

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## Christ—The End Of The Law

"FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERYONE THAT BELIEVETH."—Romans 10:4

By C. H. SPURGEON

(This subject shall be presented in the next four issues of TBE.)

terms appoints us a place among the accursed, as it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

### Man Clings To Works!

Yet, strange infatuation! like the fascination which attracts the gnat to the candle which burns its wings, men by nature fly to the law for salvation, and cannot be driven from it. The law can do nothing else but reveal sin and pronounce condemnation upon the sinner, and yet we cannot get men away from it, even though we show them how sweetly Jesus stands between them and it. They are so enamoured of legal hope that they cling to it when there is nothing to cling to; they prefer Sinai to Calvary, though Sinai has nothing for them but thunders and trumpet warnings



C. H. Spurgeon

of coming judgment. O that for awhile you would listen anxiously while I set forth Jesus my

(Continued on page 15, column 1)

## Examiner Editorials

By Bob L. Ross

### AN APPRECIATED LETTER FROM ONE OF OUR RADIO LISTENERS

Dear Sir:

I heard you say this morning you would send free for the asking literature on salvation other than by water. I would appreciate it more than you will ever know. I need your help, and seems like an answer to prayer that I heard you. I have been a Christian since I was 15 years of age. I am now 41. I thank God for these wonderful years He has walked and talked with me. He has been with me in sickness, in death of loved ones. I have trusted Him in every thing.

I was baptized on Sunday after I trusted Christ, in the name of the Father the Son and of the Ghost. Now after all these years, people are telling me on every hand if I am saved I have to be baptized again. Not in the name of the Father and the Son and the Holy Ghost, but in the name of Jesus only.

I'll be listening Sunday morning for you. I have asked God to direct me right on this; you may be the one He wants to straighten me out on this.

I'll be looking forward to hear-

ing from you, and pray for me, God bless you.  
Mrs. P. S., West Virginia

### BE PATIENT WITH US ON BOOK ORDERS

For various reasons, we are not always prompt in the mailing of book orders. Sometimes the books ordered are out of stock and we have to re-order from publishers. If the publishers do not send them to us right away, then this causes further delay. Some books are even out of stock at the publishers, since many publishers distribute the books of foreign companies. So if the publishers are out of stock, they have to re-order before they can fill our order.

Then, too, our book business is a "side-line" affair and no one is employed to take care of it. My wife handles the "paperwork" and I do the rest as I have opportunity. I don't get to wrap books but a few times a week.

Despite our lack of prompt delivery on every order, however, we feel that what we handle by way of books is the most helpful material available today. Be patient with us in our shortcomings, knowing that when you do receive your order, it will bring (Continued on page 16, column 5)

## CAMPBELLISM

A Series of Articles by Bob L. Ross

VI

### THE "DOCTRINE" OF DEBATING

Although the "reformers" at first professed to not approve of controversy, the cantankerous spirit of Alexander Campbell soon changed their opinion. As a result, a debate is a kind of "third heaven" to modern-day Campbellites and they seem to revel in such disputation as if it were a revealed truth of God's Word. In fact, many of them try to prove that debating is a doctrine of God's Word, just in order to try to get an unwilling party into a debate! Not only the writer, but hundreds of other folk with whom I have talked, notice that the Campbellites have a definite argumentative spirit about them, so that they are not satisfied in discussing religion and the Bible unless it is in an argumentative fashion. This is true of Campbellite members, as well as Campbellite preachers. This spirit was doubtlessly imbibed from the father of the Campbellite style of debating, Alexander Campbell. Even from his youth, Campbell was a cantankerous fellow. Richardson says:

"He had been characterized even in his boyhood, by his readiness to maintain the right, and to enter the lists in debate (Continued on page three)

### What's Wrong With The Doctrine Of "Sinless Perfection"?

By ROY MASON  
Tampa, Florida

We have a large and growing group of people who profess holiness. Since they are all around us, we should look into their claims and into what the Bible says about holiness.

#### Their Claims

The holiness people claim that subsequent to conversion, one can agonize at an altar, and "be prayed for," and finally can receive a second work of grace such that he becomes "wholly sanctified." They mean that the old Adamic nature is eradicated and that they can now live a sinless life. There are several things wrong about these claims, as follows:

1. The Bible does not teach a "second work of grace." (Continued on page 16, column 4)

### "Free-Will"?—NO!

By EDDIE GARRETT  
1004 Greenwood Ave.  
Hamilton, Ohio

There are three views held by those who profess to be Christians as to the salvation of a sinner. **Firstly**, there is the view that salvation is by works; **secondly**, there is the view that salvation is partly by works and partly by grace; and **thirdly**, there is the view that salvation is wholly of grace. The Scriptures make it very clear that the first two views are the false teachings of men, whereas the third is the truth from the Lord.

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more works; otherwise grace is no more grace . . ." (Rom. 11:5-6).

This portion of the Word of God makes it certain that if sal-

vation is by grace then it cannot be mixed with works.

The country today, as well as in the past, is being overrun with "free-will" cavillers who deny the grace and power of God. They say that God is "trying to save" the whole human race, and yet they admit that the majority of that human race will end up in hell. This can be nothing but a result of the inability of God to do that which He desires. This is truly a God-dishonoring doctrine to say the least.

I now want to quote several portions of the Word of God to show the folly of such a view.

"But he is in one mind, and who can turn him? and what his soul desireth, even THAT he doeth."—(Job 23:13).

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—(Isa. 55:11).

From the verse in Job it is plain to see that if the Lord desires to save the entire race of Adam, then it must happen. Also, from the verse quoted in Isaiah it is certain that if God sent His Word to be the instrument in the conversion of the whole race, then (Continued on page 16, column 2)

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## The Baptist Examiner Pulpit

### "ETERNAL THINGS"

SERMON BY PASTOR JOHN R. GILPIN

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:18.

We are not used to eternal things here within this world. Everything that you and I see, and handle, and feel, and know the form and fashion thereof, is temporal and passes away. In fact, there isn't anything in this world that isn't of a temporal nature and perishes, including you and me. However, there are things which are eternal which shall never come to an end, and which shall never pass away. I thank

God for the privilege I have of mentioning a few of these eternal verities, that we might be able to realize that while we perish, and while everything about us perishes, there are those things which are eternal, which shall never perish.

#### AN ETERNAL GOD.

The Psalmist Moses refers to God as an eternal God. Listen: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, EVER FROM EVERLASTING TO EVERLASTING, THOU ART GOD."—Psa. 90:2.

Notice, Moses says that God

has existed from everlasting to everlasting. In other words, He is an everlasting or an eternal God.

Notice again:

"The ETERNAL GOD is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

Here Moses refers to God as the eternal God. When I speak of Him, as Moses has in these two instances, as the eternal God, I would remind you that God has always been, that God has always existed, and that God will always exist. I wish that I might impress it upon you sufficiently that you would realize this truth that God is an eternal God.

(Continued on page 2, column 1)

#### COMING IN TBE

With this issue, TBE begins its twenty-third year of consecutive weekly publication. What does the future hold for our readers? Well, the immediate future will bring you the following:

- ★ Baptismal Regeneration "Discovered" (in Campbellism series).
- ★ Refutation of Campbellite Per- version of Such Verses as Acts 2:38, Mark 16:16, I Peter 3:21, Acts 22:16, John 3:5, etc.
- ★ The Particular Atonement (with a study of the words "world," "all," "all men," etc. accompanying).
- ★ An Arminian Catechism (questions that will show the folly of Arminianism).

## ANNIVERSARY ISSUE:

With This Issue We Begin Our 23rd Year Of Continuous Weekly Publication Of TBE. Thank God For Past And Future



## "Eternal Things"

(Continued from page 1)

There are mighty few things that we can speak of as being eternal in their nature. For example, there was a time when there wasn't any church. We are so used to speaking about the church, and we are so used to going into church buildings, and we are so used to seeing the spires point up into the spaces, that we just naturally feel that the church must have always existed. I would remind you that you can go back to the days of the Lord Jesus Christ, when He was in the flesh and you will find that Jesus brought the church into existence—prior to the Son of God there was no church.

I would remind you also that there was a time when there was no Bible. We are so used to seeing the Bible, and so used to reading from it when we go to God's house especially, we just naturally assume that the Bible must always have existed, yet that is not true. There was a time when there was not a page of what we call the Bible, in existence. It has only been in the last few hundred years that the Bible has been accessible to man, since the invention of the printing press. Even before the invention of the printing press the Bible had to be laboriously copied by hand, and there were but

There was a time when there wasn't any man. Can you imagine a world without a man? You can go back to the early chapters of Genesis and you will find that there was a world, but there was no man within this world. We very few copies of the Book. But there was a time when the Bible had not even been written.

are so used to rubbing shoulders and brushing elbows with people every day that we just naturally feel that people must have always existed, but there was a time when you could talk about this world in the sense of a wide open space, and there wasn't anybody here.

There was a time when there wasn't any sin. Now that seems strange. We are so used to seeing the evidence of sin. We are so used to observing sin on every hand that naturally we just think that sin must have always existed, but not so. There was a time when there was no sin. When Adam was put in the Garden of Eden there was no squint look in his eyes. In the Garden of Eden Adam was a perfect human being before sin came into the realm of the human family. I say, beloved, there was a time when there wasn't any sin.

I'll go further and say that there was a time when there wasn't even any earth. We walk on it. We dig in it. We plow it. We plant it. We observe the earth all around us, but there was a time when there was no earth. Once upon a time God spoke, and

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## Father And Son



I don't suppose there is any need to identify this picture. Those who know the subjects would immediately recognize this old "block" and the "chip" from it.

This picture was taken in our printing shop. Our big newspaper press on which THE BAPTIST EXAMINER is printed is immediately behind us. A professional photographer from Roanoke, Virginia, who was gathering pictures for advertising purposes made it about two years ago. Incidentally it is a copy of TBE we are looking at, and the work clothes are about what you'd see us wearing every day, if you were here.

When John Jr. graduated from high school, he started working regularly in the shop. Previously, he

had done so during summer vacations and evenings after school. He will be 32 years old on March 30 and has developed into a very experienced and efficient printer.

Large companies take great pride in boasting of the number of father and son teams in their employ. None could be happier of such arrangement than I.

John Jr. has been well trained in all phases of the work of the shop. Even if I were not here, with Brother Bob as editor and John Jr. to manage the shop, TBE would be in safe hands, and would still continue to go forth on its weekly mission. What a joy this brings to me today!

## "Help Us To Keep This Paper In The Mail Until Jesus Comes In the Air"

this world came into existence, but prior to God's creation of this earth there was no world.

Can you imagine, beloved, a time when there was no church, no Bible, no sin, no man, no earth, and even no Devil, but there has never been a time when there was no God. God is an eternal being. Would to God that I might impress it upon you that there never was a time when there was no God. He had existed forever.

### II

#### THE LORD JESUS CHRIST IS ETERNAL.

In the book of Micah, when the prophet Micah foretold the very place where the Lord Jesus Christ was going to be born, he

made mention of the fact that Christ was eternal, for we read:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, FROM EVERLASTING." — Micah 5:2.

This is a reference to the very place where the Lord Jesus Christ was to be born. When He was born, you will find Matthew says that His birth was in fulfillment of this prophecy in Micah 5:2. When Micah gave this prophecy he referred to the Lord Jesus Christ as one whose goings forth have been from of old, from everlasting. In other words, the

Lord Jesus Christ is from everlasting. He is eternal.

We read:  
"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1.

Now this expression, "the Word," refers to Jesus, and it says that Jesus was in the beginning.

We read again:  
"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." — John 17:5.

The Lord Jesus Christ was an eternal personage. So many people have in mind that Jesus Christ began when He came into

this world and was born in Bethlehem. Frankly, beloved, I have even come into contact with preachers who failed to grasp the significance of the preincarnation. (Continued on page 3, column 1)

### PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

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BOB L. ROSS Editor-in-Chief  
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## THESE RATES APPLY THROUGHOUT THE WORLD

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

## Campbellism

(Continued from page one)

with any worthy champion among his schoolmates." (Memoirs, Vol. 2, page 14).

Upon his arrival in America, Alexander had manifested that his spirit was "untamely." His father's request, in behalf of his "Christian Association," for "Christian and ministerial communion," was rejected by the Presbyterians and by the so-called "youthful champion," Alexander, took it upon himself to "encounter alone the hosts of the Philistines." (Memoirs, Vol. 1, pages 334, 335).

Hence, as he "called" himself to preach under the frightening influence of a storm at sea, he ever afterward manifested the cantankerous, argumentative, "gun-fighting" spirit which possessed him, and had a very stormy "ministry." (Memoirs, Vol. 1, pages 101, 102).

## Thomas Campbell's Position

The father, Thomas Campbell, was of a more tamely spirit than his son. He did not believe in public debates as a proper means of declaring what he held to be truth. "The feelings of the Reformers," says Richardson, "were at first decidedly opposed to public oral debates even on scriptural themes, as being not favorable to the promotion of Christian union." (Memoirs, Vol. 2, page 13) This resulted from the fact that Thomas Campbell, in his "Declaration and Address," the first Campbellite creed, had stated that "controversy formed no part of the intended plan" (Memoirs, Vol. 2, page 13). He stated that "verbal controversy was absolutely refused."

