to hurl their most terrible fulminations at my devoted head. But before taking their last measure to crush me, a supreme effort was made to show us what they considered our errors. The Rev. Messrs. Brassard, curate of Longueuil, and Rev. Isaac Desaulnier, President of St. Hyacinthe College, were sent by the people and bishops of Canada to show me what they called the scandal of my proceedings and press me to submit to the will of the bishop by respecting the so-called sentence of excommunication.

The choice of those two priests was very wise. They were certainly the most influential that could be sent. Mr. Brassard had not only been my teacher at the college of Nicolet but my benefactor, as I have already said. When the want of means, in 1825,

had forced me to leave the college and bid adieu to my mother and my young brothers, in order to get to a very distant land, in search of a position, he stopped me on the road to exile and brought me back to the college; and along with the Rev. Mr. Leprohon, he paid all my expenses to the end of my studies. He had loved me since, as his own child, and I cherished and respected him as my own father. The other, Rev. I. Desaulnier, had been my classmate in the college from 1822 to 1829, and we had been united during the whole of that period, as well as since, by the bonds of the sincerest esteem and friendship. They arrived at St. Anne on November 24th, 1856.

I heard of their coming only a few minutes before their arrival; and nothing can express the joy I felt at the news. The confidence I had in their honesty and friendship, gave me, at once, the hope that they would soon see the justice and holiness of our cause, and they would bravely take our side against our aggressor, but they had very different sentiments. Sincerely believing that I was an unmanageable schismatic, who was creating an awful scandal in the church, they had not only been forbidden by the bishops to sleep in my house, but also to have any friendly Christian communications with me. With no hatred against me, they were yet filled with horror at the thought that I should be so scandalous a priest, and so daring, as to trouble the peace and destroy the unity of the church.

On their way from Canada to St. Anne, they had often been told that I was not the same man as they knew me formerly to be, and that I had become sour and gloomy, abusive, insolent, and haughty; that also I would insult them, and perhaps advise the people to turn away from my premises, as men who had no business to meddle in our affairs. They were pleasantly disappointed, however, when they saw me running to meet them, as far as I could see them, to press them to my heart, with the most sincere marks of affection and joy. I told them that all the treasures of California brought to my house would not make me half so happy as I was made by their presence.

I at once expressed my hope that they were the messengers sent by God to bring us peace and put an end to the deplorable state of things which was the cause of their long journey. Remarking that they were covered with mud, I invited them to go to their sleeping rooms, to wash and refresh themselves.

"Sleeping rooms! sleeping

rooms!" said Mr. Desaulnier, "but our written instructions from the bishops who sent us, forbid us to sleep here on account of your excommunication."

Mr. Brassard answered, "I must tell you, my dear Mr. Desaulnier, a thing which I have kept secret till now. After reading that prohibition of sleeping here, I said to the bishop that if he would put such a restraint upon me, he might choose another one to come here. I requested him to let us both act according to our conscience and common sense when we should be with Chiniquy, and today my conscience and common sense tell me that we cannot begin our mission of peace by insulting a man who gives us such a friendly and Christian reception. The people of Canada have chosen us as their deputies, because we are the most sincere friends of Chiniquy. It is by keeping that character that we will best fulfill our sacred and solemn duties. I accept, with pleasure, the sleeping room offered me." Mr. Desaulnier rejoined: "I accept it also, for I did not come here to insult my best friend, but to save him."

These kind words of my guests added to my joy I experienced at their coming. I told them: "If you are here to obey the voice of your conscience and the dictates of your common sense, there is a glorious task before you. You will soon find that the people and priest of St. Anne have also done nothing but listened to the voice of their honest conscience, and followed the laws of common sense in their conduct towards the bishop. "But," I added, "this is not the time to explain my position, but the time to wash your dusty faces and refresh yourselves. Here are your rooms, make yourselves at home."

