

ABOUT CAMPBELLISM

[The following quotations were accumulated and recently WHOLE NUMBER 1181 used in smothering Campbellism in a public discussion with one of their self-styled "evangelists."]

STEAL AWAY TO JESUS"

Mailing Address: Box 910, Ashland, Kentucky

By C. H. SPURGEON

home,

Thy Father calls for thee; longer now an exile roam, In guilt and misery.

Steal away, steal away, steal Steal away, steal away home; for away to Jesus;

Jesus waits to save you. Return! O wanderer, to thy

home, Tis Jesus calls for thee;

Spirit and the Bride say, Come;

Oh, now for refuge flee!

R_{eturn}, O wanderer, to thy home,

Tis madness to delay;

And brief is mercy's day."

May those sweet words of invi-"Return! O wanderer, to thy I was smiling, while you were tation be very graciously blessed! singing that refrain, "Steal Away to Jesus," at the recollection of something that happened a long time since. Our dear Brother Stott of Abbey Road Chapel was, years ago, almost as eccentric as I am said to be, though the peculiarity after all is not in us, but in other people who are not so concentric as we are. After an evangelistic service we were holding a prayer meeting, or a meeting for enquirers. Among the rest of the anxious ones, there was a young man in whom we were both interested. I was kneeling on one side of him, and Mr. Stott knelt down on the other side of him, and prayed a prayer which

C. H. Spurgeon it. He said, "Lord, there is a poor (Continued on page 2, column 3)

WHAT CAMPBELLITE WRITERS SAY ABOUT THEIR HISTORY

CHURCH HISTORY (John D. Cox):

The latter part of the Eighteenth Century saw the beginning of a great movement to restore the New Testament pattern of the church upon the earth. This movement had its beginning when preachers of various denominations and in different parts of the country recognized the sinful division existing among those who claimed to follow Christ and sought to unite all professed believers by renouncing denominational creeds and pleading for the New Testament as the only guide of faith and practice." (Page 84).

The book names James O'Kelley, Abner Jones, Barton Stone, Thomas Campbell, and Alexander Campbell as Jeaders in the "Restoration Movement." It tells of the formation of the "Christian Association of Washington" which in 1811 became Brush Run Church. "It started with a membership of thirty. Most of these had become sprinkled in infancy. Some of them changed their convictions about baptism and requested immersion. However, the Campbells were not convinced that infant baptism was unscriptural until the birth of Alexander's first child brought them face to face with the question." (Page 85).

HISTORY OF THE CHURCH THROUGH THE AGES (Brumback):

"Years elapsed before James O'Kelley, Abner Jones, Elias Smith and ere are no pardons in the tomb, made me laugh—I could not help sinner, who has been a servant Barton Stone learned of each other's work in their respective fields, but when (Continued on page two)

Three Things Necessary For Proper Christian Living

VOL. 30, NO. 9 RUSSELL, KENTUCKY, APRIL 1, 1961

By JAMES CRACE Piketon, Ohio

Whether therefore ye eat, or d_{rink} , or whatsoever ye do, do all to the glory of God." — 1 Cor. 10_{31}

should righteousness, but we tion, predestination, sovereignty in the not become so involved of God, depravity, and many the socially-approved things of others. world that we lose sight of the Lord grant the grace

AL

inet

God. Even some of them are departing from many of the things of God, especially the precepts of God. But on the whole we can say that only Baptist churches have a real sense of the need of being sound in doctrine. We know This message shall set forth that no false doctrine can honor the things necessary to proper God. We know that no false prerings, that is if we are to be cept can honor God. No false docand living with a view to the trine can ever be truth. I refer slory of God. It is often taught to "doctrine" as the Bible teachthere are but two things we ing on the truth we believe and there are but two things we fing on the state as salvation by the be watchful of, if we stand for; such as salvation (bap-Serve God. Some say we grace only, the immersion (bap-^{serve} God. Some say we grace only, the doc-^{only} be sound in doctrine tism) of the saved only, the docand shun immoral practices. How-I believe there is another of church authority, the place of believe there is another of church automore, the propavoid the deceiving of the er administration of the Lord's Mound in doctrine and sound in trines such as election, reproba-Not only should we be Supper, and a host of other doc-

By BOB NELSON Owosso, Michigan

(Sermon Preached at 1960, Bible Conference)

When I received a letter from the church in Ashland, inviting me to bring this message to the Bible Conference, I was glad to do so.

The fact that God led me to Baptist convictions was greatly due to my study in relation to the work of the Holy Spirit. After coming home from the U.S. Navy in World War II, God placed a desire within my heart to serve Him in the Gospel ministry. Having been taught the truth on salvation in the service through a Christian sailor, I came home uncertain as to what church I should attend.

In our small community the only church that seemed to be preaching the Gospel was a "holiness" church. Naturally, I was love and duty toward God. in these things if we are to de- to receive some Bible training.

fied."

This startled me to say the least. I knew that Romans 8:9 said that "if any man have not the Spirit of Christ he is none of his." I couldn't imagine how a person could be born again by the Spirit of God and yet not be indwelt by Him. I immediately questioned the matter, but being such a novice in spiritual things I ignored the situation for a while. Then three months later they had another series of these meetings, for it appeared that many had already "lost the Spirit" and had become "unsanctified." This time one of the professors at this college became so confused over the Holy Ghost experience which he was seeking

The Work Of The Holy Spirit

that he went to a large department store and jumped nine floors to his death. This was the situation that settled my thinking as to whether to tolerate such through some emotional fervor an error.

the Lord grant the grace clare the whole counsel of God. After being in attendance at the doctrines of the field spint truths doing should always be found Many think the obtaining of college for two months we were led me into some other truths doing all that we do with a view these doctrinal truths requires told that special revival meetings and finally to a Baptist church, glorifri only that we read and study our would commence on the campus. for which I have been rejoicing Bible. However, we read in John The purpose of these meetings ever since. My heart goes out to First I. Bible. However, we read in John The purpose of these incentings ever shall discuss 7:17, "If any man do his will, he was to have students "receive the these deluded folk who have been the shall discuss (Continued on page 2 column 2) Holy Chost and he wholly sancti- deceived into the idea that



Elder Bob Nelson

they are experiencing the Holy Spirit's working in their souls. Therefore, I offer this brief fivepoint message to help you appreciate the office work of the Holy Spirit. To help enumerate each phase I have used the letter "C".

I. The Holy Spirit is the CRE-

proclaiming the whole counsel of

GOOD LETTERS

I'm still enjoying TBE and appreciate the stand it takes on the Truth, I am sending an offering every work a bit in sending it out every week. I pray that the Lord ^{all supply} all needs (He said He ^{ould)}. I also sent Bro. Halliman a hote of encouragement and received about six weeks ago. I received an answer this work. He emed an answer this week. emed to appreciate it an awful t, and r and I was blessed because he was blessed because blessed because blessed.—L. H. Creech, N.C.

It's been some time since I've written, but in the meantime we

then, we shall discuss 7:17, "If any man do his will, he was to have students receive the these defined for an one of the idea that (Continued on page 3, column 3) Holy Ghost and be wholly sancti- deceived into the idea that any true of truthfully said that Baptist Examiner SPER

a and the second

SERMON BY PASTOR JOHN R. GILPIN

Father sealed."-John 6:27. do not endure. We get older and those that look out of the win- as it was: and the spirit shall to doubly enjoyed TBE. In fact as the days pass by we become dows be darkened, And the doors turn unto God who gave it. Van-but hot a heart attack and was the bet of a heart attack and was the bet of a heart attack and was enclosiver from some the bet of the say that our bødies do not endure of the bird, and all the daugh- minding us that the proper time better from your attack and was some upon us. So we can truly and he shall rise up at the voice in the truth the proper time so sorry to hear of your illness, osing a new your attack. I'm say that our bodies do not endure of the bird, and all the daugh- minding us that the proper time so sorry to hear of your illness, and I pray God's richest bless-

"Labor not for the meat which years draw nigh, when thou shalt and the grasshopper shall be a perisheth, but for that meat which say, I have no pleasure in them; burden, and desire shall fail: beendureth unto everlasting life. While the sun, or the light, or the cause man goeth to his long which the Son of man shall give moon, or the stars, be not dark- home, and the mourners go about unto you: for him hath God the ened, nor the clouds return after the streets: Or ever the silver the rain: In the day when the cord be loosed, or the golden I would remind you of the keepers of the house shall trem- bowl be broken, or the pitcher be fact that there is so little about ble, and the strong men shall broken at the fountain, or the us in life that is of an enduring bow themselves, and the grinders wheel broken at the cistern. Then nature. For example, our bodies cease because they are few, and shall the dust return to the earth "but in the meantime we nature. For example, our bounds class because increase of the win- as it was: and the spirit shall re-brayed for you and yours do not endure. We get older and those that look out of the win- as it was: and the spirit shall re-cally.

he being a small gift. Wish it in any wise at all. Solomon would ters of music shall be brought for anyone to turn to the Lord with be more a small gift. Wish it in any wise at all. Solomon would ters of music shall be brought for anyone to turn to the Lord to be more as a small gift. the big a small gift. Wish it in any wise at all. Solomon would ters of music shall be brought for anyone to turn to the Lord and I pray God's littlest bless of the big a small gift. Wish it in any wise at all. Solomon would ters of music shall be brought for anyone to turn to the Lord and I pray God's littlest bless of the big a small gift. Wish it in any wise at all. Solomon would ters of music shall be is in the days of his youth, be-ings upon you and yours and solve a bless a bless of the big a bless of the big a small gift. Wish it is any wise at all. Solomon would ters of music shall be is in the days of his youth, be-ings upon you and yours and yours and bless a bless of the ble Mrs. Mary Alice Ailstock, in the days of thy youth, while fears shall be in the way, and years pass by and as one gets joying the very best of health. —Mrs. Mary Alice Ailstock, in the days of thy youth, while fears shall be in the way, and years pass by and as one gets joying the very best of health.

ATOR of new divine life within the believer.

1. Before coming to Christ, the Holy Spirit came to you with a (Continued on page 4, column 1)

A CONTRACTOR

ENCOURAGING MAIL

Enjoy the monthly newsletters very much. The Examiner continues to be the most welcome piece of mail I receive. Keep up the good work in contending for the faith. The Examiner's ministry is sorely needed today.

Ted Meyer, Kansas

* *

I thank God I have TBE to read. I have learned much from your wonderful sermons in the papers. May God bless you all. Wish I could send more money to help you.-Marie E. Guthrie, Fla.

I guess it's past time that I was

-Mrs. J. O. Williams, Texas

seppent and him evol to be end drow of an aber of to evol edit if If study makes men of us, prayer will make saints of us.

The Baptist Examiner

The Baptist Paper for the Baptist People.

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JOHN R. GILPIN _ Editor Published weekly, with paid circulation in every state and many foreign for a few moments to call your countries.

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Entered as second class matter MAY 31, 1941, in the post office at back to his father. The only way Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or "I will arise and go to my fathspecial arrangements are made for their continuation.

Campbellism

(Continued from page one)

they learned of the work of restoration that was being carried on by others, first heard it so pathetically sung away home. Perhaps your life has they reached the land of liberty they saw that they were all striving for the same thing. They were not by the Jubilee Singersworking for the reformation of any religious group, but for the restoration of the ONE CHURCH of the New Testament." (Page 297)

"Those who stood with Thomas Campbell in his opposition to the treatment he had received from the Chartiers Presbytery organized the Christian Association of Washington, Pennsylvania . . ." (Page 310).

"1811 A. D. The Church of Christ Established at Brush Run.

"Thomas Campbell was selected to serve as elder, four were appointed deacons, and Alexander Gampbell was licensed to preach." (Page 314).

"Barton Stone and Alexander Campbell had become acquainted with one another. In their conversations together, they discovered that they were both teaching the same thing. The meeting at Lisbon, Ohio, in October, 1828, prepared the way for the uniting the forces of these two great men of the restoration movement." (Page 323).

