

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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Rugged 11-Day Trip Is Described By Halliman

Nearly Beloved in the Lord:
In the name of our dear Saviour, we greet you once again.
As this is being written the family is all well. John has completely recovered from malaria; he was sick for about ten days. The mission trip that I wrote in my last letter has been completed. I completed the trip in 11 days, 4 days sooner than I had expected. I will now attempt to give you a day by day report of the trip.
Sunday, January 15, about 10:00 a.m., I left Bulolo for Asiki, which is approximately 50 miles (as the crow flies) and about 1 degree south of Bulolo. Most of my supplies had already

been sent ahead to where I was to spend the first night and I was fortunate, in that I had sent them ahead, for the carrier boys that had promised to go with me from Bulolo did not show up. With one large pack, two water-bottles, camera, etc., I was on my way. I had not walked very far, however, until four native boys offered to walk the 12 miles with me and help me with my cargo. It was very hot that day and the first 6 miles was a steady up-hill climb. Before I had walked 3 miles I had a blister on one of my toes which caused me discomfort for the other 150 odd miles that lay before me before I was to reach home 11 days later.



FRED T. HALLIMAN
Bulolo, New Guinea

In 3 hours we had covered the 12 miles and had reached a mission. (Continued on page 6, column 1)

CAMPBELLISM

A Series of Articles by
Bob L. Ross

VIII

CAMPBELLISM AND THE BAPTISTS

The action of the Presbyterians against Thomas Campbell and his "Christian Association," refusing to grant "Christian and ministerial communion," probably was the only thing that saved Presbyterianism from the ravages of Campbellism. But that from which the Presbyterians were saved by effective action, was what the Baptists, especially in Kentucky, were destined to suffer. Campbellism could not find a place among Presbyterians, but through some of its deluded friends among Baptists it gained a foothold within Baptist ranks. It was a parasite upon Baptists for about seventeen years and wrought great havoc, strife and division among the churches.

As before noticed, it was the Redstone Association which received the Brush Run Church, despite strong opposition, in the fall of 1813. After several years in this relationship with Baptists, the "reformation" was just about to fold under. But when Alexander found the outlet for his controversial powers via public debates and the written page, the movement received its second life. However, Baptists soon became sufficiently aroused within the Redstone Association to take action which would have ridded them, as it had done for Presbyterians, of the blight of Campbellism. Mr. Campbell, however, through some quick maneuvering, was able to avoid the excommunication of Redstone Association by being dismissed from Brush Run Church to form a church at Wellsburg, Ohio. The latter church later affiliated itself with the Mahoning Association, a hotbed for Campbellism which had been formed by sympathetic friends of the "reformation." Escaping excommunication from Baptists, he was "still free" to advocate his heresies amongst the unwary Baptists who were "fascinated" by his personality, ability, and "new views."

(Continued on page two)

The Particular Atonement

TEN REASONS WHY I BELIEVE IT

BOB L. ROSS

Note: We have lately had a request for an extended statement of the doctrine of the Atonement—whether it be general and universal or particular and limited. We trust the following message (a reprint) will meet this request.

I am in full agreement with C. H. Spurgeon's following statement:

"Many divines say that Christ did something when He died that enabled God to be just, and the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though

they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward. Now, such an atonement I despise—I reject it. . . I had rather believe a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined to it." (From Spurgeon's sermon on "The Death of Christ.")

God's Handful

Sometime ago, I read an article setting forth the universal atonement theory, and the author somewhat heatedly blasted the doctrine of particular redemption, saying that some teach that God chose only "about 3 per cent of the human race," and that Christ died for only a "handful."

I don't know where this author heard or read the extraordinary doctrine of "3 per cent election," but it is an eminently Scriptural doctrine that Christ Jesus died for a "handful." When Jesus spoke of His "sheep" in John 10:27, 28. He said that they were given eternal life and no man could pluck them from HIS HAND. These are the same "sheep" to whom Christ referred when He said: "I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

So it is perfectly clear that Christ did die for a "handful"—the handful of "sheep" of whom He speaks in John 10. Whereas I certainly would not say that only "3 per cent" of the race are elect, I heartily agree with the statement that Christ died for a "handful." But according to the Scriptures, that "handful" is—

"A Great Multitude Which No Man Could Number"

Let us read Revelation 7:9, 10 and see just how many are in God's hand. Certainly, this passage reveals to us that God has "a great big hand."

"After this I beheld, and lo, A GREAT MULTITUDE WHICH NO MAN COULD

NUMBER, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb."

These words make it plain that God has a great number of "sheep" in His hand. Who are these people of this passage? Who is this great multitude? They are God's "sheep," of course. You will notice that they all believe in the Sovereignty of God. They all attribute salvation to the Lord. There is no prattle on their part with regard to the will of man or his actions. No; with a "loud voice" they cry joyfully of His sovereignty. Many times on earth we call down the reproach of the world when we tell of His sovereignty; but one day, in a blessed company, our theme will be the sovereignty of our Saviour. Though perhaps some saints on earth now do not sing His sovereignty, nevertheless, when we all get to glory we will see Him as He is and render unto Him all the praise.

My Reasons

Now I want to give some reasons why I believe in the doctrine of particular atonement or, as it is sometimes called, limited atonement. I do not expect to exhaust in this message all the reasons why I so believe. But some of the more outstanding reasons will be mentioned.

1. First, I Believe the Particular Atonement Because We Are Plainly Told That Christ Died for the Sheep.

I call your attention to a verse in John, a verse previously referred to, John 10:11. It says:

"I am the good shepherd: the good shepherd giveth his life for the sheep."

Again in this same chapter, the Lord says: "I lay down my life for the sheep."

I have never heard or read any one who advocated the notion that the "sheep" included every man that ever lived. Regardless of what view of the atonement men have taken, they uniformly agree that the term "sheep" refers to a limited number of persons. (I, of course, except the Universalists).

There is no way, then, to deny that Jesus here taught a particular atonement—an atonement for His "sheep."

Now, I want to quote from this same chapter again in order to show that the "sheep" of Christ are not merely those that are already saved. In John 10:16 we read:

(Continued on page 2, column 3)

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"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:12.

I will remind you that in the Garden of Eden, as recorded in the Genesis 3, the Devil took possession, so far as this world is concerned. When God made man originally in the Garden of Eden, man was perfect physically, mentally, morally and spiritually. As I have often said, there wasn't an ache nor pain that man ever

felt. There was no squint look in the eye of Adam. Everything pertaining to Adam physically and spiritually was only perfect, but the Devil took possession of Adam, and of the human family, and of this world in the Garden of Eden, and he has had undisputed possession throughout all the period of the Old Testament. In fact, if you will come down through the Old Testament you will find that though there were some great prophets, there wasn't one that was ever able to challenge the Devil to the extent of wresting from him his authority. Isaiah was faithful unto God even unto death, so tradition says, in

that he was sawed asunder for having stood for the truth. Jeremiah was faithful unto God to the extent that he was publicly whipped, his feet were put into the stocks, and he was dropped down into the mire clay. Yet, beloved, there wasn't one of them that was ever able to challenge Satan, and to take from him his authority, and the possession he held over this world.

One day in the beginning of the New Testament a babe was born, the Lord Jesus Christ. When Jesus came into this world, immediately the Devil knew, though Jesus was only a babe, that he

(Continued on page 7, column 4)

In This Issue

This issue of TBE is carrying a great deal of material on the Atonement of Christ. On page one an article on the subject begins; on pages 3, 4, 5 you'll find other items which relate to the Atonement. Those on pages 3 and 4 are particularly designed for the reader to study for himself, so our comments are very brief. These articles will assist a person in studying such words as "all," "all men," "world," etc.

If you would be interested in having this material in tract or booklet form, priced at 10c or 15c, let us know.

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BOB L. ROSS Editor-in-Chief

JOHN R. GILPIN Editor

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Campbellism

(Continued from page one)

Opinions About Baptists Changes

The more Alexander Campbell recognized the advantages of being affiliated with Baptists, the more his opinion changed with regard to them. He once had described them in derogatory terms, but he came "to regard them as much nearer the primitive pattern than any other religious denomination" (Memoirs, Vol. 2, page 103). He therefore thought he could "eliminate . . . erroneous theories and usages" without much difficulty. With this idea in mind, he set out on a visit to Kentucky to "impart to them . . . those clearer views of the gospel" which he thought he possessed. It is regretful that many Baptists were deceived by the notions of Campbell and "went out from us" into the water gospel camp.

As he enjoyed a rather good reception from unsuspecting Baptist people, it is said that "he found the Baptists of Kentucky a highly-intelligent people" (Memoirs, Vol. 2, page 115). He wrote of Baptists in this manner:

"I hope I will not be accused of sectarian partiality when I avow my conviction that the Baptist society have as much liberality in their views, as much of the ancient simplicity of the Christian Church, as much of the spirit of Christianity about them, as are to be found among any other people." (Memoirs, Vol. 2, page 136).

Those of whom Campbell spoke, of course, were the Baptists who received him and listened to his theological vagaries with consideration. The Baptists who were aware of this man's heretical character were branded as "bigots," "intolerant," "prejudice," etc., etc. These Baptists had so little use for the Campbellite movement that those converted to Christ from the "reformation" were immersed again by Baptist churches, thereby showing their position with regard to Campbellite immersion (Memoirs, Vol. 2, page 444).

And it might be well to remind Baptists that Campbellite immersion is just as invalid today as it was over one hundred years ago! It is wrong on at least three counts: (1) **Design:** it is not, as Campbellites teach, the means of literally remitting sins. (2) **Subject:** it is not, as Campbellites teach, for the unsaved person, but for the person who has trusted Jesus Christ for salvation. (3) **Authority:** Campbellite baptism is traced back to that day in 1812 when Matthias Luce, without any authority whatsoever, immersed the Campbells. This is the closest the Campbellite movement ever came to getting valid baptism. The man who performed this act, Mr. Luce, was later excluded from the Baptist association with which he was affiliated (Memoirs, Vol. 2, page 165).

Alexander Campbell himself later taught the necessity of a proper administration in baptism, but, as usual, did not really believe and apply the truth to himself and his movement. He wrote:

"Whatever, then, is a part of the Christian faith or the Christian hope—whatever constitutes ordinances or precepts of worship, or statutes of moral right and wrong, like the ark of the covenant, is not to be touched with uninspired and uncommissioned hands." (The Christian System, page 57).