Though Thomas Campbell did not "intend" that controversy be a part of his "plan," it was only logical that it would result from his deluded notion that his outfit was infallible, claiming that "where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Though Campbell professed as one of his aims in "the Reformation," the putting of "an end to religious controversy," such a claim as he made could have brought nothing but controversy. Hence, it was only natural that such deluded perfectionists as the Campbellites professed to be would eventually pour forth the miasma of argumentation which has filled the religious world since Campbellism's origin.

## Alexander Overrules the Father

When the challenge of a Presbyterian, John Walker, was made to a Baptist, John Birch, A. Campbell was asked by the latter to meet the Pædo-baptist. Richardson says, therefore, that "a fresh challenge from Presbyterianism was to call him out fairly and fully into that field of polemical discussion in which he was to find a proper scope for his abilities." (Memoirs, Vol. 2, page 14).

Thomas Campbell's opposition to oral public debates did not long keep Alexander's untamely spirit under control. The "master-spirit," who had had the reins of the movement handed over to him by his father when the elder Campbell decided to follow the younger in the matter of baptism, proceeded to inform his father that debates had only been misused, and that such a one as himself could sanctify this method of presenting truth. The father later became "alarmed at the adventurous boldness of his son in handling so roughly things and persons" (Memoirs, Vol. 2, page 56). How cantankerous must be the spirit of the man whose own father and fellow-laborer in the same church would become "alarmed" at his actions! In fact, Alexander himself acknowledged that his father "scolded" him because of some of his practices (Memoirs, Vol. 2, page 111).

Notice from the foregoing quotation (2, p. 14) that Campbell's "call" was not of God, but from Presbyterianism! Had there been no challenge, there would have been no "call"! Also note that it was in debating that Campbell had his "abilities." Actually, the Campbellite movement practically was dormant until the debating began and baptismal salvation was "discovered." It was upon the back of this two-headed monster that Campbellism began to advance. Richardson shows how defeated the Campbellites had been, saying:

"This project [debate with Walker] marks the era of a very important change in Mr. Campbell's religious history. The failure of his father's endeavors and his own to effect a reformation of the existing parties upon the principles of the Declaration and Address, had caused him to despair of ever

(Continued on page fourteen)

## "Eternal Things"

(Continued from page two)  
state of the Lord Jesus Christ. There have actually been some preachers that I have met with in life who did not realize fully that Jesus Christ had always existed, but rather thought that His existence began when He was born in Bethlehem.

Now here are three verses—Micah 5:2, John 1:1, and John 17:5—that tell us that the Lord Jesus Christ is an eternal Christ. Just as long as God the Father has existed, so has God the Son existed. In other words, as long as there has been a God within this world, Jesus Christ likewise has existed. He is an eternal Christ.

## III

### AN ETERNAL WORLD.

The Bible is an eternal Word, for we read:

"FOR EVER, O Lord, thy word is settled in heaven."—Psa. 119:89.

Beloved, it does me good when I realize that this Bible, while it hasn't always been known to this world, has always been known in the world above, and that this Bible is the Word of God, and it is established or settled forever in Heaven.

Listen again:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Matt. 24:34, 35.

Mark it down, beloved, all the infidels, and all the higher critics, and all the modernists, and near infidels in this world will never be able to destroy the Bible. The Bible will always exist. There will come a time some of these days when God is going to renovate this earth. There will come a time when God is going to change the heavens and the earth, and every vestige of sin is going to be burned and removed so far as this earth and the heavens are concerned. Though the heavens and the earth shall pass away, the Word of God shall not pass away.

I like the words of that old poem which says:

"Last eve I paused beside the blacksmith door,  
And heard the anvil ring the vesper chime;  
Then looking in upon the floor,  
I saw old hammers worn with beating years of time.

"How many anvils have you had," said I  
"To wear and batter these hammers so?"  
"Only one," said he,  
"The anvil wears the hammers out you know."

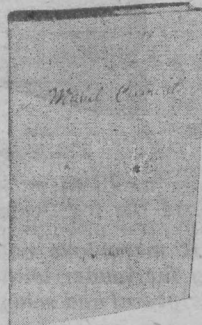
And so I thought the anvil of God's Word,  
For ages sceptics blows have beat upon:  
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## Rome is Really on the March

### CARDINAL SPELLMAN SAYS PLANS FOR SCHOOLS UNFAIR

"Francis Cardinal Spellman says some of the educational recommendations made to President-elect John F. Kennedy by a task force are unfair to parochial and private school pupils."

Without wasting space by quoting more of this obnoxious tirade by this most obnoxious Roman Catholic, permit us to say that the above quote is the first paragraph of a six inch AP story, which appeared the day before inauguration of JFK.

Let none of our friends be mistaken. Rome is really on the march, with a concerted effort to make America Catholic. We must expect many such efforts within the next four years.

It does look like this flunky of Rome would have kept his mouth shut, though, until after the inauguration was over.

blows was heard.  
The anvil is unhurt, the hammer's gone."

Beloved, men may hammer themselves to pieces against the Book. They may come and they may go, but the Word of God will last forever. It is an eternal Word.

## IV

### THE COVENANT OF GRACE IS AN ETERNAL COVENANT.

We read:

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

Notice it refers to the covenant of grace as an everlasting covenant. The Campbellites say that the covenant of grace didn't begin until the day of Pentecost, but the writer of Hebrews evidently wasn't tintured with Campbellism, because he refers to the covenant of grace as being an everlasting covenant.

I would remind you in the light of this text that the covenant that God has labored under has always been in existence. Before the foundation of the world, in the counsel halls of eternity, God the Father, God the Son, and God the Holy Spirit agreed in covenant as to the work that each of them should do in grace. The Father was to predestinate the salvation of a certain number who should be known hereafter as His elect. The Son was to come to this world and was to die whereby that the number which the Father would elect should be saved. The Holy Spirit was to regenerate and bring that number whom God the Father had elected and whom God the Son had died for,—the Holy Spirit was to make salvation real unto them. Beloved, that covenant made on the part of God the Father, God the Son, and God the Holy Spirit has always existed, and I thank God that the covenant of grace did not begin at Pentecost but instead it has been an everlasting covenant.

It makes me happy to know that it is going to last forever. It not only has lasted throughout all ages gone by since it was made by the trinity before the foundation of the world, but it is going to last forever throughout all ages to come, for it is referred to here as an everlasting covenant. It helps me just to know that God isn't working on the basis of one plan until a better plan comes along. It helps me to know that God isn't working on the basis of one plan until He can think of another plan that will supersede the one that He has been using previously. Instead, beloved, God's plan of salvation through all ages has been a covenant of grace whereby the grace of God would be vouchsafed unto us on the basis of the covenant made by God the Father, God the Son, and God the Holy Spirit before the foundation of the world. Thus, we can say that of those things that are eternal, we have an eternal God,

we have an eternal Christ, we have an eternal Bible, and we have an eternal covenant of grace.

## V

### AN ETERNAL ELECTION.

The Word of God makes it clear that our election is a thing of all eternity. Listen:

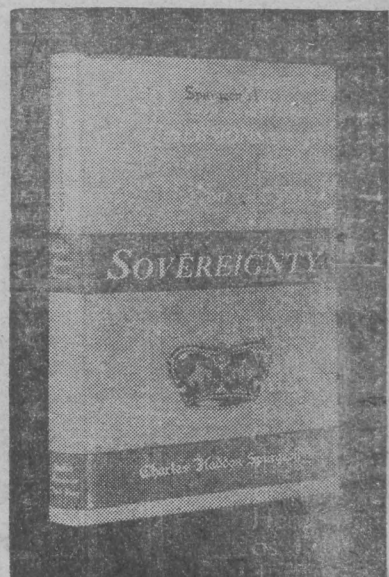
"According as he hath CHOS-EN US in him BEFORE THE FOUNDATION OF THE WORLD."—Eph. 1:4.

Now when were we chosen? Before the foundation of the world. Can you imagine that God thought about you before the foundation of the world. Here you are, a little insignificant individual living in this modern Twentieth Century, a saved person. Can you realize that the reason why you are saved is because God thought about you, and elected you, and chose you to salvation before the foundation of this world?

I often say that you and I are actually older than creation. We drive along the highway and look at the hills, and we wonder how long they have been here. I guess if we know just how long these hills have been in existence it would solve the problem of a lot of useless speculation as to how old the world is. I don't begin to tell you how old the world is, but I tell you this: I am older than the hills. You who (Continued on page 4, column 1)

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## New Guinea Photo Story

By FRED T. HALLIMAN

NOTE: All the following pictures were made in the Baiyer River area.



This is a picture of a Baptist Church building where I attended services one Sunday morning. The building is constructed wholly of bush material and it is much larger than it appears in this picture. It is quite long and wide. About 125 people were inside the building that morning and perhaps 50 more milling around on the outside. There are no seats in the building except a bench that is built up front for the deacons and pastor to sit on; all the rest sit on the dirt floor. They would bring banana leaves to sit on, but for some reason the pastor would not allow this on this particular morning and each time one would come in with a banana leaf he would kindly remove it from the building. The entire service was conducted in their native tongue and while I did not understand anything that was said, the service was very impressive. The white man and woman that you see together are Mr. and Mrs. Ken Ausbourn, of Australia. They were the folk that I stayed with while in this area.



This is Zechariah, pastor of the church in picture No. 1. Mr. Ausbourn says that Zachariah is a faithful pastor and is highly respected among his people.



From left to right in this picture are Deacon Stephen, the Church Secretary, the Church Treasurer, Pastor Zechariah, and another deacon whose name I also failed to get.

### "Eternal Things"

(Continued from page 3)  
are saved are older than creation, because God chose you in Christ Jesus before the foundation of the world.

Some few days ago a fellow wrote me and said, "Now, Brother Gilpin, you are all wrong on this question of election." Well, that isn't anything new. I have been told that many times. The fact of the matter is, every once in a while someone writes to set

me straight on the doctrine of election. One man wrote me sometime ago and said, "Now, Brother Gilpin, there is no such thing as an election of persons. There is an election of races. If you would just see that, you would have an entirely different attitude toward election." Another fellow wrote me sometime ago and told me that there was an election, but it was for service, and not for salvation. I don't know how many different times somebody has taken it upon himself that he was God-called, fore-

## CARRIER BOY



This is a picture of the carrier boy that went with me across the gorge to Lumusa station. We were about half way down the gorge when this picture was made.

ordained, predestined, and pre-determined of the Lord to set me right on the doctrine of election and that he regretted the fact that I was so far afield on that truth. Well, one wrote me the other day, to tell me his idea about the doctrine of election. He said that so far as election was concerned I was all wrong—that election didn't have a thing to do with the individual in any sense of the word.

Beloved, I thank God, I turn to this verse of Scripture and I find that it says, "He hath chosen us in him before the foundation of the world." Our election is not an election of time, but it is an election of eternity, so that we can refer to it as an eternal election.

### VI

#### AN ETERNAL REDEMPTION.

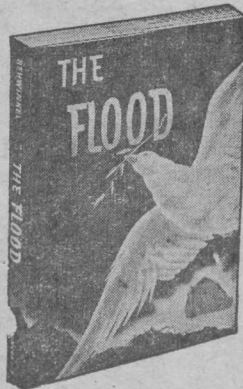
We read:

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

Now what kind of redemption did the Lord Jesus Christ work out for us? An eternal redemption. If you will go back to the Old Testament you will find that when the Jew would bring his

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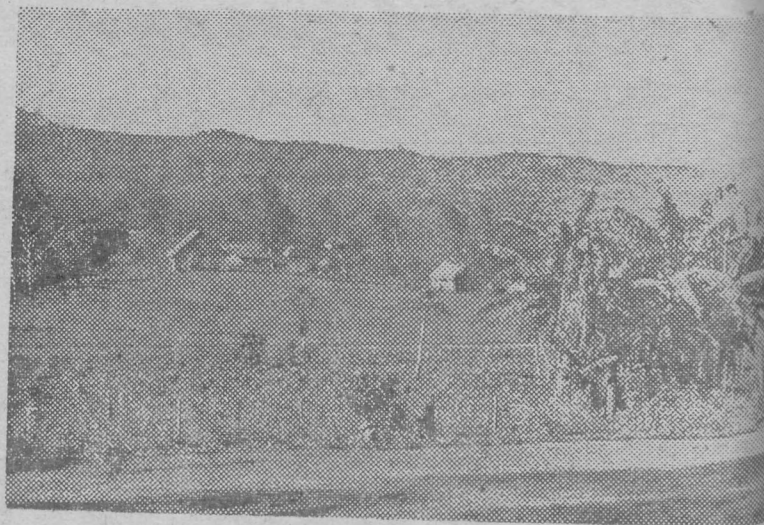
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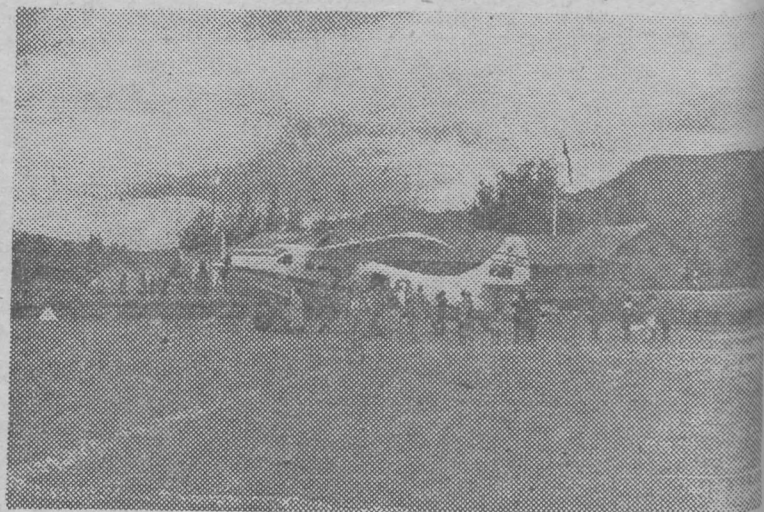
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In this picture part of the Lumusa Mission Station can be seen. Most of the buildings are school buildings.