CHURCH HISTORY FOR BUSY PEOPLE (Klingman):

"In the beginning of the nineteenth century 'the Bible alone, without any human addition in the forms of creeds and confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.' In spite of the simplicity of the plea thus made, and contrary to its very meaning and spirit, there developed two more denominations, namely, the 'Christian Connexion,' and the 'Christian Denomination,' or 'Disciple Church'; but a large number of the thousands who accepted this plea, consistently reject all names and designations that would 'distinguish them from other Christians,' and contend for the use of Bible names and words with Bible meanings and applications. In so doing they do not deny to others this privilege and honor." (page 25).

"Alexander Campbell was born in Ireland in 1788. He was educated in the University of Glasgow [one year]. In 1807 the family moved to America. His father, Thomas Campbell, was a Presbyterian preacher; and the son followed 'in his father's steps.' In 1809, Thomas Campbell issued 'A Declaration and Address' in which he pleads for the union of all Christians on the Bible. 'Where the Bible speaks, we speak; where it is silent, we are silent' was his motto. He left the Presbyterians and organized a congregation at Brush Run. Alexander, acting upon the principle contained in the above motto, was led, by a careful study of the Bible, to reject Infant Baptism and Sprinkling. Accordingly, he and his father and almost the entire congregation at Brush Run, were immersed by a Baptist preacher. When they joined the Redstone Baptist Association they had a written agreement that they would not subscribe to a human creed. On account of a strong Creed Sentiment in that Association, the Campbells left it and united with the Mahoning Association, which was more favorable to their 'views of reform.' A few years later, the Baptists declared non-fellowship with those who accepted the 'views of the reformers,' and separate congregations were formed. These views were being preached in various parts of America and Europe, by prominent men in different denominations, and independent of each other, and the 'Great Reformatory Movement of the Nineteenth Century' had begun." (page 105).

"Steal Away"

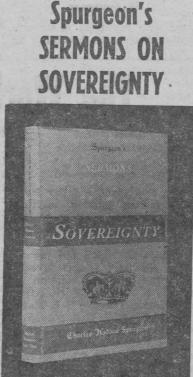
(Continued from page one) of the devil, and he has run away from his master, and never given him any notice.

I was amused by the expression at the time, but there is a great truth in it, and I want just

attention to that truth for I may ery of sin and Satan. First, let me remark that, if you give the devil notice, you will never get away from him. If that prodigal son had gone to the citizen in the far country, and said to him, "I am engaged to you for another week to feed the swine, but I give you notice that, at the end of the week, I shall quit your servhe would never have gone ice." of escape for him was to steal er," but at once "he arose, and came to his father." Imitate that example. Do not give the devil any notice. This is the very mean- of sin. Do not go back into the "The Underground Railway," ing of the refrain, with which we midst of your old companions; which they passed the slaves have been familiar ever since we but steal away to Jesus; steal from one place to another

"Steal away to Jesus."

very delightful voice to someone of praying people. Now, I beseech away to Jesus; and especially here who has been living a life



By C. H. Spurgeon \$3.50 - Single Copy 2 Copies - \$5.00

A volume of 18 select sermons by the great preacher who was unexcelled in the preaching of these Scriptural doctrines.

Sermon Subjects

Cleared Away

Divine Sovereignty The Infallibility of God's Purpose **BRO. BOB'S SCHEDULE FOR** MICHIGAN TRIP

April 16-17-Calvary Baptist Church, Owosso, Michigan, Bob Nelson, Pastor

April 18-19-Zion Baptist Church, Detroit, Michigan, Frank McCrum, Pastor

April 20-Grace Baptist Church, Jackson, Michigan, Dick Miller, Pastor

April 21-Baptist Church, Lowell, Michigan, M. Keith McIver, Pastor

April 22-Fenton Road Baptist Church, Flint, Michigan, W. R. Long, Pastor

April 23-Gladwin Baptist Church, Gladwin, Michigan, Henry C. Hall, Pastor

Our readers in these localities are urged to attend these services. We would be happy to meet every reader of TBE who lives within traveling distance.

been a very evil one, altogether so, tonight, there are many friend contrary to the law of God; yet all about this Tabernacle wh here you are tonight, in the house would be only too glad to spea That simple sentence may be a of prayer, and among a company to any of you who want to stea you, do not say what you will do you will come to the platform tomorrow, or in a month's time, when the meeting is over, yo or when you have set some mat- will find some of my brethred ters right; but steal away to Jesus who will be delighted to tell y at once, just as the poor slave in how to get out of the great di the Southern States did when he mal swamp of sin. They know the found a chance of gaining his road; some of them have hard! freedom. I warrant you that he brushed the mud off their ow did not go to his master, and say, garments yet, and they will be "I's goin' to run away from you most pleased of all if they can tomorrow, massa." Oh, dear no! guide you into freedom. The all But one some moonshiny night, when his master least expected it, Sambo was away in the woods. and was being guided by the ye shall be free indeed. blessed pole-star to the land of liberty. I say to you again, imitate his example, steal away, steal away to Jesus, if you are held in bondage by sin and Satan; I cannot give you any better advice than that. Procrastination is not only the thief of time, but the murderer of many souls. Remember those verses we sometimes sing:

> "Today, a pardoning God Will hear us when we pray, To-day, a Saviour's cleansing blood

Will wash our guilt away.

"But grace, so dearly bought If yet thou wilt despise,

Thy fearful doom with vengeance fraught,

Will fill thee with surprise."

Then again, as to the idea of giving the devil notice, you cannot give it. Some try to give this notice by attempting to escape from the power of some one sin, when all the while they are in captivity to other sins as securely Misrepresentations of True Calvinism as ever. There is many a man who has meant to break off wrongdoing by degrees, and to loose

important thing is to get to Jesus He is the great Liberator, and "if the Son shall make you free

If any of you have found you way to Jesus, let me just say you that it is all very well to steal away from the old master but do not steal up to the new one. Come right up to Him and "Thine I am, Lord Jesus, say. and I am not ashamed to own Thee as my Lord and Master Come out boldly on the Lord side, be baptized according to His command, and His example, to0, and unite with His people in fel lowship and holy service. If you are truly the Lord's, you will never want to steal away from Him, and He will never give yo (Continued on page 4, column 1)



The Englishman's Greek Concordance ...\$15.00 Greek-English Lexicon T. (Thayer) \$10.95 Dictionary T. (Vine)\$10.95 glish Interthe N.T. \$5.95 Analytical nceplain \$11.75 indexed \$12.50 \$9.00 glish lish-Hebrew nce (Pick)\$9.95 Unabridged \$5.95 nco ole Dictionary \$5.95 Bible Ency-& Dictionary \$5.95 onal Standard cyclopedia \$35.00 Dictionary of \$6.95 bes . nust accompany order Postage Costs tist Examiner Book Shop and, Kentucky

RESTORATION HANDBOOK (Thomas):

"The close of the eighteenth century and the beginning of the nineteenth were characterized by a number of simultaneous movements, which had as their aim the restoration of the New Testament church and the practice of apostolic Christianity. These movements were in widely separated localities and amidst different and antagonistic sects." (Page 73).

"There arose in America . . . leaders who advocated a return to the New Testament order of things . . . Prominent among them were: James O'Kelley . . Dr. Abner Jones . . Dr. Chester Bullard . . Barton W. Stone, Thomas and Alexander Campbell . . . He [Thomas Campbell] organized 'The Christian Association of Washington County, Pennsylvania,' and published his epoch-making 'Declaration and Address,' usually regarded as the Magna Charta of the Restoration movement. This was the first document issued to the world in which the Restoration plea was definitely and com- Providence prehensively proclaimed." (Pages 73-75).

NEW TESTAMENT CHURCHES OF TODAY (Baxter and Young):

"One hundred and fifty years ago the winds of atheism blowing across from France and the continent combined with widespread religious sketch of Spurgeon's life, along division to make the religious state of America a very sad state indeed. with a full page picture. It was in that climate that a group of men began to say, 'What we need is the kind of religion that men had back when the apostles were still on tiful cloth binding, with a handearth guiding men." . . . This restoration movement-the reason for its some jacket. If you want a book s being called that is obvious-had no formal organization. It was just a which contains some of the greatspirit in the minds of the people. They found that they were saying about the same thing, up and down the Atlantic coast and out through the frontier states of Kentucky, Tennessee, Pennsylvania, and Ohio. . .

"One of the beginnings was in a person by the name of James O'Kelley, Add approximate cost of Postage-handling who lived and worked in North Carolina and Virginia. . . .

"There was a man by the name of Abner Jones and another by the Baptist Examiner Book Shop (Continued from page three)

Election Election: Its Defences and Evidence Particular Redemption Plenteous Redemption Prevenient Grace Human Inability Effectual Callina Distinguishing Grace Free Grace Salvation Altogether by Grace The Doctrines of Grace Do Not Lead To Sin The Perseverance of the Saints Providence-As Seen in the Book of Esther Resurrection With Christ Also contains a biographical This book is bound in a beauest sermons ever preached on the Sovereignty of God, you will want this one by Spurgeon. Order from

Ashlond, Kentucky

himself from his fetters one by one; but he has not been able to do it; it can only be done all at once, straight away, there and then. Sin is like Joseph's mistress; you must not parley with it, you must leave your garment and run away, your only safety is in im- mediate flight. We say to you, as Mentor did to Telemaque, "Fly, Felemaque, fly! Your only hope of conquering is by flight." Oh! get away at once, poor sinner:	of the N. Expositor of the N. Greek-En linear of : (Berry) Young's A Concordan Septuagin Greek-En
Steal away, steal away to Jesus.	The Engl
Let us sing that second verse and	Concordan
he chorus again very softly—	Cruden's
Return! O wanderer, to thy	Concordar
home,	Davis Bib
'Tis Jesus calls for thee;	Fausset's
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Oh, now for refuge flee!	Bible Enc
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Just this word in closing. You	Payment m
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If the love of God sets us to work, the God of love will find us wages.

Campbellism

(Continued from page two)

^{name} of Elias Smith, both Baptists, who spoke out for the undenominational shall know the doctrine, whether New Testament church in New England. . .

^{man} by the name of Barton W. Stone, without knowing of these other first to search his heart to deter-Movements, stood on the same ground. . . .

"In 1809 two other names came into the story: Thomas Campbell, and his son, Alexander Campbell. They were not first, but they became More illustrious in the long run. . . ." (pages 13-15).

RESTORING THE NEW TESTAMENT CHURCH (Paul McClung):

"In the latter part of the 18th century a movement was lounched in self in a state where he wills this country by Abner Jones, James O'Kelley, Barton W. Stone, and later to do the will of God he shall ^{ably} championed by such men as Walter Scott, John Smith and Thomas know a doctrine that is of God. and Alexander Campbell to restore the apostolic church in all its purity and simplicity." (page 6).

"Alexander Campbell did not found a church of his own, he, along with a group of great and good men already mentioned, restored the church which was founded by Jesus Christ and his apostles in Jerusalem in A. D. 33." (page 7).

WHAT IS THE CHURCH OF CHRIST? (H. E. Phillips) :

"After about 300 years of religious confusion and dissatisfaction, beginning with the turn of the 19th century, there began to be a definite a person find himself associated movement toward discarding party names and creeds, and a return to the with a Scriptural church. Only New Testoment as the sole authority in religion. This resulted in the restora- then can a person have any astion of the church of Christ as it was in the days of the apostles. This move- surance of the opportunity of ment was not instant, but once started it grew rapidly until denominational- coming to a full knowledge of ism was forced to relinquish many of its members.

"This movement was not the result of one man's work, but rather the simultaneous activity of several men in several parts of the country, Working unknown to each other. Those men in America who began to make the plea were from several religious bodies.

"James O'Kelley, a minister of the Methodist Church, withdrew himself from that religious body on December 25, 1793 at Manakintown, Virginia, and with several others soon began meeting as a simple congregation of the church of Christ.