From 1823, when his excommunication was attempted, until 1930, Campbell continued to develop and maintain his views via **The Christian Baptist**, as well as in debates and through preaching. But mounting opposition from the Baptists was beginning to make the advance of Campbellism within Baptist ranks more difficult than before. Not only were Baptists merely warning against this movement's doctrines, but practical measures began to be taken. Such was the "circular" sent forth in 1829 by the Beaver Creek Association, located in western Pennsylvania, disfellowshipping the Mahoning Association where Campbellism was so rampant. Richardson says the Beaver Creek Association was "induced" to take this action by those "violently opposed" to Mr. Campbell and Campbellism; however, Garrison and DeGroot, Campbellite historians, state that the circular "was more accurate than one side usually gives of the other's views when controversy is hot" (The Disciples of Christ, page 194).

Richardson says it was "a circular anathematizing the Mahoning Association and Mr. Campbell as 'disbelieving and denying many of the doctrines of the Holy Scripture,' of which alleged heresies they went on to present a portentous list. This document was circulated with great diligence, republish-

(Continued on page three)

Atonement

(Continued from page 1)

And other sheep I have, which are not of this fold: them also I MUST BRING, and they shall hear my voice and there shall be one fold, and one shepherd."

This verse proves that Christ has some lost "sheep" as well as same saved "sheep." Some of the "sheep" (probably referring to elect Gentiles) have not yet heard, some have not yet been brought to the fold by the Shepherd; but all shall hear and come into the fold before the Shepherd is through with His work. The Shepherd died for His flock, and He shall find each one and bring it in (Luke 19:10).

Another verse of John 10 will give us light as to the "sheep" of Christ. In verse 26, we read: "Ye (the unbelieving Jews) believe not because ye are not of my sheep, as I (Jesus) said unto you."

This verse shows us that some are not Christ's "sheep." So if some are not Christ's "sheep," the universal atonement theory is false, for Christ died for the "sheep."

And you will notice that this verse 26 says that they believed not because they were not Christ's "sheep." It does not say, as some would have it, that they were not the sheep because of their unbelief. The "sheep" believe, but the "goats" do not.

Now for whom did the Saviour die? For the "sheep"—saved and lost "sheep," not for "goats." Thus, the atonement is particular and limited.

More Passages

Another verse in the Word of God that teaches particular redemption is Matthew 20:28:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for MANY."

Who will deny that this "many" is synonymous with the "great multitude" of Revelation 7 and the "sheep" of John 10? Why should Jesus use a word such as "many," if He died as the universal theorists teach? No, this word does not fit into the universal scheme.

Here is still another passage to consider:

"Who shall lay anything to the charge of God's ELECT? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who are maketh intercession for us."—Romans 8:33, 34.

If you will carefully read the context of this passage, you will see that the apostle Paul is speaking of one group of people throughout, namely, those whom God foreknew and predestinated (Rom. 8:29, 30). Note that the apostle uses the words "elect" and

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"I Should Like to Know"

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

1. Why do you call the Church of Christ "Campbellites"?

I know that the Campbellites are ashamed of their forefathers and founders, Thomas and Alexander Campbell, and don't like to be reminded of their origin by being called Campbellites. But friends, if we called them by any other name, we would be exposing ourselves to the contradiction of historical and doctrinal fact. The Campbellites are Campbellites, both as to their origin and doctrine. They originated in the United States of America with the Campbells and their false interpretations of Scriptures have been handed down from the Campbells and their followers.

Furthermore, this term is a good dictionary term. You can look it up in Webster's Dictionary, which I heard a Campbellite preacher refer to one time as being an "authority," and the dictionary will refer you to "Disciples of Christ." But if you will turn to "Churches of Christ" first, you will notice that it will also refer you to "Disciples of Christ." Then when you read the information under "Disciples of Christ," you will find that among the information given is reference to the so-called "Churches of Christ" and the fact that T. Campbell and son founded this movement. Of course, there are other branches of it, such as the Disciples, or Christian Church.

Also, the dictionary rightly calls this group a **denomination**. To be denominated means, according to the dictionary again, that you have a **specific name** and **certain characteristics of identification**.

Now the dictionary isn't always right about everything, but if it is in a synonymous manner. His argument in the passage quoted is that the elect are free from condemnation, for Christ died in their stead and makes intercession for them. None of them can be condemned, for Christ suffered their punishment; none shall fail to receive the benefits of Christ's death, for Christ makes intercession for them. Thus, this passage clearly reveals that Christ died and intercedes for His elect.

I shall mention one other Scripture. In Revelation 5:9, we read:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood OUT OF every kindred, and tongue, and people, and nation."

These people were believers in particular redemption for they said that they were redeemed to God "out of" the rest of the race.

Thus I have shown that the Scriptures teach that Christ died for a particular people. Now for my second reason—

2. I Believe that Christ Truly and Fully Satisfied the Law for All for Whom He Died.

There are three views of the atonement that men may take:

(1) The view of the Universalists that Christ died, satisfying the Law for all men, and that all shall be saved as a result thereof.

(2) The view of Calvinists that Christ satisfied the Law for a particular group (His "sheep" or elect), and that they shall be saved.

(3) The view of the Arminians that Christ did not really satisfy the Law of God for anyone, but merely made it "possible" for men to be saved by some condition imposed upon them by God.

I cannot accept the Arminian view because I believe that Christ truly satisfied the Law for all (Continued on page 3, column 3)

is wrong on this matter as to Campbellites, then every religious historian in the world is wrong and that includes a whole lot of Campbellite historians.

2. Can you prove that the "Baptist" is Scriptural?

As for the name "Baptist," will say this, that it is 100% Scriptural than the so-called name of the Campbellites.

Notice: It was first given "nick-name" to John; he called the Baptist, being one practiced the immersion of pentant believers.

Now, if the Campbellites been back there they would have jumped all over because he was called the Baptist. But God didn't. Christ called him John the Baptist. The name Baptist is a good name. It signified one who immersed only those who had repented and believed, just as Baptists do today.

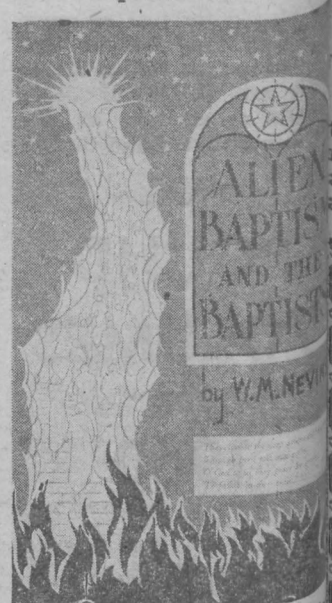
But somebody says, "But what did Christ command us to the name Baptist?" In the verse He told us to wear name. You find the verse commands us to wear any name and there you will find Christ commanded you to the name Baptist.

Baptists don't say that must wear any name; neither does the Bible. The name Baptist is a nick-name that has come from the word "ana-baptize" meaning to rebaptize. Baptists were once called "Ana-baptists" because they would baptize people who had been sprinkled or others who had been dipped heretics.

Those who make such a big do about the name remind me of little boys who want "cowboys" with certain names "cowboys" on them, and they get those guns and shooting caps, they try to imitate they are the "cowboys" names are on the guns. They just like the Campbellites think they are "the real McCoy" when they wear a certain name. We can excuse the young of course, but Campbellites to "put away childish things."

ALIEN BAPTISM and the BAPTISTS

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Examiner Editorials

By Bob L. Ross

What Did Particular Baptists Believe About The Atonement?

Editor D. N. Jackson
P. O. Box 99
Jacksonville, Texas.

Dear Brother Jackson:
On April 5, 1958, I wrote the following letter:

Dear Editor:
I have read your editorial on the atonement in the March issue of AMERICAN BAPTIST. I wish to inquire about a couple of your statements as to the position of the Particular Baptists. Could you refer me to the source that led you to understand that the Particular Baptists believed the following:
"The Particular Baptists held that the sacrifice was made on the cross, but the atonement was made in heaven, and while it is sufficient for all it is efficient for only those who believe."

"... The Particular Baptists were right in contending for the particular efficiency of the atonement, while believing that Christ died for all men."

I have never received your reply to this letter. I would appreciate it if you could take time to give me the information requested.

Yours by His grace,
BOB L. ROSS.

Elder Bob L. Ross, Editor,
The Baptist Examiner
Ashland, Kentucky.

Dear Brother Ross:

The editorial in the American Baptist regarding the question of the atonement among the Particular Baptists of England was an interpretation of my understanding of their position. (Emphasis supplied).

Since the Scriptures set forth the fact that Christ tasted death for all men, it is evident that all men have access to divine mercy. For this reason the atonement must be sufficient for all, but efficient only to those who believe on Christ. This allows room for all to come to God by way of the cross, but denies universal salvation on the ground of men's wilful rejection of Him.

Hoping this explains the sentiment involved in the editorial, I remain

Yours fraternally,
D. N. JACKSON.

MY COMMENT

Of course, editor Jackson holds to the universal or general atonement theory, that Christ died for all men without exception. He admits that his statement rela-

tive to the Particular Baptists' position on the atonement is his own interpretation, not a definite statement from some historical source. Editor Jackson, of course, is free to take this interpretation if he believes it is right; however, we feel that he has misunderstood the truth regarding the matter. The old London Confession of Faith was for 150 to 200 years the definitive confession of the faith held by the Particular Baptists of England and Wales, the Baptists through which present-day Baptists trace their perpetuity. On the work of Christ, this statement of faith has the following to say:

"To those for whom Christ has obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to Himself by His Spirit, revealing unto them, in and by the Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by His Word and Spirit, and overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace without any condition foreseen in them to procure it." (Chapter 8, No. 8).

In Chapter 3, No. 6, the statement reads: "As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, fore-ordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only."

The church which John Gill pastored was a Particular Baptist church. Its statement of faith reads as follows:

"VI. We believe that that eternal redemption which Christ has obtained, by the shedding of his blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it."

