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# The Baptist Examiner

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## "The Man Born Blind"

(Continued from page 1)

They didn't like what Jesus had to say, so they said, "You are just a Samaritan, a half-breed Jew, and you have a devil."

Notice again:

"Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." — John 8:59.

Jesus, having preached this message on Himself as the Light of the World was thus rejected. We note from these Scriptures how that his audience, the Pharisees and the religious leaders of his day, rejected his message, and we can see immediately that the crowd at large were determined to have nothing whatsoever to do with the Lord Jesus Christ. Now, beloved, what shall the Son of God do? The crowd at large did not wish Him. They did not desire Him. They had no use for Him. They were not concerned about his message in any wise at all. But here is the interesting thing: though the crowd at large rejected the Lord Jesus Christ, He did not turn His back on the entire race. You would think that after the crowd had rejected Him that the Lord Jesus Christ might just turn His back on all of them. Instead, we find that the Son of God turned to this one man about whom I read in my text. He turns to one man that is blind that He might exhibit in this one individual the grace of God, and that He might show this one man that is blind that truly He is the Light of the World.

That calls to mind a Scripture which says:

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." — Rom. 9:15.

Notice this, beloved. The crowd in the main rejected Jesus, yet Jesus did not turn His back on the entire world. Instead, He had compassion on whom He desired to have mercy, and He had mercy on whom He desired to have mercy. Though the crowd at large rejected Him as the Light of the World, He turned to one man who was born blind, who had never seen the light, and He had compassion and mercy on that one man to show him that He was truly the Light of the World.

In view of this, this one man teaches us something as to the condition of the human family.

### I

## THIS MAN WAS OUTSIDE THE TEMPLE.

If you will read it closely, you will see that this man wasn't at a place of worship, but he was outside the temple. Just as this man was outside the temple, so every elect sinner is likewise alienated from Almighty God. We read:

"That at that time ye were WITHOUT CHRIST, being ALIENS from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and WITHOUT GOD in the world." — Eph. 2:12.

May I remind you that just as

this man was outside the temple and alienated from the religious life of Jerusalem and separated from the religious ordinances and ceremonies of the Jewish temple, so every man before he comes to Jesus Christ is in a state of alienation. He is alienated from God the Father, and he is alienated from all the promises and the blessings of Almighty God.

Now you know what it is for a man to be an alien so far as this country is concerned. For example, along about the first of each year you walk into any post office in the United States and you will find a sign, notifying all aliens that they are to register with the postmaster on or before such and such a date. The reason is that they are aliens. They are not citizens of the United States and they must be under constant supervision of the government. You will notice that the government doesn't ask you and me who are natural born citizens of the United States to register. This government doesn't demand that of us, but they do demand it of the alien. In other words, a man who is an alien to this country, who is a citizen of a foreign country, is alienated from some of the privileges of the country.

Beloved, that certainly illustrates the truth so far as the unsaved man is concerned, for every unsaved man is alienated from God the Father. Just as this man was outside the temple and away from the privileges of the religious life of Judaism, and separated and alienated from all the spiritual blessings of the religion of the Jews, so every unsaved man is alienated from God the Father.

### II

## THIS MAN WAS BLIND.

This man who was blind from his birth is surely a good illustration of every sinner, for every sinner is blind spiritually unto the Lord. We read:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he CANNOT SEE the kingdom of God." — John 3:3.

Jesus was talking to Nicodemus and He is telling him that he has to experience the new birth. He has to be born again or else he cannot see the kingdom of God. In other words, unsaved sinners are spiritually blind and they have to be born again in order to be able to spiritually see.

Notice again:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the BLINDNESS OF THEIR HEART." — Eph. 4:18.

You will notice that the unsaved man is spoken of as being blind in his heart. In other words, as this man was blind from his birth, so the sinner is in a blind state spiritually. He will never in any wise at all be blessed that the might see spiritually, except the Lord grant to him an experience of grace, that he may be born again.

Beloved, I am impressed by this fact, that there are more cases of blindness that were healed in the ministry of Jesus than that of any

other affliction. There was one man who was deaf and dumb that Jesus healed. There was one man who had the palsy who came to Jesus and was healed. There was one man who was sick of a fever whom Jesus healed. There were two lepers that Jesus cured of their leprosy. There were three who had died physically that were raised back to life. But there were five blind people that the Lord Jesus Christ gave eyesight unto. The fact that Jesus healed more cases of blindness than any other affliction would tell us that spiritually speaking men are in the dark.

Whenever you see a man tapping his way along the sidewalk with a white cane in his hand, emphasizing the fact that he is a blind man, you are bound to feel sorry for that individual. I never see a man going along feeling his way with a cane but what my heart goes out to that individual, and I sympathize with him in his blind condition.

Beloved, whenever I face an audience of men and women, I realize that everybody there who hasn't been born into the family of God, and hasn't been saved is in a blind spiritual condition, and their spiritual condition is just as bad as the physical condition of the man who taps his way along the sidewalk with a white cane in his hand.

### III

## THIS MAN WAS BLIND FROM HIS BIRTH.

Not only was this man blind, but he was blind from birth. The Word of God says that he never had seen. You might have told this man about the beauties of this earth, but he couldn't have understood, because he had never seen nature. Now there are individuals who are stricken with blindness after they have been born, and they can remember what is to see birds and flowers and grass and mountains and trees and all the beauties of God's nature. They can remember these things, but not so with this man. He had never seen. He had been blind from his birth. He had never seen anything so far as the beauties of this world were concerned.

May I remind you that what was true of this man from a physical standpoint is true of every unsaved man from a spiritual standpoint, because every unsaved man is spiritually blind from his birth. Listen:

"The wicked are ESTRANGED FROM THE WOMB: they go astray as soon as they be born, speaking lies." — Ps. 58:3.

The Psalmist goes further and says:

"Behold, I WAS SHAPEN IN INIQUITY; and in sin did my mother conceive me." — Ps. 51:5.

In Psalm 58 he talks about that fact that we are born sinners, but in Psalm 51 the Psalmist goes back even nine months prior to the time of birth and says that we are conceived with a sinful disposition. When I read of this poor fellow upon whom the Lord Jesus Christ showed mercy, and upon whom the Lord Jesus Christ manifested His grace, I see him blind from his birth, and I see in him a perfect illustration of the spiritual status of every man outside of God, for every man outside of the Lord is blind, estranged from the hour of birth, and even conceived with a sinful disposition.

I don't mean by that that babes who die in infancy go to Hell. In fact, I have a very definite feeling that every babe that dies before it reaches what might be termed the years of accountability goes immediately to be with the Lord Jesus Christ. I think a Scripture in the book of Job very clearly, and very pointedly, teaches that all that die in infancy go at once to be with Jesus. We read where Job is lamenting the time of his birth and he says:

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I (Continued on page 4, column 4)

## "I Should Like to Know"

1. There is one thing I can't understand. Will you please tell me and make it clear to me. That is about Dr. Scofield hating the Lord's church. I can't find it in my Bible. Tell me what page to look on. I have a Scofield Bible.

Of course, Scofield nowhere makes the statement that he hates the Lord's church. Even the devil himself never stated that. But the doctrines which Scofield teaches in his notes are heretical as to the church and therefore opposed to the Lord's church. His notion of a universal church, his heretical notes on Ephesians and other epistles, his theory that the church began on Pentecost, his idea that there are three different churches in the New Testament, his heresy about the "historical church" or church-branch theory, his heresy as to Spirit-baptism into the church—all manifest Scofield's dislike and hatred for the truth as to the church. He may not have intended to thus despise the church, but nevertheless his heresies have caused the Lord's church more trouble than all the hypocrites and church bosses within the church ever could arouse.

2. Most preachers claim the Lord will rapture the church from this earth before the tribulation. Will you give me the Scripture for this?

There are many verses and passages that could be given, but we will here just cite I Thess. 4:16, 17; I Cor. 15:51, 52; Matt. 24:40, 41.

## Send TBE To Others

3. In the Analytical Concordance to the Bible by Robert Young, in the "Hints and Helps to Bible Interpretation," it says that the word "many" is frequently used for all and it gave Matt. 20:28 as an example. Does it mean all in the sense we use the word for all of anything?

We notice that Young's only example is one New Testament verse compared with a verse in Daniel. Actually, the Greek word employed by Christ in Matthew 20:28 translated "many," is a word which definitely expresses limit. Thayer says it means "many, a large part of mankind." But even if the word itself often meant something larger, we would have to understand it in the realm in which it is used. Christ is speaking about his death being for many. Thus we must understand it to be referring to those for whom He really died—His people, His sheep (Matt. 1:23).

4. Were the 99 sheep of Matthew 18:12 lost? I have heard it preached that they were and I would like to know what you think concerning it.

Jesus is here simply using an illustration by referring to these sheep. He refers to the shepherd who cares for the lost sheep and goes after it and rejoices in recovering it. This illustrates Christ's love and care for His own lost sheep. Don't ever try to make an illustration stand on four legs. Get the truth that is clearly illustrated and leave the minute particulars alone.

5. What can a person say to people, especially relatives, who have recently claimed to have been saved in the "Christian Church"? I mean what can a person tell them to show them that they are in the wrong church, especially since they come back with the answer that the Lord said where two or three are gathered together in my name, there will I be in the midst?

We suggest that you send them TBE. When you have opportunity, a door opened by the Lord, to say some word of truth in season, then do so; but do not seek to open doors for yourself. As to the verse they give you as an answer, you might show them what it means to be gathered together "in the name of Christ." It involves more than a mere lip confession. To be gathered together in His name is to be walking in obedience to His Word and to be under His authority. In what gathering is Jesus present, then? Why, in His church of which He is the Head. Disobedient people cannot truly gather together in Christ's name and have Him in their midst. Only an obedient group can do this.