"Dr. Abner Jones, a physician of Harland, Vermont, and a member of the (Free Will) Baptist Church, became dissatisfied with party names and creeds. Together with about 25 others of similar disposition he began to teach and practice New Testament Christianity in Lyndon, Vermont in Sep- of good morals. tember, 1800. They were not aware that others in other parts of the country ^{were} doing the same.

"Barton W. Stone, a Presbyterian preacher and school teacher, who did host of his work in Kentucky, left that denomination and began to preach the New Testament as the only standard of authority in 1801.

"Thomas and Alexander Campbell, father and son, came to America from Scotland shortly after the turn of the nineteenth century. Thomas Campbell was a preacher for the Seceder Presbyterian Church. After Alexander came to America they both withdrew from the Presbyterian Church and were baptized Scripturally and began to advocate undenominational Christianity the New Testament as the only source of authority. This occurred about ness or suggestive talk or actions, 1810. They joined forces with Barton Stone in 1832, and by this time the etc. As I have said, most folk, restoration of the New Testament church was well under way.

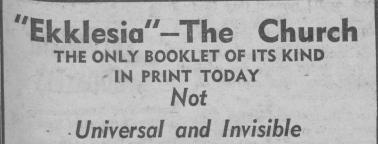
Walter Scott, a Scotch Presbyterian preacher, came to America in 1818 and joined forces with this movement to restore the church as it was in the days of the apostles." (Pages 19, 20).

HERALD OF TRUTH (Sermons by Batsel Barrett Baxten, No. 475):

"At the beginning of the nineteenth century there was a movement There are others that sometimes here in America largely, in which men said, 'Let's go all the way back to do these things "in order to prove the back to do these things are not saved by our the Bible." (Page 7).

"The restoration of New Testament Christianity was appealing to the masses of men.

"If you would ask me to name the most important religious event of the nineteenth century, I would reply, 'The Restoration Movement.' (Page 7). loose view of our responsibility (Continued on page 13)



A Reason For Living

(Continued from page 1)

it be of God, or whether I speak mine that he has been made willing to do only God's will. That is, a man ought to be sure that he has no desire to continue in false doctrines or practices if and when he discovers himself to be in error. If any man finds him-

Again we read in Luke 24:45, "Then he opened their understanding that they might understand the scriptures." As then, so it is now. God must open our understanding if we are to ever have true knowledge of the Word of God. Since the Holy Spirit does His teaching through His true assemblies it is needful that the doctrinal truths of God's Word.

II.

In the second place we will discuss the need of living morally righteous. I have found that it is a minority of folk who reject the truth that saved people are obligated to have a high standard of moral life, if they are to be found living God-honoring lives. In fact, even most unsaved people admit that everyone ought to be

I will mention a few undesirable practices so that you will know what I refer to as immoral living and unrighteous actions. There is drinking, illicit "love," filthy language, smoking, immoral dress (such as shorts, immodest dresses, or anything else that is contrary to godliness, as far as the outward appearance is concerned), and an attitude of flirtiespecially Baptists, realize that such as the above are sin and therefore offensive to our thrice holy God. However, I know that some people are deceived into thinking that some of these things are acceptable with our Lord. that we are not saved by our works." This deception is of the Devil and is highly effective in dishonoring our God and giving some of God's people a rather of living even more righteously than the "holiness" people. Those

who are truly of God ought to put the "legalist" to shame with a high standard of living, as far as morals are concerned. Was Christ immoral? Neither should we be immoral. Did Christ rebuke the Pharisees because of their morality or because of their false notions and teachings about the way and purpose of high moral

What Is The Name Of The Church?

"Church of Christ" Campbellites are not in the least backwards about "Next, we move to the frontier state of Kentucky in 1804 . . . a of myself." So then, a man ought claiming that they only "wear the Bible name," they even condemn their Campbellite relatives, the "Disciples" or "Christian Church," because they don't wear the "right name." We would like to ask a few questions about this so-called Bible name.

> In the first place, where in the Bible are we commanded to wear this name? If it is a name to be worn, and if wearing it is essential to salvation, surely we are commanded by the Lord to wear it. Book, chapter, and verse, please; not opinions, theories, and reasonings.

> Romans 16:16, often quoted by Campbellites in support of their name, does not command any one to wear any name. There are other passages which refer to the church under different terms, but they do not contain a commandment, either. We are commanded to do many things - repent, believe, be baptized, assemble, observe the Lord's Supper, pray, preach, etc. but NEVER are we commanded to wear a name. Does not one, therefore, go beyond "that which is written" when he adds a name as if it were a commandment? If there is such a commandment, where is it?

Alexander Campbell translates Romans 16:16 as follows:

"The congregations of Christ salute you." (Living Oracles, page 305).

Campbell is recognized by Campbellites as the greatest scholar the "restoration movement" ever had. He says that the word "church, or kirk, is an abbreviation of the words kuriou oikos, the house of the Lord and does not translate the term ekklesia." (Living Oracles, appendix, page 55). On this Campbell is right, for the Greek authorities tell us that ekklesia is the word for assembly or congregation, and not for church, a word which refers to a material building, rather than to people. The word church, like baptize, appears in the King James (Episcapalian) Version because the "rules" of King James dictated that the word be used.

Therefore, if Romans 16:16 gives us the name of the Lord's assembly, what should it be? Not "church of Christ," for "church" is an improper translation, according to Campbell and Greek authorities. Campbell himself asserted that "'Disciples" should be the name, while Barton W. Stone insisted upon "Christians." Actually, Campbellites have been fussing over a name for their baby ever since it was born. In the Christian Review, edited by Mr. Martin, there appeared several years ago, this statement:

There is, perhaps, no question about which our people are more divided than that about the name. So divided are we upon this question that the census takers cannot ascertain who we are, what we believe, or our number."

A Campbellite paper entitled The Vindicator says that any term which describes the church is all right. But The Vindicator fails to give a single verse that commands us to wear "any term." Here is what the paper says:

"I see where some Baptists are offering '\$100 for a Scripture which teaches that the name of the church is 'The Church of Christ, or any other particular name." . . . Personally, I wouldn't be interested in proving the foregoing for any amount of money — because I would be trying to prove something I'do not even believe. Any Bible term that describes the church is acceptable to me, not just one particular name. One of the terms in the Bible, however, is the 'churches of Christ' (Rom. 16:16)." (May 1, 1958 issue).

That's all very interesting, but you will notice that no one is commanded to wear any "term," not to mention a name! The writer refers to "any Bible term that describes the church;" all right, suppose Campbellites start calling themselves "The Pillar and the Ground" (1 Tim. 3:15), which are Bible 'terms" that "describe" the church; will these "terms" be all right as the 'name''? Why did the Campbellites settle on the one name, "Church of Christ," instead of several? Why don't they hang out this sign: "The Body, Temple, Building, Pillar and Ground, Household, Flock, Bride, City, and Candlestick of Christ"? All of these "terms" are descriptive of the church. If all these are right to use as "names," then is it right just to hang out one? Yet this is exactly what Campbellites do.

We have no objection to using terms to "describe" the Lord's church, but we do object to making names out of terms, demanding that we wear them or go to Hell. There are many terms used of God's people, such as "sheep," "elect," "living stones," etc. Would it be right to say, then, that those in the church must wear the name "Sheep of God," or some other name?

Actually, "assemblies of Christ" in Romans 16:16 is in the possessive case, and is no more giving a "brand name" than any other verse in the Bible. The verse tells us who is saluting (assemblies) and whose assemblies they are (Christ's).

I challenge any person on the face of the earth to give one single verse that commands us to wear the name "Church of Christ" or any other "term" or name. The reward still stands, too.

By	have the right motives as well as a high moral standard, both in- wardly and outwardly High mor- in which the Holy Spirit dwells	there are various things in which (Continued on page 14, column 1)
Bob L. Ross	to do the work of God We are	(Communes on Page)
Contents	place in the lives of every one the administrative bodies of our	
	Lord. Our first duty is to ever be	CONFESSIONS OF A CONVERTED JEHOVAH'S WITNESSI
* "Ekklesia"—The Church	Iving a life of service to God. III. Sound churches have been sancti-	30
An Examination of Scriptures Often Cited As Re-	Last of all I wish to deal with fied (set apart), even from the	200
terring to a "Universal, Invisible Church" (Matt. 16:18; Acts 2:47, 9:31, 20:28; I Cor. 12:13, 12:28,	the proper attitude and proper rest of God's elect people, to do	YEARS A
15:9; Eph. 1:22, 23, 4:4, 3:10, 2:19-22, 3:21;	living concerning those things of the things commanded of God.	VEARSA WATCH TOWER
D:22, 23: Heb. 2:12: 12:22-24; I Tim. 3:14, 15; I	the world which are not morally They, and they only, are author- wrong, and do not in themselves, ized to do the work of the Lord.	WATCH
Pet. 2:5).	dishonor God. These things which This job of ours is not a part	SLAVE SLAVE
The Evils of the "Universal, Invisible Church"	I write can by no means be re- time job. It is a full time job.	
Theory	garded as a rigid rule to live For instance, we who work at by. Individual circumstances will multip work are to do those jobs	by W. J. Schnell former zone servant
The Use of Ekklesia in Classic Greek and the	public works are to do those jobs	for Jehovah's Witnesses
Septuagint	For this reason it is extremely we do our work well but also	mi stante impelling and neurophil
자 The Word ''Ekklesia'' in the King James New Testament	hard to write about this matter our view should always he to	
	without causing misunderstand- the honor and glory of God. We ing. Nevertheless, we cannot but have not been given the right to	authority, the hopelessness of his situa- tion, and remarkable conversion in 1954.
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50c each	lieve.	his book. Here, for the first time, is an exposé of
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BAPTIST EXAMINER BOOK SHOP	ought (though we do not) always do. We who are God's are not of The same is true of every other	
	this world. Especially do Christ's thing we find ourselves doing.	vider nom.
Ashland, Kentucky	churches have the responsibility Concerning our families, the same	
	of doing everything to the glory is true. In our children's lives	Asniana, Kentucky
A second se		

"Steal Away"

(Continued from page 2) up to your old master again, for so hath He declared-

lean'd for repose,

I will not, I will not desert to his foes;

endeavor to shake,

TEEL

Work of Spirit

(Continued from page one) convicting and reproving voice of, but canst not tell whence it COMFORTER to the believer. to reveal to you your sinful and cometh, and whither it goeth; so

this condition, (John 16:8-11).

2. From this state of misery the Holy Spirit then implanted a new 'The soul that on Jesus hath principle of divine life in your soul so that you were born-again, the lost and strive to win them You received eternal life which to Christ you must go in the powyou did not have previous to this er of the Spirit. It is the Spirit. occasion. Now you were a new That soul, though all hell should creature in Jesus Christ: "old brings about repentance and imthings passed away and all things parts eternal life. We can not I'll never, no never, no never for-sake." trick folk into salvation by clever were born-again the moment you "altar-call" schemes or by carrywere born-again the moment you received Christ as your Saviour, ing out the program advocated but just remember that the Holy Spirit worked first. The work of Ways To Win Souls. the Spirit is mysterious like "The

became aware of the impending Spirit." (John 3:7). There is some the assurance of salvation. If any him that he was saved. Later judgment of hell awaiting you in practical value to knowing that person has doubts about the cer- there was ample reason to salvation is of the Lord!