Anyone familiar with the works of Gill realizes that his writings in defense of the limited and particular atonement would probably easily fill a year's publication of The Baptist Examiner. The church Gill pastored was later pastored by C. H. Spurgeon who stated:

"I would rather believe in a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of man be joined to it."

Actually, the language editor Jackson uses — "sufficient for all... efficient for only those who believe" — is nowhere found in the statements of faith of Particular Baptists. When Andrew Fuller first set this position forth, Particular Baptists greatly opposed the view as being an Arminian-slanted doctrine. I still wonder what editor Jackson has read to lead him to make the "interpretation" he has made concerning this matter. I have never read a single historian or theologian who thought the Particulars believed in any kind of an atonement but the limited and particular view. If editor Jackson has something to offer that we have not seen, however, we invite his contributing this information to us for consideration.

Atonement

(Continued from page 2)
for whom He died. I cannot accept the Universalist view for the Bible reveals that all men are not saved, but many perish.

Therefore, I accept the view called "Calvinistic" for this view is plainly the teaching of the Bible and is in harmony with the Bible at the points where the other two views are not.

The Bible clearly teaches the doctrine of a substitutionary atonement. It teaches that Christ suffered the punishment due to others. This means that He suffered what the Law required of those for whom He stood. He took the curse of the Law for them. Thus, He fully satisfied divine justice. And since He did this for others, they must go free.

Now no one who believes the universal theory can hold that Christ truly satisfied the Law, unless he holds to universal salvation. If the Law has been satisfied for all men without exception, then pray tell me why all shall not be saved?

Any one who believes in the truly substitutionary, vicarious propitiation of Christ can only believe that all for whom Christ died shall be saved. The Arminian view, in order to preserve the idea of salvation by the will of (Continued on page 4, column 1)

Campbellism

(Continued from page two)

ed in the Baptist papers with commendation, introduced by Dr. Noel into the minutes of the Franklin Association in Kentucky, and its preamble quoted as an introduction to decrees by the Appomattox Association in Virginia, denouncing Mr. Campbell's writings and all persons holding the views expressed in the Beaver publication. These proceedings at once brought matters to a crisis, and induced the Baptists almost everywhere to separate the Reformers from their communion" (2, p. 323).

"The Millennial Harbinger" Replaces "The Christian Baptist"

With other Baptists following suit, the Campbellites had but little choice as to what to do. In 1830, therefore, Campbell ceased parading his views via print under the name of The Christian Baptist and adopted the title of The Millennial Harbinger for his paper. He was upon the verge of bringing in the millennium, so he thought! It was in this year that he published his famous "Extra" on "The Remission of Sins." If Baptists were not sufficiently awakened to the "sin in the camp" before now, this paper "was the straw that broke the camel's (in this case, Campbell's) back."

John T. Christian states that the publication of this paper, which advocated baptismal salvation in the plainest language, was "the signal for a separation between the Baptists and the Reformers. When the Extra declared unequivocally that 'immersion is the converting act'—that 'immersion and regeneration are two Bible names for the same act'—the Baptists thought the time had come for them to protest against such teaching. They protested not only verbally but practically." (A History of the Baptists, Vol. 2, page 431).

Since the success of Campbellism had depended upon its existence within Baptist ranks, the "Reformers" did not want to separate. The parasites too much enjoyed proselyting and division-making to act in harmony with their own principles and separate from the "sectarian," "partyite," "opinionated," "bigoted," and "intolerant" Baptists!

The position taken by Baptists in this ordeal is well illustrated by the procedure of the Dover Association of Virginia. Under the leadership of a committee including John Kerr, Andrew Broadus, James B. Taylor, J. B. Jeter, and Philip Montague, the following report, recorded by John T. Christian in A History of the Baptists, was adopted:

"This association having been from its origin, blessed with uninterrupted harmony, and a high degree of religious prosperity, has seen with unspeakable regret, within a few years past, the spirit of speculation, controversy and strife, growing up among some of the ministers and churches within its bounds. This unhappy state of things has evidently been produced by the preaching, and writings of Alexander Campbell, and his adherents. After having deliberately and prayerfully examined the doctrines held, and propagated by them, and waited so long to witness their practical influence on the churches, and upon society in general, we are thoroughly convinced that they are doctrines not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ—disorganizing and demoralizing in their tendency; and, therefore, ought to be disavowed and resisted, by all the lovers of truth and sound piety.

"It is needless to specify, and refute the errors held and taught by them; this has been often done, and as often have the doctrines, quoted from their writings, been denied, with the declaration that they have been misrepresented or misunderstood. If after more than seven years' investigation, the most pious and intelligent men in the land are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught, or in the mode of teaching them. Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter of the New Testament of our Lord and Saviour.

"By their practical influence, churches long blessed with peace and prosperity, have been thrown into wrangling and discord—principles long held sacred by the best and most enlightened men that ever lived or died, are villified and ridiculed as 'school divinity,' 'sectarian dogmas,' etc. Ministers who have counted all things but loss, for the excellency of the knowledge of Christ Jesus, are reproached, and denounced as 'evangelical dreamers,' 'mystifiers,' 'blind leaders of the blind,' 'hireling priests,' etc. The church in which many of them live, and from which they call it persecution to be separated, is held up to public scorn as 'Babylon the mother of harlots, and abominations of the earth.' The most opprobrious epithets are unsparingly applied to principles which we think are clearly taught in the Word of God, and which we hold dear to our hearts. While they abrogate to themselves the title of 'Reformers,' it is lamentably evident, that no sect in Christendom needs reformation more than they do.

"While they boast of superior light and knowledge we cannot but lament, in their life and conversation, the absence of that 'wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' In fine, the writings of Alexander Campbell, and the spirit and manner of those who profess to admire his writings and sentiments, appear to us remarkably destitute of 'the mind that was in Christ Jesus,' of that divine love 'which suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.' Wherever these writings and sentiments have to any extent, been introduced into our churches, the spirit of hypercriticism, 'vain janglings and strife about words to no profit, but to the subverting of the hearers,' have chilled the spirit of true devotion, and put an end to Christian benevolence and harmony.

"If the opprobrious epithets, and bitter denunciations, so liberally heaped upon us by Mr. Campbell and his followers, are deserved, they, as pious and honorable men, cannot desire to live in communion with us; and if they are undeserved, and designedly slanderous, this of itself would forbid our holding them in Christian fellowship. If, indeed, they have found the long lost key of knowledge, and are the only persons, since the days of the apostles, who have entered and explored the di-

(Continued on page six)

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What Election Is Not

- ☆ Not **salvation**, but unto salvation.—II Thess. 2:13, 14, Eph. 1:4, Rom. 8:29, 30.
- ☆ Not exclusive of **means**.—II Thess. 2:14, Eph. 1:5, 13, II Tim. 2:10, I Pet. 1:2.
- ☆ Not a **respector of persons**. — Romans 9:18-24. Fame, wealth, wisdom, position, etc., did not cause God to have respect for some and elect them. (Job 34:19). All being ungodly, none could have been saved had He not shown grace to some.
- ☆ Not **"salvation regardless,"** but unto a salvation **for certain** through the redemption of Christ, applied by the Spirit through the gospel. John 6:37, Rom. 10:17, I Thess. 1:4, 5, II Thess. 2:13, 14, Acts 13:48.
- ☆ Not **opposed to the Gospel**, but the Gospel is a **means** in accomplishing election's purpose. (See scriptures already cited).
- ☆ Not an **enemy of righteousness**, but through its appointed means causes those once ungodly to live godly.—Eph. 1:4, I Thess. 1:4-10.
- ☆ Not based on **foreseen faith or works**, but it produces faith and works.—Rom. 9:11-16, 11:5, 6, Phil. 1:6, II Tim. 1:9, Eph. 2:8-10, Acts 13:48, I Cor. 3:5, Rom. 12:3, Eph. 4:7, Acts 5:31, II Tim. 2:25.
- ☆ Does not **shut the door of salvation**, but opens that door for all those who come to Christ.—John 6:37, 44, 63, 65, 10:9, 14:6.
- ☆ Not a **hindrance to gospel preaching**, but assures the gospel of success.—Isa. 55:11, John 10:27, 6:37, 45, 17:20, 21, Acts 15:14, 16:14, 18:27, II Tim. 2:9, 10.
- ☆ Not of **the Jews only**.—Rom. 9:24, 11:5-8, 11, 12, 25, John 11:52.
- ☆ Not merely to **service**, but to salvation.—II Thess. 2:13, 14, II Tim. 2:10.
- ☆ Not **fatalism**, but is the work of God.—I Thess. 1:4, Rom. 8:28-30.
- ☆ Does not destroy man's so-called **"free will."** The will of man is his desire, wish or choice. His choice is sin (John 3:19, 20, 5:40, 3:11, 2:2, 3, 4:17-19, Jer. 17:9, 13:23, etc.) Man **"freely"** chooses sin and by God's grace the elect freely choose Christ (Psa. 65:4, 110:3, John 6:44, 65, Acts 13:48). Lazarus **"freely"** roared, but at the word of Christ he **"freely"** came forth (John 11). So do the elect of God.
- ☆ Not **anti-missionism**, but gives the foundation for missions.—John 6:37, 17:20, 21, II Tim. 2:10, Isa. 55:11, II Peter 3:9, 15.
- ☆ Does not destroy the **responsibility** of man. Men are responsible for whatever light they have, be it **conscience** (Rom. 2:15), **nature** (Rom. 1:19, 20), **written law** (Rom. 2:17-27), or the **gospel** (Mark 16:15, 16). Man's inability to do righteousness no more frees him from responsibility than does Satan's inability to do righteousness.
- ☆ Does not make God **unjust**. His blessing of a great number of unworthy sinners with salvation is no injustice to the rest of the unworthy sinners. If a governor pardons one convict, is it injustice to the rest?—I Thess. 5:9.
- ☆ Does not discourage **convicted sinners**, but welcomes them to Christ. "Let him that is athirst come" (Rev. 17:17). The God who convicts is the God who saves. The God who saves is the God who has elected men unto salvation. He is the same God who invites.
- ☆ Does not discourage **prayer**. To the contrary, it drives to us God, for He it is who alone can save. True prayer is the Spirit's prompting; and thus will be in harmony with God's will. (Rom. 8:26).
- ☆ Not of **man**. Some say, "God votes, the devil votes, and man votes." The Bible teaches that election is not of the devil and man, but **"of God."**—I Thess. 1:4, John 10:16, I John 4:10, 19.
- ☆ Not of **reason**, but of Revelation. At first, it does not appeal to man's reason, but when man accepts God's Word, it is seen to be the only thing that could be **"reasonable."** (Mat. 20:15).