After supper, which had been spent in the most pleasant way, and without any illusion to our troubles, they handed me the letters addressed to me by the bishops of Montreal, London, and Toronto, to induce me to submit to my superior, and offer me the assurance of their most sincere friendship and devotedness if I would obey.

Mr. Desaulnier then said: "Now my dear Chiniquy, we have been sent here by the people and bishops of Canada to take you away from the bottomless abyss into which you have fallen with your people. We have only one day and two nights to spend here, we must lose no time, but begin at once to fulfill our solemn mission."

I answered: "If I have fallen into a bottomless abyss as you say, and that you will draw me out of it, not only God and men will bless you, but I will also forever bless you for your charity. The first thing, however, you have to do here, is to see if I am really fallen, with my people, into that bottomless abyss of which you speak." "But are you not excommunicated," quickly rejoined Mr. Desaulnier, "and, notwithstanding that excommunication, have you not continued to say your mass, preach, and hear the confessions of your people? Are you not then fallen into that state of irregularity and schism which separate you entirely from the church, and to which the Pope alone can restore you?"

"No, my dear Desaulnier," I answered, "I am no more excommunicated than you are. For the simple reason that an act of excommunication which is not signed and certified, is a public nullity; unworthy of any attention. Here is the act of the so-called excommunication, which makes so much noise in the world! Examine it yourself; look if it is signed by the bishop, or any one else you know; consider with attention if it is certified by anybody." And I handed him the document. After he had examined it, and turned it every way for more than half an hour, with Mr. Brassard, without saying a word, he at last broke the silence, and said: "If I had not seen it with my own eyes, I could never have believed that a bishop can play such a sacrilegious comedy in the face of the world. You have several

times published it in the but I confess that your friends, and I among the did not believe you. It could enter our minds that a should be so devoid, I do of every principle of religion of the most common honesty to have proclaimed before world that you were excommunicated, when he had to only that ridiculous piece to support his assertion. the name of common sense is it that he has not signed sentence of excommunication get it signed and counter by some authorized people, it is so evident that he to excommunicate you? reason for not putting his nor the name of any known son at the bottom of the called excommunication is clear," I answered; "though bishop is one of the most plished rogues of Illinois, still more a coward than I had threatened to bring before the civil court of country if he dared to do my character by a sentence interdict or excommunication and he found that the to save himself in the same that he was outraging me, not to sign that paper; he by took away from me the of prosecuting him. For, the thing I would have to do prosecution in that case, be to prove the signature bishop. Where could I find ness who would swear that is his signature? Would swear it yourself, my dear saulnier?"

"Oh! no, for surely it is signature, nor that of his vicar or secretary. But going any further," added "we must confess to you have talked to the bishop, passing through Chicago, him if he made any public private inquest against you if he had found you guilty any crime. As he felt embarrassed by our question, we told that it was in our public acter as deputies of the and people of Canada to you that we were putting those questions. That it was essayary for us to know all your public and private when we were coming to you to reconcile yourself to bishop. He answered that never made any inquest you, though you had required him several times to do the simple reason that he persuaded that you were his best priests. Your only he said, was a spirit of stubborness and want of respect andience to your superior, and meddling with his dealings his dioceses, with whom you no business. He told us also you refused to go to K But his face became so red his tongue was so strangely ing when he said that, suspected it was a falsehood and we have now, before eyes, that document, signed four unimpeachable witnesses that it was more than a hood — it was a lie. He ferred another lie also, now, when he said that signed himself to the act communication; for surely is not his handwriting. Such duct from a bishop is strange. If you would ask the Pope, and go to Rome such documents in hand that bishop, you would have easy victory over him. For canons of the church are and unanimous on that A bishop who pronounced grave sentences against a and makes use of false signs to certify his sentences, is self suspended and excommunicated, ipso facto, for a year."

Mr. Brassard added: we confess to Chiniquy the opinion of the bishops of is, that Bishop O'Regan is fact rogue, and that if he quy) would submit at once (Continued on page 7, col.