Editor-In-Chief and Family

When you go out to speak to that convicts, convinces, and "altar-call" schemes or by carry-

wind bloweth where it listeth, the Spirit does is that of the

1. The very first bit of comfort tures to him, and rather than be troubled." When things in depraved estate. As a result you is every one that is born of the that any believer can receive is stopping here, I proceeded to tell

the Holy Spirit is the creator of tainty of his salvation, he has lieve that he was not saved. divine eternal life. This means little comfort, if any, within his tually, I had intruded into 1 soul. In Romans 8:16 we read, office work of the Holy Sp "The Spirit Himself beareth wit- when this is His work to do. ness with our spirit, that we are the children of God." This is also mentioned in I John 5:9-10; but it adds that we gain this assurance from the "record" which is the Word of God. In other words, the Holy Spirit will take the Word of God to give this assurance.

in some booklet called, "Ten Easy in dealing with a person who is doubtful as to whether he is saved Spirit will be to us. When or not is to depend upon the disciples could not understa Spirit to do the job. Years ago spiritual truth and they were a man came to me for assurance couraged in heart, He said of salvation. I opened the Scrip-

APRIL 1, 19

2. There seems to be anot type of comfort that we can f and enjoy through the minis of the Spirit. Jesus said to disciples, "And I will pray Father and he shall give you other Comforter." (John 14:) Let me stress the word, One great lesson I have learned other." You see all that Je was to His disciples the Ho them, let not your he church are preplexing, the SP would say to us, "fear not litt flock." Surely, all of us ha found real comfort and solace times of bereavement by the m istry of the Spirit. Again, a we have sinned against our Lo we need to say with David old, "uphold me by thy fr spirit" (Ps. 51:12).

III. The third special work the Holy Spirit is that of COUNSELLOR.

There seems to be three wa to me that the Spirit could could

we should pray for as we oug but the Spirit himself make intercession for us with grou ings which cannot be uttere (Romans 8:26). I do not belie this teaches that we can p in some haphazard fashion say anything, then the Holy SP will clean our requests up, revise them, then give them Christ. No! The word "helpe in this verse reads "jointly-helf in the Greek language. means the Spirit will remind of the proper things to ask Likewise, we should remem that our praying must be in t Spirit because, "We have ac by one Spirit to the Father" (EF 2:18). Certainly our praying out to be in the Spirit for there no other acceptable kind or w

2. Another phase of the Spil counselling work is the guidan into all truth. He is called 'Spirit of truth" (John 14:17) this point let me warn you there is no spiritual truth a from the Holy Scriptures. Ma folk who are in error pertain to the work of the Holy SP are prone to look for special in light in dreams or some type hallucinations. I can well reme ber a man back in Pennsylval (Continued on page, 13, column

BOOKLEIS

Antidote to Arminianism by Christopher Ness ...

ELDER BOB L. ROSS AND FAMILY

In pursuing our policy of printing a picture of our shop and its personnel each month, I take pleasure in presenting our editor-in-chief and his family.

As doubtlessly most, or maybe all, of our readers know, Bro. Bob married my youngest daughter, Ruth, and pictured with Bro. Bob and Ruth are their two children, Deborah Grace (2 years old) and Nathan Paul (1 year old).

Bro. Bob, who hails from Jackson, Tennessee and who is the youngest son of two very fine, high type parents, Mr. and Mrs. H. L. Ross, is definitely an answer to prayer, viz:

I used to plan for the future of TBE—that is, when I was

ed about Ruth. She, from the time of her conversion, had always been most spiritually minded, and I prayed that God would give her a fine Christian companion. Well, one day God answered all these prayers at one time - in Bro. Bob.

It is said that marriages are made in Heaven. Well, surely their's was, for they seemingly were made for each other, and in a most sacrificial way they have carried on the work of TBE.

I need not say that Bob is a real student and editor. You know that since you read the paper. He is a true defender of the faith. The Arminians and Campbellites and other heretics will bear testimony to that. When I say that our Church loves him for his ministry of the Word, you can know that Calvary Baptist Church thinks of him as a great preacher.

sel us: 1. He gives us assistance praying: "for we know not w

removed from this earth. After spending my lifetime building it, I hated to think that when the hand, heart, and brain that produced it was gone, the paper would come to an end. I tried to plan for its continuance, and every plan came to naught. Then too, I was concerned about my library. I do have some priceless books-old volumes-that I would like to see fall into hands that would appreciate them. So I prayed for guidance as to my library. Then I was especially concern-

It is a pleasure for me to send this offering to you and a God-sent privilege. I thank God for you and TBE. Words can't express the blessings I get from it.

-Mrs. Maggie Sevy, Ohio

My subscription to TBE was out last October. I had just gone to the hospital for the second time since June for surgery. At that time I could not renew, so I wrote you to stop my paper. Instead you marked my paper paid for a full year. This touched me deeply, knowing how hard it is for you to keep the paper going. Yesterday I received a check for a refund on income tax, so I am mailing you a check to pay for the paper you are sending. Thank you for your kindness. I do hope your health has been completely restored, and may the Lord bless you. -Mrs. B. O. Harrell, Texas

I am thankful that TBE is in such good hands. If God were to remove me today, I have no doubt but that with John Jr. to look after the shop itself and Bro. Bob to take care of the editing, the paper would be carried on indefinitely. What a joy this brings to me.

OUR READERS WRITE

It is good news to hear that you are regaining your health. It is my prayer that the Lord will restore you, as we need men that stand for the Truth like you do. I am enclosing an offering for your work. May the Lord's blessing continue with you and Bro. Bob -Henry Sapp, Minn.

Enclosed please find money order for which send me one year subscription to the Baptist Examiner. I would not want to be without the Baptist Examiner, the only real Baptist paper I know of anywhere. I am looking forward to the articles on the Campbellite heresy which Bro. Ross is writing. They are pretty strong in this area, not too numerous but very argumentative.

-Thomas Robinson, Ohio

by Frank B. Beck	.50
Laying the Axe to Arminian Heresies by Bob L. Ross	25
Eternal Security by J. M. Carroll	.20
Once Saved, Always Safe by John L. Bray	.20
The Doctrine of Election by C. H. Spurgeon	.16
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The Atonement by A. W. Pink.

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her said, "Your thoughts of known. are too human." Probably tead

the a rebuke, the more so, since that I was altogether as thyself" "remedy," which sin-sick souls proceeded from a miner's son; (Psa. 50:21). Such must now be may use if they feel disposed to; mind. In reality, they are but (Continued on page 6, column 1) vertheless, it was thoroughly His indictment against an apos- and they enervate the invincible erved. We too, though having tate Christendom. Men imagine work of the Holy Spirit to an standing among the religious that the Most High is moved by "offer" of the Gospel which sintaders of this degenerate age, sentiment, rather than actuated ners may accept or reject as they heter the same charge against by principle. They suppose that please. majority of the preachers of His omnipotency is such an idle day, and against those who, fiction that Satan is thwarting the for themselves, lazily ac- think that if He has formed any Supreme Sovereign of Holy Writ the teaching of others. The plan or purpose at all, then it than does the dim flickering of the middie teaching of others. The plan or purpose at all, then it than does the dim increasing dishonoring and degrading must be like theirs, constantly a candle the glory of the mid-neeptions of the rule and reign subject to change. They openly day sun. The "god" who is now the All. Almighty are now held al- declare that whatever power He talked about in the average pul-

By A. W. PINK thousands, even among those pro- He invade the citadel of man's fessing to be Christians, the God "free will" and reduce him to a "machine." They lower the all-Of old, God complained to an actually redeemed everyone for

The "god" of this twentieth everywhere. To countless possesses must be restricted, lest pit, spoken of in the ordinary

Sunday School, mentioned in atheists, for there is no other much of the religious literature possible alternative between an of the day, and preached in most absolutely supreme God, and no of the so-called Bible Conferences God at all. A "god" whose will is the figment of human imagina- is resisted, whose designs are tion, an invention of maudlin sen- frustrated, whose purpose is timentality. The heathen outside checkmated, possesses no title to "machine." They lower the all- of the pale of Christendom form Deity, and so far from being a fit efficacious Atonement, which has "gods" out of wood and stone, object of worship, merits nought while the millions of heathen in- but contempt. side Christendom manufacture a "god" out of their own carnal living God might well be argued

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PAGE FIVE



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PAGE SIX

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ABSOLUTE SUPREMACY

(Continued from page 5) the earth to combine in revolt shall laugh" (Psa. 2:4).

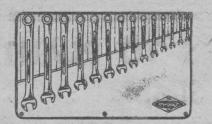
against Him, it would occasion Him no uneasiness, and would have less effect upon His eternal and unassailable Throne than has from the infinite distance which the spray of Mediterranian's separates the mightiest creatures waves upon the towering rocks from the almighty Creator. He is of Gibraltar. So puerile and powpleases. Were all the denizens of to defy Jehovah and His Christ,

The absolute and universal su-premacy of God is plainly and positively affirmed in many Scrip-"Thine, O Lord, is the tures. greatness, and the power, and the glory, and the victory and the majesty: for all in the heaven and all in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all ... And Thou reignest over all" (I Chron. 29:11, 12)—note, "reign-est" now, not "will do so in the -Millennium." "O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none (not even the Devil himself) is able to withstand Thee?" (II Chron. 20:6). Before Him presidents and popes, kings and emperors, are less than grasshoppers. "But He is in one mind, and

who can turn Him? and what His soul desireth, even that He doeth" (Job 23:13). Ah, my reader, the God of Scripture is no make-believe monarch, no mere imagin- 3); and why has He? Because swim on top of the wate ary sovereign, but King of kings, and Lord of lords. "I know that standing, nor counsel against the Daniel was cast into their Thou canst do everything, and that no thought of Thine can be hindered" (Job 42:3, margain), or, the Potter, they are but the clay erless is the creature to affect as another translator, "no purpose in His hands, to be moulded into the Most High, Scripture itself of Thine can be frustrated." All vessels of honour, or to be dashed tells us that when the Gentile that He has designed He does. All into pieces (Psa. 2:9) as He heads unite with apostate Israel that He has decreed, He performs. "But our God is in the Heaven and all the inhabitants of "He that sitteth in the heavens heavens: He hath done whatsoever He hath pleased" (Psa. 115:

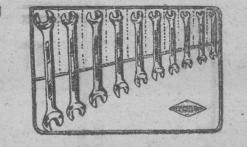
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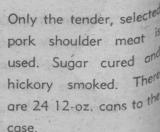


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"there is no wisdom, nor under- Kings 6:5), lions to be tame Lord" (Prov. 21:30).

works of His hands is vividly de- Lord pleased, that did picted in Scripture. Inanimate matter, irrational creatures, all and all deep places" (Psa. 1 perform their Maker's bidding At perform their Maker's bidding. At His pleasure the Red Sea divided

fire to burn not when the Hebrews were flung int God's supremacy over the flames. Thus "Whatsoeve

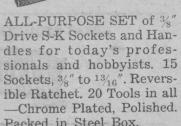
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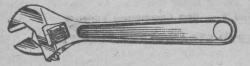
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the who denses to prove deases to prosper If Christ be sweet to thee, sin will be bitter to thee.