Atonement

(Continued from page 3)

man, denies the true satisfactory nature of the atonement.

Some have invented the notion that Christ died for every sin but the sin of unbelief, and therefore, men go to Hell for that sin only. But if this theory be true, then **no one shall be saved**. If it is true that Christ did not die for unbelief, then he did not die for **ALL** the sins of **any one**. And since the sin of unbelief has not been atoned for, all those who are or have been guilty of it must suffer the punishment. This means that every person who has ever lived must suffer, for all have been guilty of the sin of unbelief!

My third reason for believing the particular atonement is—

3. I Do Not Believe That A Just God Punishes the Same Sins Twice: Once in Christ, Again in Hell.

This is a matter that those who attempt to hold to a true, universal atonement and the doctrine of Hell have never been able to

explain. If it be true that Christ truly rendered a satisfaction for the sins of all mankind, and that some for whom He died go to Hell, then God punishes sin twice. **Where is the justice of punishing sin twice? THIS IS A QUESTION THAT HAS NEVER BEEN ANSWERED.**

Who ever heard of a law that would punish twice for the same crime? Where is the law that, after someone has paid the debt of another, still demands that the debtor pay, too? What just lawgiver has ever demanded a double recompense?

God forbid that we should ever so lose sight of Law and Justice that we would accept such an idea as is involved in the universal theory.

I believe in real redemption; that when the ransom is paid, the souls for whom it was paid are set free. Shall Law withhold from Christ the souls Christ has ransomed by His own blood? God forbid! There shall not be one soul in Hell for whom Christ died.

"Payment God cannot (and will not) twice demand, First at my bleeding Surety's hand, And then again at mine." —Toplady.

4. Fourthly, I Do Not Believe that Christ Was Punished for the Sins of Those Who Were in Hell When He Died.

Whereas reason should never be regarded as an authority in matters of our faith and practice, nevertheless it is a very necessary and useful gift. Those who scorn the use of reason usually, if not always, prove to be very deficient in that worthy gift. And furthermore, it has been my observation that those who scorn reason are those who in reality are bondslaves to it. Consider, for instance, those who are so loud for the authority of the Bible, yet through the powers of misguided

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"ALL" and "ALL MEN"

The word "all" is a term of general usage, restricted to its text and context for its meaning in each particular place where it appears. For instance, "ALL things are lawful unto me," wrote Paul (I Cor. 6:12); but who will insist he meant that even sin itself was "lawful" for him? Consult your concordance for other illustrations that reveal to us that "all" is restricted to its text and context.

The expression "all men" is likewise limited or restricted to its text and context for its true meaning. "Demetrius has a good report of **all men**," wrote John (3 John 12). This could mean "all men without a single exception." See concordance for other examples. As to Christ's death, "all" and "all men" in the following verses are often stretched out of text or context:

John 12:32—All those really drawn to Christ.
Romans 5:18—All those upon whom justification actually comes.
I Cor. 15:22—All those who are raised to life at resurrection (see verses 21, 23 in this context).
II Cor. 5:14—Revised Version reads: "We judge, that one died for all, then **all died**." Refers to those really represented in the death of Christ, they being "crucified with Christ" (Rom. 6:6).
I Tim. 2:4—Those whom God has really willed to save (John 6:37, 44, 45; 6:39; 17:2, 6, 8, 11, 12, 20, 21, 23).
I Tim. 4:10—Word for Saviour is **"soter"** which means **preserver**. God is the Preserver of all men, **"especially those that believe."** But He is not in reality the Saviour of men without exception, with respect to the **soul's** salvation because for many He is their Judge.
Titus 2:1—All men without distinction of race (as Jews and Gentiles), but not without exception. Grace never **"appears"** to some because they never hear the gospel.

OTHER VERSES

II Pet. 3:9—Written to the "elect" (see I Pet. 1:2 and Pet. 3:1). God's longsuffering "is salvation" (3:15) and is to "US-WARD," not willing that any (of the "elect") should perish. God performs His will (Psa. 110:3, 115:3, 14:24, 27, 46:9, 10, 11, Job 42:2, Isa. 55:11; Dan. 4:35; Eph. 1:11, Rom. 9:20, 21).
II Pet. 2:1—These are described according to their profession and judged thereby, just as Christ referred to Pharisees as "they that are righteous;" they who **professed** be righteous.
Also, the word for "Lord" is not "kurios" (used of God or Christ), but **"despotes"** (never used of Christ). Referenced to God, probably according to the sense of Deut. 32:6.
I Cor. 8:11—"Perish" is a metaphor, referring to "wounding of conscience" (v. 12) not to the soul. Same word for "perish" is used for physical perishing in Mt. 8:25: "Lord, save us, we **perish**" (in the sea). Also see Matt. 26:25, Luke 13:33, 15:17, 21:18, etc.

reason have gone about to set up their ecclesiastical machines, thinking and reasoning that such are **better** than God's revealed plan.

Well, we say reason has its place, and especially reason enlightened by the Holy Spirit of God. And it appears to me that if men would simply use the gift of reason for a few moments of time, they would see the folly of the universal theory of the atonement: **IF THE UNIVERSAL THEORY OF THE ATONEMENT BE TRUE, THEN CHRIST SUFFERED FOR THE SINS OF ALL THOSE WHO WERE IN TORMENT WHEN HE DIED!** Such an idea should be repugnant to the most deficient reason that dwells in man. What is more important, there is not one shred of Scripture to justify such a notion.

But to preserve the universal theory, its advocates must take this position. They must hold that though Cain, Pharaoh, Jezebel, Ahab and millions of other wretches were suffering in torment for sin, nevertheless, when Christ died He suffered for the same sins!

Now where is the advocate of universal redemption that will either by Scripture or reason give us one grain of something that will show the wisdom, justice, purpose, or Scripturalness of such an idea at this? Personally, I consider it to be a reflection upon the wisdom of God, for where is the sense of such an atonement? What is the purpose of it? Wherein lies the justice of it?

Christ's atonement was not for those in Hell. If it had been, then they would have never gone there, or at least, would have been released when He died for their sins. This proves that the atonement of Christ was not universal, but particular.

The substitutionary work of Christ completely redeems. It saves, then all for whom Christ acted as Surety shall receive benefits. This doctrine leaves room whatsoever for the idea that one can be judicially justified or partly by some deed performed by himself.

The doctrine of salvation the will or works of man is practical denial of the doctrine of salvation by Christ alone. something depends upon man, then all does not depend upon the work of Christ.

In his excellent treatise on "Scheme of Salvation by Law," Grace Irreconcilable with Its Opponent, Alexander Carson, after stating the Arminian doctrine held by many, says:

"If God requires any conditions on the part of sinners, it is impossible that salvation is of grace. However, inconsiderable and easy such conditions are." (Continued on page 5, column 1)

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5. I Do Not Believe in Salvation by Works.

"WORLD" and "WHOLE WORLD"

Greek: "KOSMOS"

Defined: "primarily order, arrangement, ornament, adornment" (Vine's Exp. Dict. of N. T. Words); "arrangement, constitution, order" (Thayer's Lexicon); "arrangement" (Young's Conc.); "orderly arrangement" (Strong's Gr. Dict. of N. T.).

Proper interpretation: As the word primarily means order and arrangement, the proper application of the word must be determined by the text and context in which it is used. To illustrate: 1 Pet. 3:3, the word must refer to one's manner of dress, etc., as the text reveals; but in 11 Pet. 2:5, 3:6, it refers to the people, and times prior to the flood.

Examples of how used in the New Testament:

- (1) Mt. 4:8—"kingdoms (governments) of the world."
- (2) Mt. 13:35—whole order of creation.
- (3) Mk. 16:15—earth's people.
- (4) John 1:9—life.
- (5) Jo. 1:29—those for whom Christ died.
- (6) Jo. 4:42—those whom Christ saves.
- (7) Jo. 7:4—the public.
- (8) Jo. 7:7—unsaved society (Jo. 15:19, Jam. 4:4).
- (9) Jo. 12:19—Christ's followers.
- (10) Jo. 14:17—the reprobate (Jo. 17:6, 1 Cor. 6:2, 3:2).
- (11) Jo. 17:6—mankind; humanity.
- (12) Acts 17:24—universe.
- (13) Rom. 3:19—unsaved humanity.
- (14) Rom. 11:12—Gentiles.
- (15) 2 Cor. 5:19—those reconciled to Christ by His death.
- (16) Gal. 6:15—figure of speech.
- (17) Jas. 3:6—hyperbole.
- (18) 1 Pet. 3:3—manner of dress, etc.
- (19) 11 Pet. 2:5, 3:6—people prior to the flood.
- (20) 1 Jo. 2:15—things which please the flesh, etc.

"WHOLE WORLD"

- (1) Mt. 16:26—material wealth, power, etc.
- (2) Mt. 26:13—the inhabited earth where the gospel has been or shall be preached.
- (3) Romans 1:8—the part of the earth known as the Roman Empire.
- (4) 1 Jo. 2:2—all those for whom Christ is the propitiation (satisfaction) for sin. (See also John 11:51, 52).
- (5) 1 John 5:19—those who "lie in wickedness."
- (6) Revelation 12:9—those deceived by Satan.
- (7) Revelation 16:14—governmental systems.

"EVERY MAN" (Hebrews 2:9)

"Man" is not in the Greek. The phrase is "hyper pantos" (for every thing or one). The context reveals the "every thing or one" for whom Christ tasted death. Notice:

- "many sons" (v. 10).
- "their salvation" (v. 10).
- "they . . . brethren" (v. 11)
- "my brethren" (v. 12).
- "the children" (v. 13).
- "the children" (v. 14)
- "them" (v. 15).
- "seed of Abraham" (v. 16)
- "his brethren" (v. 17)
- "the people" (v. 17).

Christ said in John 10:11: "I lay down my life for the sheep." He said in Matthew 26 that His blood was "shed for many" (note Heb. 2:10, "many sons") In John 15:13—"friends;" Romans 8:33, 34—"elect."