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PAGE SIX

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## Fifty Years

(Continued from page 6)

er protest to those unjust sentences, and appeal to the Pope, would gain his cause, and on be reinstated by a public decree of his Holiness."

Our discussion about the troubles I had had, and the best way to put an end to them, having kept us up till three o'clock the morning without being able to come to any satisfactory conclusion, we adjourned to the next day, and went to take some rest after a short prayer. On the 25th November, at 10 a.m. after breakfast and a short walk in our public square, to breathe the fresh air and enjoy the fine scenery of our beautiful hill of St. Anne, we shut ourselves up to my study, and resumed the discussion of the best plans of putting an end to the existing difficulties.

To show them my sincere desire of stopping those noisy and unproductive struggles without compromising the sacred principles which had guided me from the beginning of our troubles, I consented to sacrifice my position as pastor of St. Anne, provided that I should remain with the congregation, as his vicar and help, in the management of the spiritual and temporal affairs of the colony. The promise was given me that on condition the bishop would withdraw his so-called sentence, and we back to the French Canadian of Chicago the church he had taken away from them, put a French-speaking priest at the head of the congregation, and give and forget what he might consider our irregular conduct towards him, after we have signed the following document:

(To be continued)

## The Cross

(Continued from page one)

comes the AGONY of the cross. "My God, my God, why hast thou forsaken me?" The cry of Christ on the cross.

Christ dies and the thick curtain of the temple is torn in two from top to bottom signifying that there is now ACCESS to God by this same cross (St. Mat. 27:51).

There is SALVATION at the cross. Where else? One of the thieves turns to Jesus and says: "Jesus, remember me when thou comest in Your kingly power." The dying Christ replies: "I say to you, today you will be with Me in paradise" (St. Luke 23:42-43).

There is SYMPATHY at the cross. Christ does not forget the care of His dear mother, and stands by His cross. To John He says: "She is now your mother. Take good care of her!" (St. John 19:25-27).

The theology of the cross is expressed in Scripture by PRELIMINARY. The AUTHORITY of the cross exists only in the cross. Without it there is no Gospel! I have the learned and inspired Paul's statement, from I Cor-

inthians 15:1-4:

"Now I would remind you, brethren, in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast — unless you believed in vain. For I delivered to you as of first importance what I also received, that CHRIST DIED for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures" (RSV).

Take away the CROSS and you have NO good news theology that Christ died to destroy sin and deliver believing saints!

2. The ACCOMPLISHMENT of the Gospel and its theology exists only in Christ's cross. Again permit me to give you the Holy Spirit's saying through the Apostle Paul: (Romans 5:6-11):

"While we were yet helpless, at the right time CHRIST DIED for the ungodly. Why, one will hardly die for a righteous man — though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners, CHRIST DIED for us. Since, therefore, we are NOW JUSTIFIED by His blood, much more shall we BE SAVED by Him from the wrath of God. For if while we were enemies we were RECONCILED to God by the DEATH of His Son, much more, now that we are reconciled, shall we be saved by His life. Not only so, but we also rejoice in God through whom we have NOW RECEIVED our RECONCILIATION" (RSV).

Here is the theology of justification, salvation, and reconciliation through CHRIST'S DEATH through His cross.

To sum up what we have said I quote from Newman Watts as to how the cross-theology runs throughout sacred Writ:

"The CROSS is the centre of the unity of the Bible, as well as of Christian faith and experience. It is PICTURED in the Old Testament types and sacrifices, PROMISED in the Old Testament prophecies, PROVIDED in the Gospels, PROCLAIMED in the Acts, PROVED in the Epistles, and PRAISED in the Book of Revelation."

Amen.

## Russellites

(Continued from page 1)

Trinity is not found in the Bible, but the teaching of ONE God in THREE persons is taught in the Scriptures.

JESUS, THE SON OF GOD

In the gospel of John we constantly have Jesus referred to as "The Son of God." Just what does this name imply? The Russellites would have you believe Christ as something LESS than God the Father. But this is not the truth of John's gospel. From the beginning of His ministry to the very end He claimed to be the one predicted to come in the Old Testament. But the Messiah was regarded as the Son of God. And this the Jews regarded

the SAME as God.