PAGE SEVEN

PREDESTINATIO

By BOB L. ROSS

AIL 1, 1961

^{ch} an one as thyself."

angle soul to Hell forever? I known to us. know a single human being

who would, if he possessed the A charge which God made power, send a single person to tainst inst man, and recorded in this. Is man more merciful than Im 50:21, was this: "Thou God? Does man have more intel-"thest that I was altogether ligence than God? No, man is neither more merciful nor more intelligent than God. The truth A truth which man must real- is, God is so superior to man if he is to learn the great that what God does is beyond of predestination, is that man's conception. If man could is different from God. A few see the wisdom of God's actions The questions will reveal this as they are, then man would send lost souls to Hell; but in his Row many men would send present state, such is not made

Consider another question: How many men would give their flesh and blood to a murderous crowd to die that undeserving, wretches could go free? If two wicked, ungodly murderers and your innocent godly son were in a particu-(Continued on page 8, column 1)

ABSOLUTE SUPREMACY

(Continued from page six) the Canaanites from seizing their opportunity, and, during the absence of the men, slaying the women and children and taking possession of their farms? If the hand of the Almighty was not upon the wills even of wicked men, how could He make this promise beforehand, that none should so much as "desire" their lands? Ah, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. 21:1). But, it may be objected, do we

not read again and again in Scripture how that men defied God, resisted His will, broke His commandments, disregarding H is warnings, and turned a deaf ear to all His exhortations? Certainly we do. And does this nullify all that we have said above? If it does, then the Bible plainly contradicts itself. But that cannot be. What the objector refers to is simply the wickedness of man against the external word of God, whereas what we have mentioned he features you'd expect to above is what God has purposed in himself. The rule of conduct that people know and sing. He has given us to walk by, is perfectly fulfilled by none of us; His own eternal "counsels" are ch, long-wearing cloth binding accomplished to their minutest

> The absolute and universal supremacy of God is affirmed with equal plainness and positiveness in the New Testament. There we are told that God "worketh all things after the counsel of His own will" (Eph. 1:11)-the Greek for "worketh" means "to work effectually." For this reason we read, "For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen" (Rom. 11:36). Men may boast that they are free agents, with a will



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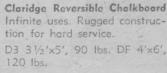
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of their own, and are at liberty

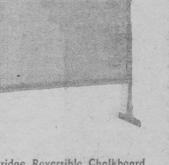
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to do as they please, but Scripwill go into such a city, and con- chance, but every detail of them 16:9). What assurance, what tinue there a year, and buy and was ordained from all eternity, strength, what comfort should sell . . . Ye ought to say, If the and is now ordered by the living this give the real Christian! "My Lord will" (James 4:13, 15). and reigning God. Not a hair of times are in thy hand" (Psa. 31: Here then is a sure resting- our heads can be touched with- 15). Then let me, "Rest in the neither the product of blind fate heart deviseth his way: but the (Psa. 37:7).

ture says to those who boast "we nor the result of capricious Lord directeth his steps" (Prov. place for the heart. Our lives are out His permission. "A man's Lord, and wait patiently for him"

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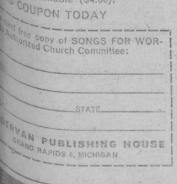
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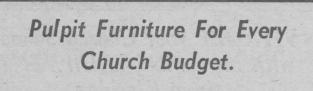
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Predestination

(Continued from page 7) lar circumstance where that two so choose. But God sent His Son could go free if one were put to to die for the ungodly, that we death, would you choose that might have eternal life.

your son die? I don't know a single human being that would 55:8).

drunkard, adulterer, idolator, such and such a thing." Now, why the land of Canaan and thief, blasphemer, Christ-rejector, do you know it? Simply because not only took the land, but and would die unsaved, would you go ahead and bring that child into the world? I do not know a single human being who would do so. Yet God knew from before the foundation of the world everything that man would ever do and every man that would ever be damned; yet he did not withhold the creation of man, nor the entrance of sin into the world. He did not have to create; but does that mean that God Job, God allowed all his g He did not have to allow sin to exist; He did not have to allow the fall of man; yet He did. Is not God different from you?

If you had the power, would you not destroy the devil right now? Surely, you would; but God doesn't. If you had the power, would you not put sin under foot? Surely, you would; but God doesn't. If you had the power, would you not put down all war and disease and poverty? Surely, you would; but God doesn't.

Why, if you were God you would never have given sin an entrance into the world; there would be no devil, no sin, no hell, no sickness, no war, no disease, no poverty. Such things would never exist and nobody would ever suffer physically or spiritually

the Word of God is when it says: main reason captial punishment "For my thoughts are not your is right is because God commandthoughts, neither are your ways ed it. my ways, saith the Lord." (Isa. He

Also, if you knew in advance predestination as if God and you armies of Pharaoh of conception that a child of were just alike. You probably say, yours would be a murderer, "Well, I know God wouldn't do steal. Yet God sent Israe you make God like yourself. You ed the people in taking wouldn't do a certain thing, so Exodus 12:36 we are told you think God wouldn't. But God gave the Israelites fav remember what I've asked you the sight of the Egyptia about these other matters and that the people of Egypt you'll see that you are different them their silver, gold, etc from God. You wouldn't send practical sense, anyone to Hell for eternity, but stole these things, for the God does. You wouldn't allow sin no intentions of returning to exist, but God does. You This was done at the con wouldn't predestinate, so you say, of God. Then in the ca won't? Certainly not.

II

Another matter which we need to always remember is that God allow others to take it away is not a human being in regard to the Law. God gave the Law to define man's responsibility. The moral standard set forth in the ten commandments cannot be improved, for this law demands absolute love and submission to God and a similar love for fellowman. While man is re-sponsible to God to obey what God reveals, God on the other hand is responsible to no law or higher power; He is a law unto Himself. It is wrong for man to kill, but not so with God. And God can even take exception to his law on killing and have men to kill one another. Take capital Don't you see, then, how true punishment, for example; the

He told Israel to go into that God is not man and Canaan and kill the Canaanites, subject to any law. God Now many of you imagine even the infants and women, own law and whatsoever H many evils against the Lord sim- God Himself opened up the is right, for it could not be

Likewise, man is forbidd the be destroyed. God didn't to allow Satan to so deal Job, but He did. God cal away anything He pleas is not under a law relati such matters, but He is ereign over all, doing what wills with His own.

The Law also forbids adu Yet God said he would giv wives of David to Absalo adultery, which thing he Sam. 12:11, 12, 16:22). other hand, he withheld lech from committing with Abraham's wife (Gen I call these things to y tention because man is P sit in judgment on God Him what He can and do. Men try to put God the law which God has P under. They try to define is right and what is wrol make God conform to their

ards. But man needs to ly because you try to look at Red Sea and swallowed up the wise, if God does it. What man does is right only if (Continued on page 9, colu



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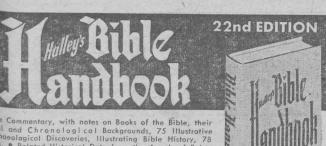
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Predestination

Continued from page eight) ony with what God has reed off man. III.

third point that needs to be stood is that there is a reor hidden purpose of God. In Tonomy 29:29, we read: secret things belong unto Lord our God: but those which are revelaed belong us and to our children for that we may do all the of the law." In this verse stinction is made between things which belong to and the things which are rewhich relate to man. Let e some illustrations in the of God's revealed will and purpose.

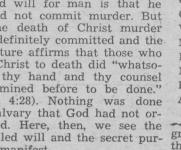
revealed to Abraham that has to offer his son Isaac as sacrifice unto God. not presume to question wisdom or justice or love, as the Lord commanded. will. However, God had

spared.

Take another case: God's revealed will for man is that he should not commit murder. But in the death of Christ murder was definitely committed and the Scripture affirms that those who will of God and a secret put Christ to death did "whatsoever thy hand and thy counsel determined before to be done." (Acts 4:28). Nothing was done at Calvary that God had not ordained. Here, then, we see the revealed will and the secret purpose manifest.

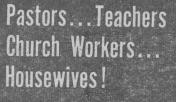
This is seen in the preaching of the Gospel. The revealed will the gospel be preached to every creature. Yet when Paul and his companions desired to preach in certain places, we find that "the Spirit suffered them not." (Acts 16:6, 7). God had another purpose.

an knew that this was the ity is what is called God's re-hing for him to do, for God vealed will. Whatever God Himhty had told him to do it. self has purposed to do is His not presume to question own secret purpose. When men violate the revealed will, as they did in murdering Christ, they words, he obeyed God's are guilty of disobedience to God even though they are fulfilling purpose. It was not the His secret purpose. Some might ecret purpose to have not "understand" this, but they



God for His church is that

Whatever is man's responsibilkilled; therefore he was should remember that God-is



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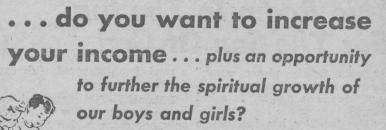
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things they do not understand are understood perfectly by the Almighty. IV.

Having laid down these three that it exist. important matters, let me ask some questions relating to predestination:

If it is right for God to allow that it exist? Certainly, no one life? You see, nothing can exist period. The Scripture says, "The be Almighty God.



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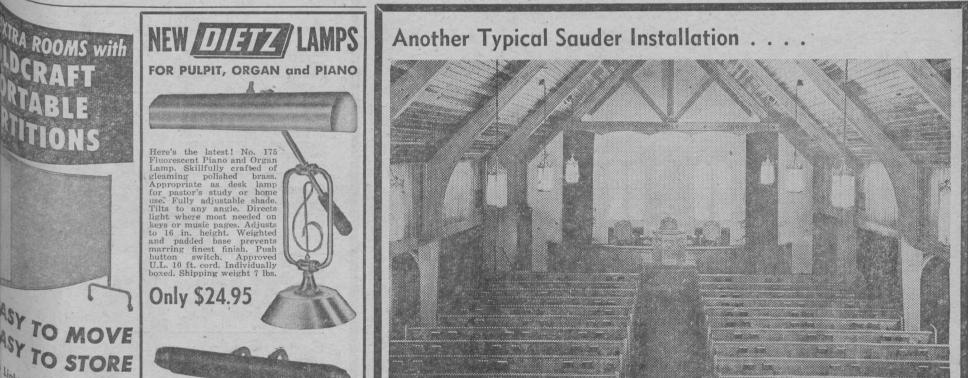
is prior to the thing which does of evil." (Prov. 16:4). exist, it is evident that God has pre-determined or predestinated

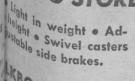
Another question: Will it be right for God to damn sinners in Hell? You will answer "yes." Well, if it be right to do this, sin to exist, would it have been would it be wrong to determine wrong for Him to predestinate to do this before actually doing it? Certainly not. Does it matter, can rightly answer this question then, how long before the actual negatively. Whatever exists in event takes place that God de- It is a fact that sin is in this world exists because of the termines to damn the wicked? If the world by the will and purwill of God. It could not exist not, then it would not be wrong for a single moment of time did for God to have determined not God will that it exist. Could from before the foundation of the it would have never had an enthe devil exist if God did not world to damn the wicked in hell. trance into this world. If it could sustain his being? Could a sin- I know that you would not so have entered against God's will, ful human being exist if God determine, but remember, you then God would be weaker than did not sustain and preserve his would not even send men to hell, some other force and would not

greater than man and many except what God wills to exist. Lord hath made all for himself; And since God's will or purpose yea, even the wicked for the day

God knows whom it is that He will damn at the last day and He has determined from all eternity to damn them. If it is right for Him to damn men, then it could not be wrong for Him to determine beforehand to damn them. And if God has determined to damn a man, the man's destiny is certain.

It is a fact that sin is in pose of God. If it were not the will of God that it be here, then





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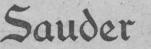
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the woman said impatiently. "What is wrong?" I asked

wearily.

very close to the Mission Hos- tance away. It was nothing grand

walked across the field to the floor that could be washed and

baby at home," she said.

in. It took a little time for-my that the doctor might need witheyes to get adjusted to the gloom in easy reach. inside. There on a string bed lay the young mother. She was about fourteen or fifteen years of age. came into my mind. When the Close by her lay the baby, wrap- Lord Jesus Christ was born, it ped up in some old pieces of was in a place as bad, if not buffalo and her calf, contentedly no string bed for Mary, and the

years to serve you.

PASTOR -

FIRST BAPTIST CHURCH - VICKSBURG, MISS

"Doctor-Saheb, please come," a mud floor, smeared with cow dung.

tween this room (the house had room for Him in the inn. "My daughter has just had a only one room, which accommobaby. Will you come and see dated the whole family and the her?" she replied. animals) and the maternity ward I knew that their house was of the hospital, just a short disby overseas standards, but it at "Why didn't you bring her to least had clean, whitewashed the hospital?" I asked, as we walls, adequate lighting, a stone kept clean, a proper bed with "We wanted her to have the clean sheets and clothes for the mother, a cot and clothes for the baby, and all the medicines, We reached the house and went injections, and everything else

Then another thought suddenly loth. In the corner stood the worse, than that home. There was chewing the cud. The house had place was a stable, not designed

home where this baby was born was designed as a home, even if it was shared with the goats, chickens and buffaloes. But the Saviour of the world, the King of kings and Lord of lords, was born in a stable and laid in a I thought of the contrast be- manger, because there was no

for human habitation at all. The

Is there room for Him in your life?

"Come into my heart, Lord Jesus, There is room in my heart for Thee.'