This is one of the planes that I traveled on while in the highlands. A few days after I returned, one of the planes on which I traveled crashed in the mountains not too far from here, killing the pilot and one native who was the only passenger.

offering particularly on the great day of Atonement, the high priest would kill one goat and then would confess the sins of the people over the head of another goat which he called a scapegoat, and send that scapegoat out into the wilderness. If you will come to that day of atonement and study it carefully, you will see that the Jew in the Old Testament merely had an annual redemption. Every year they had to go through that same procedure of confessing Israel's sins over the head of a live goat and sending this scapegoat out into the wilderness. Beloved, I rejoice when I would remind you of this truth, that ours is not an annual redemption, but the redemption that was wrought out by Jesus Christ at Calvary is an eternal redemption. There is no need of it being repeated. There is no need for the redemption of Christ to be gone through a second time. Jesus Christ died for our sins once and for all, and wrought out an eternal redemption for us.

Some few years ago I preached a sermon on the subject, "If Christ were to come back to this world today, would He be crucified?" When I announced that subject, several people were impressed by it and different ones said, "Why yes, human nature is just like it was then. If He would come back today He would be crucified." No, He wouldn't, beloved. The Lord Jesus Christ might come back to this world a hundred times but He wouldn't be crucified. I would remind you that so far as Christ is concerned people would hate Him today just like they hated Him when He was here two thousand years ago, and they might desire to crucify Him, but Jesus Christ died for our sins once, and by that one death, at Calvary He wrought out eternal redemption for us. He died once and thereby we have an eternal redemption.

I think about the Catholics who every Sunday have an unbloody mass, which means nothing else than an unbloody crucifixion of Jesus Christ every Sunday. I drive by the Catholic church and I observe the times they have mass. That means that they go through a portrayal of the death of the Lord Jesus Christ many times every Sunday, so that we

can say that the Son of God to the Catholics has been slain multiplied thousand on top of thousands of times since the day that He died in the city of Jerusalem. Beloved, that is not according to the Word of God. The Word of God tells us that Jesus Christ died once and thereby wrought out eternal redemption for us.

### VII

#### AN ETERNAL RIGHTEOUSNESS.

We read:

"Thy righteousness is an EVERLASTING RIGHTEOUSNESS." —Psa. 119:142.

Now, beloved, the righteousness that you had the day that you were born into this world wasn't very good. In fact, God looked at it and said that it reminded Him of filthy rags, for we read:

"And all our righteousnesses are as filthy rags." —Isa. 64:6.

Beloved, the righteousnesses that you were possessed with naturally and morally were nothing but filthy rags in the sight of God, but I thank God the righteousness that you received the day the Son of God became your Redeemer. (Continued on page 13, column 2)

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# Is The Bible Inspired?

## The Meaning Of Inspiration

Is the Bible inspired in a unique way, or is it on a level with the work of human genius? It inspired in a manner that makes it wholly reliable, or is it more trustworthy than any other book? These are questions of first importance. They must be faced by everyone who would have the Bible honest consideration. For upon one's answer to them depends not only his view of Scripture but also his attitude toward life and service.

To be sure, other religions assert the inspiration of their sacred writings. But the gap between such claims and what Christians believe about inspiration is wide, just as the difference between the Bible and other sacred writings is vast. For it is a fact that, while avoiding the vagaries of superstition, Christians have held the divine inspiration of the Bible. Over a period of nearly two thousand years, multitudes in all nations and upon all continents, including a greater number of educated minds than profess any other faith, have received the Bible as the Word of God.

The Scriptures are of such unique character, their influence so tremendous, and their message so remarkable that it is difficult to account for them as the product of the human intellect alone. The way of salvation, the searching insight into the heart of man, the sure glances into the future, the matchless words and the mighty works of Christ—all these elements of the Biblical message are so stamped with divinity that humanity may well hesitate to claim their origin.

What The Bible Says Of Itself

But let us consider what the

Bible says of itself. We read, for instance, in Apostle Paul's Second Letter to his friend Timothy this statement, "All scripture is given by inspiration of God."<sup>1</sup> Christ Himself declared, as Apostle John records in his Gospel, "The scripture cannot be broken."<sup>2</sup> Over and over in the Old Testament we find statements like "Thus saith the Lord," "God spake," "The testified, saying," and "The Lord hath spoken." It is clear that, whatever else may be said of inspiration, the fact that the Bible itself claims to be inspired is undeniable.

In literary study, internal evidence is always admissible. Moreover, there is the moral aspect of

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the Bible's assertion of divine inspiration. It is admittedly the source book of the highest morals and purest ethics the world has known.

Simon Peter's treatment of the mode of inspiration is direct and illuminating. "For," he says, "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved

by the Holy Ghost."<sup>3</sup> We see, consequently, that inspiration was a matter of two factors—God and man. It was the former who was dominant; in the case of prophecy, at least, the Spirit of God in a special sense controlled and bore along the writer.

Christ's statement that "the scripture cannot be broken," besides giving us an insight into what He thought of the Old Testament, brings us face to face with a great and critical issue, the question as to whether or not Scripture can be broken. In other words, is the Bible inerrant?

In that searching exposition of Christian ethics, the Sermon on the Mount, Christ definitely asserts not only the verbal inspiration but also the verbal indestructibility of Scripture, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."<sup>4</sup> His use of Scripture when He was tempted in the wilderness affords an impressive argument. Here, as Satan tempts Him, we find Him three times resorting to the Pentateuch for His answers to the onslaughts of the enemy. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. . . . Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."<sup>5</sup>

## Science And History

Much used to be made of the conflict between the Bible narratives and the supposed facts of science and history. However, archaeological research is proceeding at such a pace that scholars are becoming increasingly wary of arbitrarily discarding the his-

toricity of even the most ancient Old Testament stories. A striking example of advance in this sphere is the research conducted in Mesopotamia by the University of Pennsylvania and the British Museum. Here the Ur of the Chaldees of Abraham's day has been unearthed. No longer can Abraham be regarded as a tribal myth or a primitive shiek. Rather is it clear that he lived in a high state of civilization.

Christ's clear statement that "the scripture cannot be broken" taught the trustworthiness of the Old Testament. The tendency of archaeological investigation is, as has already been shown, toward confirmation rather than rejection of the historical accuracy of the Bible.

## Jesus Christ Is All I Need

Jesus Christ is all I need,  
He is my dearest friend;  
I will love and trust Him,  
For on Him I can depend.

He loved me ere I knew Him,  
He called me by His grace;  
And now my deepest longing,  
Is to see His blessed face.

My heart was sorely troubled,  
Till He saved my soul from hell;  
When life on earth is ended,  
With Him my soul will dwell.

O, Sinner friend receive Him,  
All your need He will supply;  
And some day you will meet Him,  
In that home beyond the sky.

For that glad time I'm waiting,  
When from sorrows I'll be freed;  
For when we meet in glory,  
He will satisfy my need.

—by Marshall Efav

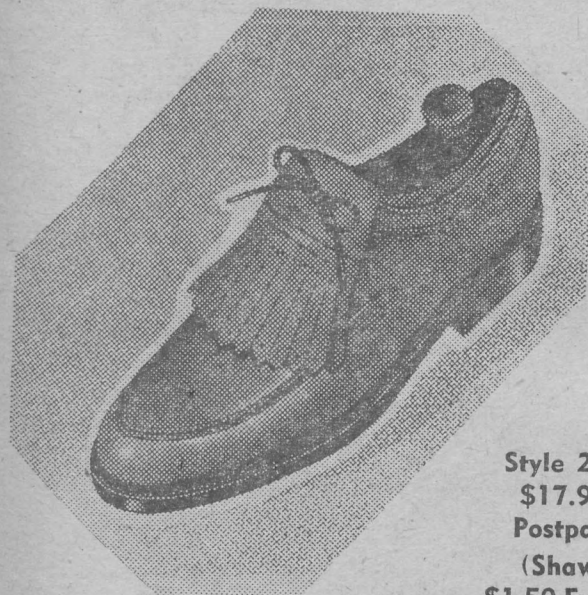
## The Skeptic

The skeptic rails against the Old Testament as immoral because it bluntly records examples of human failure. How unreasonable! These seemingly questionable portions of the Bible are inspired and rightly so. Is there not value in the record of an outlook upon life such as that which Solomon gives in Ecclesiastes? It is in the Bible, not as infallible revelation to be followed in daily living, but for our instruction as an instance of the vanity and hollowness of mere human striving for happiness.

When it records the dark side of life, the Bible does so; for our instruction and to enlighten us as to the desperately wicked state (Continued on page 12, column 4)

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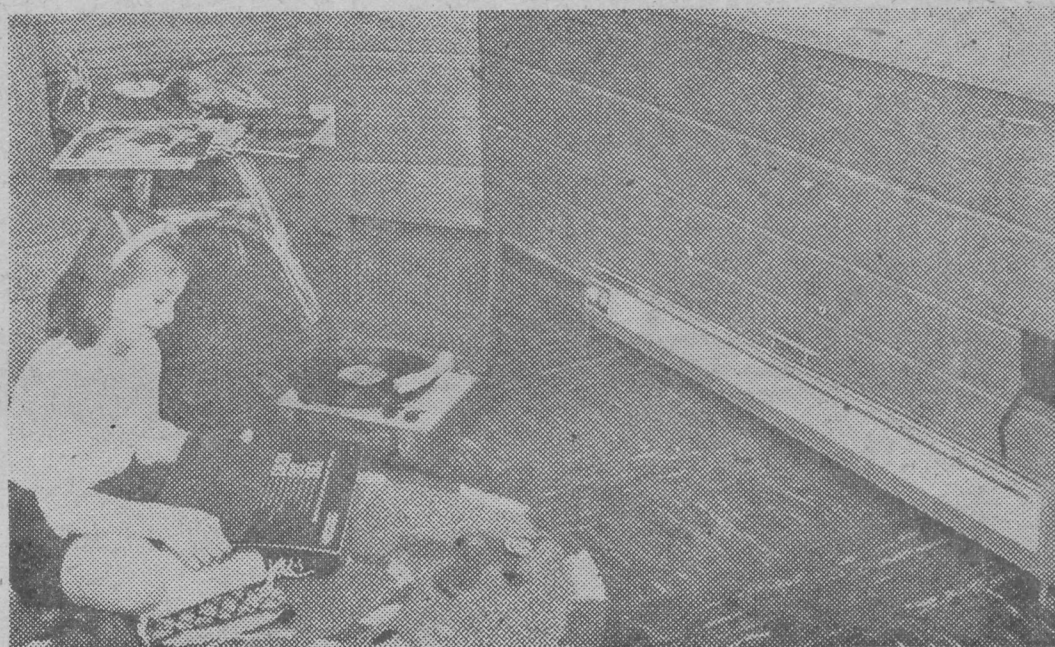
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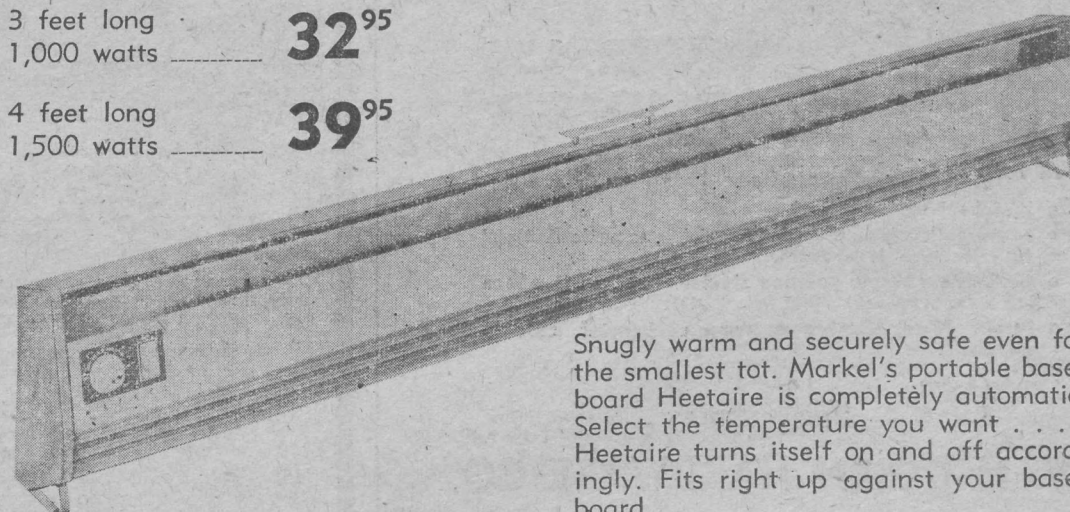
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## WHY HEBREWS 12:23 DOES NOT REFER TO AN INVISIBLE CHURCH, NOR TO A "THE GLORY CHURCH"

(From "EKKLESIA"—THE CHURCH, NOT UNIVERSAL AND INVISIBLE by Bob L. Ross. 50c per copy)

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Hebrews 12:22-24.