1. John regards Him to be EQUAL with God.

John 5:18: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." I had rather trust that the Jews here understood their own language better than some modern day Russellite. These people were there to see and hear Christ. They did not misunderstand his claims and the implications of them. They simply did not believe him to be whom he claimed.

2. Paul regards Him as EQUAL with God.

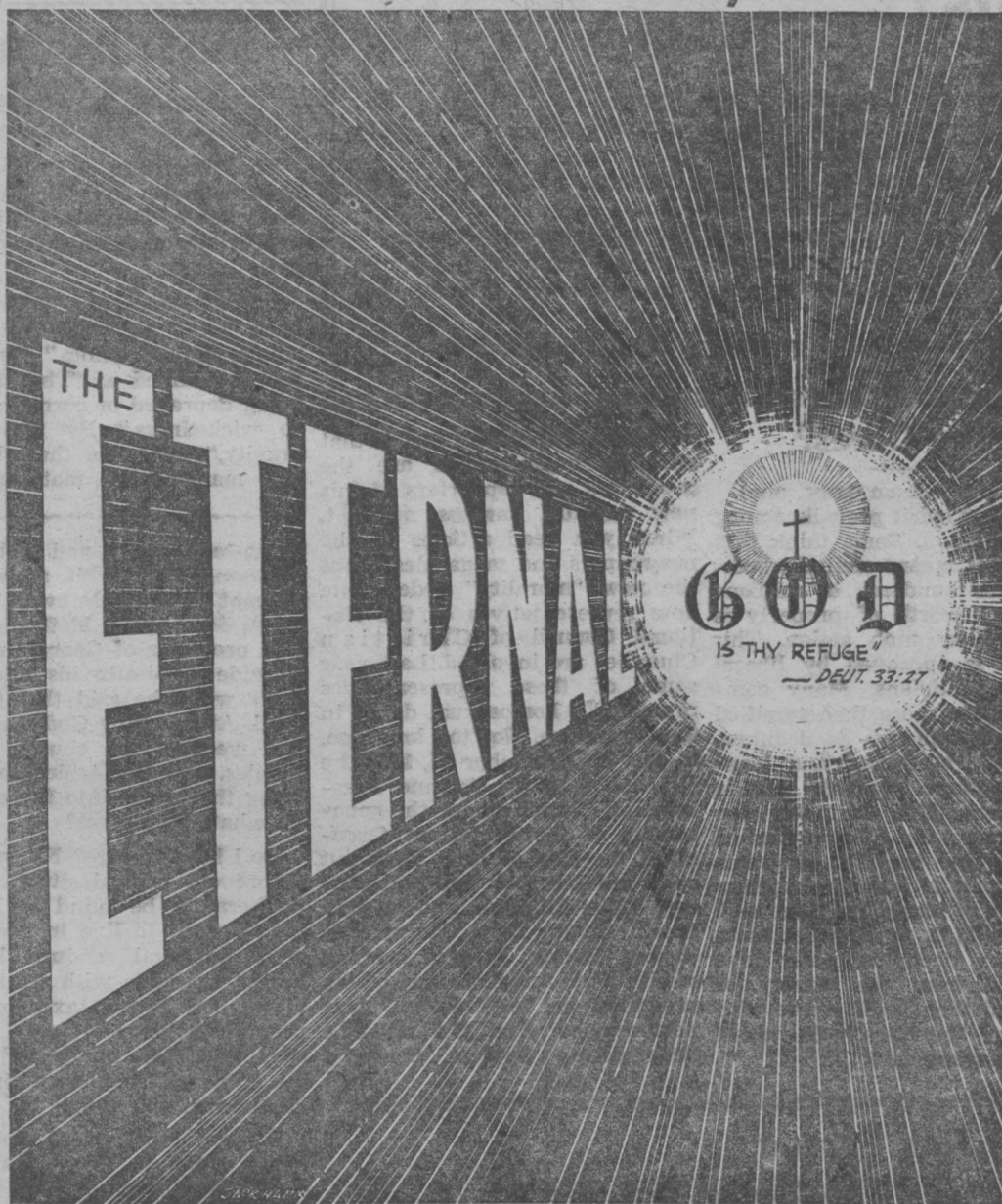
Phil. 2:6: "Who, being in the form of God, thought it not robbery to be equal with God." In this text, as in many others, the only hole the Russellites have to crawl in is some "far out" translation that hardly anybody ever heard of. All the major respected translations uphold the meaning of EQUAL.