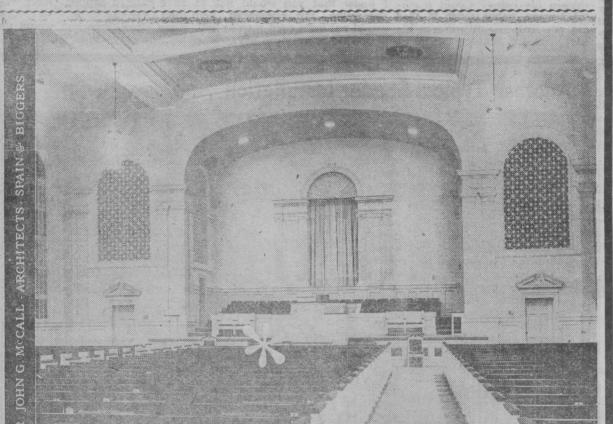
-James W. McMillan

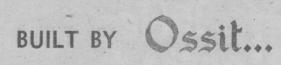
Augustine "White-Washed"

and a second

"At first, Augustine sought to convince the Donatists with theological arguments. The Donatists' strong position in North Africa, however, could not be eradicated by arguments, not even those of Augustine. Consequently the famous theologian changed his method and instructed that the Donatists must be resisted and overcome by means of force. Augustine set up a theoretical apology for the punishment of Christian heretics, which during the Middle Ages became the overcome its opponents. This role of Augustine is seldom mentioned, so as not to detract from the reputation of the great church father." Gunnar Westin (The Free Church Through the Ages, pp. 21, 22).

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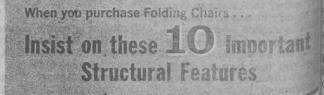
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PAGE ELEVEN



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standing collar; and his meat fried chicken, ham, turkey other delicacies. Then went heretics of western Pennsylatucky, and were dipped of in order to obtain remission

HOW LONG FERING TO THIS PAPER

In those days of the early nine- But when he saw many of the enth century came Alexander Pedobáptists come to his baptism, ample to be said unto them. "O generation But when he saw many of the mpbell, calling on people to he said unto them, "O generation this notions, saying, "Re- of Pedobaptists, why don't you ye: for the restoration of come and let me baptize you and then you can join in my reformathis is he that was not tion. Bring forth yourselves and aken of by the prophet Isaiah I'll baptize you in order to the any other prophet, but he reformation of your lives. And derness, saying, "Prepare ye selves, 'We have the Protestant Way for the Campbellite re- reformers as our fathers:' for I ation and make this path say unto you, that God has given my reformation the kingdom and the same Alexander had you must be dipped or be damnaiment of broadcloth, and a ed. And now also my crooked axe is laid unto the root of good trees: therefore every good tree that bringest forth good fruit must be to him the unstable minds hewn down, and cast into the fire, for this contradicts my water doc-West Virginia, Ohio and trine. I indeed baptize you in water in order that you might reform: but Walter Scott cometh after me and he it is who first put this doctrine into practice; for we had the faith in 1823, but Scott gave us the works in 1827. Our baptism has nothing to do with the Holy Spirit, but our fan is in our hand, and we gather HOW LONG ? our water gospel, and condemn

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all others to hell." apostles unto Alexander & Co. or perish." and said unto them: "Alec, we

John's baptism is no good. You And God has showed His ap-Then cometh Jesus and His must have Campbellite baptism proval of our baptism by opening

have been baptized by John the ter-spirit, said unto him, "Al- proval out of Heaven. I suggest Baptist and we wonder if our though you will not suffer it to that you Campbellites read Mat-baptism is acceptable to you." be so, we have fulfilled righteous- thew 23 where I have fitly de-But Alexander said, "Nay, but ness by being baptized of John. scribed such reprobates as you."

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And the second s

the heavens and sending down And Jesus answering the mas- His spirit, and speaking His ap-

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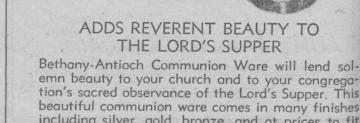
PAGE TWELVE

It is the Devil's masterpiece to make us think well of ourselves.



No difference in the fact that there must be a change of 5. No difference as to man's collections of the Holy Scrip-John iii. 3-7. nature

responsibility John iii. 36. tures."-Messenger of Peace.



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not to do Mine own will, but the will of Him that sent Me"_John many writers begin there 6:38.

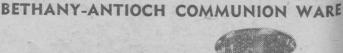
men, biographers begin with the holiness a dream.-Messenge

 (\mathfrak{I})

birth of their subject. But, we consider the career of Lord Jesus Christ, we ca properly start with the ma scene in Bethlehem or with "For I came down from heaven, prenatal announcements of angel Gabriel. Unfortunately present the Blessed One as th He were but a man whose We cannot fully appreciate the tence started in the Judean⁵ is nothing more than man, t the Saviour of sinners, or I In studying the lives of great eousness becomes a byword



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1, 19

RE

It's been quite sometime since we last wrote you, but we ¹⁰ to know we are still enjoying TBE every week. We hardly wait for them to arrive as we have no church We must depend on TBE to supply our messages on you think we are not interested anymore because we sent an offering for sometime, but Brethren, we are Interested in the wonderful messages you are sending and we feel certain there are many poor people like us. are getting great blessings by reading the glorious God as you and the other good writers are preaching through the press. We had a nice and interesting letter reck from Bro. Halliman. He says he has received an unamount of mail the past six weeks for which they are ankful. We guess you got the pens working when you that everybody write him. We feel as though we've You people personally by reading so many wonderful ¹^{3es} of yours. May God bless you and the work you are -Walter and Gertrude Summers, Mich.

we are thanking God for His unspeakable gift, we And A Him for men like you and all who work with you for the Truth. I thank God for TBE. It is the best Bet We are fighting against evil forces on every hand. breaks to see churches going in for all kinds of pleasures — it's some kind of supper, ball game, and everything else, and if you say anything you are old Med. May God bless you, and all who work with you. -Myrtle Gardner, Ky.

^{lust} finished reading my eighth copy of TBE. I cannot tell you how much I enjoy this paper. I only wish I and of it years ago. I keep every one of them, as I can for reference when studying the Bible. I only wish he money to send a subscription to all my friends. A needs this kind of teaching so much. Will be prayyou all that the Lord Jesus Christ may use you to build people in the true faith and to lead many souls to Bill Pitzer, Ohio

^{have} been intending to send you a small offering, but ust seem to get in the way. I am enclosing a check orry it could not be more, but at 75 one finds his inost nil. Your paper has been a great blessing to me. tried to send it to others around me, but have access in getting them to even read it, to say nothing ^{cepting} the truths you put out. These truths are like cles of Jesus. They could not be denied but those who did not believe, hated Him the more. It seems hat each year there is more and more disbelief and merican people are like Esau: "They have sold their of freedom and faith in God for a mess or promsecurity and faith in man. I know that God cannot be with this drifting and that a displeased God will am thankful that I get the EXAMINER because hes truth and holds the consequences up boldly.

-R. G. Patterson, Ohio

Work of Spirit

Qued from page 4) middle thirties who asphemous lie!

MDORT

rinthians 14:40 we are told that a church meeting should be decent and in order.

3. Not only is the Spirit our axe and killed all his helper in prayer, a guide in truth, live. He told the police but He is also one who guides us Holy Spirit revealed to in this life. Do we not read in this should be done. This Romans 8:14, "For as many as are led by the Spirit of God they been in churches who words our total life is guided by an emotional stir. Of- the Holy Spirit. There are no heard people do a lot of accidents with God but He is a antics, then stand-up in sovereign Lord guiding us the Spirit. Yet in I Co- you have, the place you live, and and say this was the throughout all of life. The joy any other phase of life is controlled by the workings of the Spirit.

It Jesus help thee, none can hinder thee, ment the impending Saint" (Job 201)

church. Even the sending out of missionaries is the work of the Blessed Third Person of the Trinity for we read of Paul and Barnabas being sent out by the WHAT THE CHURCH OF CHRIST REALLY IS (Fred B. Wolker) : church, yet it was the work of the Spirit. (Acts 13:2).

Holy Spirit is that of the CON- which they belonged . . . SUMMATOR of redemption.

Christ's presence (Romans 8:23). The more we see how putrid and filthy this world is and the more we experience a closer walk with our Saviour the greater a Spiritrelation to this awaited redemption God reminds us that He has 2, 3). sealed us unto the day of redemp-tion by His Holy Spirit (Eph. 4:30).

CONCLUSION: The work of the Holy Spirit is no minor matter and just because the cults, sects, and Pentecostalists have abused this Blessed Person we nevertheless should recognize His place in our lives and churches. It is quite obvious that the work of the Spirit in the life of the believer never ceases. Yet despite

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all this, Jesus said, "He shall glorify me: for he shall receive of mine and shall shew it unto you.' (John 16:14).

proper place we will not dishonor will be magnified. Whether the speaking what He hears, or showing things to come, the glorification of Christ is the chief end in view.

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The Christian in Complete Armour by

Campbellism

al sparts you provide Law, word muss our wors' bo?

PAGE THIRTEEN

(Continued from page three)

"In the early part of the nineteenth century some preachers of various denominations in America became distressed over the amount of human V. The last special office of the authority, organization, and teachings which possessed the very churches to

"'Where the Scriptures speak, we speak; where they are silent, we 1. By this I mean, that since are silent' became the great battle-cry for a restoration of the New Testathe Holy Spirit has shed the love ment church. Under the leadership of such men as Barton W. Stone, of Kenof God abroad in our hearts we tucky, and the Campbells of Virginia, the simplicity of such a religious platgroan within, awaiting the literal form struck a favorable response in the minds of thousands who were tiring resurrection of our bodies into of denominational division and who desired to return to the simplicity of the New Testament church. They contended that, since the word of God is the seed of the kingdom (Luke 8:11), if it is sown into the hearts of honest men and women - unadulterated by human teaching - it would produce the same kind of Christians it did during the first century A. D. These Christians born person desires to leave the coming together for worship in their localities would constitute a New Testapresence of sin in this world. In ment church in that community. Today there are thousands of such congregations with upwards of a million members throughout the world." (pages

MEMOIRS OF ALEXANDER CAMPBELL (Robert Richardson):

In this work, a "commendatory letter" written by the famous Kentucky statesman, Henry Clay is quoted. This letter, along with others of the same nature, was given to Mr. Campbell when he went to Europe. With these letters, recommending Campbell, it is said that he "enjoyed unusual facilities." (Vol. 2, page 548). Clay's letter contains the following state-

"Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the head and founder of one of the most important and respectable religious communities in the United States." (Vol. 2, page 548).

Clay knew Campbell intimately, was his Moderator in the debate with Rice, and was a Campbellite himself. He ought to know more about Campbell than some modern day Campbellite who refuses to acknowledge Campbell for what he was. Of course, Campbell did not claim to be what he truly was, no more than a murderer will confess his crime. But a murderer's denial does not free him from his crime; neither does Campbell's.

THE DISCIPLES OF CHRIST-A History (Garrison and Degroot):

"One of these two movements, in Kentucky and adjacent states, started when five Presbyterian ministers withdrew from the jurisdiction of the Synod of Kentucky in 1803 and organized an independent presbytery. Nine months later they disbanded their presbytery, left the Presbyterian church, and organized the 'Christian church' . . .

"The second of these two movements had its origin in the withdrawal of Thomas Campbell from the Seceder branch of the Presbyterian Church (1809) after he had been disciplined by his presbytery in southwestern If we give the Holy Spirit His Pennsylvania and by the (Seceder) Associate Synod of North America at Philadelphia . . . Immediately he organized the Christian Association of Christ but on the contrary He Washington . . . Thomas Campbell was joined by his son Alexander . . .

"Meanwhile the Christian Association had become a church . Spirit be revealing the truth, was Walter Scott who furnished the method for its highly successful evangelism and who took the lead in turning the 'movement' into a separate religious body; but the initiator was Thomas Campbell, and the constructive thinker and the foremost leader for the first half was Alexander Campbell.

"'Churches of Christ,' used collectively or in statistics, always refers to the conservative or antimissionary-society churches which gained recognition of their separation from the main body in 1906." (Pages 11-15).