The usual interpretation put upon this passage by universal, invisible church theorists is that "the general assembly" and "church of the firstborn" (v. 23) are the same and that the universal, invisible church is referred to. Others who do not hold to the invisible church theory teach that the reference is to a "church in prospect" which they often

call the "Glory church." Following the interpretation of such men as B. H. Carroll, Jesse B. Thomas, and H. B. Taylor, Sr., the writer acknowledges that he himself accepted the latter teaching until giving the verses in Hebrews 12 a more careful, studious examination. Having thoroughly studied the matter he is fully persuaded that there is no reference here to a "Glory church," or a "church in prospect," much less a universal, invisible church. Here is why he so believes:

The "general assembly" and "church of the firstborn" (literally "first-born ones," are not synonymous but refer to two different groups. This is evident from the following facts:

1. Two entirely different Greek words are used for "assembly" and "church." The Greek word for "assembly" is "paneguris" and the word for "church" is the usual "ekklesia." We have before seen what "ekklesia" means and in contrast "paneguris" means "a

festal gathering of the whole people to celebrate public games or other solemnities" (Thayer). Hence, the two words of so great a difference in meaning could not refer to the same thing. We shall show that "ekklesia" is here an abstract reference to the church and the "paneguris" is referring back to the "innumerable company of angels."

2. The "general assembly" is connected to "church of firstborn ones," by the conjunction "and." Throughout Hebrews 12:22-24 this conjunction always precedes the introduction of each object. Notice it:

"and unto the city of the living God, the heavenly Jerusalem;"

"and to an innumerable company of angels, to the general assembly,"

"and (to) the church of first-born ones, which are written in heaven,"

"and to God the judge of all,"

"and to the spirits of just men made perfect,"

"and to Jesus the mediator of the new covenant,"

"and to the blood of sprinkling, that speaketh better things than that of Abel."

There are here seven objects referred to and all are preceded by the conjunction "and." The "general assembly" evidently refers back to the "innumerable company of angels." This is the view advocated by a great host of leading commentators and scholars. Here are the statements of a few:

Berry, in his *Interlinear Greek-English New Testament*, renders the passage so as to leave no doubt whatsoever about the matter. His rendering reads: "And to myriads of angels, (the) universal gathering (paneguris); and to (the) assembly (ekklesia) of (the) firstborn (ones) in (the) heavens registered." This rendering places a semicolon after the "universal gathering" ("general assembly" in KJV), distinctly separating it from "assembly

(church) of the firstborn ones." This makes it clear that the "general assembly" refers back to the angels, not to the church.

Alford in his *New Testament for English Readers* says: "The difficult question of the punctuation has been dealt with in my Greek Testament. The matter would be unintelligible to the English reader. It is enough to

say that the writer begins the innumerable company (the myriads," in order to wards to say of what these myriads consist. Adopting then arrangement, the verse will —and to myriads (the word only used of the angelic pany surrounding Jehovah), festal host (so the word imp of angels, and the assembly of



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firstborn which are written in heaven." (In loco).

Vincent: "On this whole passage (22-24) it is to be observed that it is arranged in a series of clauses connected by kai. Accordingly to myriads or tens of thousands stands by itself, and festal assembly goes with angels." Word Studies, page 553).

H. A. Ironside, himself an advocate of the invisible church theory, states: "The expression translated 'general assembly' undoubtedly refers to this angelic company and not that which follows, and is better rendered 'a full gathering.'" (Hebrews and Titus, page 163).

The Jamieson, Fausset and Brown Commentary states that the arrangement of "general assembly" and "church of the firstborn" as being the same is opposed (1) by 'and' always beginning each new member of the whole sentence; (2) 'general assembly and church' form a kind of tautology; (3) 'general assembly,' or rather, 'festal full assembly,' "the jubilant full company" (such as were the Olympic games, celebrated with joyous singing, dancing, etc.) applies better to the angels above, ever hymning God's praises, than to the church, of which a considerable part is now militant on earth." (In loco).

Pulpit Commentary: "And to myriads, the festal host of angels." (In loco).

Adam Clarke: "Ye are come—

to the general assembly of innumerable angels: and this is probably the true connection." (Commentary. in loco).

American Commentary on the New Testament: "And to myriads, a festal host of angels, and a congregation of firstborn ones, who are registered in heaven. Such is, perhaps, the best construction of these difficult and disputed words." (In loco).

Arthur Pink: "There is no 'and' between the 'innumerable company of angels' and the 'general assembly,' as there is in every other instance in these verses where a new object is introduced. Personally we regard this third expression as in apposition (the placing together of two nouns, one of which explains the other) to the former, thus: 'unto the innumerable company of angels—the general assembly.'" (Hebrews, Vol. 3, page 149).

It is clear, then, that the "general assembly" has no reference to the church; rather, it refers back to the angels.

It is rather strange to this writer that such a great scholar and advocate of the true meaning of the word "ekklesia" as B. H. Carroll should have overlooked this distinction and understood this passage to refer to a prospective general assembly of all the saved in Heaven. Carroll explains his view in harmony with the word "ekklesia," showing that when all the saved get to Heaven they

will then compose an assembly, and that there is no assembly of all the saved now; but we marvel that he failed to see that the "general assembly" of Hebrews 12:23 is distinct from "church of the firstborn."

3. The present tense of the passage rules out the idea that a future church is referred to here. The apostle says, "Ye are come," etc. These people had already come to these things mentioned. J. R. Graves says: Now, if this referred to a church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said, 'ye have come to it,' but ye are going to it. It must have been a church which those whom Paul addressed were then members of... Paul addressed these Hebrew Christians as belonging to local churches." (Intercommunion,

pages 132, 133).

Notice what they had come unto:

(1) Mount Sion, and the city of the living God, the heavenly Jerusalem. John Gill gives this masterful exposition of these words: "By Mount Sion, and the other names here given, is meant the church of God, under the Gospel dispensation, to which the believing Hebrews were come: in distinction from the legal dispensation, signified by Mount Sinai, from which they were delivered; and this is called Mount Sion, because like that, it is beloved of God; chosen by Him; and is the place of his habitation; here His worship is, and His word and ordinances are administered; here He communes with His people, and distributes His blessings; and this, as Mount Sion, is a perfection of beauty;

the joy of the whole earth; is strongly fortified by divine power, and is immovable; and is comparable to that mountain, for its height and holiness: and to come to Sion is to become a member of a Gospel church, and partake of the ordinances, enjoy the privileges, and perform the duties belonging to it: and unto the city of the living God; the Gospel church is to a city, built on Christ, the foundation; and is full of inhabitants, true believers, at least it will be, in the latter day; it is pleasantly situated by the river of God's love, and by the still waters of Gospel ordinances; it is governed by wholesome laws, of Christ's enacting, and is under proper officers, of His appointing; and is well guarded by watchmen, which He has set upon the walls of it; and it is endowed with many privileges, as access to

(Continued on page 10, column 5)

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# CHRIST IN THE HOUSE

By GEORGE ROGERS

"It was noised that he was in the house."—Mark 2:1.

It was a great privilege then to have Christ in the house; but it is a greater privilege now. Then He was bodily present, now spiritually; then as a man of sorrows, and acquainted with grief, now, as in all things having the pre-eminence; then as a wayfaring man that truneth aside to tarry for a night, now to abide with us.

Christ is in the house when the Bible is there. He is in His Word. The whole of Christ is there. He is in the house when a tract is left there, containing the way of salvation through Him. He is in the house when a good man enters it, and carries with

him the savour of Christ.

He is more properly in the house, and it will be noised, or generally known that he is in the house, when He dwells in the heart of any one in the family. He may be in a servant only of a household, or in a child only, or in one of the parents only, but it will be noised that He is in the house. If in more than one of the household, He will be still more in the house; if in all, He will be in the whole house. If there be no one in the family who has Christ, the hope of glory, Christ is not in that house.

When any one of an ungodly household meets with Christ in the sanctuary or elsewhere, and takes Him to his home, it may be said as of Zaccheus, "This day is salvation come to this house."

When the only true Christian removes from the house, or is taken from it, Christ departs with him. Into whatever house a Christian family enters, Christ enters with it: it may be to abide where a Christless family dwelt, in which case it is noised that Christ is in the house.

Oh, could houses speak! Could the walls of houses tell all that has transpired within them! Could the stone cry out of the wall, and the beam out of the timber answer it! How, when frivolity, and oaths, and quarrelling, were exchanged for the voice of prayer and praise, it was noised that Christ was in the house! Oh, if chambers could tell the dark deeds they have witnessed at one time, and the wrestlings with God and the

heavenly joy they have witnessed at other times! Oh, could they speak of the death-beds, both of horror and of gladness, that have occurred within the same walls! But the day is coming when they will speak; for "there is nothing covered, that shall not be revealed; and hid that shall not be known."

If Christ be in the house, it is generally more neat and cleanly; the family is more orderly; there is more love and forbearance; Lord's days are more enjoyed; and there is more in the cupboard, for sin is more expensive than grace.

If it be noised that Christ is in the house, good men will be drawn to it, and bad men will be kept away.

If Christ be in the house, there will be a witness for God there. One truly Christian inmate, be it master, servant, or child, will be a continual sermon to the rest.

There will not be a Bible merely in the house, which might be read, but a living epistle, and known of all men. The seriousness of that one will be a continual rebuke to the frivolity of others; the holiness of that one a continual restraint upon the morality of others; and the piety of that one, a continual recommendation of the gospel to others. The salvation thereof go forth as a lamp that burns. It will be in vain for any in the house to plead ignorance of the gospel, and to say, "Lo, we knew it not; we knew not the law which we were to be tried, the gospel by which we might be saved." The light was continually before them.

If Christ be in the house, there is a direct communication between it and the house not made with hands, eternal in the heavens. If Christ be in the head of the household, there will be

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family worship from which in-  
cense and a pure offering will go  
up to the highest heavens; if in  
an inferior member of the family,  
be it servant or child, there will  
be a private worship on which the  
foot of the ladder may rest whose  
top reaches to heaven and behold  
the angels of God ascending and  
descending upon it. The com-  
munication is continually kept up.  
There, all in the family are pray-  
ed for; and who can tell what  
evils may be averted, and what  
blessings may be laid up in store  
for them, in answer to those  
prayers.

If Christ be in the house, that  
house is under the peculiar pro-  
tection of *divine providence*. The  
wicked owe much of their pro-  
tection and many of their com-  
forts to their connection with the  
righteous. Had there been ten  
righteous persons in Sodom the  
whole city would have been  
spared. To a king of Israel, whose  
army was perishing for want of  
water, from which nothing but a  
miracle could save them, it was  
said by the prophet, "As the Lord  
of Hosts liveth, before whom I  
stand, surely, were it not that I  
regard the presence of Jehospha-  
phat the king of Judah, I would  
not look toward thee, nor see  
thee."

The tares must remain until the  
harvest, lest the wheat should be  
plucked up with them. It is too  
much, then, to affirm that many  
a family has been preserved from  
some dire calamity which would  
inevitably have befallen it, but  
for one or more in the household  
who was accepted in the Be-  
loved? A good man in the house  
is a better protection from plun-  
der and violence than bolts and  
bars, and a better security than  
the fire escape from fire. It is  
better to touch the wire that  
rings a bell in heaven than to  
ring an alarm bell on earth.  
"Thou, Lord, only makest me  
dwell in safety." It would be well  
to take a true Christian into the  
house where there is none, were  
it only to protect it from harm.

If Christ be in the house, the  
sympathies of good men are  
drawn towards it. Real Christians  
are specially interested in each  
other's families. If there be but  
one member of a family a mem-  
ber of Christ's body, the interest  
of the other members of Christ's  
body is drawn towards the other  
members of the family. There is  
an alliance between that house-  
hold and the household of faith.  
The family comes more within  
the observation of the church, the

voice of its prayer, and the arms fathers' sake; as David took care  
of its faith. A natural brother or of Jonathan's son for Jonathan's  
sister is beloved for a spiritual sake.

If Christ be in the house, He  
often continues long there. In  
some families He enters with one,

and with the same one departs. In  
others, His grace goes from one to  
another until there is a complete  
renovation in the whole house-  
hold. Sometimes His abode in  
the house is for one generation  
only, and sometimes He goes  
down with it to many genera-  
tions. When He enters a family  
that for generations past have  
been strangers to vital godliness,  
He generally abides long; and  
when He leaves a family in which  
He had long dwelt, it is often  
long before He returns. How  
singular it would be could we  
trace His entrance into families,  
His abode with them, and His  
going out from them; and still  
more, to know the houses in  
which He has been, in which He  
now is, and which hereafter will  
be honored with His presence!