3. The testimony of John 10:33: "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." The Jehovah's Witnesses endeavor to get out from under this verse by saying that Christ denied the Jews charge that he was God. But this cannot be done. Let each person read for himself Christ's reply and see if he denied that he was God. He surely did not.

Hebrews 13:8 states: "Jesus Christ the same yesterday, and today and forever." If there ever was a time when Jesus Christ was not the SON then this passage could not be true. The truth is that Jesus has ALWAYS been the SON of GOD. He never did become the Son of God. We call this truth "eternal generation." I quote from "SYSTEMATIC THEOLOGY" by A. H. Strong, page 340.

"That the Sonship of Christ is eternal, is intimated in Psalm 2:7. 'This day have I begotten thee' is most naturally interpreted as the declaration of an

## Focal Point Of Safety



eternal fact in the divine nature. Neither the incarnation, the baptism, the transfiguration, nor the resurrection marks the beginning of Christ's Sonship, or constitutes him Son of God. These are but recognitions or manifestations of a preexisting Sonship, inseparable from his Godhood. He is "born before every creature" (while yet no created thing existed . . .) and "by the resurrection of the dead" is not MADE to be, but only "DECLARED to be," "according to the Spirit of holiness" (according to his divine nature) "the Son Of God with power." This Sonship is unique—not predictable of, or shared with, any creature. The Scriptures intimate, not only an eternal generation of the Son, but an eternal procession of the Spirit."

A. H. Strong continues on to state: "The eternal generation of the Son to which we hold is (a) Not creation, but the Father's communication of himself to the Son. Since the names, Father, Son, and Holy Spirit are not applicable to the divine essence, but are only applicable to its hypostatical distinctions, they

imply no derivation of the essence of the Son from the essence of the Father . . . (b) Not a commencement of existence, but an eternal relation to the Father,—there never having been a time when the Son began to be, or when the Son did not exist as God with the Father.

If there had been an eternal sun, it is evident that there must have been an eternal sunlight also. Yet an eternal sunlight must have proceeded from the sun. When Cyril was asked whether the Son existed before generation, he answered: "The generation of the Son did not precede his existence, but he always existed, and that by generation."

The sun is as dependent upon the sunlight as the sunlight is upon the sun; for without sunlight the sun is no true sun. So God the Father is a dependent upon God the Son, as God the Son is dependent upon God the Father; for without Son the Father would be no true Father. To say that aseity belongs only to the Father is logically Arianism and Subordinationism proper. (Continued on page 8, column 3)

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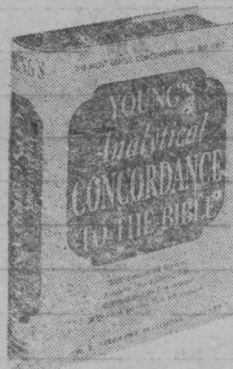
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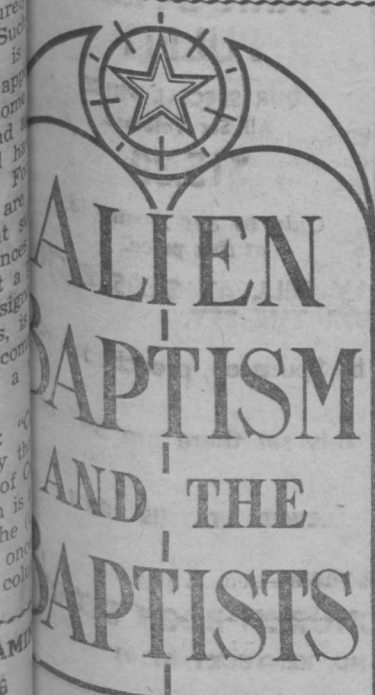
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## TODAY