6. Should I partake of the Lord's Supper where they use grape juice and soda crackers?

Certainly, we do not believe that you should. However, be careful that you act in the proper manner in not participating. You can be of help to the rest of the church in this matter, if you are humble and led by the Spirit of God in making known why you cannot partake. The church is possibly in ignorance of the truth about the proper elements to use, so do not have a condemning attitude; rather, have a positive attitude in the matter, desiring to help the others to see the truth.

7. I would like for you to explain a question for me concerning the ordination of preachers and deacons. I don't see any need or reason for the laying on of hands.

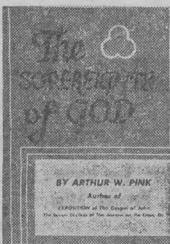
The laying on of hands is simply a form of expressing approval. As this was used in the early churches, then we believe it should be used today.

## The Sovereignty Of God

By ARTHUR W. PINK

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The Sovereignty of God in Creation  
The Sovereignty of God in Administration  
The Sovereignty of God in Salvation  
The Sovereignty of God in Reprobation  
The Sovereignty of God in Operation  
God's Sovereignty and the Human Will  
God's Sovereignty and Human Responsibility  
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## The "Bride Of Christ"

(Continued from page one)  
Christ. The Bride of Christ is a vital part of the teaching on the church. The first point that I shall discuss in this message is:

### Who Will Make Up the Bride of Christ?

1. Will all the redeemed make up the Bride? This is the most common view held today. All those who believe that the church is universal and invisible hold to this theory. It is not my purpose to go into the false teaching of the "universal, invisible church" in this message, but I will show the utter absurdity of such an idea by presenting positive truth. I now want to prove from the Scriptures that all the saved from Adam until the last man is saved will not be in the Bride of Christ.

"The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee." (Psalms 45:13-14).

Now these verses of Scripture make it very plain that there will be some outside of the Bride. For it speaks of the companions of the Bride. Now who usually fills this capacity at a wedding? The bridesmaids, of course. Now who would be so foolish as to say that the bridesmaids are a part of the bride? But this is exactly what the "universal church" theorists, and others as well, do when they say all the redeemed make up the Bride of Christ.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3:29).

This verse makes it very clear that John the Baptist would not be a part of the Bride. He is spoken of as the friend of the Bridegroom. Now if John the Baptist is not going to be in the Bride of Christ, then what happens to the teaching that all the redeemed will constitute the Bride?

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Revelation 19:9).

Here we are told that some are called or invited to the marriage supper. Since when does the Bride have to be invited to her own marriage supper? This would be absurd. This passage is referring to the guests who will be invited, and certainly they are not a part of the Bride of Christ.

"And I saw a new heaven and a new earth for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

"And there came unto him one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." (Revelation 21:1, 2, 9, 10).

Now here we are told that the Bride is the Holy Jerusalem, for that is what the Lord showed John when He said He was to show him the Lamb's wife. Now let us keep this fact in mind and consider Revelation 21:23-25:

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day:

for there shall be no night there."

Now I ask the question: Who are these saved of earth that bring their glory and honour into it? We have already seen that the City is the Lamb's wife, so who are those who come into it? There are many who say this is referring to the millennium, but this cannot be for several reasons. What reason would there be for the Holy Spirit to be talking about the eternal state of things in verse eight and then in verses nine through chapter 22:5 refer to the millennium? To hold to such a view is not sound Bible study. Chapter twenty-one must be referring to the eternal state and not the millennium because in verse four it talks about no more death. Now in the millennium there will be death. For we read in Isaiah 65:20 that the "child will die an hundred years old." Now also notice that in Revelation 21:24 it says "the kings of the earth do bring their glory and honour into it." It has been well remarked by Govett:

"ENTRANCE INTO the heavenly city would not be possible during the millennium; for then the city is only suspended over the earth. It does not come down upon it. To meet this difficulty, the holders of the opposite view translate Revelation 21:24-26, bring their glory UNTO IT, not INTO it. But this translation is unfounded, for whenever a verb of motion capable of signifying penetration, or entrance into a penetrable subject, such as a river, house, etc., is followed by the preposition eis, 'into'—there ENTRANCE is affirmed."

So again I ask, if all the redeemed make up the Bride of Christ, who are these that bring their glory and honor into it? I am sure that the unbiased person will readily see from the foregoing Scriptures that all the redeemed will not make up the Bride of Christ.

2. Will all the redeemed since Pentecost make up the Bride? This is a common theory set forth today as to just who will compose the Bride of Christ. It is the view set forth by C. I. Scofield in the Scofield Reference Bible. Those holding to the theory that the church is "universal and invisible," and that it was started on the day of Pentecost, are mainly the advocates of this view. This view says that only New Testament saints will compose the Bride and that the Old Testament saints will be the guests. This theory is so heretical that it does not deserve the time in trying to prove it false. I simply ask anyone who holds to such a view to give me one verse of Scripture that will substantiate such a notion. As I mentioned before, it is not my purpose in this message to refute the "universal, invisible church" teaching, but to show who will actually make up the Bride.

3. The Lord's own church will be the Bride of Christ. As I here use the term church I use it in the generic sense. Just as we would use the term family or home in the generic sense. The church is local and visible, as the word ("ekklesia") comprehends.

"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated

his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephesians 5:21-33).

These verses make it unmistakably clear that the church will be the Bride of Christ. Most commentators that I have read interpret verse twenty-seven to teach this. However, most of these commentators being "universal, invisible" church advocates, say that all the redeemed would be in the Bride. But at least they see that the church will be the Bride of Christ.

Old Testament saints will not be in the Bride because the apostles were the first members of the church.

"And God hath set some in the church, FIRST APOSTLES, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Corinthians 12:28).

Another Scripture that teaches the church is to be the Bride is:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Corinthians 11:2).

The church at the present time is espoused only to Christ or engaged to Christ, but will be presented (Eph. 5:27) to Christ at a future time. Only those who have been members of a Scriptural church in this life will be a part of the Bride of Christ. And since we definitely believe that the church is what is known today as a Baptist church, and that all other churches are man-made institutions, we therefore hold that only Baptists will be in the Bride.

I did not say only Baptists were going to Heaven. Every soul that has ever truly been saved, whether Baptist or something else, will be in Heaven. But only Baptists (those who have been in the Lord's own church) will be in the Bride of Christ.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath MADE HERSELF READY. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the RIGHTEOUSNESS OF SAINTS." (Revelation 19:7-8).

The English Revised version translates these last words: "The RIGHTEOUS ACTS of the saints." This wedding garment is not the imputed righteousness of Christ, for that could never be termed the righteous acts of ourselves. Salvation is by grace not by works. But this wedding is based on good works. After the redeemed stand before the judgment seat of Christ (I Cor. 3) and have the fire to try their work—then will it be known who will receive a wedding garment to be in the Bride. And those who spent their life building upon the wrong foundation will not receive a garment.

Is a Roman church the right foundation, having been formed by apostates and developed by the time of Gregory the Great?

Is the Lutheran Church having started with Martin Luther, the right foundation?

Is the Methodist Church the right foundation, with the Wesleys as founders?

Is the Presbyterian Church the right foundation, starting with John Calvin?

Is the Episcopalian Church the right foundation, having been started by King Henry VIII?

Is the Campbellite church the right foundation, having started with Thomas and Alexander Campbell?

Is the Church of God the right foundation, having started with John Winnebrenner?

I could go on and on with more of the same. It is not my purpose in this message to prove that the Baptist Church is the only true church. I am writing this to those who already believe this. (Again I want to make it clear that when I use the term "Baptist Church," I am speaking in the generic sense).

Eve is a type of the church as she was taken from the side of Adam. When Christ was pierced on the cross, out from His side came blood and water. It takes the blood to redeem us (Eph. 1:7) and the water to add us to His church (I Cor. 12:13). So Christ's Bride is being taken from His side.

### The Error of the "Church in Prospect" Teaching

This is the most common teaching among Baptists who do not hold to the universal, invisible theory. This theory teaches that after the Rapture the redeemed will assemble and thus constitute a church. Among those who hold to this teaching there is still a difference of opinion. One is that all the redeemed from Adam to the last man who is saved will constitute that church in glory and thus be in the Bride. The other opinion is that only New Testament saints will make up that assembly and be in the Bride.

There are usually two portions of Scripture that are interpreted to teach a church in prospect. They are Eph. 5:21-33 and Heb. 12:23.

Let us first consider Eph. 5:21-33 and see just what it does mean. The first thing that we notice is that the Holy Spirit is comparing a husband and a wife to Christ and the church. Then if you will notice verse 23, it says "even as Christ IS the head of the church: and he is the saviour of the body." Now it does not say that Christ WILL be the head. He uses present tense, showing that the church was in existence at the time Paul was writing and that Christ was the Head of it.

Then notice verse 27, "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish." This verse teaches beyond a shadow of a doubt that the church will be the bride of Christ.

Next notice verse 29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Now if this is talking about a church in glory then why does it have to be "nourished"? Surely, a church in glory would not have to be nourished. The truth of the matter is that this is not referring to a church in glory but to the church on this earth. If there is such a thing as a church in prospect then why doesn't the Bible tell us something about it?