Let us hear the conclusion of  
the whole matter. We should seek  
Christ on *our own account*; and  
we should seek Him on *account*  
*of others*. We should seek to have  
Him on our own account. How  
have Him? "My little children,"  
says the apostle to the Galatians,  
"of whom I travail in birth again  
until Christ be formed in you."

Nothing will satisfy Him short  
of Christ being formed in them.  
Nothing short of this should satis-  
fy us on our own behalf. Christ

is salvation, but Christ in me is  
my salvation. It is not Christ in  
the covenant of grace that saves  
me, nor Christ in the manger, nor  
Christ in the garden, nor Christ  
in the word, nor Christ in His  
ordinances, nor Christ in the un-  
derstanding, that saves me; it is  
Christ in me that it my salvation.  
This is the right thing in the  
right place; which is Christ in  
you the hope of glory.

If Christ be in you, the body  
is dead because of sin, and the  
spirit is life because of righteous-  
ness. Christ is not in the body,  
but in the spirit. The life He  
gives is not to the body, but the  
spirit; therefore the body is still  
dead because of sin, while the  
spirit has a life of righteousness.  
Hereafter Christ will be in the  
body, when He that raised up  
Christ from the dead shall quick-  
en our mortal bodies by His spirit  
that dwelleth in us. Here He is  
the spirit only. Then Christ is in  
the whole man, and all is ours.

We should seek Christ on *ac-  
count of others*; that we may be  
blessings and not curses to oth-  
ers; that we may be a savour of  
life and not of death to others;  
that instead of dragging others  
with us to perdition, we may al-  
lure them to joyful seats above.

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Indebted to the Beloved.  
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Kept by the Beloved.  
Loved by the Beloved.  
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## Send TBE To Others

Hebrew 12:22-24

(Continued from page 7)  
God, freedom from the arrest of justice, and from condemnation, adoption, and a right to the heavenly inheritance.  
"And this may be called the city of God, because it is of building, and here He dwells, and



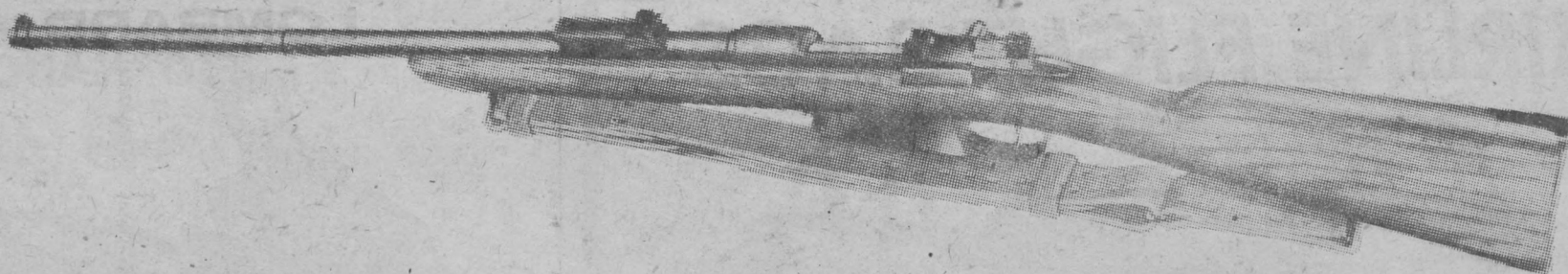
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protects, and defends it; and who is styled the living God, to distinguish Him from the idols of the Gentiles, which are lifeless and inanimate, no other than stocks and stones. The heavenly Jerusalem: the church of God goes by the name of Jerusalem often, both in the Old and in the New Testament; with which it agrees in its name, which signifies the vision of peace, or they shall see peace: Christ, the King of it, is the Prince of peace; the members of it are sons of peace, who enjoy a spiritual peace now, and an everlasting one hereafter: like that, it is compact together, consisting of saints, cemented together in love, in the order and fellowship of the Gospel; and is well fortified, God Himself, and His power, being all around it, and having salvation, for walls and bulwarks, and being encamped about by angels; and it is a free city, being made so by Christ, and, through Him, enjoying the liberty of grace now, and having a title to the liberty of glory in the world to come; as Jerusalem was, it is the object of God's choice, the palace of the great King, and the place of divine worship: it is called heavenly, to distinguish it from the earthly Jerusalem; and to express the excellency of it, as well as to point out its original: the members of it are from heaven, being born from above; their conversation is now in heaven; and

they are designed for that place; and its doctrines and ordinances are all from thence." (Commentary).

(2) An innumerable company of angels—the general assembly. These angels are "encamped about the church" and are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1:14). "Saints are now brought into a state of friendship with them" (Gill). "Those who by faith are joined to the gospel church are joined to the angels." (Matthew Henry). "We are come, in other words, into blessed association with the entire gathering of elect angels whose delight is to do the will of God, and who are themselves learning that will through His church." (Ironside).

(3) Church of firstborn ones which are written in heaven. This is an abstract, generic reference to the institution of the church. Alford's conclusion as to this phrase is: "There is no way left but to see, in the words, the assembly of the firstborn written in heaven, The Church Below. And this view, far from being a last refuge, is justified by every consideration. For (1) thus ecclesia is explained, which everywhere, when used of men and not of angels, Psalm 89:5, designates the assembly of saints on earth: (2) the adjunct written in heaven is

accounted for, indicating as it does the heavenly character of the church below, the invisible side of their sonship and citizenship (see I John 3:2), with which in this description of heaven we are mainly concerned: (3) we get an explanation of the choice of the firstborn to describe Christian believers . . . There is no distinction between first-born and later-born Christians, but all Christians as such are called firstborn because of their inheritance of the heavenly inheritance." (Op. cit., in loco).

Notice that the verse states that the names are written in Heaven, not that the firstborn ones are in Heaven themselves. "the being enrolled in the book of life is the token to us, while here below, of our heavenly citizenship and seems to lose all its significance, as soon as we have entered the heavenly city and need no assurance of our citizenship either for ourselves or for others . . . these persons written in heaven being not yet citizens of heaven who have taken up their full citizenship by passing through death, but persons to whom their citizenship is assured, they being as yet here below. (Alford, in loco).

(4) And to God the judge of all. Since God is here referred to along with the church as being an object to which these people had come, we believe that this coming to God is a coming to Him in His "house," the church. He is the Head of this "house," having authority over all things thereof and those who come unto it. He grants them the right of church privileges and commands them how they are to walk. They have access unto Him and may come without fear. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king;

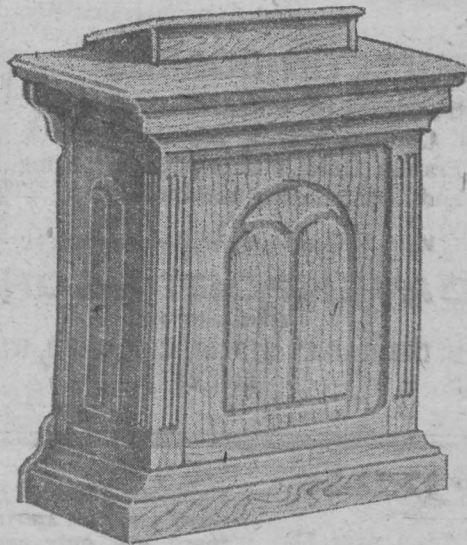
he will save us." (Isaiah 33:22). In the olden times, the Jews could not come unto God the Judge of all; they brought their sacrifices, but priests performed for them. But now, the saint comes unto God for himself through the "way" made by Christ. Whereas the Jew could not enter God's "house," (the tabernacle) the

saint of God is a "lively stone" in God's "house" (the church) today.

(5) And to the spirits of just men made perfect. Gill explains this as referring to "the saints on earth, who are just men; not naturally . . . but by the imputation of the righteousness of Christ un-

(Continued on page 12, column 1)

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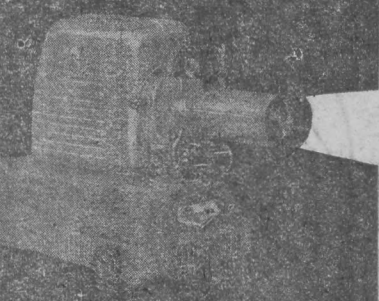


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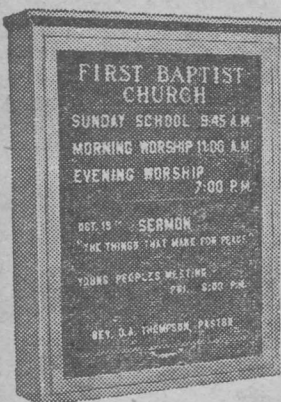
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## Hebrew 12:22-24

(Continued from page 11)  
to them . . . they are completely

righteous through his righteousness; and the spirits or souls of these are only mentioned, because the communion of saints in

a Gospel church-state lies chiefly in the souls and spirits of each other, or in spiritual things relating to their souls." (Commentary, in loco.) The spirits of saved people have been perfected by Christ's righteousness, so there is no necessity of understanding this verse to apply to those who are dead. A saved person is just as perfect in his spirit, (by imputed righteousness) as a person who is disembodied.

(6) *And to Jesus the mediator of the new covenant.* Moses was the mediator at Sinai. Later, the priests acted for the people. But Jesus Christ is the Mediator of the new covenant. Coming into the church, we submit ourselves unto Him as our Advocate and Mediator. It is the earthly church, still distressed by the flesh and the devil, that needs Christ as Mediator (I John 2:1, 2).

(7) *And to the blood of sprinkling.* This language again takes us back to the typology in the Old Testament which finds its fulfillment in Christ. This work is performed in behalf of those on earth. As the Israelite of old would take his offering unto the priest and the priest would sprinkle the blood before God, so today the saint of God comes to Christ whose blood is sprinkled for the satisfaction of God's Law.

Adam Clark's concluding remark on the passage is: "I see nothing, therefore, in these verses

which determines their sense to the heavenly state; all is suited to the state of the church of Christ, militant, here on earth; and some of these particulars cannot be applied to the church triumphant on any rule of construction whatsoever." (Commentary, in loco.)

## Is Thee Bible Inspired?

(continued from page 5)  
of the human heart. It is above all honest and, in its mirror-like reflection of humanity, it is nakedly frank.

### God's Revelation And The Purpose

The vital thing is to grasp the purpose of the Scriptures. According to our Lord's statement in John 5:39, they were meant to "testify" of Him. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

God gave the Bible as a progressive revelation of Himself, culminating in the presentation of His Son. In it He set forth the way of salvation through faith in Christ alone, the gospel whereby sinners may have everlasting life. Of this great purpose, as it was revealed in prophecy, wrought out in history, and explained in doctrine, the Bible is the inerrant record.

Inspiration accredits the Book.

Uninspired, the Bible is mere literature; great though it be, it cannot speak with finality to the hungry soul of man. Inspired, it is God's Book and speaks, as did Christ, the Incarnate Word, as "having authority, and not as the scribes." Therefore, it is, above all other books in the world, both useful and profitable. Of all the millions of volumes ever written, it is the most valuable. In a sense, it is indispensable. For the Bible is nothing less than the inspired Word of the living God.—FRANK E. GAEBELEIN.

References from the Holy Bible:  
(1) 2 Timothy 3:16. (2) John 10:35.  
(3) 2 Peter 1:21. (4) Matthew 5:17, 18. (5) Matthew 4:4, 7, 10. (6) Matthew 7:29.

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# Halliman To Take Rugged Two-Week Trip By Foot

Dear friends:  
Greetings to you once again from the South Pacific.  
We trust that God continues to bless each of you. All of us are well, except John. The malaria bug has finally caught up with him. Since the wet season has begun it seems that there has been an unusual amount of mosquitos. We have screens on our windows and spray every night, but still they get in. Besides this we take tablets, but it seems that no matter what you do, eventually you will come down with it. Pray for us that these attacks of malaria might not be too frequent.

I am taking time to write this letter from last minute preparations for a mission trip. I expect the trip to take about 15 days to complete, therefore I am taking supplies accordingly. This is late Friday afternoon and on Sunday morning, after our services, I will start out on the first leg of the trip. The entire trip will have to be on foot. I will make about 12 miles before I stop for the night. From where I spend the first night the trail will become more rugged each day. I expect to reach my destination (Aseki) Thursday night. I will be spending the nights along the way in native villages and my diet will consist of canned meat and rice plus anything that I can buy or trade from the natives. Once I reach the patrol post at Aseki, I may be able to get accommodations there, but if not, I do not take long to build a bush house in this country.  
By the time you read this I will, Lord willing, have made the trip and returned. I expect to be

back in about two weeks. Upon my return I will send a report to TBE. Pray for us that we might know and do the will of Him who has called us to this field of service.

I did not get to finish this yesterday. This is Saturday afternoon and since I started this John has had another hard chill and high temperature. I took him to the doctor today and he said his case is not too serious, but he will be laid up for a few days.

Sincerely,  
Fred T. Halliman

## Information About Shipping Packages To New Guinea

There has been some inquiry about sending clothing, etc., to us here in New Guinea and I would like to pass this information on to those that are interested in the information.