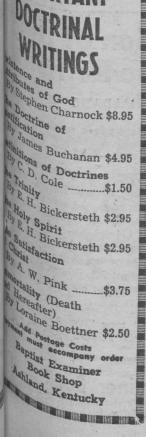
LIFE OF CAMPBELL (Charles V. Segar):

"Alexander Campbell soon became chiefly and prominently known as the recognized head of a new religious movement, the purpose of which was to restore primitive Christianity in all its simplicity and beauty. Out of this movement has grown a people who choose to call themselves Christians or Disciples, now numbering not less than five hundred thousand in the United States." (Page 25).

AN AMERICAN RELIGIOUS MOVEMENT (W. E. Garrison):

"If a single date must be set for the beginning of the Disciples of Christ as a separate and independent religious body, it is in August, 1830, with the dissolution of the Mahoning Association at Austinburg, Ohio." (page 87).

"Alexander Campbell liked the name 'Disciples.' Stone preferred 'Christians.' A local church is commonly called a 'Christian Church,' or a 'Church of Christ'; less frequently a 'Church of Disciples of Christ.' The name 'Churches of Christ' (in the plural), as the designation for a group, generally refers to the conservative or antimissionary-society churches which became completely separated from the main body in 1906." (page 12).



IV. The Holy Spirit is the COMMUNICATOR to the believer and the church.

1. We read in Galatians 5:22, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temper-ance . . ." This means that as we are obedient to the Word of God these above fruits will be seen in our Christian character. This is not a matter of our selfeffort, but rather our obedient abiding in Christ. There can be no fellowship with the Lord Jesus, in the full sense of the word, while we harbor doubts of our personal salvation. Jesus used the matter of fruit-bearing in John 15 as a branch relationship to the vine. Therefore, we can only produce fruit as we cling helplessly to the vine, Christ. Then will the fruit of the Spirit flow in through us.

we must consider the Spirit as postage-handling; we will notify of the One who gives gifts to the exact cost on sets. church. This is shown in the fourth chapter of Ephesians. It may sound strange to some but your pastor is a gift of the Holy Spirit to your New Testament

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5 THE PLEA TO RESTORE THE APOSTOLIC CHURCH (James C. Creel, 1902) :

"Early in the nineteenth century Thomas Campbell, Alexander Campbell, Barton W. Stone, Walter Scott, and others began the religious Restoration Movement, sometimes called the 'Current Reformation.' " (page 1). "In a short time the local congregation meeting at Brush Run (Pa.) meeting-house, where the Campbells held their membership, became immersionists, constituting a local church of baptized believers. In 1813 this local church of baptized believers united with the Redstone Association of Baptists." (pages 9, 10).

FACTS CONCERNING THE NEW TESTAMENT CHURCH (P. H. Welshimer) :

"Early in the nineteenth century there was a general unrest among the churches of America . . . Among this number were Thomas Campbell and his son Alexander, a young man who had studied in the University of Glasgow (for one year). Father and son were members of the Seceders branch of the Presbyterian Church . . . They aimed, not to start another church, but to call the people back to the church of the New Testament. . . . They held up the Bible, and by its teaching restored the church of Christ" (page 5). 3.50

'To restore that church was the work of Thomas and Alexander Campbell" (page 5).

THE POSITION OF CHRISTIAN CHURCHES (Donald A. Nash):

"What are Christian Churches or Churches of Christ, anyway? They are congregationally governed bodies with no official organization controlling them. They desire to reproduce in doctrine, life, and practice the church founded by Christ . . .

"This program to restore the church of the New Testament was begun BAPTIST EXAMINER BOOK SHOP some 150 years ago by different men in various areas whose mottos are still true 'Where the scriptures speak, we speak; where the scriptures are silent, (Continued on page fourteen)

Campbellism

(Continued from page 13) we are silent.' " (pages 2, 4).

WHY I AM A DISCIPLE OF CHRIST (Hampton Adams):

"On August 17, 1809, as a result of this action, the 'Christian Association of Washington' was organized, using as its slogan, 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' There was no intention of making this Association into a church. Its purpose was to work for freedom within the churches. . . .

"About a year after the Association was formed, Thomas Campbell applied to the Presbyterian Synod of Pittsburgh to be taken into its member- dows will be darkened. Obviously ship as an individual communicant and a minister. . . . However, his application was rejected. . . .

"Soon after this rejection Thomas and Alexander Campbell led the when they reach forty years of members of the Christian Association of Washington to constitute themselves age, or thereabout, that their eyes into the Brush Run Church and establish themselves at Bethany, West Virginia...

"It was not until 1824 that Alexander Campbell on a visit to Kentucky met for the first time Barton Stone. After the Baptist churches withdrew fellowship from the Disciples (before this happened, Disciples had taken over hundreds of Baptist churches), the Christian Church under Stone's leadership and the Disciple Churches under Campbell drew closer together. They were formally merged into one body in Lexington, Kentucky in 1832." (pages 31, 35, 36, 43).

BETHANY COLLEGE BULLETIN 1960-1961:

"The early leadership of the religious communion known variously as the Disciples of Christ, the Christian Church, or the Church of Christ, is identical with that of Bethany College. Alexander Campbell was the principal lighter he sleeps and the easier influence in both." (page 24).

A Reason For Living

(Continued from page three) they are interested which do not have to do with God's glory. This is to be expected but we are to teach them their duty toward God. We are to train them as to the way they are to live so that they will come to realize that their first duty is to the worship , and obedience of God.

Education and sports are good only if they do not become gods to us. I do not say any of us ever intend that these things become gods to us; nevertheless, if we are not on our guard that is exactly what happens. When anything becomes foremost in our lives to the extent that we find ourselves doing those things with little or no view to the glory and honor of God then we stand in need of examining ourselves as to our walk with God. If we are to properly direct our families into a God-honoring life we must teach them of their obligation to God in all things. I do not mean to say that these things are evil in themselves, but I do mean to say that there is absolutely nothing that is to ever overshadow our continuous service to our God.

Also there is never a time that either we or our children should neglect our worship of God and our study and service to Him. The person who thinks he ought not say, we, as Baptists, have no to enforce a strict rule of church authorization from God to lead and Sunday School attendance upon his children has apparently forgotten that we are to train up our children in the way they should go. It is a command of God that we do this. Has God to Him. May He keep us from overstepped His bounds or is this idols. May He give us grace to command without wisdom? I have hold fast to that which is good yet to find the Scripture teaching and reject that which is evil. the danger of "driving a child away from God by making him attend services."

read, "So likewise ye, when ye days is going to be loosed. Well, shall have done all those things the silver cord is the spine. The which are commanded you, say, golden bowl he declares will be do not endure, as our houses do certainly true that ho have done that which was our duty to do."

Now we have not said that the things mentioned such as public en at the cistern of course is works and sports and the like are obviously a reference to the cirin themselves sin. But we do say culation of the blood. Now all this they become sin the moment they is to tell us that our bodies are are directed from our purpose to not enduring. Our bodies are not serve the living God. Is there ever made of an enduring substance, a time that we ought to do anything just for the sake of doing life the bodies themselves get to divorce our lives from service crepit as we go toward our long to God? I wonder that any Baptist, who is saved, can ever find himself really enjoying a life that likewise true of even our houses. in no way has any view to the honor and service of God.

So then, in our business lives our view ought to always be to the honor and glory of God. As we raise our families, their chief dure, for he says: training ought to be with a view to their learning to do all to the but it shall not stand: he shall glory of God. Even our relaxation and our social lives ought ENDURE."-Job 8:15. to be with a view to the honor and glory of God.

I do not believe that we can ever be too zealous in our service to God. Neither do I believe that any of us will ever measure up to God's commands as to our duty toward Him. But I do believe we ought to try to 'measure up to His commands. Once again I two lives. Our every act is to be to the glory of God.

May God grant us grace to ever be found rejecting those things that are not of honor and service



If in God you delight, you'll have songs in the night.

He declares that the strong men shall bow themselves. You know how this is true-that the legs get mighty tottery and mighty feeble. He tells us how the grinders shall cease because they are few and the sound of the grinding is low. That, of course, is a reference to the teeth. The sound of the grinding is that of eating. He declares furthermore that even those that look out of the winthat is a reference to the eyes. People can't understand how it is begin to fail them and they need extra help that they have not needed heretofore. It is hard for folk to understand why it is that those that look out of the windows are darkened. Well, it is just a fulfillment of the proph-

ecy of the Word of God. He goes on to tell us how in old age people want to stay in the house-that is, the doors will be shut against the street. In old age one will rise up at the voice of a bird; the older one gets the he is to be awakened. He says that the silver cord some of these The pitcher shall be broken at the fountain. That is a reference to the lungs, and the wheel brok-

home. What is true of our bodies is I was impressed in studying through the Word of God this declares that our houses-the house that we live in doesn't en-

"He shall lean upon his house, hold it fast, but IT SHALL NOT

Our houses in which we live certainly don't endure. It is surprising how soon after you construct a house that you have to begin making repairs concerning it. It is surprising how soon that you have to begin doing things to keep it from deteriorating and disintegrating. Just a few months after a house is built you have to start the repair program or else it just means that the house does not endure.

The same thing is true so far through the years.

as the Bread of Life. The day

Primary Truths

By D. L. GIBSON South Point, Ohio

I Cor. 15:3,4 "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

These are the primary truths of sin. Nothing cures which Paul delivered to the Co- the sight of the divin rinthians. The story of the cross between God and me and the resurrection was what universally liable to so he proclaimed everywhere. You of God's creatures is never go far in his life or Epistles' able as man. The cold without meeting them. were the leading principles of the us. We need a living religion that turned the world Friend, and it is her upside down. The effects Chris- doctrine of the resurre tianity produced upon the world us. We must certainly are amongst the greatest diffi- At no point do fals culties to infidelity. And what did and philosophy break it all? Not a mere publication of completely as at this P higher code of duty, but the they are weakest, the simple story of the cross of Cal- strongest. It is this, and vary and the empty sepulcher in that will enable us the garden.

we really want inward comfort. The early plainly possessed such Why did Paul give th such prominence? Not 1 cause he was commal so, but because men's not be met and satisfic other gospel. We have These Stoicism have no pow last enemy without fea

APR

Learn what the foundation of "O Death, where our personal religion must be if O Grave, where is the

We are unprofitable servants: we broken, and that is the head. not endure, as our friends do not n't endure. It comes endure, so the Word of God like- just the same as our wise makes it clear that unsaved the same as our frien professors do not endure either. the same as our bod Jesus said:

"And have no root in them- It is likewise truselves, and SO ENDURE BUT sorrow and our we FOR A TIME: afterward, when affliction or persecution ariseth for the word's sake, immediately but rather as we grow older in they are offended."-Mark 4:17. This would indicate to us that it? Is there ever a time we are more and more feeble and de- there are folk who are professors but not possessors. They make a start but they don't continue. They begin but they do not follow on. The result is, as He declares, "They endure for a time." They then turn back. Well, past week to notice that Job even beloved, unsaved professing believers who know not the Lord Jesus Christ don't endure.

> We can look about the world and see the nations of the world heartaches, the pr how that crowns and thrones do burdens, the vicissitu not endure. The old saying is: which seemingly are Uneasy lies the head that wears the crown." Well, certainly that while. has been proven true in your lifetime and mine. When you think of the countries that have been in existence, that no longer are in existence, you can easily see how that crowns and thrones do not endure. We read:

"Thy kingdom is an EVER-LASTING kingdom, and thy dominion ENDURETH throughout long. all generations."-Ps. 145:13.