It is havoc to interpret "every man" apart from the context, seeing that such a method could disrupt the meaning of many passages. See Rom. 12:3, 1 Cor. 7:17, 3:5, 1:12, 12:11, 18, etc.

Atonement

(Continued from page 4)

Conditions may be, however short of the value of what is gained, still, when they are performed, they are work, and therefore contrary to grace. When they have been performed, they give ground to glory. If faith, repentance, sinners, obedience, are the work of man, or the product of man's own efforts, then his salvation is the fruit of his own labor. If one perishes, because he does not comply with these terms, and another is saved on account of them, then salvation is not of grace, but by human merit. The man who is saved may glory in the success of his efforts. He cannot be said to be saved by grace.

I believe that in the atonement of Christ all the means necessary for our salvation were purchased. These are effectively applied by the Holy Spirit of God to all for whom Christ died.

6. I Believe that the Benefits of the Atonement Are Applied by the Holy Spirit of God, Not by Man.

Some teach that the benefits of

the atonement are applied by man. They speak of "appropriating the blood," and leave it to man. Thus, whether or not the atonement is of any value to any one, all depends upon man. It could so happen that the atonement would be of no benefit to any one. One man has even said that the atonement of Christ is "worse than worthless" unless man does his part.

But the Scriptures teach otherwise. They lead us to believe that the application or appropriation of the atonement is by the Spirit of God. "It is the Spirit that quickeneth, the flesh profiteth nothing." Romans 8:32 indicates that God, having given us the Son, will "with him also freely give us all things."

We do not believe that the Father elected of grace, the Son died of grace, and now the application is of man. No, it is of the grace of the Spirit. The Triune God works according to one purpose and shall accomplish it.

Of course, we do not mean by this that there are no means used; there are, such as the Gospel and the Word. What we mean is this: God Spirit's shall effectually bring the elect, through appointed means, to Christ.

7. I Do Not Believe in A Disappointed God.

The Bible teaches that the death of Christ was foreordained of God (1 Peter 1:20, Acts 2:23, 4:28). That means that God has an eternal purpose in the death of Christ (Ephesians 3:11). What if that eternal purpose is not to save? But if it is to save all without exception, then that purpose has failed! We cannot think of such a thing as God's failing to accomplish His purpose. Let him who affirms that God has failed in His purpose bring forth a grain or two of that matter called proof. To the contrary we have such statements as Isaiah 14:24.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I purposed, so shall it stand."

Also notice Isaiah 14:27:

"For the Lord of hosts hath purposed and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

God does according to His will in the army of Heaven and among the inhabitants of the earth (Daniel 4:35). To affirm that God has in the least failed to accomplish His purpose is to deny God Himself. He is not God if He has been defeated.

The disappointed god of the universal atonement theory is not the God of the Bible. The God of the Bible is not disappointed in His purpose, but worketh all things after the counsel of His own will (Ephesians 1:11). Noel Smith does not have the God of the Bible in mind when he says that "Hell is a ghastly monument to the failure of the Triune God to save the multitudes that are there" (Defender Magazine, December, 1956). He has in mind the god of the Arminian imagination, for that is the only place you find a disappointed god, except in the minds of other depraved creatures. Personally, I would as soon bow to Mohammed as to bow to the Arminian god.

The universal theory makes the purpose of the Father of none effect, the work of the Son a failure, and the work of the Spirit dependent upon the fickle, depraved will of man. It makes salvation hinge upon the sinner, not upon the Saviour. It presents a sovereign sinner, not a Sovereign Saviour.

8. My Eighth Reason: All for Whom Christ Died Are Said to Be "Seated in the Heavens" in Christ Jesus.

"And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus; that in ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus."

This passage speaks of our being seated in our Representative, Jesus Christ, in the heavenlies. It can only speak representatively, for we are not actually there in our own persons. We are there "in Christ Jesus." If we are there in our Representative, then we shall ultimately be there in person.

When Christ lived, those He represented lived in Him, fulfilling the Law; when Christ died, His people died; when Christ arose, we arose with Him; when He ascended, we ascended in Him. Now we are seated in the heavenlies in Christ. Certainly, all men without an exception are not described by this passage. It can only refer to a limited number, only the elect of God.

We are saved by the work of our Representative, just as we were lost by the sin of our first representative. All for whom Adam stood, fell when he fell, and in time are affected by his sin. All for whom Christ stood, fulfilled righteousness in Him, and in time are affected by that righteousness. This number is definitely limited, for all do not receive the gift of righteousness, all are not seated in Him in the heavenlies.

9. I believe in the Particular Atonement Because There is Not a Single Verse in the Bible that Teaches Otherwise.

Some people find the word "world" in a few passages and

"WHOSOEVER WILL," Etc.

Wherever the word "whosoever" is used, it is always restricted by the text and context. For instance: "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). No one is so foolish as to yank "whosoever" out of its setting here and demand that it means every one without exception; so why yank it out of other texts?

When "whosoever" is used with respect to salvation by Christ, the promise of blessing is always to the one who comes, believes, wills, etc., never to those who won't come, won't believe, won't will. It is "whosoever will," not "whosoever won't."

All general or indiscriminate invitations carry with them the description of the one who will be blessed. Hence, they are limited, though spoken to any number of people. If "whosoever will" were directed to 100 people and only two responded, only those two were blessed. There is no promise for the others, though "whosoever will" still is in effect.

think that the universal atonement is taught. But I would ask these people to show that the word "world" (Greek: kosmos) includes all men without exception in its reference. I have never yet met the man who could demonstrate that the word "world" means every man without a single exception, when referring to Christ's death. In fact, I doubt that the word "world" ever refers to all men that ever lived. (Check for yourself).

But others might say that it cannot be demonstrated that the word "world" means the elect. I will say this: It can clearly be demonstrated that the word "world" does refer to a limited number, and that what is said of the "world" in many passages, fully and only applies to the elect.

For instance, John 1:29 refers to "the Lamb of God that taketh away the sin of the world." This verse cannot refer to all men without exception because many go to Hell for sin and do not have it taken away. But consider this: The "world" of John 1:29 has sin taken away; do not the elect have sin taken away? May we not conclude, then, that it is the elect world John has reference to in this verse? "Kosmos" is defined by Greek "authorities" as meaning "order, arrangement." Is it not proper, then, to conclude that it is the elect order or elect arrangement?

Take another instance: John 4:42 refers to Christ as "the Saviour of the world." This cannot include all men without exception because Christ is not the Saviour of these; some go to Hell. Well, then, if the "world" referred to here has Christ as Saviour, and if the elect have Christ as Saviour, may we not say that the elect world is referred to here?

There are other verses similar to these that are often brought up in an attempt to bolster universal redemption. But when they are carefully considered they are seen to be in perfect harmony with particular redemption. I do not have space to here discuss other passages, but will refer the reader to my booklet, "Laying the Axe to Arminian Heresies," for a full discussion of a number of these passages. This booklet may be had from us for 25c a copy.

10. Lastly, the Foreknowledge of God Makes the Universal Theory Appear to Be An Absurdity.

The universal view of the atonement makes havoc of the attributes of God. This is especially true with regard to the knowledge of God. The universal atonement advocates teach that Christ made the atonement in an effort to save all men. But this is rank foolishness in the light of God's perfect knowledge and foreknowledge. Certainly, God does not try to do things which He knows beforehand He cannot do. If God knew beforehand that a certain number would come to Christ and be saved, and that others would not, then it is silly to tell it that God made plans in the atonement to save all men. Surely, God does not think He can undo what He foreknows will come to pass. If God knows that a thing will come to pass, then it will come to pass.

To avoid this conclusion, some men have decided to make God "ignorant" of the future. Well, in doing this, they think they relieve God of the responsibility of creating those whom He knew would be damned. However, this only proves that when God "decreed ignorance" He decreed (Continued on page 6, column 1)

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Campbellism

(Continued from page three)

vine arcanum, it is due to themselves—to purblind Christendom—to the world—to truth—to God, that they should, in obedience to the divine command, clothed in the shining garments of truth and righteousness, walk out of 'Babylon,' and concentrating their light, exhibit a true sample of the 'ancient order of things,' and diffuse around them a blaze of 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' Until they do this, grave and thinking men, whose hearts are sickened with the depravity of the times, and who mourn a sad and general departure from truth and holiness, would voluntarily come out from 'the present corrupt order of things,' and holding sweet communion with one another, and with their God, let their light so shine that others seeing their good works, might be induced to glorify their Father in heaven; but, alas! they appear to be a **strange anti-sectarian, dogmatical sect, who live only in the fire of strife and controversy**, and seek to remain in connection with the existing churches, that they may with the great facility obtain materials for feeding the disastrous flame.

"In every aspect of the case then, a separation is indispensably necessary. The cause of truth and righteousness requires it—the best interests of all the parties concerned demand it.

"We therefore, the assembled ministers, and delegates of the Dover Association, after much prayerful deliberation do hereby affectionately recommend to the churches in our connection, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of 'Reformers.' That the line of distinction may be clearly drawn, we feel it our duty to declare, that whereas Peter Ainslie, John Du Val, Matthew W. Webber, Thomas M. Henley, John Richards, and Dudley Atkinson, ministers within the bounds of the Association, have voluntarily assumed the name of 'Reformers,' in party application, by attending a meeting publicly advertised for that party, and by communing with, and otherwise promoting the views of the members of that party, who have been separated from the fellowship and communion of the Regular Baptist Churches—therefore

"RESOLVED, That this Association cannot consistently, and conscientiously receive them, nor any other ministers maintaining their views, as members of their body; nor can they in future act in concert with any church, or churches that may encourage or countenance their ministrations." (Vol 2, pages 432-434).

In view of the fact that it was around 1830 that Baptists effectually ridded themselves of the "Reformers," and that at the same period of time the "union" of the "Reformers" and "Christians" (Stoneites) took place, it is often that one meets with the assertion that the Campbellite Church had its origin at that time. However, as we have shown, the first church was formed on May 4, 1811, at Brush Run and the second church was formed at Wellsburg, O., in 1823. What took place around the early 1830's was the exclusion and separation of Campbellite churches and individuals from Baptist associations and churches. From this time on the Campbellites had to stand on their own two feet, rather than live as parasites off of the Baptists.