"This is the beginning of a new day.  
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I can waste it or use it for good.  
What I do today is important, because I am exchanging  
a day of my life for it.  
When tomorrow comes, this day will be gone forever,  
Leaving in its place something that I have traded for it.  
I want it to be gain, not loss; good, not evil, success, not  
failure;  
In order that I shall not regret the price I paid for it."

### Who Cares?

(Continued from page one)  
A lawless spirit prevails among our population. Some think that civil rights means civil disobedience, thus hundreds of millions of dollars worth of property is destroyed by mob action. This violence is approved by liberal minded politicians. Many communities are more than terrified on certain holidays as drunken, unwashed beatniks, and sex-happy college students invade their town. How can we stop when we are brain-washed everyday by the TV programs that coax us to join the hopeless multitude of alcoholics. You need to ask an M.D. psychiatrist as to how many alcoholics really have recovered from the slavery of drink and then you'll agree with the term "hopeless." So what! Who cares anyway?

The most appalling fact is that religious organizations are the promoters and supporters of this new ungodly, lawless spirit. When you read articles in the newspapers and magazines about the new "morality" codes, note how representatives of the National Council of Christian Churches are involved. Last year some of these representatives promoted a homosexual dance in San Francisco. Not too long ago, in fact on December 25, 1965 the fashionable Fifth Avenue Presbyterian Church under the sponsorship of the Protestant Council of the City of New York put on a red hot rock and roll concert. Duke Ellington and his jazz band, singer Lena Horne, tap dancer Bunny Briggs, trumpet soloist "Cat" Anderson, and others presented an "ecclesiastical" jazz performance. The Columbia Broadcasting System made a

## A BRIEF STATEMENT OF DOCTRINE OF . . .

### MISSIONARY ELECT TO BRAZIL

FRED W. ROBERTS  
Citrus Heights, California

The "Doctrines of Grace" have been believed and adhered to in every age by Baptists. Let us take a preview of these golden nuggets:

I. **Total Depravity:** Webster defines "total" as "constituting the whole, entire; whole." "Depravity" is defined as "The state of being depraved or corrupt; given to wickedness." By "total depravity," we mean that the entire man-mental, material, and

spiritual—is completely void of holiness. This depravity is inherent from parent to child, and has been so since the original fall of Adam, Romans 5:12.

II. **The Selective Decree of God:** Vine defines "elect" as such: "elect comes from the Greek word 'eklekto' (ek—from, lego—to gather, pick out). Literally, it means picked out or chosen." "According as he hath chosen us in him before the foundation of the world." Ephesians 1:4, Acts 13:48, and I Thess. 1:4.

When God elected and predestinated His people unto salvation, He did not stop there. He decreed the means at that time, also. Salvation—spiritual, temporal, and eternal—is by grace

limited atonement.

IV. **The Effectual Call:** word effectual according to other means, "producing, capable of producing, the desired effect." The word "call" means "summon," according to Webster. Thus we may deduce that the effectual call of God by the Spirit cannot be rejected. Scripture reveals two effectual calls. The first one is referred to as the outward, or external call. This is general—to all men—to forsake sin and trust the Jesus Christ. Because of total depravity, the Gospel is not sufficient to bring about faith. Christ, I Cor. 2:14. The second call is a direct call through the Holy Spirit, II Tim. 1:9. He preaches the Gospel and the heart of the sinner, Acts 14, then applies the Word to the heart in regenerating power.