Now let us consider Heb. 12:18-28. If you will notice in verses 18 through 21 the writer is telling these Hebrew Christians what they had not come unto. He is saying that they had not come unto Mount Sinai but unto Mount Zion. He uses Mount Sinai to typify the Old Covenant and Mount Zion to typify the New Covenant just as the Holy Spirit uses Sarah and Hagar in Gal. 4:19-31. Notice the tense that is used throughout these verses. In verse 18, "for ye ARE not come" and in verse 22, "But ye ARE come." He could not be talking about anything prospective in using present tense. The city of the living God, the heavenly Jerusalem is simply referring to the covenant of grace. Gal. 4:26 reads, "But Jerusalem which is above is free, which is the mother of us all." I have heard many preachers who hold to this church in prospect teaching misquote verse 22. They would quote it as though there were a comma between general assembly and church of the firstborn instead of an "and." In other words they make the general assembly and the church of the

firstborn the same thing. If you will study closely you will find that the general assembly is the same as the innumerable company of angels of verse 22. There is no "AND" between angels and general assembly like there is between general assembly and church of the firstborn.

Also if these two assemblies were the same then why are two different Greek words used? The Greek word for "assembly" used with "general" is PANEGURIS and the Greek word for "church" here is EKKLESIA as always. The primary difference between these two words is that ekklesia is a more specific and smaller assembly. Everywhere the term ekklesia is used it designates the assembly of firstborn ones on earth.

The phrase "CHURCH OF THE FIRSTBORN, WHICH ARE WRITTEN IN HEAVEN" simply means that their names are recorded on the heavenly register but they have not as yet taken up their citizenship there. In Luke 10:20 Christ said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN." Now certainly Jesus did not mean that those to whom He was talking were in Heaven, but only their names were recorded there.

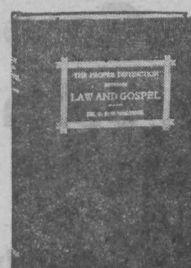
The phrase in verse 23, "THE SPIRITS OF JUST MEN MADE PERFECT," seems to give many Bible students trouble. Many say that this is referring to Old Testament saints, but they have nothing to substantiate this in this verse. If this is talking about a church in prospect and is after the Rapture then why refer to them as spirits when they will be there bodily? To explain this I cannot do better than to quote Matthew Henry, Volume 6, page 595: "To the spirits of just men made perfect; to the best sort of men, the righteous, who are more excellent than their neighbors; to the best part of just men, their spirits; and to these in their best state, made perfect."

Notice in verse 24, "AND TO JESUS THE MEDIATOR OF THE NEW COVENANT, AND TO THE BLOOD OF SPRINKLING THAT SPEAKETH BETTER THINGS THAN THAT OF ABEL." If this were referring to an event after the redeemed are in glory why have need of a mediator or of the blood of sprinkling? A careful study of Eph. 5 and Heb. 12 will prove to the reader that they are not speaking of a church in prospect but of the church right here on earth and Christ is one day going to present it to Himself as His Bride.

Beloved friends, only those who have been baptized into the Lord's church and have stood for the truth, even in the face of persecution, will be counted in that number who will make up the Bride of Christ. May God give us grace to stand for, and to proclaim the whole counsel of God.

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# Brother Halliman Tells Of His Recent And Numerous Travels, The Chicago Bible Conference, And Gives Report On Offerings

By FRED T. HALLIMAN

Pastor, Macedonia Baptist Church  
2501 North Maplewood, Chicago, Illinois

It has been three weeks since last I sent a report to TBE. Since that time I have traveled approximately 5,000 miles, speaking in six churches and one mission; also we have had a Bible conference in our own church during this time.

### In Ohio, West Virginia and Kentucky

Sunday, October 4, I was with Elder Eddie Garrett and the New Testament Baptist Church of Hamilton, Ohio. This is a young church, but well-grounded in God's Word. Brother Garrett is a young man, but has a grasp of the Scriptures that is seldom excelled by older preachers. I preached twice at this church and had good fellowship with all the people.

Early Monday morning, October 5, I left Hamilton, O., for Fairmont, W. Va. I arrived at Fairmont about 5:30 p. m. and shortly was in the home of Pastor Scott Richardson. That same evening I spoke to the Katy Baptist Church of which Brother Richardson is pastor. I met many of God's choicest saints in this church and my life was greatly enriched by staying in the home of Brother Richardson that night.

Early Tuesday morning, October 6, found me on my way back to Kentucky. I arrived in Ashland in time for a good supper in the home of Brother Gilpin. It is always a blessing to stop in this home. There is always an atmosphere of love and humility to be found there.

After supper I drove to Garrison, Ky., arriving 30 minutes late for the services (due to two flat tires). I preached that night at the Emmanuel Baptist Church. Brother Raymond Willis is the pastor of this church. The fellowship was sweet in this church and God gave me great liberty that night, even though I was late for services. I returned to Ashland and spent the night with the Gilpins.

### On to Virginia, Tennessee, Georgia and Florida

Wednesday morning, October 7, I left Ashland for Appalachia, Va. I preached that night in the Temple Baptist Church, of which Brother Stanley Phillips is the pastor. I spent the night with Brother Phillips and appreciated the rich fellowship and good hospitality while there.

I left Appalachia early Thursday morning, October 8, and

drove to Bristol, Tenn., to the home of Brother Gerald Price. Brothers Bob Ross and James Crace had arrived there Wednesday night, and about eight o'clock Thursday morning Brothers Ross, Crace, Price, and myself left for Melbourne, Fla. Nightfall found us in Ludowici, Ga., and we were soon enjoying the fellowship with Elder John Ross and family in the home of Brother H. C. Long. Brother Long is a member of the Rye Patch Baptist Church which Brother Ross pastors. After a fine meal and good fellowship, until late that night, all four of us spent the night in Brother Long's home. Brother and Sister Long went out of their way to see that we preachers were well-fed and had a pleasant time.

Friday morning, October 9, we left Ludowici, heading for Florida, and arrived there about 4 p. m. That night Brothers Price and Crace spent the night in the home of Brother Ronnie McTaggart, and Brother Bob and I spent the night with Brother Clifford McTaggart, Ronnie's father. Saturday at 2 p. m. the Bible Conference started and good preaching and fellowship was enjoyed on through the closing Sunday night service. During this conference, which was held at the Baptist Mission in Melbourne, I met many new friends, and was greatly impressed with the soundness of all the folk at the mission.

### Back to Georgia and Tennessee

After services Sunday night, we left Melbourne and went on to Orlando, where we spent the night with Brother John King. This was a short stay, but deeply appreciated and was enjoyed by all the brethren. We left Orlando on Monday morning, October 12, and arrived for the second time at Ludowici, Ga., and Brother H. C. Long's home just in time for supper. That night we had services at the Rye Patch Baptist Church where Brother John Ross is pastor. There was a large number of people there that night and many of them had driven a great distance to attend the service. These people truly love their pastor, and they should, for Brother Ross is a great preacher.

Tuesday morning, October 13, we left Ludowici for Bristol, Tenn., and by now our number had increased from four to five. Brother John Ross accompanied us with the intentions of going on to Chicago to attend the Bible

Conference there the following week.

### In Kentucky Again

We arrived in Bristol, Tenn., about 8 p. m. About 9 p. m. Brothers Bob Ross, John Ross, and James Crace left for Ashland, Ky. On Wednesday night, October 14, I preached at the Temple Baptist Church in Bristol, where Brother Price is pastor. Thursday morning, October 15, Brother Price and I left Bristol, and journeyed as far as Ashland, Ky. That night we went to South Shore, Ky., for services in the Kings Addition Baptist Church, where Elder Jim Everman is pastor. Brother Price preached at this service. On Friday morning, October 16, Brother Price and I started on the last lap of the two-week journey and arrived in Chicago in time for supper. Brother Price preached for us here at the Macedonia Baptist Church three times on Sunday, October 18. Our Bible Conference began two days later, Tuesday, October 20.

### The Bible Conference a Great Blessing

This was the first Bible Conference the Macedonia Baptist Church has ever attempted to have, and there were many new experiences both for the church and pastor, but in them all we rejoiced. The conference was well-attended to have been announced for such a short time. Eight states were represented: Tennessee, Kentucky, Georgia, Wisconsin, Michigan, Illinois, Kansas, and Oklahoma. Several preachers that had intended to come were detained because of sickness or other reasons, but all in all the conference was a great blessing both to those that attended and to the Macedonia Baptist Church.

### Report on Missionary Offerings

New Testament Baptist Church, Hamilton, O. . . \$	15.00
Katy Baptist Church, Fairmont, W. Va. . . . .	35.00
Emmanuel Baptist Church, Garrison, Ky. . . . .	25.00
Calvary Baptist Church, McLeansboro, Ill. . . . .	56.75
Grace Baptist Church, Springfield, Mo. . . . .	10.00
Woodlawn Terrace Baptist Church, Memphis . . . . .	100.00
Calvary Baptist Church, Ashland, Ky. . . . .	20.00
Temple Baptist Church, Bristol, Tenn. . . . .	16.22
Baptist Mission, Melbourne, Fla. . . . .	27.37
Grace Baptist Church, Anchorage, Alaska . . . . .	35.74
Walter B. Branning, Pa. . .	3.00
Mr. and Mrs. Van McDonald, Calif. . . . .	30.00
Mr. Carey E. Witt, Ky. . .	50.00
Pastor Gerald B. Price, Tenn. . . . .	3.00

TOTAL as of October 26, 1959 . . . . . \$2594.31

Beside the cash offerings there have been gifts that amount to almost \$500.00. For instance: I was in bad need of a typewriter for the work and the Macedonia Baptist Church gave a typewriter that cost the church \$225.00 about two years ago. While on this last trip I had to buy a new set of tires for my car, and upon my return home the church voted to pay for them. This was a blessing, for I had to borrow the \$113.00 plus when I bought them.