Alexander Campbell no longer could broach his heresies with the "welcome" which he once enjoyed in Baptist ranks. Richardson records that "in New York he was refused all the Baptist meeting houses . . . At Philadelphia, which he next visited, he experienced similar treatment." A Presbyterian group in Philadelphia, once sympathetic to Campbell in some respects, even refused the "Bethany Reformer" the use of their pulpit. This was due, says Richardson, "to the influence of the Baptists." He had to settle, therefore, for "a house courteously tendered by the Universalists" (Memoirs, Vol. 2, page 392).

So the Campbellites were "out in the cold" as far as Baptists were concerned and there they have been ever since. Campbell, of course, always regretted the fact that he was unable to continue his effort to make water gospelers within the ranks of Baptists. Shortly before his death, he even stated to Richardson: "There was never any sufficient reason for a separation between us and the Baptists. We ought to have remained one people, and to have labored together to restore the primitive faith and practice." (Memoirs, Vol. 2, page 675). Of course, Mr. Campbell here meant the notions which he taught, not the truths held by Baptists!

(Next week: "Curious and Interesting" Campbellism.)

Atonement

(Continued from page five)
damnation, for if He had "decreed to know," He could have refrained from creating those who were "foreknown rejectors."

In view of the foreknowledge of God, I say that the universal atonement theory is an absurdity. I believe that God punished Christ for only the sins of those whom He foreknew would be saved. Furthermore I believe He foreknew that they would be saved only because He Himself purposed to save them. For those whom God purposed to save, Christ came and died.

[How many readers would be interested in a booklet containing this article, plus those on pages 4, 5, selling for about 10c for 50? Will you let us know?]



Halliman

(Continued from page one)
sion station at Slate Creek where I spent the first night.
Monday, January 16. Besides

the carrier boys, two other men were to join me at the Slate Creek Mission, to go with me about two thirds of the trip. I was glad to have them accompany me for at least two reasons. They would be a great source of fellowship for one thing and one of the men could speak the native language in the area that we would be in for the entire trip. We had hoped to get started that morning by 8 a.m., for we had about 7 hours walking to do that day, but the carrier boys were slow about showing up and as had happened at Bulolo, some did not show at all. We needed about 15 in all and only 10 were there. At 9:30 we left with the 10 boys, some having doubled their loads, hoping to pick up more on the way. We got some at the first night's stop and while we had 11 at one time we were short all the way.

This second day was a hard day for me. By now I had one large blister and the skin rubbed off in several places on both feet. During the course of the day we had one river to cross

five times, as we did not cross any mountains that day, but followed a trail that led up a valley which lie between two mountain ranges. It had rained the night before and while the river was no more than thigh-deep at any crossing the water was very swift and the river was wide at some crossings.

We passed through several villages that day and saw many natives along the way. Only a few of these natives talked to us when we passed through the villages, but most of them would talk along the trails. The last hour of that day seemed like half a day long. It was up hill all the way and got steeper until we were almost exhausted by the time we reached the village called Meaney, where we were to spend the night. We arrived at the village about 6 p.m. and found the people very friendly and several met us down the trail, running and jumping before us. They were just finishing a pig-feast at this village. They had a long table, located in about the center of the village, covered with a canopy of bamboo and leaves. For their tablecloth they had banana leaves. Their custom at these pig-feasts is to fill the table with pork and sweet potatoes and let it remain day and night until it has all been eaten. Sometimes, depending on the amount of pigs killed and the people to consume them, this takes a week or more, in which case the meat invariably spoils; but spoiled or not it must all be eaten.

We were fortunate in getting there the first day of the feast and after walking for over 7 hours my supper of fresh roast pork and sweet potatoes was about as good a meal as I ever ate. There were a few Christians in this village, and that night we had a religious service. For the trip I had borrowed a sleeping bag which was my bed for most every night and by 9 p.m. that night I was bedded down alone in a grass house. By 6 a.m. the next morning I still had not closed my eyes in sleep; I don't know why unless I was too tired to sleep.

Tuesday, January 17. After a sleepless night I had breakfast about 7 a.m. of boiled sweet potato, again prepared by the natives. We picked up some more carrier boys in this village and were on our way by 8. From here on the trail really got rough. The first thing that morning was to start climbing a large mountain. Before noon we had reached the top and started our descent on the other side. It sounds easy to go down a mountain and it does give one a rest in one way for you are using different leg muscles, but it tires me about as badly

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ly to go down a steep mountain as it does to climb; about the only difference is that you go down much faster. We had no rivers to ford that day, and we saw few people, but it was the hardest day yet.

By mid-afternoon we had reached a village by the name of Angeia and decided to spend the night there. We welcomed this place, for here we had access to a brush house that a missionary had built and at one time lived in, but had left, leaving the house intact for missionaries traveling through to spend the night in. Here we had the use of a wood stove, chairs, table, and a bed with a foam rubber mattress. This was like the Waldorf Astoria in the jungles of New Guinea. Here we were able to heat water for a hot shower and wash some clothes; also our meals could be more of a variety. We had walked in mist and rain most of the day and this quaint brush house was most comforting. Being so tired, I retired early expecting to sleep through the night, but with very little more success than the night before. I slept about 1 hour that night, and while I was very tired and groggy the next morning, I was still not sleepy.

Wednesday, January 18. We left Angeia about 8 a.m. that morning and by now we were in country where level places were a thing of the past. No sooner than you had crossed one ridge, you found yourself going up another. We soon began to go through villages and meet friendly people again. Sometimes we would spend several minutes resting and talking with the people. Natives that have had some contact with Europeans are usually glad to see them come through. Also the white man is glad to see friendly natives. For the white man it means a fresh supply of food, and for the native it means trade goods such as salt, matches, razor blades, etc. We found that matches and salt were of more value to us in securing food on this trip than money.

We had one fairly large and very swift river to cross on this day's journey and about mid-afternoon we reached a village named Angkwangka and decided to spend the night there. At first, we could find no one in the village, but after awhile discovered that a greater part of the people were in a building attending a reading class. Two native boys from another village that had been saved, and taught by some missionary to read, had come to this village to teach them literacy. Most of these natives, when they have received Christ as their Saviour, make real Christians. In many cases they are put out of their villages and disowned, but when there is "great persecution and they are scattered abroad throughout the regions . . . therefore they that are scattered abroad go every where preaching the Word." (Acts 8:1, 4).

Besides these two teachers, there were a few other Christians in this village and after we had made our camp for the night and was through with our supper we had a preaching service. Several were present for the service that night, most of whom were lost, and I preached from Rom. 1:16.

About 9 p.m. we were ready for bed and after 4 days of hard-walking and one night of sleep I didn't have to count sheep that night. There were several sick folk in this village, suffering chiefly from malaria and tropical ulcers. One had cut the bottom of his foot nearly all the way across and about half way through; it was in a terrible condition. One of the men that was with us had a medicine kit and he was kept busy most of the time we were there doctoring the sick. We had to leave one of our carrier boys there due to sickness, but was able to get a couple more.

Thursday, January 19. We arose about 5:30 that morning and got an early start. By now I was 4 days walk from home and fairly deep in the interior, and high in the mountains. That morning the mountain air was cool and crisp, which made walking enjoyable for a couple of hours. Usually, though, after the first couple of

hours, unless it was cloudy, it was almost unbearably hot. Several days I walked through rain most of the day. Each day seemed to get harder as we penetrated deeper into the country and the fifth day was no exception. This day we climbed one mountain that was so steep that a eral staircase had been built the natives. At the steepest place we ascended about 500 feet straight up as one can go with out falling backwards. On top of the mountain the ridge was fairly wide and we had quite a distance to walk before we began the descent. From the top of this mountain, several villages could be seen, most of which I never heard about God.

A remarkable difference noticed in the friendliness attitude in general, of the natives, beginning with this day. Almost from the very beginning of this day the people came in contact with were cautious, sulky, and very wary of our presence in their country. They had had very little contact with the white man. One village where the trail went through, the head-man of the tribe stopped us and inquired to our business, etc., in his territory. When told we were going to visit the government post we were allowed to pass without further delay, but about 10 of them followed us all the way from there to the patrol post, which was about one and a half hours away. Among people like this one soon learns to "wise as serpents and harmless as doves," being very cautious taking nothing for granted.

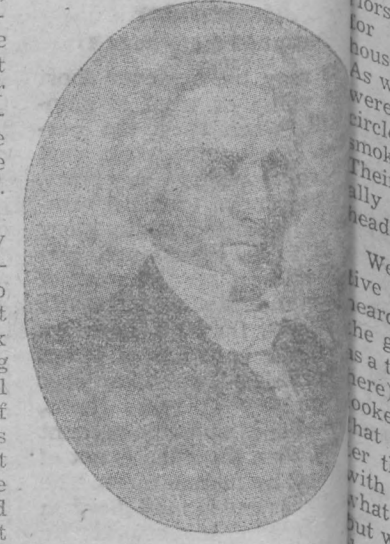
About 1 p.m. we reached patrol post at Asiki. This is manned by a young man the name of Dan Duggan. The brush house is snuggled in the only valley for miles in any direction that is level enough for an air strip. After 5 days we were very tired and leg weary and although we were strange to him we were received with a hearty welcome. Only those who have experienced it realize the loneliness that one experiences in one of those out stations as this one. Room was soon prepared for our sleeping bags and all

(Continued on page 7, col. 1)

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Calvinism—Arminianism

These two terms are simply the "nick-names" of two differing beliefs relative to the sovereignty of God. Neither John Calvin nor James Arminius originated either system. The system designated "Calvinism" was held by the Protestant reformers during the 16th century. Eventually, some of the Protestants began to oppose the system and branded it by the term, "Calvinism." Of course, this belief was not Calvinism, but it was New Testament truth.

Arminius was the leader among those who came upon the scene to oppose the Calvinism, and to present another system. "Calvinists" called the system set forth by Arminius, "Arminianism." But both beliefs were being preached long before Calvin and Arminius were even born. Satan has always counterfeited the Truth, and he had counterfeited the truths of Sovereign Grace long before Arminius was used of him to spread the heresies of what is now termed "Arminianism." The truths which Calvin contended for had been preached by Christ, the Apostles, and Baptists from the days of the Saviour's personal ministry, as the confessions of faith clearly testify.