1. Any kind of NEW clothing can be sent without restrictions, but it must be specified that it is new, also the exact value.
2. Clothing that has been used can also be sent, but to save a lot of trouble and possible destruction of it at the Post Office here in New Guinea, a certificate of fumigation should be attached to the package before mailing. This can be obtained at any hospital or doctor's office. I have just received a package of used clothing from a family in the States and I was fortunate enough to get the fumigation done here; however, some postmasters will burn the used clothing packages upon arrival and then notify you of what has happened.
3. Any kind of hardware can be received without restrictions.
4. Any kind of food-stuffs, other than cakes, cookies or cake mixes, especially if they are of animal origin will have to have special permission to enter the country. If anyone is thinking of sending anything of this nature, please inform me first of the amount and contents and I will obtain the necessary permission for entry.

Some have sent us packages which have been deeply appreciated and needed, and so far we have not had anything confiscated; however, we have no assurance that we will receive them if we do not comply with the regulations of the customs on importation.

—Fred T. Halliman

## "Eternal Things"

(Continued from page 4)

deemer, that righteousness is a righteousness that is far different to that with which you were born. It is a righteousness that is an everlasting righteousness. It is the righteousness of God that is imputed to us.

I like to sing that old song which says:

"My hope is built on nothing less,  
Than Jesus' blood and righteousness."

Now what does it mean? Christ died for my sins. Yes, that is what it means when it speaks about His blood. But what does it mean when it speaks of His righteousness? Beloved, when Jesus Christ died for my sins He paid for them in full, and the day that Jesus Christ became my Saviour, that day God clothed me in the righteousness of His Son. So when God sees me, He sees me clothed in the righteousness of the Lord Jesus Christ. Our sins were laid on Jesus, and the righteousness of Jesus Christ was put on us. Thank God, an everlasting God, an everlasting Son of God, Jesus Christ, who gave us an everlasting Word,

who wrought out an everlasting covenant of grace, who elected us with an everlasting election, and who gave us an everlasting redemption has likewise clothed us with an everlasting righteousness, to the extent that our righteousness will last forever.

## VIII

### AN EVERLASTING SECURITY.

We read:  
"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

This tells us that we have an eternal security. You can turn through the Word of God and you will find it mentioned over and over again that ours is an everlasting life that we receive. We read:

"That whosoever believeth in him should not perish, but have ETERNAL LIFE."—John 3:15.

"For the wages of sin is death; but the gift of God is ETERNAL LIFE through Jesus Christ our Lord."—Rom. 6:23.

It is rather interesting to me to notice that the word everlasting is used so often to qualify the life we have in God. Here then is something that if the Arminians would study closely it would end forever the idea of falling from grace. There are people, plenty of them, in this world of a religious nature who talk about "falling from grace." They say that a man can be saved today and lost tomorrow. If I would ask them, "Do you believe that God is an eternal God?" they would say, "Yes, I believe Christ is eternal." If I would say, "Do you believe the Bible is an eternal Book?" they would say, "Yes, I believe the Bible is an eternal Book." Why is it then that when I ask, "Do you believe you have eternal life?" they say, "Oh, no, we can lose our salvation." Well, beloved, the same word that is used to describe God and Christ, and the Word of God, is the word that is used to describe the life we have in God.

An Arminian is a man of a twisted mentality. I have said repeatedly in my ministry that Arminians who preach falling from grace—that a man can be saved today and lost tomorrow—their mentality is twisted. Beloved, it would have to be twisted for a man to say God is eternal, Christ is eternal, the Word of God is eternal, and then say that the salvation that we have is not eternal, when the same word that is used to describe God and Christ and the Bible is used to describe the life we have in God as being an eternal life. I thank God that ours is an eternal security.

## IX

### AN ETERNAL GOSPEL.

We read:  
"And I saw another angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the earth."—Rev. 14:6.

This is after God's people have been taken away. This is after the rapture has taken place. This is during the tribulation period. Beloved, listen, the Word of God which presents to us the Gospel of Jesus Christ tells us that that Gospel will never fail.

As the old song says:  
"Dear dying Lamb, Thy precious blood  
Shall never lose its power;  
Till all the ransomed church of God  
Be saved to sin no more."

Beloved, listen, the Gospel isn't going to fail. The preachers may fail. Sometimes we preachers get lax in the preaching of the Gospel. Sometimes we preachers are a miserable failure so far as the preaching of the Gospel is concerned. I say the preachers may fail, some churches may fail, religious organizations may fail, but the old Gospel will never fail. Even after the saints of God are garnered off of this world, and out of this world during the tribulation period, there will still be angels that will proclaim the

# A REPORT

Macedonia Baptist Church, 2501 N. Maplewood, Chicago 47, Illinois

NEW GUINEA MISSION FUND,  
Fred T. Halliman, Missionary  
Bulolo, New Guinea

## Income Report for the Month of December, 1960

Bethel Baptist Church, Phillipsburg, Kansas	\$ 45.34
Grace Baptist Church, Melbourne, Florida	15.00
Anna Mary Klinker, Iowa	100.00
Emmanuel Baptist Church, Garrison, Ky.	10.00
Tabernacle Baptist Church, Tulsa, Oklahoma	50.00
Mrs. Marcia Rowe, Washington	20.00
Rye Patch Baptist Church, Ludowici, Georgia	25.00
West Side Baptist Church, Emporia, Kansas	10.00
Temple Baptist Church, Bristol, Tennessee	4.65
Grace Missionary Baptist Church, Abingdon, Va.	11.00
Anonymous, Kentucky	5.00
Manhattan Bible Baptist Church, Manhattan, Texas	10.00
Calvary Baptist Church, McLeansboro, Ill.	20.00
R. E. McIlrath, Ind.	5.00
Zion Baptist Church, Warren, Michigan	17.67
Alton Waggoner, Tennessee	22.50
New Testament Baptist Church, Hamilton, Ohio	10.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Temple Baptist Church, Bristol, Tennessee	4.14
Joseph M. Duke, Kentucky	5.00
Providence Baptist Church, Henderson, Texas	20.00
Unknown deposit from bank of Vanceburg, Ky.	30.00
	\$540.30

We would like to personally thank all of God's people and His Churches for their part in making this far-reaching ministry of the Gospel possible. All income is sent direct to Brother Halliman. There is not one cent used for any other purpose. The Macedonia Church supplies all stamps and expenses of the New Guinea Mission Fund. The Baptist Examiner is contributing all space for the reports from Brother Halliman and these income reports. This alone is saving the mission hundreds of dollars each year, putting that much more into the work of carrying the truth to lost and saved alike, in New Guinea. We thank God for the fellowship of prayer and offerings from fellow yoke-bearers of the King of Kings, Our Lord Jesus Christ.

LLOYD B. WYRICK, Pastor  
Macedonia Baptist Church  
2501 N. Maplewood  
Chicago 47, Illinois

everlasting Gospel of the Lord Jesus Christ.

## X

### AN ETERNAL HEREAFTER.

May I remind you that there is going to be an eternal hereafter so far as the unsaved are concerned. I wish I didn't have to say that. I wish I could tell the unsaved man that he wouldn't have an eternal hereafter. I wish I could preach Russellism and tell the truth. I wish I could

preach that God would just take the unsaved and shovel them into Hell and burn them up just like He was burning up so many tons of coal. I wish I could preach that, beloved, but I can't because it isn't in the Word of God. Instead, the Bible says that the unsaved will have an eternal hereafter. We read:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over

(Continued on page 14, column 3)

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## Campbellism

(Continued from page two)

seeing a favorable and extended change in religious society. He had still labored, it is true, in behalf of the cause he had espoused, but it was **without the expectation of being able to do much more than erect a single congregation** with which he could enjoy the social institutions of the gospel. His aims were at that time quite limited. He had not the remotest idea of assuming the position of a public reformer, or of involving himself in the strifes of religious society . . . He therefore preferred to pursue the occupation of a farmer, and to instruct gratuitously the people within the range of his personal influence. It was not until after he saw the effect of the debate into which he was reluctantly drawn with Mr. Walker that he began to take new views of his position, and to cherish, for the first time, the hope that something might be done upon a more extended scale to rouse the people from their spiritual lethargy. Guided providentially step by step, he had been brought to an eminence from which he was destined to labor, and he began at once to nerve himself for the undertaking." (Memoirs, Vol. 2, pages 48, 49).

Through this means, therefore, Alexander Campbell was able to revive the sinking ship built by his father, making an impression particularly upon the minds of those who loved sophistry and argumentation. Later, when Scott put into practice his "Ancient Gospel" of water salvation, this really began to move the Campbellites out into deeper water.

Although Richardson make it appear that Campbell did not really want the debate with Walker and was more or less "pressed" into it by Mr. Birch, the church, personal friends, and an "unwillingness to appear, much more to feel, afraid or ashamed to defend" what he held as truth, Campbell was actually delighted with the matter. He stated in the beginning of the debate with Walker that he was **"much gratified with the proposition;"** that is, he was gratified that Walker "had challenged the Baptist denomination." (Campbell-Walker Debate, page 10).

At the close of the debate, he invited others to debate with him by saying: "I conceive it is my time to give an invitation or challenge to any Pseudo-baptist minister" (Debate, p. 141). Richardson says that Campbell "courted free discussion" (Memoirs, Vol. II, page 226), "took pleasure" in controversy with "the skeptical," "sought every suitable opportunity to exert himself" (Vol. 2, page 229).

Probably the only reason why Alexander had not gotten into debating previously was the fact that his father did not approve of public religious controversy. But he finally overruled the father on the matter and launched out into what he really loved most—argumentation, controversy, and all that goes with it. Richardson says Campbell "naturally" possessed **"caustic sarcasm and playful irony,"** which have always been marks of Campbellite debaters to some extent. (Memoirs, Vol. 2, page 55). He further says: "Providence had evidently raised up in Alexander Campbell, the man for the times. It needed one of an **intrepid spirit** to brave theological odium and clerical denunciation, and to rebuke bigotry, sectarianism and venality which existed in the religious world." (Memoirs, Vol. 2, page 66).

## Exalts Debating Above Preaching!

After Alexander had his taste of debating and saw how he was so perfectly suited for such "work," he concluded that this, after all, was far better than preaching, which was ordained by Almighty God. He later stated:

"This is, we are convinced, one of the best means of propagating the truth and of exposing error in doctrine or practice . . . And we are fully persuaded that a **week's debating is worth a year's preaching**, such as we generally have, for the purpose of disseminating truth and putting error out of countenance" (Memoirs, Vol. 2, page 90).

Literally thousands of debates have been instigated by Campbellites since the beginning of this water gospel movement, with all the Campbellite debaters seeking to be such a "champion" as the mighty Alexander.

What we have herein stated as to debating should not be taken to mean that there is no valid and orderly use for public discussion of religious doctrines. There is; but we certainly have no regard for the kind of "debating" carried on by Campbellites, in which "caustic sarcasm," sophistry, abuse, mud-slinging and lack of ethics are so prevalent, and after which Campbellites go off crowing about their "victory" and the "horrible plight" of the opposition. Even that boasting and bragging ought to be enough to show the true Spirit-less character of Campbellism.

## Campbellite Deception

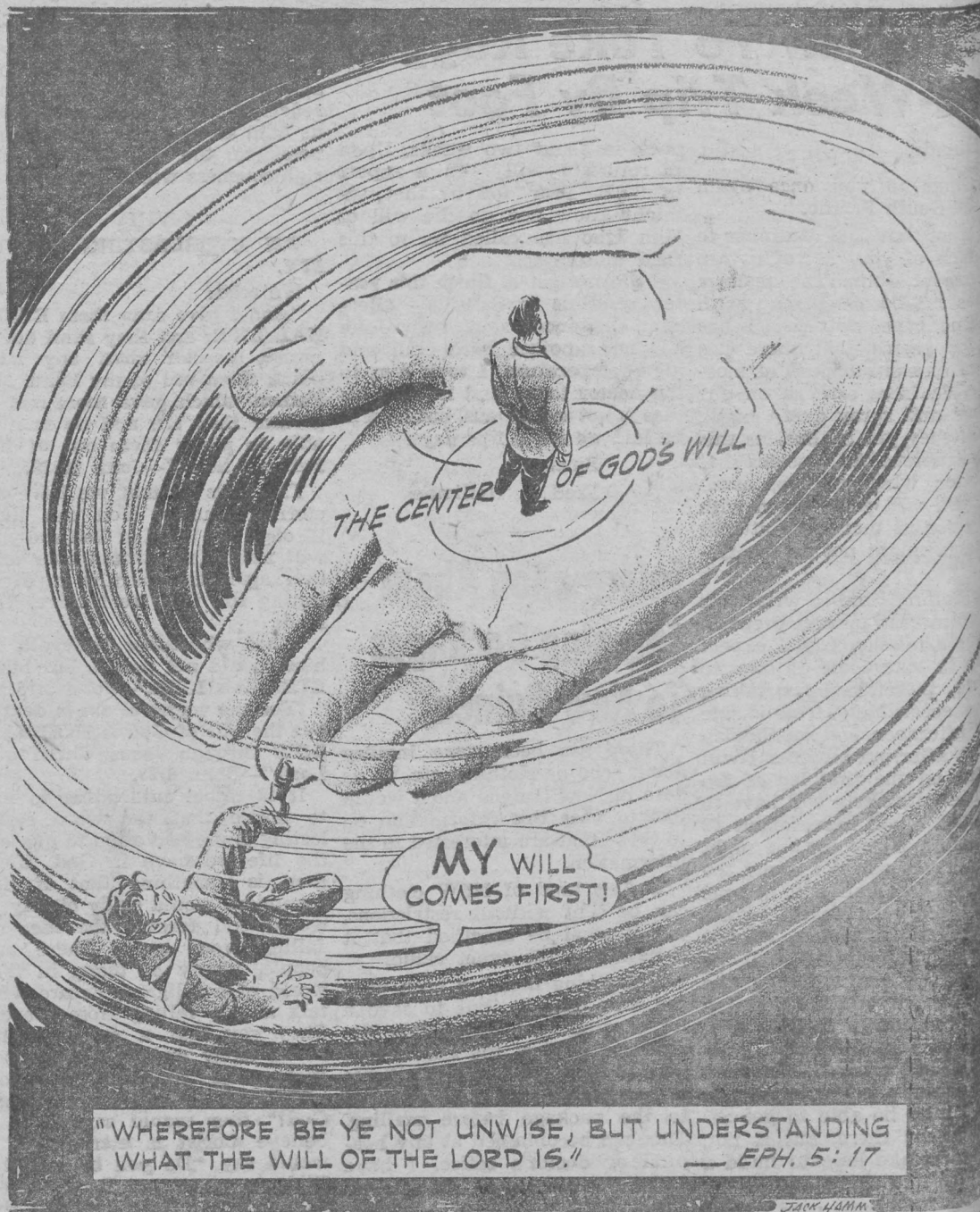
For years it has been our contention that Campbellism thrives on deception and, appeals to the spiritually ignorant and carnal-minded, regardless of how "well-educated." Actually, Campbellism has always been characterized by deception. It almost died, as Richardson reveals, when it simply relied upon the "plan" of Thomas Campbell; but when Alexander saw a chance to give it a "transfusion" via controversy, he also saw that artful, cunning deception would be a good ingredient to pump into its veins.