V. **Preservation**—Perseverance of the Saved.

Perseverance is the manifestation of appreciating the Divine act of preservation. Webster defines perseverance as "the continuance in good by people elected to eternal life." Webster defines it as "to keep from harm, danger, evil, etc.; protect." Perseverance is brought about by the power of God. His people persevere because He preserves them, by His Spirit, Gal. 4:6, 1:13-14, John 17:11. When a son is saved, he has a new nature, II Pet. 1:3, that desires to please God. He will continue until he dies, but not because he wants to, Room 1.

VI. **The Church:**

Baptists trace their beliefs and doctrines back to Christ. We have never been a part of the Catholic Church or Protestant Churches of today. They have believed in Christ as the Messiah, the church with the pastor as overseer of the flock. The church is local and independent. There are two offices in the church, pastor and deacon. There are no ordinances, Baptism and the Lord's Supper. The purpose of the Church is to preach the Gospel, baptize, and fellowship.

I feel the Lord has called me to go to Brazil to preach the Word. I believe the Lord has elected there and they need the Gospel in order to be saved. I have thought of the field since I surrendered to the Lord and I have prayed that the Lord wanted me to go to another country, for Him to use the way and give me the needed to go. He has made clear to me that the door is open; and He has given me a compelling desire to go. Fred W. Roberts



Fred W. Roberts

through faith, Acts 13:48. The correct view of election leads to the preaching of the whole counsel of God.

III. **Particular Redemption:** Or Limited Atonement. Webster defines atonement as "to expiate; the effect of Jesus' sufferings and death in redeeming mankind and bringing about reconciliation of God to man." That the atonement and its effect, reconciliation, are limited to the elect is seen in these things. Christ died for His sheep, John 10:11, Isaiah 53:12, Matthew 26:28, John 10:16, and John 6:37.

Christ stood as a Lamb slain before the foundation of the world for His elect, Rev. 13:8. He made the atonement two thousand years ago for the same ones He would have made it for if He had waited until all of the elect had believed. This is the

video-tape of it and liberal clergymen hailed it as a "significant historical event." Not many days ago a Methodist college professor of Georgia received wide acclaim by his fellow cohorts when he said that God is dead. At one time God was alive and we sent the church to the jungles, now God is dead and we bring the jungle into the church. So what! Who cares?

Do I have to care? No, you can ignore our critical situation and deliberately be blind to it. No, if you want to live in continual civil upheaval, endure broken homes, associate with sexual deviates, pay heavy taxes to support alcoholics and social parasites, and then finally adjust to the filth and squalor of the undisciplined, you can.

Perhaps you say, I do care. What proof is there that you care? Does your family attend Sunday School and Church? If you do attend does your church group advocate this new liberal morality and ungodliness, or does your church stand for the historical gospel of Jesus Christ? It is not enough for you to stand for righteousness but you need to persuade others to quit floating down the stream of self-destruction. Wait no longer to do something. Time is not on your side. Do you really care?

### McMasters

(Continued from page one)  
that "McMaster University was made possible by the munificence of the Honorable William McMaster, a member of the Jarvis Street Baptist Church."

Little by little McMasters has slipped away from the doctrinal standards of Bro. T. T. Shields and the Jarvis Street Church, until today the school founded to "train Christian young people for the Gospel ministry" now has a Roman Catholic Jesuit who teaches religion.

—Christian Victory

### Russellites

(Continued from page 7)  
er, for it implies a subordination of the essence of the Son to the Father. Essential subordination would be inconsistent with equality.

The subordination of the PERSON of the Son to the PERSON of the Father, or in other words an order of personality, office, and operation which permits the Father to be officially first, the Son second, and the Spirit third, is perfectly consistent with equality. Priority is not necessarily superiority."

We surely recognize an eternal subordination of Christ to the Father, but we maintain at the same time that this subordination is a subordination of order, office, and operation, not a subordination of essence. The Scriptural references in the beginning of this article prove Christ's EQUALITY with the Father.

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I Wonder Where The Daisies Is,  
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