On my return trip through Ashland, Ky., the Calvary Baptist Church of Ashland gave me some tools that I will need on the mission field that amounted to over \$100.00. They also gave me

### "The Man Born Blind"

(Continued from page two)  
have LAIN STILL and BEEN QUIET, I should have SLEPT: then had I been at REST, with kings and counsellors of the earth, which built desolate places for themselves." — Job. 3:11-14.

In other words, Job says that if he had died at birth he would have been at rest, and he would have been at peace and been quiet. I think that would indicate then that every babe which dies in infancy, goes at once to be in the immediate presence of the Lord Jesus Christ.

At the same time, we need to recognize the fact that every babe is just exactly like a little baby tiger. You can take a little baby tiger in your hands when it is born, and play with it, and he may become your pet, while he is young. That tiger isn't going to kill you the first day that you play with it. He is not going to knock you down with his paws, and chew you with his teeth the first day that he is born. But when a year passes, and he has developed sufficient strength, if you get in the cage with that tiger it would be well for you to have a good size policy of all kinds of insurance, and you ought to be sure that your will is made and your beneficiary for your estate is correctly named. The fact of the matter is, that tiger was a killer to start with, but he had to wait until he grew up, in order to manifest his nature. The same is true concerning a babe. The babe from the hour of conception is a sinner, and the farther he goes, the more that sinful nature manifests itself in life.

I say, beloved, as this man was born blind from his birth, so the sinner is in a state that he is spiritually estranged from God even from his mother's womb.

### THIS MAN WAS BEYOND THE AID OF MAN.

Man couldn't do anything for this fellow. The apostles themselves philosophized as to his condition. They said, "Now, Master, who did sin, this man or his parents, that he was born blind?" There wasn't anything that the disciples could do for this fellow. In fact, there wasn't anything that anybody could have done for him. This man was helpless, and hopeless, so far as human beings were concerned.

As I say, whenever I see a blind man tapping his way along the street, my heart goes out to him in sympathy, and yet I can't do anything for him. There isn't a thing in this world that I can do. Even if I were a great surgeon, and if I knew all that was to be known as far as the diseases of the eye are concerned, I still couldn't do anything in his behalf. Blindness is a malady that cannot be cured by physicians and surgeons, and medical science stands appalled and amazed in the presence of physical blindness. I tell you, beloved, there is nobody in this world who is more hopeless and more helpless than a blind man. No man can do anything for a blind man.

May I remind you at the same time, that the same is true of every man outside of Jesus Christ. As this man was beyond the aid of man, so every sinner is hopeless and helpless so far as man is concerned. I would like to see people saved, but I can't save them. I have some friends that I have prayed for for over thirty years that are still unsaved — still in their sins. I'd like to see them saved, but I can't save them. I'm thinking just now of one in-

some rope that will be needed in shipping household goods, etc., that would have cost me \$50.00 if I had gone out to buy it. I haven't asked for these things, but God knows what is needed and is providing. If God should lead you to have a part in this ministry you will be supporting a New Testament work in the New Testament way.

Yours most sincerely,  
FRED T. HALLIMAN,  
2839 N. Seeley Avenue,  
Chicago 18, Ill.

dividual that I have prayed for day in and day out — every time that that person comes to my mind for over thirty years, yet that individual is still unsaved, unconcerned, disinterested, and shows absolutely no spiritual inclination in any wise at all. I wish I could do something for that person, but I can't. I am sure that what is true in the instance that I refer to, is likewise true in many instances in your own life. You know folk that you would like to see saved. You would do anything in this world to be of help to them that they might be saved, yet you can't do a single thing.

I tell you, beloved, this man as a blind man was beyond the reach and aid of any human being, and in like measure, every man who is blind spiritually is beyond the reach of any man. There is nothing that any man can do to save one single soul.

### THIS MAN WAS A BEGGAR

We read:  
"The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and BEGGED?"

Here was a man who was not only a blind man, but he was a blind beggar. He was completely dependant upon charity so far as his livelihood was concerned.

Beloved, may I emphasize that if you are ever saved, it is going to have to be on the same basis. If the Lord God in His mercy and omnipotent sovereignty ever saves your soul, it will be because that He Himself treats you just exactly like a benefactor might treat a beggar.

I am saying that this man was completely dependant upon charity. He was unable to have purchased any remedy even if there had been a remedy available for him, because he was a beggar depending upon charity for his livelihood.

Brother, sister, do you realize what your spiritual condition was before you were saved. Has it ever dawned upon you that your condition before you were saved would lead you to brag about the fact of your salvation. Beloved, you were a spiritual beggar. You were dependent upon Almighty God.

Sinner friend, I will remind you that that is exactly what your condition is in this hour. You stand as a beggar in the sight of God. If you are ever saved, it will be because God treats you exactly like a benefactor would treat a beggar.

### THIS MAN MADE NO APPEAL TO JESUS.

Sometime ago I sat in a service and heard a man say, "Now it is (Continued on page 5, column 1)"

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## The Man Born Blind

(Continued from page four)

our business to seek the Lord. I can't tell you that the Lord will give you if you do seek Him, but I will tell you that the Lord never did save anybody that didn't see Him." Beloved, when I heard him make this statement, I realized how far removed it was from the Word of God and immediately the Apostle Paul came to my mind, for certainly God reached down and saved Paul on the roadway to Damascus when Paul wasn't seeking the Lord. This experience of Paul was enough to put the lie on the statement that the preacher made, because Saul wasn't seeking the Lord, the day the Lord sought him and saved him.

I came back to this blind man and I ask, "Was he seeking Jesus Christ? Was he seeking to have blindness removed?" It says that as Jesus passed by, He saw a blind man from his birth. Not one did this man make an appeal to Jesus. He didn't even know that Jesus was passing by. He didn't even know the Son of God was in the vicinity where he was. He never made any appeal to the Lord Jesus Christ, but when Jesus took notice of him, He said to you, beloved, the sinner never cry for mercy until divine grace begins to work within his life. Whenever you hear a man say, "It is your business to seek the Lord," I would like to ask that preacher how a dead man would ever be expected to seek the Lord. The Bible only says that we are blind, it says that we are spiritually dead. How would you expect a dead person to do anything? How would you expect a dead man to seek the Lord. I tell you, beloved, a man has to begin to work within himself, before that man is going to desire the grace of Almighty God.

Now what is going to be done for this man? Somebody might suggest the mending of his glasses. Another might suggest the correction of his vision. Still again, somebody might suggest that he get some eye ointment. I don't know whether you realize it or not, but these three possible suggestions find their counterpart in the spiritual life. The man who would say concerning this blind man that he ought to mend his glasses, if he were speaking spiritually would say that the sinner needs to reform. The man who would say that he needed to have his vision corrected, if he were speaking spiritually, would say that the sinner needs education and culture and refinement. The man who would say concerning this blind man that what he needed was eye ointment, if he were speaking spiritually, would say that what the sinner needs is religion. Beloved, glasses, the correction of his vision, and eye ointment would never in this world help this poor man sitting here by

so no sinner ever cries for mercy until the grace of God begins to work within his life.

### VII

#### THE REASONING OF THESE DISCIPLES SHOWS THAT NO HUMAN EYE PITIES THE SINNER IN HIS SPIRITUAL WRETCHEDNESS.

Somehow, as you well know, there is something about the average blind man that while it may evoke your sympathy, at the same time there is a certain amount of repulsiveness about most blind individuals. As Jesus was going by, the disciples noticed this repulsive, blind beggar sitting there. They immediately said, "Master, who did sin? this man or his parents, that he was born blind? They weren't sympathetic. They had no pity for the man. They were merely philosophizing about his blind condition. They showed no sympathy, and no pity for this individual. They were merely discussing his case from a philosophical point of view, and I think that it surely shows us that no human eye ever pities the sinner in his spiritual wretchedness. Mark it down, if you have any pity for a man in his spiritual wretchedness, it is not because of your human nature. It is because the Lord has put His grace within you.

### CONCLUSION

Now what is going to be done for this man? Somebody might suggest the mending of his glasses. Another might suggest the correction of his vision. Still again, somebody might suggest that he get some eye ointment. I don't know whether you realize it or not, but these three possible suggestions find their counterpart in the spiritual life. The man who would say concerning this blind man that he ought to mend his glasses, if he were speaking spiritually would say that the sinner needs to reform. The man who would say that he needed to have his vision corrected, if he were speaking spiritually, would say that the sinner needs education and culture and refinement. The man who would say concerning this blind man that what he needed was eye ointment, if he were speaking spiritually, would say that what the sinner needs is religion. Beloved, glasses, the correction of his vision, and eye ointment would never in this world help this poor man sitting here by

the wayside, and neither will reformation, nor education and culture and refinement, nor religion, help the sinner that is outside Jesus Christ and alienated from God the Father.

What then can be done for him. Notice, the Word of God says that Jesus took the initiative. We read:

"And as Jesus passed by, HE SAW a man which was blind from his birth." — John 9:1.

"When HE HAD thus spoken, HE SPAT on the ground, and made clay of the spittle, and HE ANOINTED the eyes of the blind man with the clay, AND SAID unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing." — John 9:6, 7.

Jesus made clay and anointed the eyes of the blind man and told him to go wash in the pool of Siloam. When he had done so, he came seeing. Notice, Jesus took the initiative, and did all that was needful to be done in his behalf.