Hence, after the publication of the Walker debate, which further tended to "providentially" guide Alexander into controversy as the chief means of propagating his heresies, the "master-spirit" decided to start a paper, primarily devoted to "exposing" whatsoever he thought was wrong. He wrote articles which were "well calculated to startle the entire religious community. This, indeed, he designed to do, for he conceived the people to be . . . completely under the dominion of the clergy" (Memoirs, Vol. 2, page 53).

The name selected for the paper reveals the cunning deception of the Campbellites. Note what Richardson says of

(Continued on page fifteen)

## PEACE AND UNREST



## "Eternal Things"

(Continued from page 13)

to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of ETERNAL FIRE." — Jude 1:7.

Notice, beloved, this is speaking of Sodom and Gomorrah. It says that God has set them forth as an example whereby that they shall suffer the vengeance of eternal fire. Not fire that will burn out, but an eternal fire. Not a fire that will burn for a little while and go out, but a fire that will last forever.

Notice again:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be TORMENTED DAY AND NIGHT FOR EVER AND EVER."—Rev. 20:10.

Whenever one of Jehovah Witnesses, actually the Devil's ambassadors, comes around to your house and tells you that the fire of Hell will some day be burned out, you just remind him that the Word of God talks about suffering and being tormented, day and night forever and ever. Whenever a Catholic priest tells you that by the paying of certain sums of money, and by his saying of masses in behalf of those who have died without Christ, that those individuals can have their sins remitted and they can get out of Limbo into Purgatory and out of Purgatory into Heaven—whenever he tells you that,

just remind him that the Word of God talks about a lake of fire where men are tormented day and night forever and ever.

I wish the Catholics were right. I wish the Russellites were right. I wish I could preach to you and tell you what the Catholics and the Russellites tell you. I wish I could give the unsaved some hope that there would be an opportunity for the fires of Hell one day to burn out, but that is not so. That is a false hope. Brother, sister, I tell you, there is going to be an eternal hereafter of a burning Hell for that man who dies without Jesus Christ. At the same time there is going to be an eternal hereafter for the child of God. This brings comfort to me, and I thank God that I can preach this, that I can tell the child of God that there is going to be an eternal hereafter—a Heaven for him who knows Jesus Christ as his Saviour. We read:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, ETERNAL in the heavens." — II Cor. 5:1.

Doesn't it bless your heart to know that if Jesus comes you are going to meet Him and if He doesn't come—if He tarries you are going to die, but that some day you are going to come out of the ground? When that day comes to pass, whether you meet Jesus and are changed in the air, or whether you go down into the ground and you come up out of the ground and are changed at His coming—doesn't it bless your heart just to realize this truth, when that day comes you are going to have an eternal hereafter. The Word of God speaks about the house that we have that is eternal in the heavens. I am glad for the hope that I have. I am glad that I am not going through this world without a hope. I thank God for the hope that I have. I thank God for the hope that I can offer to you. I say to you who are saved, we have the greatest hope and the greatest assurance in this world because God has an eternal hereafter prepared for us.

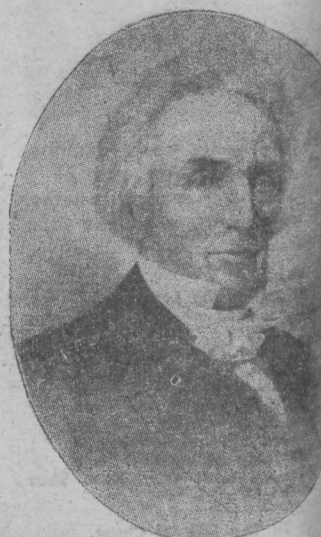
## CONCLUSION

I come back to my text which

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## "Eternal Things"

(Continued from page 14)  
 eternal, our election is eternal, our redemption is eternal, the righteousness God gave us the day He saved us is eternal, we have an eternal security, the Gospel is eternal, and we have an eternal hereafter. I rejoice to say that the things which are not seen are eternal, and I trust that as a result of the message brought to you this evening someone might come to know Him, the Lord Jesus Christ, and you might go away as the possessor of eternal salvation in the Lord Jesus Christ.  
 May God bless you!

## Christ-Law

(Continued from page one)  
 Lord, that you may see the law in Him.

### Christ, The Purpose And Object Of The Law

Now, what has our Lord to do with the law? He has everything to do with it, for He is its end or the noblest object, namely, for righteousness. He is the "end of the law." What does this mean? I think it signifies three things: first, that Christ is the purpose and object of the law; secondly, that He is the fulfillment of it; and thirdly, that He is the termination of it.

First, then, our Lord Jesus Christ is the purpose and object of the law. It was given to lead us to Him. The law is our schoolmaster to bring us to Christ, or rather our attendant to conduct us to the school of Jesus.

The law is the great net in which the fish are enclosed that they may be drawn out of the element of sin.

The law is the stormy wind which drives souls into the harbor of refuge.

The law is the sheriff's officer to shut men up in prison for their sin, concluding them all under condemnation in order that they may look to the free grace of God alone for deliverance.

This is the object of the law; it empties that grace may fill, and rounds that mercy may heal.

### Salvation Not By Works

It has never been God's intention towards us, as fallen that the law should be regarded as a way to salvation to us, for a way of salvation it can never be. Had man never fallen, had his nature

remained as God made it, the law would have been most helpful to him to show him the way in which he should walk: and by keeping it he would have lived, for "he that doeth these things shall live in them." But ever since man has fallen the Lord has not proposed to him a way of salvation by works, for He knows it to be impossible to a sinful creature. The law is already broken; and whatever man can do he cannot repair the damage he has already done; therefore he is out of court as to the hope of merit. The law demands perfection, but man has already fallen short of it; and therefore let him do his best he cannot accomplish what is absolutely essential.

The law is meant to lead the sinner to faith in Christ, by showing the impossibility of any other way. It is the black dog to fetch the sheep to the shepherd, the burning heat which drives the traveller to the shadow of the great rock in a weary land.

### The Law Exposes Sin

Look how the law is adapted to this; for, first of all, it shows man his sins. Read the ten commandments and tremble as you read them. Who can lay his own character down side by side with the two tablets of divine precept without at once being convinced that he has fallen far short of the standard? When the law comes home to the soul it is like light in a dark room revealing the dust and the dirt which else had been unperceived. It is the test which detects the presence of the poison of sin in the soul. "I was alive without the law once," said the apostle, "but when the commandment came sin revived and I died."

### The Law Is Far-Reaching

Our comeliness utterly fades away when the law blows upon it. Look at the commandments, I say, and remember how sweeping they are, how spiritual, how far-reaching. They do not merely touch the outward act, but dive into the inner motive and deal with the heart, the mind, the soul. There is a deeper meaning in the commands than appears upon their surface. Gaze into their depths and see how terrible is the holiness which they require.

As you understand what the law demands you will perceive how far you are from fulfilling it, and how sin abounds where you thought there was little or none of it. You thought yourself rich and increased in goods and in no need of anything, but when the broken law visits you your spiritual bankruptcy and utter penury stare you in the face. A true balance discovers short weight, and such is the first effect of the law upon the conscience of man.

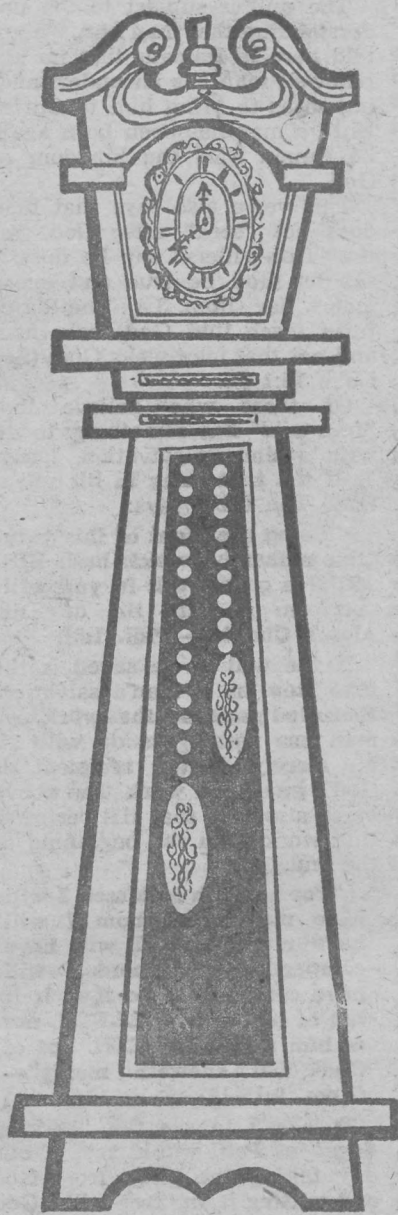
### What Sin Brought

The law also shows the result and mischief of sin. Look at the types of the old Mosaic dispensation, and see how they were intended to lead men to Christ by making them see their unclean condition and their need of such cleansing as only He can give. Every type pointed to our Lord Jesus Christ. If men were put apart because of disease or uncleanness, they were made to see how sin separated them from God and from His people; and when they were brought back and purified with mystic rites in which were scarlet wool and hyssop and the like, they were made to see how they can only be restored by Jesus Christ, the great High Priest. When the bird was killed that the leper might be clean, the need of purification by the sacrifice of a life was set forth. Every morning and evening a lamb died to tell of daily need of pardon, if God is to dwell with us.

We sometimes have found fault with ourselves for speaking too much about blood; yet under the old testament the blood seemed to be everything, and was not only spoken of but actually presented to the eye. What does the apostle tell us in Hebrews?—

"Whereupon neither the first testament was dedicated without blood, For when Moses had spok-

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### ONLY WHAT IS DONE WITH TIME INCREASES ITS VALUE.

"It is time to seek the Lord."—Hosea 10:12.

"It is high time to wake out of sleep."—Rom. 13:11.

"The time is short."—I Cor. 7:29.

"Redeeming the time because the days are evil."—Eph. 5:16.

"The time is at hand."—Rev. 1:3.

On every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto (Continued on page 16, column 1)

## Campbellism

(Continued from page fourteen)

this:

"After conferring with his father and with Walter Scott and other friends, who warmly approved his design, he issued in the spring of 1823 a prospectus for the work, which he proposed to call 'The Christian Baptist'—a title adopted not without some debate, since the term 'Baptist' was a party designation. As the reformers were, however, at this time identified with the Baptists, it was thought expedient, in order to avoid offending religious prejudice, and to give greater currency to the principles which were to be presented, to make this concession so far as the name of the paper was concerned, qualifying 'Baptist' by the word 'Christian.' (Memoirs, Vol. 2, pages 49, 50).

Mr. Richardson, himself a Campbellite and laborer with Alexander Campbell in the "Reformation," tries to cover up the cunning deception of the Campbellites on this matter, but those who have "eyes to see" can see right through this malicious trick. As we have said, the Campbellite movement was on the wane and it was therefore necessary that the Campbellites stick with the Baptists and their people in order to live. They wanted to advocate their heresies, yet still stay "in good" with Baptists, who, to a great degree, were "on to" the Campbellites from the beginning.