Here are the basic five points of the two systems:

Calvinism	Arminianism
Election of Grace	Conditional Election
Total Spiritual Inability of Man (the Will in Bondage)	Partial Depravity (Free-Will)
Particular and Fully Effectual Atonement	General and Partially Effectual Atonement
Unconquerable Grace	Conquerable Grace
Eternal Security	Possibility of Apostasy

There is logically no middle ground between Calvinism and Arminianism, though some have tried to straddle the fence, or to make the two coincide.

Basically, Calvinism is the belief that salvation is wholly of the Lord (Jonah 2:9).

On the other hand, Arminianism is the belief that man in some way has something to do in his salvation.

Under these two heads all who profess the Christian faith may be basically classified.

Please understand that we do not care so much for the term, "Calvinism." We wish that the term had never been applied to the truths of Grace. But it is often necessary to use the term to give the proper distinction between Arminianism and Grace.

Halliman

(Continued from page 6)

comforts and hospitality that can be had in an outpost brush house were enjoyed by all.

Friday, January 20. This was the day that I had been longing to see for some time. My purpose in going to Asiki was to see the people in that area in regards to settling among them to do mission work. On this day I was to receive their answer, and about 9:30 I set out to contact some of them. I took with me the man that could speak the native language as an interpreter and the government furnished me police escort. A mile in almost any direction from the patrol post it is still considered to be uncontrollable country and while I do not believe the people would have harmed me, I was not allowed to go into this area without police protection.

After about two hours walk through a very thick jungle we came upon a large village, and having noted our presence quite some time before we reached the village, the head men and warriors of the tribe were waiting for us in a round conference house at the edge of the village. As we approached them, the men were sitting on the ground in a circle with a fire in the center, smoking and chewing beetle-nut. Their implements of war literally filled the house above their heads.

We greeted them in their native tongue, but no response was heard. (Usually they will return the greeting and offer their hand as a token of friendship, but not so here). As they just sat there and looked, we immediately sensed that we were not welcomed. After they had pierced us through with arrows from their eyes in what seemed to be two hours, but which I am sure was no more than two minutes, the chief of the whole tribe stepped forward and asked who we were and what our business was. When the interpreter informed him who we were and told him that I had come to talk to them, he demanded that I immediately get down to business. I told them that I wanted to come and live among them and tell them about God. In answer to this request I was told that no one else was not wanted

in their area and that we must get out. The conference was broken off immediately and we were soon on our way back to the patrol station.

As those stealthy eyes watched us depart, my heart bled for them as I realized their lost condition and ignorance of God. Beloved, if every Baptist pastor could have witnessed what I did in those few moments, how it would change their out look on foreign missions. Oh! I would to God that you could get just one small glimpse of these poor heathen, steeped in superstition, sorcery, and witchcraft, killing and being

killed, dying by the hundreds daily not knowing that there is a Heaven, Hell or God.

I do not consider the door closed to this tribe just because they refused me an entrance and would not hear my message upon my first approach to them. They acted as any primitive human being would act, i.e., considering everyone their mutual enemy until proven otherwise. If God permits, I will make another contact with them at some future date.

Returning toward the patrol post, more were contacted and while the reception was somewhat improved, the answer to my moving into the area was the same. After about 5 hours we had returned to the patrol post.

The village that one of our carrier boys was from was about one day's walk from the patrol post and he wanted us to go and talk to his people, feeling sure that we would be welcomed by his people. But since I did not have permission to be away from the patrol post at night, we could not go.

I had expected to spend about 4 days in this area, but after two days decided there was no further need of staying longer and the only way that I could move into the area would be to get permission from the government to build a temporary house on the government station until something opened up. (I have not had opportunity, as yet, to talk to the government officials about this). Within about 2 days walk from the patrol post there are thousands of people that have never heard about God, or been contacted for that matter, but it may be some time before these areas open up.

Saturday, January 21. On this date we left Asiki about noon and returned to Angkwangka and spent the night again. We returned the same route that we had taken to Asiki on Thursday.

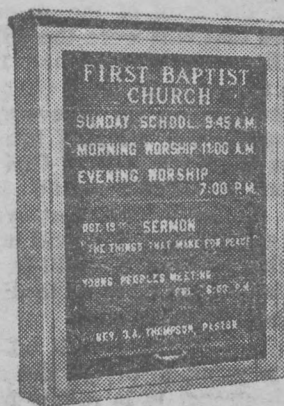
Sunday, January 22. We took a different trail that day than what we had come over and traveled west most of the day. About 3 p.m. we came to a village named Hokanawa. Here two other missionaries had been working on a house for about three weeks and had it about completed. We spent the night there and the next morning the two men that were traveling with me and the two missionaries at Hokanawa left for another village and I and four carrier boys departed in another direction for home. The next three days, other than the four carrier boys, I would be traveling alone.

Monday, January 23. I walked through hard rain and very dense jungle most of this day and about mid-afternoon came back into the trail that led to the village of Angeia where I had stayed a week before. I had trouble getting the carrier boys to stay with me here, as they wanted to go on and try to reach their village by night, but since we had one of the largest mountains to cross on the entire trip before we would reach there, I finally persuaded them to wait until the next morning and so we camped for the night.

Tuesday, January 24. I arose about 5 a.m. that morning and by 7 was on the trail. By 10:30 we had reached Meaney (the village where the 3 carrier boys lived) and again I had trouble on my hands. I wanted to go on, but they wanted to stay until the next day. It took quite a bit of maneuvering this time to get them started again, but finally we were on our way. That was the longest day, both in hours and miles, of the entire trip. I covered 25 miles in nine and one-half hours that day. I reached Slate Creek mission by night and spent the night there.

Wednesday, January 25. I was one day from home now and the carrier boys said they were tired of walking and wouldn't go any farther, but after about an hour of negotiation I persuaded them to "go the last mile." I reached home shortly after noon and have been nursing sore feet for the past five days. Time spent on this trip was 11 days and distance covered over 150 miles.

Beloved, trips like these are very unpleasant, but the only way to reach most of these peo-



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ple is by foot, and sometimes that is almost impossible, but they are not made in vain. Along the way many will hear the gospel and as many as are ordained to eternal life will believe (Acts 13:48). If you will give, I will go until my strength has been spent or God removes me from here.

The hardest thing that I find about this work is leaving my family for days and weeks at a time. The only comfort that I have, when saying goodbye to my family on occasions like this, is knowing they are in the hands of a sovereign and all-wise God. These fleshly ties are hard to sever, especially in a place like this, but the promises of our Lord are great. "I'll never leave thee, nor forsake thee." (Heb. 13:5). The darker the night, though, the brighter the stars shine and so these dark spots in our lives serve to make our faith shine brighter, and while the tears flow freely at these partings, even they are not in vain, for God "puts them in a bottle." (Ps. 56:8).

Sincerely,
Fred T. Halliman.

"Ultimate Victory"

(Continued from page one)

had met his match in the Lord Jesus Christ. He knew that if he were to survive he was going to have to put an end to Jesus. So immediately he saw to it that all the babes in the city of Bethlehem were slain in an effort, and with a hope, that he would kill the Lord Jesus Christ thereby. He failed in this, but he did not stop.

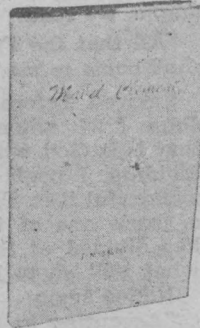
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I think in all probability throughout all the lifetime of Jesus here on this earth, the Devil connived and schemed in order to bring Jesus' life to an untimely end.

Even in the very beginning of Jesus' ministry Satan knowing that his own time was a limited time, went to Jesus and tried to make a deal with Him.

Listen:

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world; and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 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."—Mt. 4:8-10.

That was the only time Satan ever attempted to make a deal with the Lord Jesus Christ, yet he was in no position to negotiate with the Son of God, and the result was that Christ spurned his offer. He went to Calvary, and at Calvary won complete victory over Satan, although for the time it looked as if Satan was victorious. We are just waiting now for that time when the Lord Jesus Christ will take complete possession again of this world, just as it was originally, when God made man, and put him in the Garden of Eden. I would insist, beloved friends, that the Lord Jesus Christ is going to be ultimately and completely and finally victorious so far as this world is concerned.

I

THE SPOIL OF THE STRONG.

My text talks about the spoiling of the strong. If you will read it in the King James version, we find: "He shall divide the spoil with the strong." That is a poor translation. There isn't a scholar of any reputation that has ever accepted that as being a genuine translation of the Old Testament original Hebrew. Instead of it speaking about dividing the spoil with the strong, it actually in the Hebrew is talking about the spoil of the strong—not dividing the spoil with the strong, but dividing the spoil of the strong.

Now who is the "strong" that is spoken of? We read:

"When a STRONG man, armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke 11:21, 22.

Very few people have ever read Isaiah 53:12 and Luke 11:21, 22 to couple them together to realize that they were both speaking of the same thing, yet Luke 11:21, 22 is but a fulfillment of this passage we have in Isaiah 53. In Luke 11:21, 22 we read about a strong man, and we read about a stronger than the strong man. The strong man is the Devil. The

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"Ultimate Victory"

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stronger than the strong man is the Lord Jesus Christ. The goods that are spoken of there are the unsaved folk whom the strong man has in his possession.

My text says that the stronger than the strong man, the Lord Jesus Christ, divides the spoil of the strong man. Now that is exactly what it says in Isaiah 53:12, for even the King James version declares He shall divide the spoil with the strong. Thank God, He is going to divide the spoil of the strong. Just as we read in Luke 11:21, 22, the stronger than the strong man takes possession of some of Satan's goods, and He divides that spoil as suits Himself.

That leads me in speaking of the ultimate victory the Lord Jesus Christ is going to win, to say that the Devil himself is going to Hell. Listen:

"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.

Not only is it true that the Devil is going to Hell, but all his followers are likewise going to Hell, for we read:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

In speaking about the ultimate victory of the Lord Jesus Christ, here are two verses that tell us first of all that the Devil himself is going to Hell and that his followers are likewise going to Hell.