Beloved, the Son of God took the initiative in my case, and in the case of everyone who is saved. It is because that Jesus took the initiative that you are saved. How much do I owe Him? Like the blind beggar seated by the wayside, looking for someone to give him that which will help sustain his physical body, so I as a blind beggar sat in the presence of God, just as helpless as this man in the presence of Jesus and His disciples. If God had not reached down and showed mercy and compassion and grace upon me, I would have gone on uninterested and unconcerned just like this man. He showed no interest and he had no concern, but Jesus took the initiative in his behalf. How much that man owed to Jesus! And, how much I owe to Him for what the Son has done for me!

If you are saved, truly you stand deeply indebted unto Almighty God because of what God has done for you in saving your soul. He took the initiative, for if He hadn't, you never would have been saved.

Do I speak to someone who is outside of Jesus Christ? If so, then may I remind you that unless the Lord takes the initiative in your case, you will never be saved. The only reason that you have any spiritual interest now is because the Lord Jesus Christ has

## THE ORIGIN AND PERPETUITY OF THE BAPTISTS

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### Discipline

(Continued from page one)  
and unresponsive, holding to a "form of godliness but denying the power thereof."

The divine challenge to churches to exercise discipline is seen in the character, the walk, and the work of the Lord. His regnancy, respectability and righteousness must be honored by His body.

### Regnancy

Eph. 1:22-23 clearly declares the headship of Jesus Christ over His churches. Surely, as head, He is the Lord of them, and as the Lord, He would rule through them in righteousness. Accordingly, rules of decorum honoring His headship must be acknowledged and honored by God's witnesses on earth. The dominion of His will must be honored by His church bodies.

### Respectability

Since a local church founded by the Holy Spirit is the Lord's house and since such a body is the abiding place of God through the Spirit, Eph. 2:22, then surely the deeds of this house of witness should comport with His own holy nature. Thus, the church of the living God should remember, "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27). The house of God must require nothing less than this from its membership. By deeds short of this, the skirts of God's churches would become spotted with vices and corruptions and iniquities, and so they would shame our blessed God. God's churches can live above shame only by maintaining church discipline.

### Righteousness

Satan is set to destroy the sanctity of the Lord's houses. To achieve this, he seeks to move the world into the Lord's churches and so take over. The church at Pergamos, Rev. 2:12-17, illustrates what Satan does when he invades God's houses. For a church to refuse to exercise discipline clearly shows that carnally-wise and worldly-wise leadership has taken over God's house of witness, and that said church has settled down in the world, Satan having made it his seat. A church cannot maintain the righteousness of God by admitting the dominion of carnally-wise and worldly-wise leadership in its life. To keep a church honorable and upright, clean and worthy, discipline must be indulged. Justice demands that sin be punished.

The Book of God declares "God is love," I John 4:8 and 16. The same book, answering the inquiry, "What is the first com-

mandment," says "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" Mark 12:30. We submit that no church honors this command which permits the world to invade God's house to vitiate and corrupt its life. Such a state of being declares the infidelity of local church membership and testifies to its forfeiture of the truth for the sake of selfish expediency.

We submit that churches loving the Lord will demand that His house be a house of respectability; that it be a house of holiness; and that it be a house of righteousness. The regality of the Lord's heart demands that His churches be subject to Him and that they honor His holy and righteous purposes in their lives.

In the New Testament, we find the Master three times trimming out the temple worshippers at Jerusalem for the way they conducted His house. They corrupted the Lord's house of worship by making it a house of merchandise and a den of thieves, and the Lord applied discipline. At first He says, "Make not my Father's house an house of merchandise" John 2:16. Second, He says, "but ye have made it a den of thieves" Matthew 21:13. And third, He declares, "Behold your house is left unto you desolate" Matt. 23:38. These statements clearly show a retrogression in the walk of the temple forces, downgradeism dominating its life step by step. It descended from the Father's house to Israel's house. Israel was much disciplined for temple sins.

The worship in the Tabernacle of Witness, or in the Temple, constituted a type of the worship set up for churches of the living God. They worshipped in shadow and we in substance and thus it is.

### Bible Instruction on Discipline

Now, having surveyed some verities involved in God's purposes in church discipline, let's look briefly at the occasion for, the urgency of, the kind of, and the consequences of church discipline.

### The Occasion for Church Discipline

The presence of unregenerate hearts, functioning in the life of a church body, explains one of (Continued on page 6, column 3)

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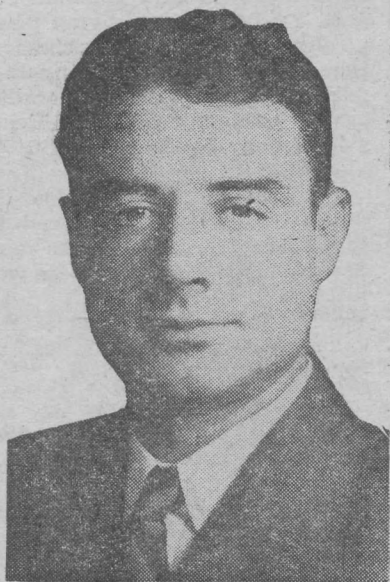
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## The House By The Side Of The Road

"He was a friend to man, and lived in a house by the side of the road."

—Homer.

There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran;  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban;  
Let me live in my house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan;  
Let me live in my house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height,  
That the road passes on through the long afternoon  
And stretches away to the night.  
But still I rejoice when the travelers rejoice,  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in my house by the side of the road  
Where the race of men go by  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish — so am I.  
Then why should I sit in the scorner's seat  
Or hurl the cynic's ban?—  
Let me live in my house by the side of the road  
And be a friend to man.

—SAM WALTER FOSS.

## The Kingdom

(Continued from page 1)

kingdom. This, so I learned, and the teacher backed it up with Sunday school literature, was wholly erroneous. The poor disciples were deceived, for Christ's kingdom IS WHOLLY SPIRITUAL. Yes, I learned that, but later as I studied the Bible, I HAD TO UNLEARN IT, for IT IS NOT SO!

Where do people get this "spiritual Kingdom" stuff? Mainly from Satan's false interpretation of JOHN 18:36, "Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . but now my kingdom is not from hence." To make this passage deny that Christ shall sit upon the throne of David in Jerusalem and rule over the world, is to set the pass-

age in contradiction to an immense body of Scripture. Certainly Jesus didn't mean to contradict the Old Testament predictions concerning Him, nor did He mean to contradict His other teachings, so this Scripture must not teach an entirely different doctrine.

### What Does John 18:36 Mean?

The correct rendering of the passage goes like this, "My kingdom is not (ek) according to, this (kosmos) world order." He did not mean that his kingdom will not be in this world, but that it will not be "according to this world order." What are the kingdoms of "this world order" like? They are based on crooked politics, graft, greed, and skulduggery of every sort. The world teeters on the brink of war today, not because the people of the world want war, but because of govern-

## Discipline

(Continued from page 5)  
the reasons for church discipline. These, not knowing the Lord in the free pardon of their sins and not being spiritually interested in the precepts of the Master, find themselves willingly running roughshod over God's laws, and over His church's rules of decorum. Flouting these, church discipline becomes a divine imperative in order to save the Lord's witness.

The presence of unrestrained flesh operating in the lives of the saints is another reason for church discipline. The way of the flesh is the way of Satan, a yielding to it can but beget offenses against the divine laws of the Lord's house. Worldly-minded saints are offenders at this point.

The presence of untutored enthusiasts in our churches, clamor-

ments run by men who have lust for power, and who are ready to resort to any vile thing in order to have their way and advance their interests. Christ's kingdom will be as far different from this as daylight is different from dark. Christ's saying here was not designed to deny that He will rule over this world, or that He will sit upon a literal throne and rule a literal kingdom. It was a denial that His kingdom shall be of the same wicked order followed by the evil kingdoms of this earth, ruled as they are by devil-dominated men. But let us look into other Scriptures, and see what they say about the kingdom of the Messiah:

1. **Isaiah foretold his rule over a literal kingdom.** (Isa. 9:6-7). This reign is to be on the throne of David. The throne of David is as literal as any earthly throne ever known to this world.

2. **The angel foretold the earthly rule of Christ on David's throne.** (Luke 31:3-33). Did the angel who announced the birth of Jesus know what he was talking about? Was he sent from the very throne room of God with a mistaken idea? How foolish to assume such! The angel announced that He would be given the throne of His father David, and that He would rule over the house of Jacob (all the 12 tribes) forever, and that He would have a kingdom everlasting in duration.

3. **Jesus did not deny that the kingdom would be restored to Israel.** The Jews were a servile people at the time of Christ. They were under the domination of Rome. Would they ever be on top? That is what the disciples asked (See Acts 1:6-8). Note that Jesus didn't tell them that they were mistaken — He merely told them that He could not give them the TIME when this would come to pass.

4. **Paul by inspiration foretold that Christians should rule the world.** (See I Cor. 6:2). Not in some vague "spiritual" sense—but actually!

5. **James gave the order of events relating to Christ's rule and reign.** (See Acts 15:13-17). Note what this passage says: (1) God is now calling out from among the Gentiles "a people for his name." (2) When that is complete, Jesus will return. (3) He will "build again the tabernacle of David which is fallen down." This certainly signifies the revival of the Davidic monarchy. We have in Matthew and Luke an elaborate family record showing the lineage of Christ, and designed to prove that Christ is the proper heir to David's throne.

6. **John in vision saw "the kingdoms of this world" become the world kingdom of Christ.** (See Rev. 11:15). Note that the proper rendering is, "THE WORLD KINGDOM OF OUR LORD AND OF HIS CHRIST HAS COME AND HE SHALL REIGN FOREVER AND EVER."