So what do the Campbellites do? They use the name "Baptist" as a cover-up for their unscriptural heresies, hoping that some of the Baptist people will swallow their doctrine. Notice that Richardson himself has to admit that the name was used "to give greater currency" to their principles. In other words, their principles couldn't stand by themselves; they had to be paraded under the time-honored, God-honored name, "Baptist." The name which the Campbellites considered to be a "party name" was the very name they thought was best to use! (And today, to use the name "Baptist" is, according to Campbellites, quite sufficient to merit damnation!)

But their conscience smote them somewhat on this, and so they soothed the wound by adding "Christian" before "Baptist." In other words, they "christianized" their deceptive use of "Baptist" simply by tacking on the name "Christian"! Typical Campbellism!

Actually, if these heretics had acted in accordance with their heresies, they would not only have not used the term "Baptist," but they would have severed all relationship with Baptists. But then, you see, they would have died. So in order to live, they steal the name "Baptist" and then, to soothe their consciences, they tack on "Christian."

Richardson says they also did this to "avoid offensive religious prejudice." That's a joke! The very thing Campbell loved to see and sought to stir up was religious prejudice and bitterness. He would have never started his "exposing" paper if he had not wanted to stir up such trouble.

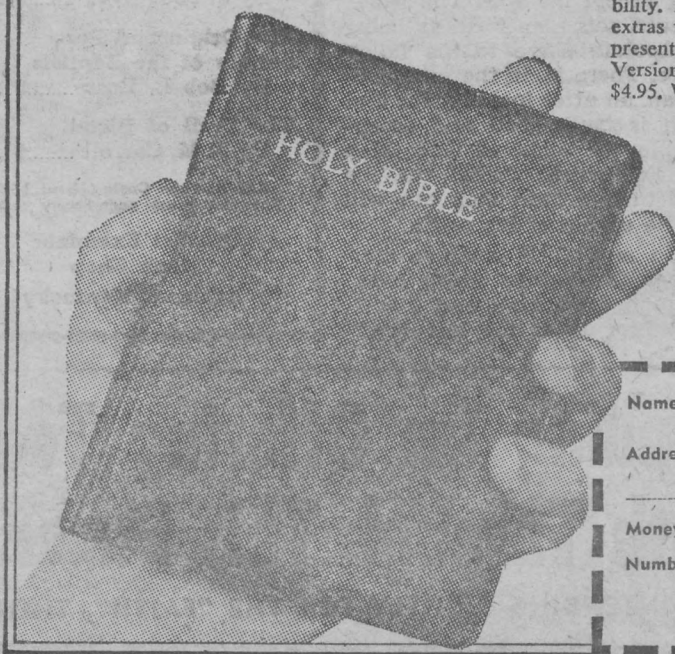
Some one might ask: "How could Christian people act like this?" The answer is that, according to Campbellism, these were not Christians doing this! None of these men had ever been dipped to be saved, for that doctrine had not yet been practiced. Hence, the whole outfit, according to their doctrine, was lost.

They certainly reveal their true spiritual and moral state in this theft of the name "Baptist" and the degenerate use of the term "Christian." But just as the Campbellites started out trying to cover up their true color, so have they done all down through the years since their beginning. They have "pulled every punch" in regard to names in order to deceive people into believing that their heretical outfit is the "Christian Church" or "Church of Christ." There has been nothing in the "art of deception" too low for Campbellites to use in this regard.

This use of deception at the very outset of Campbellism is prophetic, for it is a trait that has always been characteristic of this movement. Illustrations of this are too numerous to record at this time, but some of them will be cited in appropriate places in this series of articles.

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## Christ-Law

(Continued from page 15)

you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

The blood was on the veil, and on the altar, on the hangings, and on the floor of the tabernacle; no one could avoid seeing it. I resolve to make my ministry of the same character, and more and more sprinkle with the blood of atonement.

Now the abundance of the blood of old was meant to show clearly that sin has so polluted us that without an atonement God is not to be approached: **We must come by the way of sacrifice or not at all.** We are so unacceptable in ourselves that unless the Lord sees us with the blood of Jesus upon us He must do away with us. The old law, with its emblems and figures, set forth many truths as to men's selves with the coming Saviour, intending by every one of them to preach Christ. If any stopped short of Him, they missed the intent and design of the law. Moses leads up to Joshua, and the law ends at Jesus.

## Man's Helplessness

Turning our thoughts back again to the moral rather than the ceremonial law, it was intended to teach men their utter helplessness. It shows them how

short they fall of what they ought to be, and it also shows them, when they look at it carefully, how utterly impossible it is for them to come up to the standard. Such holiness as the law demands no man can reach of himself. "Thy commandment is exceeding broad." If a man says that he can keep the law, it is because **he does not know what the law is.** If he fancies that he can ever climb to Heaven up the quivering sides of Sinai, surely he can never have seen that burning mount at all.

Keep the law! Ah, my brethren, while we are yet talking about it we are breaking it; while we are pretending that we can fulfil its letter, we are violating its spirit, for pride as much breaks the law as lust or murder. "Who can bring a clean thing out of an unclean? Not one." "How can he be clean that is born of a woman?"

No, soul, thou canst not help thyself in this thing, for since only by perfection thou canst live by the law, and since that perfection is impossible, thou canst not find help in the covenant of works. In fact, there is hope, but as a matter of debt there is none, for we do not merit anything but wrath. The law tells us this, and the sooner we know it to be so the better, for the sooner we shall fly to Christ.

## The Law Drives To Christ

The law also shows us our great need — our need of cleansing, cleansing with the water and with the blood. It discovers to us our filthiness, and this naturally leads us to feel that we must be washed from it if we are ever to draw near to God. So the law drives us to accept Christ as the one and the only person who can cleanse us, and make us fit to stand within the veil in the presence of the Most High.

The law is the surgeon's knife which cuts out the proud flesh that the wound may heal. The law by itself only sweeps and raises the dust, but the gospel sprinkles clean water upon the dust, and all is well in the chamber of the soul.

The law kills, the gospel makes alive; the law strips, and then Jesus Christ comes in and robes the soul in beauty and glory. All the commandments, and all the types direct us to Christ, if we will but heed their evident intent. They wear us from self, they put us off from the false basis of self-righteousness, and bring us to know that only in Christ can our help be found. So, first of all, Christ is the end of the law, in that he is its great purpose.

—Metropolitan Tabernacle Pulpit, Vol. 22, Sermon No. 1,325.

## "Free-Will"?—No!

(Continued from page one)  
it certainly must come to pass.

The above verses are certainly not conditioned on anything found in man or wrought by man, but on the omnipotence of God.

## The Condition of Man's Will

It is not uncommon to hear men say that the natural man is depraved in every faculty of his being except his will. The Bible, however, sets man forth as being an absolute slave to his fallen nature. There is, in the unrenewed man, an utter inability for that which is truly good and acceptable in the sight of God. Man can no more "will" to be saved than a dead man can will to raise up out of his coffin.

"No man CAN come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

—(John 6:44).

"There is none that understandeth, there is none that seeketh after God"—(Rom. 3:11).

The will is subject to the understanding that man has. We are told here in Romans that no unrenewed man has an understanding so as to bring him to Christ. Until a man has been born again he cannot SEE the kingdom of God.

This verse also says that man does not "seek" after God, yet the "free-willers" say he does. I say let God be true and every man a liar (Rom. 3:4). The Scriptures teach that God seeks man and not that man seeks God. (See Luke 15:1-6).

Of those who believe that "free-will" has something to do with a sinner's salvation, I ask: Is it the first thing in his salvation? The Bible says:

"Being confident of this very thing, that he which hath BEGUN a good work in you will perform it until the day of Jesus Christ."—(Phil. 1:6).

If the will to be saved is the first step in a man's salvation, then God performs that work and man has nothing to do with it; he merely is the recipient of God's grace and work. The above verse also says that HE performs that work from the beginning to the end.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that WILLETH, nor of him that RUNNETH, but of God that sheweth mercy"—(Rom. 9:15-16).

It is sad to see the "barking dogs," as Paul would say, of our day taking the glory from God and putting it on "free-will." God is to receive all the glory in our salvation. The above verses emphatically teach that it is not of him that WILLETH. In other words there is no human effort involved in it. If there were, then it would not be by grace, and man would have grounds to boast.

As to the condition of man's will, see Rom. 8:7.

## Salvation by the Will of God

We have already seen in Romans 9:15-16 that it is God that sheweth mercy and not of him that WILLETH or RUNNETH.

"But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD" (John 1:12-13).

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This portion of Scripture teaches that we were not born again of our will or any other man's will, but of God's.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—(I Cor. 1:30).

"Of his own will begat he us with the word of truth . . ." (James 1:18).

"Salvation is of the Lord" from start to finish. It is all of grace and nothing of works. Works simply "justify" or declare the grace of God shed abroad within us. God has mercy and compassion on whom He will. God is certainly not endeavouring to save the entire race of Adam, but he has mercy only on His chosen ones and they ALL shall come unto Him and will be saved.

"Blessed is the man whom thou choosest, and CAUSEST to approach unto thee . . ." (Psalms 65:4).

Thank God for the fact that He sought us and found us, and that He is going to keep us. Amen.

## "What's Wrong With"

(Continued from page one)

2. It does not teach the eradication of the old nature. In Romans 7, Paul describes the struggle of the two natures of the believer. There would be no struggle if the old Adam were eradicated.

3. The Bible does not give any direction for getting in this alleged holiness state. No mention is made of agonizing at an "altar."

4. The lives of those who profess the "second work of grace" do not measure up to the claim of sinlessness. We simply do not encounter sinless people in our contacts.

## What is the Truth?

1. God's ideal or standard for us is holiness of life. (Note II Tim. 1:9; Col. 3:12; I Pet. 1:13).

He would not set for us an imperfect standard, but in our human weakness we fall below this standard. Then what? Here is the answer: I John 2:1. We are warned against the claim of sinlessness. I John 1:10.

2. It is the will of God that we be sanctified. (I Thess. 4:3). But what is sanctification? Not sinlessness—but set-apartness. We are set apart as God's property forever, the moment we receive Christ as Saviour. (See Heb. 10:10). In practical experience we should, as we continue in the Christian life, become more and more set apart unto the service of God. Only when we stand with the redeemed in glory will we be fully and completely sanctified.

3. Christians can live "blameless" lives, and should do it. Such was the prayer of Paul for some Christians (I Thess. 5:23). To live blameless lives is to live with the constant motive of pleasing God and doing His will. But there is an immense difference between being blameless and being perfect.

4. Christians can live with no known sin unrepented of and unconfessed. This is the way that each Christian should live. When we discover that we have sinned, we have the remedy given us in the Scriptures. (See I John 1:9).

Undoubtedly the average Christian lives on too low a level. Sin is regarded too lightly, and too little emphasis is placed on practical holiness. But it is a serious error to assume that one is living without sin when that very claim in itself calls God a liar. The truth is, the closer one lives to the Lord and the more nearly he does His will, the more glaring will his imperfections appear. The closer to the light we

draw, the more glaring the spots on our garments. The sons who so loudly profess holiness, are usually the ones who don't see their own sinfulness.

In talking with people of the line of holiness, we have often said, "Live just as holy as you can, but do not delude yourself into thinking that you are sinless." Jesus taught us to pray, "forgive us our trespasses." Such instruction would be of no use if we could reach perfection. Paul, one of the greatest Christians that ever lived said he was not perfect. (Phil. 3:12). He was pressing toward the goal. Had he reached perfection, there would have been no goal for him to reach.

## Examiner Editorials

(Continued from page one)  
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## CONCERNING THE EXISTENCE OF SIN

All too many Christians are somewhat shy to admit that that sin is in the world by the will of God. Some draw back at the thought of "God's being the author of sin."

Well, there are any number of such "catchy" phrases that hinder folk from seeing the truth; but that sin is not here by accident, by fate, by chance, because of Satan's being stronger than God is evident to every serious Bible student and thinker. God did not have to "permit"—if you want to use that word—the entrance of sin into the world. He willed to grant an entrance. If He willed the entrance, then He has a purpose. One of those purposes in the eternal purpose of God in the death of Jesus Christ, which is God's grace and justice are fulfilled.

This subject is too big to treat in this small space, but we refer our readers of this matter to the coming issues, in a series of articles called "An Army of Catechism," we intend to go it further.

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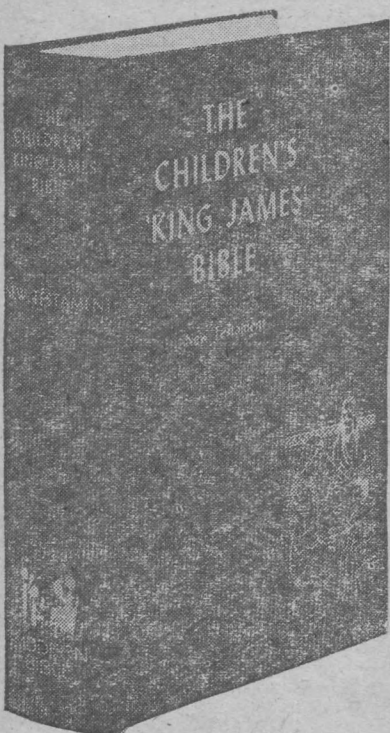
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