Now, beloved, what is going to keep the strong man from taking all of his followers to Hell? What is going to keep the strong man from taking every bit of his spoil with him into Hell? Beloved, there is only One that could in any wise at all prevent the Devil, the strong man, from taking all of his spoil completely to Hell, and that is the Lord Jesus Christ. That is what it says in my text, when it declares that He is going to divide the spoil of the strong. He is going to take the spoil of the strong man, that is, all the goods of the strong man—the unsaved that are following after the strong man, and he is going to divide them. Some of that group are going to Heaven with the Lord Jesus Christ. They are going to become Christ's within this world, and when they come to the end of this world, they are going to be with Him throughout eternity.

Notice that word "divide." He

could take all of them if He wished, but, beloved, the Word of God says that He is going to divide the spoil of the strong. I believe that if it were the will of our Heavenly Father, the Lord Jesus Christ could have efficiently died for the sin of every individual in this world. I think if it had been the will of God the Father, the Devil would have been the only one that would have gone to Hell. You will notice that this was not His will in that it says that He is going to divide the spoil of the strong.

You will notice also it tells us who is going to divide the spoil of the strong. It is rather interesting to me to notice this word "divide," because it is Christ who does the dividing. He is the one who does the securing. There is no free will here in any wise at all. There isn't any hint that the individuals choose the Lord Jesus Christ. Rather the truth is laid down in a very pointed and specific manner, that the division comes because of the power of the Lord Jesus Christ.

Every once in a while you will read a sermon or hear a message over the radio, or maybe you will pick up Billy Graham's paper entitled "Decision" or listen to his radio program called "The Hour of Decision" and you will hear these individuals talk about how men are to make a decision for the Lord Jesus Christ. Beloved, if it were left for you and me to decide, there isn't a one of us but what would go with the Devil, the strong man, into Hell. We love sin too much. We fit into sin just like a dry piece of timber fits into a fireplace. The fact of the matter is, we love it sufficiently that we would never come out of it. We wouldn't get out of sin. We would stay in it.

This verse says that He will divide the spoil of the strong. There is no verse of Scripture in all the Old or New Testament that puts a man on shouting ground more than this passage of Scripture. By it, you come to realize that salvation is all of grace in every particular from beginning to the end. If our Lord did not divide the spoil of the strong, and if He did not take away from the strong man, the Devil, a certain number to be his own children throughout eternity — if he did not do so, the last one of us would go into Hell with Satan. Beloved, whenever I read this passage of Scripture it thrills my heart to know that I didn't choose Him. I never made a decision. I never in any wise at all made a choice that would make me a child of God. I didn't exercise my own free will and thus become a Christian, but rather He divides the spoil of the strong. How I thank Him, and how I praise Him for salvation by grace as presented in this text of Scripture.

When I read this, my mind goes to other verses in the Bible. When I realize that He divides, chooses out, and elects a number that really belongs to Satan from the days of the Garden of Eden—when I realize that it is the Lord Jesus Christ who makes the choice concerning this number, then I come to realize the truth of some other Scriptures. For example, we read:

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

Beloved, before this world began, before God ever laid down one rock or sprinkled a speck of dust upon top of that rock—before even one single blade of grass had grown from that soil—before any vegetation had appeared, and before a human be-

ing had walked upon the soil, God had already made choice of a group that would be divided out from among the spoil of Satan.

Listen again:

"But we are bound to give thanks always to God for you," brethren beloved of the Lord, because GOD hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth."—II Thes. 2:13.

Beloved, when I read these verses I begin to appreciate them. I begin to understand them, and they begin to mean a lot to me. I go back and read this text in Isaiah 53, how Christ died for our sins. I see Him as He has been pictured in all the humiliation of His crucifixion. Then I read this last verse how that He is going to divide the spoil of the strong—how He is going to take the strong man's spoil and divide it. This one will be saved, but this one will be lost. This group will go to Heaven, whereas another group will go to Hell. This race shall come to a saving knowledge of Jesus Christ through the Gospel and another nation shall die and perish in their sins. When I read that truth I turn to these other Scriptures and they begin to mean something to me that they have never meant before.

The only hope I have, and the only hope that any man has, is the fact that he is one of those whom God divided out from among the possession of Satan and gave to the Lord Jesus Christ. Brother, sister, if you are saved, you ought to thank God that in ages gone by, before the foundation of the world, God knew you and chose you. It was then God predetermined and elected you to salvation, in that He divided the spoil of the strong man, so that God the Father, and God the Son and God the Holy Spirit had an elect race chosen out of that group that they divided belonging to the strong man.

II

WHY WILL HE BE VICTORIOUS?

My text plainly shows us that in spite of all that the Devil has done in gaining possession of this world and of the human family, God is going to have a people. He is going to divide the strong man's spoil. He is going to have a people for himself.

How is He going to be victorious? There are four ways mentioned in this verse.

First of all, He is going to be victorious because of the sufferings through which He has passed. We read that He will divide the spoil of the strong. How is He going to do it? The answer is that He hath poured out His soul unto death.

Notice this, He will be victorious because of the sufferings that He has undergone. You and I are not saved just because God chose us before the foundation of the world, but you and I are saved because Jesus Christ went to the Cross and poured out His soul unto death.

In the Old Testament there is a Scripture that certainly coincides with this text in Isaiah 53, for it says:

"I am POURED OUT like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."—Psa. 22:14.

If you will read Psalm 22 you will find that it is a photograph of our Lord's saddest and darkest hours. It tells how He suffered. It gives to us a picture seven hundred years before He was born, telling us how that He was going to suffer, and it reaches a climax by saying, "I am poured out like water." Be-

loved, when water is poured out on the ground it is wasted. It is useless. It is gone forever. The Lord Jesus Christ's soul suffered to that extent. He suffered completely. As water is poured out upon the ground, it is completely gone. It is entirely spent. So Christ suffered for our sin. In His soul, He suffered completely and entirely for our sins. In other words, the Lord Jesus Christ's suffering of His soul was a complete suffering in our behalf.

I say, beloved, He is going to be victorious. I am not worried in the least about Him being victorious. His blood flowed like water when He was pierced. I can see it as it poured from His hands and His feet. I can see it as it poured from His back as it was lacerated in Pilate's judgment hall. I can see Him as they drove a spear through His side and the water and the blood ran out from His heart. I tell you, the Lord Jesus Christ suffered for our sins. He is going to be victorious. He is going to get every one of those that were divided from among the possessions of the strong man, that became the love gift of God the Father of Christ before the foundation of the world. Every one of them are going to be His, and He is going to be ultimately and completely victorious. That is true because of the sufferings that He has undergone in our behalf.

But there is a second reason why that is true. It says, He has poured out His soul unto death, and He was numbered with the transgressors. Notice if you will, the Lord Jesus Christ never sinned, and yet He appeared in the likeness of sinful flesh when He was born into this world. He was treated like a sinner. He was a friend of sinners. He bore the sins of sinners. They treated Him as a transgressor, and when He died He died between two sinners—a thief on either side.

Beloved, it says that He was numbered with the transgressors. From the time that He was born until the time of His death, He was numbered with the transgressors. I tell you, the Lord Jesus Christ is going to be victorious. There isn't any doubt in my mind about all those that were given Him as a love gift before the foundation of the world coming to a saving knowledge of Him. Why? Because of the sufferings through which He has undergone and because He Himself was numbered with the transgressors.

My text goes further. It says that He shall bear the sin of many. You will notice that it says that He suffered for many. It doesn't say that He suffered for all. I heard a man over the radio this morning say that Jesus Christ died for every last man in all this world. That is a lie, beloved. There isn't a word of truth in it. This verse of Scripture says that He bare the sin of many.

We read:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26:27, 28.

Thank God for the many He died for, for every one of them are going to be saved. Every one of them without exception will be in glory. He is going to have complete and ultimate victory. Why? He has suffered for our sins. He was numbered with the transgressors. He suffered for the many.

More than that, He makes intercession for us day by day. It says that He made intercession for the transgressors. I am glad that the Lord Jesus Christ is an interceding Christ. I am glad He intercedes for us. As He was hanging on the Cross the Word of God says He paused and said, "Father, forgive them; they know not what they do." That was the first word that He spoke from Calvary. He might have picked up the last one of that crowd that was before Him and hurled them into Hell. Rightly and with justice would He have dealt with them if He had cast every one of that crowd into eternity unsaved. He might have spoken a curse upon the last one of that crowd that was there in front of

Him at the Cross. Instead said, "Father, forgive them; they know not what they do." He began His intercessory work from that time on the Lord Jesus Christ has been interceding for us who are the elect of God. He has been making intercession for us.

We read:

"Who shall lay anything to the charge of God's elect? It is that justifieth. Who is he condemneth? It is Christ died, yea rather, that is risen again, who is even at the right hand of God, who also maketh INTERCESSION for us"—Rom. 8:33, 34.

How do I know He is going to be victorious? How do I know He is going to have ultimate victory? How do I know that He is making daily intercession in our behalf. Of this we are assured in all of God's Word. Listen:

"Wherefore he is able also to save them to the uttermost who come unto God by him, seeing ever liveth to make INTERCESSION for them."—Heb. 7:25.

"For Christ is not entered into the holy places made with hands, which are the figures of the things, but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the PROPITIATION FOR OUR SIN, and not for our's only, but for the sins of the whole world."—I John 2:1, 2.

How wonderful it is to go forward to that glorious day of consummation—to ultimate victory in Christ.

The Lord Jesus Christ has divided the spoil of the strong man, the strong man, has had session of this world and all its inhabitants. Some of them were given to Jesus as a love gift by God the Father. I know that they will be saved without exception. Our Lord Jesus will be a people for Himself. We know this is true in view of these facts just mentioned. He has undergone both physical and suffering in behalf of the transgressors. He suffered for a race of Adam's fallen race, now He makes intercession in behalf of those for whom He suffered. I know that He shall be victorious.

Someday from the east and west, and the north and the south, the redeemed of all ages will be gathered unto Him, to sing praise of their Redeemer through out a never ending eternity. It will be the experience of those who know the Lord.

Might it please God to give unto you that you shall be that number who shall have complete and ultimate victory with the Lord Jesus Christ.

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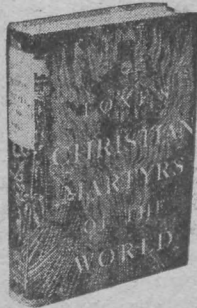
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