This is the kingdom that Jesus has taught us to pray for—"Thy kingdom come, thy will be done on earth as it is in heaven." Why do some want to evaporate the kingdom of Christ into a vague, meaningless "spiritual" kingdom of the human imagination?

ing for conformity to things practiced round about, brings in doctrinal corruption, and thus constitutes a third reason for the exercise of church discipline.

The operation of these three groups in the life of any church, if uncurbed, will destroy the unity and the power and the fellowship of the Lord's house. These occasions need for church discipline.

### The Urgency of Church Discipline

The presence of spiritual rebellion and spiritual virus and dissipating influences in the life of a church demand action. These must be dealt with in their incipency else the spiritual and the spiritual life of the church will become corrupted and the testimony of the church played down to the level of the flesh and the carnal. For a church to dodge dealing with these down-grade influences spell spiritual ruin.

Members of churches have been heard to say, "O we can't exercise discipline in our church. If we did we would have to turn everybody out." Perhaps there is a large measure of truth in this word. The existence of such a church situation does not discount the doctrine of church discipline, but discredits the leadership of churches where such corruption obtains. The dominion of such carnality in our churches strongly challenges them to clean house, and at once. Churches must move to clean up, else we shall find ourselves in a universal apostate condition.

### Kinds of Church Discipline

There are three classes of church discipline disclosed in the Scriptures. These deal with personal offenses, public offenses, and doctrinal offenses.

#### 1. Personal offenses:

Matt. 18:15-17 describes the procedure the Lord requires for personal offenses. The offended one shall go to the offender, and if the offender does not satisfy the wrong, then the offended one shall take one or two witnesses to the offender, and if he refuses still to satisfy the wrong done, then the offended one shall take the personal offense to the church, and if the offender refuses to satisfy the offense before the body, then the church shall "let him be unto it (thee) as a heathen man and a publican."

Please note that no committee is here named by the church to settle the problem, and none is needed.

#### 2. Public offenses:

1 Cor. 5:1-13 describes the Lord's method of disciplining one who is guilty of a public offense against the house of God. The Lord by Paul instructs the church when it comes together, in the name of the Lord Jesus, to withdraw fellowship, and to do this upon the basis of a common report. Following this divine plan, no church can be sued for slander. Using a committee, following up a public charge of immorality against another member, subjects a local body to the possibility of a damage suit.

The Holy Spirit by the Apostle Peter did quick work indeed in his dealing with Ananias and Sapphira. His discipline there was just and complete. See Acts 5:1-11. We had better take note of the examples the Lord leaves us concerning public offenses.

#### 3. Heretical offenses:

Titus 3:10 shows the Lord's way of dealing with a doctrinal offender, or a heretic, after the first and the second admonition. The Lord expressly says, "a man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." He counsels withdrawal of fellowship.

Another example of the Lord's dealing with an offender against His doctrines, or divine doctrinal commitments, is set forth in II Thess. 3:6. Here the Lord reckons a failure to honor the doctrine or tradition handed down by the apostles as disorderly conduct. Surely the disorderly conduct here is simply a refusal to honor the traditional teachings of the

church of the living God. Illustrate: When men preach more than "one baptism" for us to be saved, or when men proclaim "divine healing" for the sick men today, they break with vine teachings and Baptist trinal tradition. For such offenses they should be disciplined. This illustrates what the Spirit means in II Thess. 3:6. We are also convinced that church discipline should be applied to fleshly obstructionism appearing in the life of the church of the living God.

Please note that no committee is authorized to act with heretical offenses.

The practice of churches in setting a committee to effect discipline is completely without direct Scriptural sanction. Accordingly, such a practice being man invention, has often been churches into further and trouble.

Someone might inquire, "Does not a church have authority to name a committee to serve its own will?" Yes, this authority is inherent in the divine will by which it "binds" and "looses" (Matt. 16:19; and Matt. 18:18). In these studies is intended to discount the divine authority granted the local church by the Lord Himself. We are insistent, however, that the Scriptures make no definite provision for a committee function in church discipline. If one should reject contention, the burden of the discipline is on him to show that the discipline has not been remiss in His instructions. We know the Lord is remiss, never.

### Consequences of Church Discipline

Churches practicing discipline find the Lord maturing the church of love and the spirit of devotion to His house; find the Holy Spirit led and edified; find a unified and blessed spirit in His house of prayer; and find a courageous conquering membership uniting.

Churches practicing discipline will honor the expressed willings of the Word about every aspect of its ministry, both in message and method.

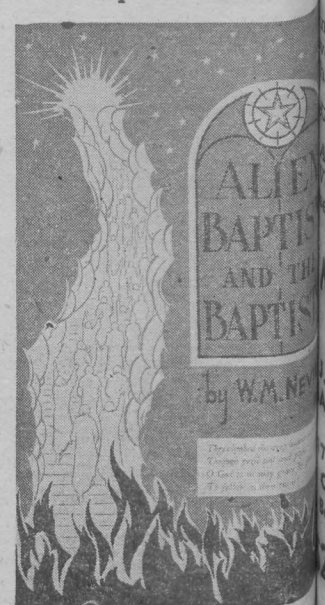
Churches practicing discipline find two things obtaining:

1. They find the world of worldly-minded church members frowning upon such action.
2. They find the Lord among faithful ones smiling upon.

(Continued on page 7, column 1)

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# GOD - OUR ROCK!

"He only is my rock and my salvation."—Psalm 62:2.

By C. H. SPURGEON

Continued and Concluded

And now, in the third place, **Peak of THE GREAT DUTY.** We have had the great experience of now we must have the duty.

The great duty is—if God only our rock, and we know it, are not bound to put all our trust in God, to give all our love and to set all our hope upon God, to spend all our life for and to devote our whole being to God? If God be all I have, all I have shall be God's. If alone is my hope, sure, I will all my hope upon God; if the of God is alone that which is sure, He shall have my love

me, let me talk to thee, Christian, for a little while, I to warn thee not to have Gods, two Christs, two husbands, two great ones; not to have two foundations, two rivers, two suns, or two moons, but to have only one. I to bid thee now, as God put all salvation in Himself, giving all thyself unto God. Let me talk to thee!

the first place, Christian, **join anything with Christ.** Canst thou stitch thy old rags the new garment He giveth? Canst thou put new wine into bottles? Wouldst thou put and self together? Thou canst as well yoke an elephant an emmet; they could never together. What! wouldst thou put an archangel in the same

ness with a worm, and hope they would drag thee through the sky! How inconsistent! How foolish! What! thyself Christ? Sure, Christ would say, Christ would weep, of such a thing! Christ and together? Christ and Co.? It never shall be; He will nothing of the sort; He must

how inconsistent it would put anything else with Him; note, again, how wrong it be. Christ will never bear anything else placed with Him. He calls them adulterers and fornicators that love anything but Him; He will have thy heart to trust in Him, thy soul to love Him, and thy life to honor Him. He will come into thy house, till thou set all the keys at His girdle; I will not allow thee to give all the keys but one; He will come till thou givest Him garb, parlour, drawing-room, and too. He will make thee

if I might make some reserve, duty did not call, my God with zeal so great, at I should give Him all."

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Mark thee, Christian; it is a sin to keep anything from God.

Again, **Christ is very grieved** if you do it. Assuredly you do not desire to grieve Him who shed His blood for you. Surely there is not one child of God here who would like to vex His blessed elder Brother. There cannot be one soul redeemed by blood who would like to see those sweet blessed eyes of our best beloved bedewed with tears. I know ye will not grieve your Lord; will ye? But I tell you, ye will vex His noble spirit if ye love aught but Him; for He is so fond of you, that He is jealous of your love. It is said, concerning His Father, that He is "a jealous God," and He is a jealous Christ you have to deal with; therefore, put not your trust in chariots, stay not yourselves in horses, but say, "He only is my rock and my salvation."

I beg thee, mark also, one reason why thou shouldst not look at anything else; and that is, if thou lookest at anything else **thou canst not see Christ so well.** "Oh!" thou sayest, "I can see Christ in His mercies;" but thou canst not see Him so well there, as if you viewed His person. No man can look at two objects at the same time, and see both distinctly. You may afford a wink for the world, and a wink for Christ; but you cannot give Christ a whole look and a whole eye, and the world half an eye, too. I beseech thee, Christian, do not try it. If thou lookest on the world, it will be a speck in thine eye; if thou trustest in anything but Him, betwixt two stools thou wilt come to the ground, and a fearful fall wilt thou have. Therefore, Christian, look thou only on Him. "He only is my rock and my salvation."

Mark thee, again, Christian, I would bid thee never put anything else with Christ; for as sure as ever thou dost, **thou wilt have the whip for it.** There never was a child of God who harboured one of the Lord's traitors in his heart, but he always had a charge laid against him. God has sent out a search warrant against all of us; and do you know what He has told His officers to search for? He has told them to search for all our lovers, all our treasures, and all our helpers. God cares less about our sins as sins, than He does about our sins, or even our virtues, as usurpers of His throne. I tell thee, there is nothing in the world thou settest thy heart upon that shall not be hung upon a gallows higher than Haman's.

If thou lovest anything but Christ, He will make it to do penance; if thou lovest thy house better than Christ, He will make it an adder in thy breast to sting thee; if thou lovest thy daily provisions better than Christ, He will make thy drink bitter and thy food like gravel in thy mouth, till thou comest to live wholly on Him. There is nothing which thou hast, which He cannot turn into a rod, if thou lovest it better than Him; and rest assured He will do so, if thou makest it anything to rob thy Christ.

And, mark thee, once again, if thou lookest at anything save God, **thou wilt soon go into sin.** There was never a man who kept his eye on anything save Christ, who did not go wrong. If the mariner will steer by the pole-star he shall go to the north; but if he steers sometimes by the pole-star, and sometimes by another constellation, he knoweth not where he shall go. If thou dost not keep thine eye wholly on Christ, thou wilt soon be wrong. If thou ever dost give up the secret of thy strength, namely, thy trust in Christ, if thou ever dallest with the Delilah of the world, and lovest thyself more than Christ, the Philistines will be upon thee, and shear thy locks, and take thee out to grind at the mill, till thy God give thee deliverance by means of thy hair growing once more, and bringing thee to trust wholly in the Saviour. Keep thine eye, then, fixed

on Jesus; for if thou dost turn away from Him, how ill wilt thou fare!

I bid thee, Christian, beware of thy graces; beware of thy virtues; beware of thy experience; beware of thy prayers; beware of thy hope; beware of thy humility. There is not one of thy graces which may not damn thee, if they are left alone to themselves. Old Brooks saith, when a woman hath a husband, and that husband giveth unto her, some choice rings, she putteth them on her fingers; for if she should be so foolish as to love the rings better than her husband: if she should care only for the jewels, and forget him who gave them; how angry would the husband be, and how foolish she would be herself! Christian! I warn thee, beware of thy graces; for they may prove more dangerous to thee than thy sins.

I warn thee of everything in this world; for everything has this tendency, especially a high estate. If we have a comfortable maintenance, we are most likely not to look so much to God. Ah! Christian, with an independent fortune, take care of thy money; beware of thy gold and silver, it will curse thee if it comes between thee and thy God. Always keep thine eye to the cloud, and not to the rain; — to the river, and not to the ship that floateth on its bosom. Look thee not to the sunbeam, but to the sun; trace thy mercies to God, and say perpetually, "He only is my rock and my salvation."

Lastly, I bid thee once more to keep thine eye wholly on God, and on nothing in thyself, **because what art thou now, and what wast thou ever, but a poor damned sinner if thou wert out of Christ!** I had been preaching the other day all the former part of the sermon, as a minister; presently I thought I was a poor sinner, and then, how differently I began to speak! The best sermons I ever preach are those I preach, not in my ministerial capacity, but as a poor sinner preaching to sinners. I find there is nothing like a minister recollecting that he is nothing but a poor sinner, after all. It is said of the peacock, that, although he has fine feathers, he is ashamed of his black feet: I am sure that we ought to be ashamed of ours. However gay our feathers may appear at times, we ought to think of what we should be if grace did not help us.

Oh! Christian, keep thine eye on Christ, for out of Him thou art no better than the damned in hell; there is not a demon in the pit but might put thee to the blush, if thou art out of Christ. Oh that thou wouldst be humble! Recollect what an evil heart thou hast within thee, even when grace is there. Thou hast grace — God loves thee; but recollect, thou hast a foul cancer in thy heart still. God has removed much of thy sin, but still the corruption remains. We feel that though the old man is somewhat choked, and the fire somewhat damped by the sweet waters of the Holy Spirit's influence, yet it would blaze up worse than before, if God did not keep it under. Let us not glory in ourselves, then. The slave need not be proud of his descent: he has the brand-mark upon his hand. Out upon pride! Away with it! Let us rest wholly and solely upon Jesus Christ.

Now, just one word to the ungodly — you who do not know Christ. You have heard what I have told you, that salvation is of Christ alone. Is not that a good doctrine for you? For you have not got anything, have you? You are a poor, lost, ruined sinner. Hear this, then, sinner: thou hast nothing, and thou dost not want anything, for Christ has all.

"Oh!" sayest thou, "I am a bond slave."

Ah! but He has got the redemption.

"Nay," sayest thou, "I am a black sinner."

Ay, but He has got the bath that can wash thee white.

Sayest thou, "I am leprous?"

Yes, but the good Physician can take thy leprosy away. (Continued on page 8, column 1)

## Discipline

(Continued from page six) blessing such action. Let's all strive to merit the Lord's smiles and the sanction of the faithful.

Churches practicing discipline, under the leadership of the Holy Spirit, are "steadfast, unmovable, always abounding in the work of the Lord" I Cor. 15:58.

May it ever be so.



## J. R. Graves

(Continued from page 1)

Howell responded that no Baptist believes that baptism is a saving ordinance or that the unbaptized are necessarily unsaved.

Things were in this shape when Graves, on becoming editor of **The Baptist**, took up this charge as well as the McFerrin denial that the Methodists taught Baptismal Salvation. Here are Graves ringing words: "Mr. Wesley says, 'by water as a means — the water of baptism — we are regenerated and born again.' That this teaching utterly denies that faith is the only condition or medium of justification is self-evident. It needs no argument. If baptism is ever in any case an instrument of justification, it is always so, for there is but one medium. If it is always by faith it is never by baptism — and if by baptism then it is always by baptism and never by faith."

"According to the above teaching (in the **Methodist Advocate**), no adult ordinarily can escape original sin or attain to justification or regeneration except in or by the water of baptism as a means. Is not this the old Roman dogma to all intents and purposes? Is it not a rejection of the vital doctrine, by all its far-reaching and powerful machinery, by its itinerary, its mammoth book concern and its capital, to subvert the gospel of Christ, to abolish from the land the great and only soul-saving doctrine of justification by faith?"

It was thus that Howell practically turned over the challenge of the Methodist to his young associate, who was, at the same time, really his pupil. Graves took up this defiant call. He wrote, lectured, preached to thousands all over Tennessee, Mississippi, Louisiana, portions of Georgia and Kentucky in attack and defense before thronging multitudes. He, like a knight clad in full armor and grasping his glittering sword, stood in the arena ready to do battle with any who denied the truth. He debated over the whole territory with the champions of Methodism and turned the tide, we may say, in a way to an extent that no one in those states had previously done. And Methodism still remembers that Graves lived.

## Reaction to Environment

The influence which his surroundings had upon his mind and upon his character and upon his methods of warfare has been hastily glanced at, but into that great burning heart of his, into that intense and fearless soul we cannot pierce. His sorrows and

his joys (for he had them), his hopes and his fears (for he had them), his knowledge of his defeats and mistakes and, above all, the shining into that soul of the supernal light and the strengthening power of God's grace; the tried and trusting spirit that never showed fear of mortal man and never a momentary wavering in his grasp of vital truth, as he grappled with deadly errors — into that depth we cannot look, but to all outward seeming his was the serene soul of a heroic, true, godly, and self-reliant man. No wonder he influenced his generation, as we shall see later.

## Campbellism Belligerent

There was no man who delivered such trip hammer blows on the system of teaching called Campbellism as did J. R. Graves. While Graves was in the heat of his conflict with Methodism, Mr. Campbell, as a general thing, sought to ignore him or treat him as a nonrepresentative of the Baptist people, and claimed to have evidence that the Baptists generally disapproved of Graves' course. So frequent and emphatic were these statements made by the leader of the "current reformation," that the General Association of Middle Tennessee and North Alabama, at its session in Winchester in 1854, felt it necessary to pass the following preamble and resolution:

## In Vindication of Bro. Graves

"Whereas Alexander Campbell, in a late number of his **MILLENNIAL HARBINGER** has asserted that the doctrines contended for by the editor of **THE TENNESSEE BAPTIST** are not the doctrines held by the Baptists, and that he is in possession of letters from many distinguished Baptists, even Baptists ministers, condemning the course of Brother J. R. Graves as editor of **THE TENNESSEE BAPTIST**, in his recent controversy with Mr. Campbell, and conceding to Mr. Campbell as much orthodoxy as they claim for themselves; and

"Whereas, we believe that the doctrines advocated and enforced by the editor of **THE TENNESSEE BAPTIST** are sustained by the Word of God and are the same which have distinguished Baptists in all ages from the beginning of the gospel; and

"Whereas we believe that the so-called 'current reformation' as represented and propagated by Mr. Campbell and his followers is a system of gross heresy opposed to the teachings of the gospel, subversive of all spirituality in religion and destructive to the souls of men; and

"Whereas, we regard the charge put forth by Mr. Campbell as an unjust imputation upon the character of the Baptist ministers and churches in this State;

"Therefore, resolved that we fully endorse the position of the editor of **THE TENNESSEE BAPTIST** in his recent exposure and triumphant refutation of the dogma of baptismal regeneration and kindred doctrinal errors of the so-called 'current reformation.'

"Resolved that it is due to the (Continued on page 8, column 4)

# What Was Spurgeon—

## Arminian or Calvinist?

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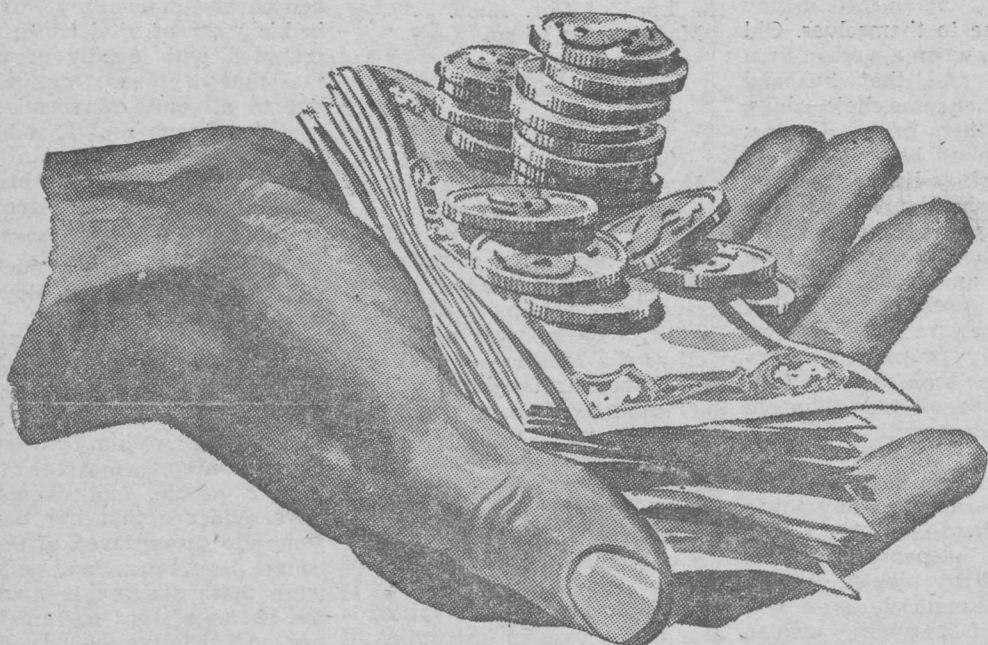
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### God—Our Rock

(Continued from page 7)

Sayest thou, "I am condemned?"

Ay, but He has got the acquittal warrant signed and sealed, if thou dost believe in Him.

Sayest thou, "But I am dead?"

Ay, but Christ has life, and He can give thee life.

Thou wantest nothing of thine own — nothing to rely on but Christ; and if there be a man, woman, or child here, who is prepared to say solemnly after me, with his or her heart, "I take Christ to be my Saviour, with no powers and no merits of my own to trust in; I see my sins, but I see that Christ is higher than my sins; I see my guilt, but I believe that Christ is mightier than my guilt;" — I say, if any one of you can say that, you may go away and rejoice, for you are

heirs of the kingdom of heaven.

I must tell you a singular story, which was related at our church meeting, because there may be some very poor people here who may understand the way of salvation by it. One of the friends has been to see a person who was about to join the church; and he said to him, "Can you tell me what you would say to a poor sinner who came to ask you the way of salvation?"

"Well," said he, "I do not know — I think I can hardly tell you; but it so happened that a case of this sort did occur yesterday. A poor woman came into my shop, and I told her the way; but it was in such a homely manner that I don't like to tell you."

"Oh, yes, tell me; I should like to hear it."

"Well, she is a poor woman, who is always pawning her things, and, by-and-by, she redeems them

again. I did not know how to tell her better than this. I said to her: —'Look here; your soul is in pawn to the devil; Christ has paid the redemption money; you take faith for your ticket, and so you will get your soul out of pawn.'

Now, that was the most simple, but the most excellent way of imparting a knowledge of salvation to this woman. It is true our souls were pawned to Almighty vengeance; we were poor, and could not pay the redemption money; but Christ came and paid it all, and faith is the ticket which we use to get our souls out of pawn. We need not take a single penny with us; we have only to say, "Here, Lord, I believe in Jesus Christ. I have brought no money to pay for my soul, for there is the ticket; the money has been paid long ago. This is written in thy word: 'The blood of Christ cleanseth from all sin.'"

If thou takest that ticket, thou wilt get thy soul out of pawn; and thou wilt say, "I'm forgiven, I'm forgiven, I'm a miracle of grace."

May God bless you, my friends, for Christ's sake.

### Thanksgiving Season

(Continued from page 1)

aminer and he has seen many results.

We are sure that TBE means much to those who love the truth. And because of this, we are sure that these brethren want the paper to continue. Right now, we want our friends to know, we need support to go on. Each time we tell of our need, we say that we need your support "as never before." That is what it really seems like to us. Each time it really appears that it is now or never. Well, if we have said that in the past, just take a double portion of it this time. With the steel strike still on at the time this is being written, we can truly say that we need help as never before. You may have noticed that we have had to skip a few issues in the past two or three months. This is due to our financial situation.

At this Thanksgiving season—a time of year when many of our friends have through the years

sent special offerings in appreciation and support of the paper—we ask you if this paper means enough to you that you will help us? Ask the Lord what His will is with regard to your giving a special offering to this work.

Remember, what we are teaching is what you believe; what we stand for is what you are standing for. We are upholding the truth of God's sovereignty, Scriptural missions, the New Testament church, the ordinances, and other great Bible truths. When you support TBE you are supporting a church-authorized work of spreading the truth. Remember this work in prayer and if at all possible, remember it on this Thanksgiving with an offering.

### J. R. Graves

(Continued from page seven)

Baptist ministry in Tennessee that the injury which Mr. Campbell has done them by the published imputation of secretly harboring heretical sentiments and giving aid and sympathy in his war upon the doctrines of our whole faith, should be atoned for on the part of Mr. Campbell by a publication of the letters and names of those ministers and brethren he refers to, and should he be persistent in casting suspicion on our ministers by withholding publication, that we shall treat Mr. Campbell's charge as false and unfounded.

"Resolved, that we recommend to Tennessee Baptists, J. R. Graves, as an able and valiant defender and advocate of the faith of the gospel, and faithfully devoted to the interest of the Baptist denomination.

"Resolved, that the foregoing preamble and resolution be incorporated in the proceedings of this body and a copy of the same forwarded for publication to THE TENNESSEE BAPTIST.

Signed,  
John W. King,  
Chairman."

To this sweeping and, we may say, this criminating denial of Mr. Campbell's repeated assertions, and also to the challenge to give the names of distinguished Baptists and Baptist ministers condemning the course of J. R. Graves, Mr. Campbell made no reply. Those who knew Alexander Campbell or were familiar with his writings and general course as an incessant controversialist did not question the correctness of his statements. He was a man whose veracity was above suspicion and, at the time these statements appeared in *The Harbinger*, it was pretty well known that there were influential men in the Baptist ranks who desired and planned a union of the Reformers and Baptists, based upon or growing out of the co-operation and fraternity of the two peoples in the Bible Revision Movement. This fact gave boldness and credibility to Campbell's averments, and he prudently let Graves alone and was silent in regard to the implied challenge to discuss the questions at issue with Graves either orally or through the respective periodicals.

Graves pursued his fearless course of argument and at times of denunciation of the dogma of "Baptismal regeneration," insisting always on the scriptural truth of justification by faith and salvation independent of any ordinance or church connection. This finally culminated in a challenge, through one Elder Fall, to hold a public debate with Elder Fanning, a scholarly and able man of the Reformation. The challenge was accepted. P. S. Fall, of Nashville, who had been pastor of the First Baptist Church there, and who led pretty much the whole church into the ranks of the Reformation, was selected by Mr. Fanning, and Mr. S. H. Ford was selected by Graves to arrange the propositions and the preliminaries. A voluminous correspondence ensued, but the correspondents could never agree upon the wording of the propositions and so the debate was never held.

### Why The Debate Failed

It was so manifest that Mr. Fall and Mr. Fanning and others who were consulted did not desire the debate with Graves, though they tried to throw the blame on him for its failure, which Ford said was not true. Graves said:

"I want the discussion to go down to bedrock of the gospel plan of salvation or else I have no time to waste upon it. I want the issue of eternal importance to be clearly made — is salvation by works of righteousness which we have done, or is it by sovereign unmerited grace? If it is by or through baptism; through or by the church or kingdom; by any act of the creature done by him or for him — then it is by works, and grace is no more grace. This is the damning heresy of Rome and, to a great extent, of Protestantism. Campbellism is this same heresy which Paul denounced and Rome formulated, presented in a new and popular dress. I shall not give my time to the discussion of terms, such as 'for' and 'into,' but discuss the vital, essential principles — is justification through faith or is it by works? This being decided, then the meaning of Peter's words at Pentecost, and other expressions in the New Testament, are thoroughly in harmony with the great gospel fact announced by our Lord Jesus: 'He that believeth in Him shall not come into condemnation, but is passed out of death into life.'"

And thus ended the proposed discussion between these two representative men.

### His Work and His Works

In personal appearance Graves was about five feet ten inches high, weighed about 160 pounds, and had a fine face with a well-balanced head. His dark and almost black eyes showed the true temper of metal, his fine brow and broad forehead gave evidence of a more than ordinary brain, his finely chiseled nose marked him as a man possessed of penetrating thought, indomitable zeal and energy, his mouth was expressive of sublime sentiments, and upon the whole his physiognomy indicated great reasoning ability.

There was a degree of mental and physical energy in Graves which was possessed by few men. A prominent minister says: "I heard him preach three and one-half hours before the General Association at Murfreesboro, Tennessee, in 1860, to a great congregation whose undivided attention he held to the last."

The same untiring endurance and application marked his daily habits. He would read, make notes and prepare matter for whatever book he had on hand from early morning until noon. Then, after lunch, go to his office and attend to editorial business and return in the evening to write and revise his editorials or his book manuscripts on into the small hours of the night and sometimes until almost morning. From this constant labor, he would go to meet a list of appointments to preach or lecture, even in distant states, and speak for hours at a time to enthusiastic audiences, traveling many miles from one appointment to another, and then return to his desk to write night and day. Could this tremendous drive be borne for long? Could brain or body bear the constant strain? We shall see later that a stroke did come.

Graves had accumulated a very valuable and extensive library. He kept the historian, S. H. Orchard, of London, England, on the constant lookout for important books to be found in the second-hand stores and bought them with reckless prodigality. When Graves died, he gave his library to me, along with the files of *The Tennessee Baptist*. The books were so valuable and so much exposed to danger of destruction in a pastor's home that I placed these papers and books in the library of the Southwestern Baptist Theological Seminary at Seminary Hill, Texas. There they may be consulted by any student, whether he be of the Seminary or not. [Chapter III, Next Week]

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