While it is true that God's king- that, I turn to the as our friends are concerned. Our dom, and God's throne and God's and I ask, is there a friends don't endure. We have dominion endure throughout all is of an enduring national state of friends and the state of lots of friends and lots of ac- generations, it is likewise true aught that will last, quaintances and lots of associates that the kings and the crowns last throughout all in life, but look back across the and the thrones of this world eternity. When I at days of your life and recall how perish. They do not endure. They tion, I turn to the few of them have endured down are not of an enduring substance. and I am thankful The same is true of our homes. there is that which

The Lord Jesus in John 6 gave Divorces come and deaths come. enduring nature. His sermon relative to Himself Our homes do not endure. It is (Continued on page 16

do not endure. It is likewise true

endure for long. We "Weeping may END A NIGHT, but joy co morning." —Psa. 30:5 'And God shall WI

ALL TEARS from the there shall be no " neither sorrow, nor ther shall there be any for the former things away."-Rev. 21:4. You can't read

without realizing that and sorrow only last while. How glad we How thankful we sho the hardships, the against us, only last

I might mention other things about life few will indicate to is so little that is of nature. Our bodies of Our houses don't end and thrones do not homes do not endure. ing itself does not

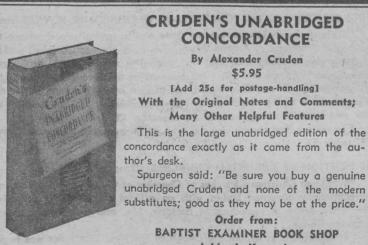
Well, beloved, as]

FOI

We are only human and we shall always fall far short of serving God as He has commanded, but we have no right to use our older, he comes to the place that weakness as an excuse for not he says within himself that he serving God every moment of has no pleasure in them. Then every day. This is our duty and Solomon gives to us a very wonwe ought to try our very best derful picture of old age. He says to obey Him who bought us with that the keepers of the house-

11 Enduring

(Continued from page 1) His own blood. In Luke 17:10 we that is, the hands-shall tremble.



Ashland, Kentucky

before He had fed five thousand men, not counting women and children. Now when he preached this great sermon on Himself as the Bread of Life, He preached a number of doctrines that the audience did not like. For example, He talked about election. He talked about depravity. He talked about security, He talked about eternal life. He talked about the fact that one has to be drawn of the Father to be saved. His audience didn't like those truths a bit better than the average audience likes those truths today. The result was when He had finished His sermon we read that "from that time went many of His disciples back and walked no more with Him." Five thousand adult men had followed Him the day before. Now He has the twelve apostles that have stayed with Him. His erstwhile friends, not necessarily saved people, but just friends, followers, acquaintances, those who were at least learning of Him, turned back and walked no more with Him. They didn't endure.

Thus we can see as our bodies am and that w have a co

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What a distinguished French minister, Reuben Saillens, became known as "Haldane's Revival" can be applied with eq commentary: "The three main characteristics of Haldane's has sometimes been called, were these: (1) it gave a prom to the necessity of a personal knowledge and experience of maintained the absolute authority and Divine inspiration of it was a return to Calvinistic doctrine against Pelagianism an Haldane was an orthodox of the first water, but his orthodox with love and life."

God grant that it may produce that same "love and life -from Forward by D. M. read it.

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such wen though we have never met I feel as tho we were the ends since the blessings of your ministry have made Tot predical changes in my life. Until about 18 months ago man locally ignorant of the great truths of Gods Word with 's wetion and no guidance even the I was a loyal member tiste outhern Baptist Church. I thought I understood the ures and didn't realize just how shallow my knowledge vine was. Upon transfer to Alaska I met Brother Wayne man Brother Larue Thompson who introduced me to the Examiner" and other literature distributed by your This was a new birth for me. Things began to fall for me and God's glorious plan, for the first time, seem solid and real. It was as the my eyes were after being blind for all these years. I thank God by for you and Brother Crow who was so diligent in It me to see the truth. I will miss him when he leaves ^{pray} that God will provide another missionary of his Brother Wayne has had an extremely difficult time he has been persecuted, belittled and made fun of, but never wavered in his daily walk with his Master. I ^{Is reward} will be great.

Fach one has been a great blessing to me. I play them er I can get my Southern Baptist friends to listen — The Probably think I'm crazy when I mention the e Grace

God bless you for the stand you have taken and again for showing me the truth.

ours in Christ Shelton Bromiler

thank God for His faithfulness and for you dear

end weeks ago a brother in Christ gave me my first What a blessing! How my heart did thrill at the God's Word as you proclaim it in the paper.

under the delusion that the Church I was attendy orthodox, but now I find it just another average Church where you make a profession of faith and ⁿ hame added to the church membership roll. May you." s you."

sending a small offering. I am more than happy for His work. He has done so much for me, and I ever could repay Him no matter how much I might His anyway, and it's only by His grace that we ^{And} ^{we} do. 1 am praying He blesses you with health and ^{and} ^{supplies} every need. He knows how you and ^{stop 1} ob stand up for the Truth, and He never fails us. Freda Blackwood, N

-Freda Blackwood, Maine

losed is an offering to help pay on the debt that is due this month. Only wish I could help more. I feel V little, in view of the blessing I get out of TBE. I enjoyed your sermons on Isaiah, and also enjoy from Bro. Fred Halliman. May God bless all of you Workers for the Lord. —Emma McKandles, Texas

sending you an offering to help in your good work. ble help more. Keep up your good work, and may bid bless you and your efforts richly.

-J. C. Morris, Ala.

ou great is an offering to help with the paper. Certainly are feeling much better at this time. May our ^{by Father} continue to bless you all. —Mrs.

-Mrs. Dawn Pack, Ohio

The Baptist Examiner for the past few weeks. I am hat a study of this paper, based upon God's eternal help my people to grow in the Lord. —Eld. James

-Eld. James Parris, N. C.

"Enduring"

ideia edi a space eved l'oc ; idealeb uoy bog m ll' If sin were not deceitful, it would never be delightful.

(Continued from page 14) I

AN ENDURING GOD. We read:

"But thou, O Lord, shalt EN-DURE FOR EVER."-Psalm 102:

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but THOU SHALT ENDURE: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."-Psalm 102:25, 26.

"The glory of the Lord SHALL ENDURE for ever."-Psalm 104:

31. "But the Lord SHALL EN-DURE FOR EVER."-Psalm 9:7. Unlike all the material things,

God lasts. Unlike the former things with which we live and about which we associate, God endures. I am glad in contrast to our houses and our homes, in contrast to our friends, in contrast to the crowns and the dominion of earthly rulers, I am glad that we have an enduring and thrills my soul, to know that read: God is going to endure forever.

I think of all the kings that generations."-Psalm 100:5. have lived back through the years. Do you realize that there is only one dominion today that can trace its ancestry back beyond the days of the Lord Jesus Christ and that is the ancestry of the king of Ethiopia, Haile Selassie? Do you realize that he can trace his ancestry back to the incestuous union between Solomon and the Queen of Sheba? Do you realize that the king of Ethiopia is the only king in the world whose throne has been in "established," which literally existence as long as even the life- means that the Word of God is loved, I thank God that while often say you can go into the these things of the world are of libraries and destroy every book a perishing nature, the God of the that even refers to the Bible; you universe is a God that shall last can go into the art museum and forever.

I think of that great book, "Ben Hur." I don't know whether you ever read it. I don't know whether you ever saw it on the screen. I don't know whether you ever have been acquainted with it, but I would suggest that if you want to read a great life of Christ read Lew Wallace's book entitled "Ben Hur." Lew Wallace started out as an infidel to write a book to disprove Christianity, and endup, writing the greatest life of Christ that was doubtlessly ever penned. When Ben comes back from the crucifixion of Jesus, he stands on the veranda of his home and he and his mother look off in the distance to see the crosses - the cross on which Jesus was crucified and the cross on which each of the thieves were crucified. They talk about the fact that the Lord Jesus Christ in whom they had such great hopes is now dead. Then, Ben makes this statement: "He is not dead, but will live on forever in the hearts of His followers." I say to you, I thank God that we have an enduring God -a God that will always be God. During World War II, a friend of mine sent me a poem. It has proven a blessing to me and surely illustrates the truth that God is enduring.

THE FREE WILLER'S PRAYER

"If I will, I will enter heaven, but if I will, I will despise the grace of God. If I will, I will conquer the Holy Spirit of God. If I will, I can take salvation or leave it, for I am stronger than God. If I will, I can make the Blood of Christ of no effect, for I am in control of God's purpose. If I want the Blood to avail, it can. If I say No, it can't. If I will, I will laugh at God's purpose. It is my purpose that will make God's purpose stand or fall. God is just a figurehead. I make things work or fail"-Copied.

What blasphemy.

DID CHRIST DIE FOR EVERY INDIVIDUAL?

If Christ died for you, you can never be lost. God will not punish twice for one thing. If God punished Christ for your sins He will not punish you. "Payment God's justice cannot twice demand, first, at the bleeding Saviour's hand, and then again at mine." How can God be just if He punishes Christ, the substitute, and then man himself afterwards? I am not ashamed of the name Calvinism; "Calvin knew more about the gospel than any man who has ever lived, uninspired." -C. H. Spurgeon.

The word for "truth" is the word which means "the accumulated truth or the whole body of the faith"-and the teachings of the Bible, and this verse declares that it shall endure to all generations. That is exactly what the pass away, for the Bible declares: Psalmist had in mind when he declared:

"For ever, O Lord, thy word is SETTLED in heaven." - Psalm 119:89.

time of the Lord Jesus Christ. Be- established yonder in Heaven. I remove the statuary that refers in any wise at all to the Bible; you can burn up every song book and every Bible, and when you have finished, you couldn't destroy the Bible, because there is a copy on file in the registry office in the sky. The Word of God says, "For ever, O Lord, thy word is settled in heaven.'

> We think this world is exceedenduring nature, but I tell you

God. Beloved, it blesses my heart, that will always be here. We going to pass away. We read in the book of Revelation how that "His TRUTH ENDURETH to all after a while there is going to be a new heaven and a new earth, for the first heaven and the first earth will pass away. Though this earth that seems so solid and so substantial and so enduring shall pass away, I thank God I have a Book that will never "Heaven and earth shall pass away, but my words shall not pass away."

The Apostle Peter speaks the

ETTLED in heaven." — Psalm same truth, for he says: 9:89. The word "settled" is the word ENDURETH for ever." — I Pet. 1:25.

> In the preceding verses he tells how the grass withereth and the flower thereof falleth away, but in contrast to the withering grass and the fading flower, we have an enduring Word that shall last forever.

How foolish old Voltaire would feel if he could come back to this world today, in view of the fact Voltaire wrote that within fifty years' time there would be no Bible. He said, "I have gone through the Bible and just as a woodsman goes through the trees, I have cut down the Bible. There let them lie. The priests and the ingly secure, we think it is of an preachers of religion may attempt to replant them, but they can "Heaven and earth SHALL thing of oblivion." Today, instead PASS away, but MY WORDS of the Bible being a thing of SHALL NOT PASS away."—Mt. oblivion, it is printed in better 24:35. that the Bible is more enduring never make them grow. Within This earth that we walk on is (Continued on page 16, column 1)

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"They can not shell His temple, Nor dynamite His throne; They can not bomb His city, Nor rob Him of His own.

They can not take Him captive Nor strike Him deaf or blind; Nor starve Him to surrender, Nor make Him change His mind.

They can not cause Him panic, Nor cut off His supplies; They can not take His kingdom, Nor hurt Him with their lies.

Though all the world be shattered, His truth remains the same; His righteous laws still potent And Father still His name.

II AN ENDURING BIBLE. I am glad that we have a book

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"Enduring"

(Continued from page 15) and dialects of the world. Thank God, we have an enduring Bible. I like the words of that little poem which says:

- "Last eve I paused beside the blacksmith door And heard the anvil ring the
- vesper chime And looking in upon the floor, I saw old hammers worn with
- beating years of time.
- 'How many anvils have you had,' said I, 'To wear and batter these
- hammers so? 'Only one,' said he,
- The anvil wears the hammers enduring church. out, you know.'
- And so, I thought, the anvil of God's Word For ages sceptics blows have
- beat upon, But though the sound of falling
- blows was heard, The anvil is unhurt, the hammer's gone.

Yes, we have an enduring God and we have an enduring Bible.

III

AN ENDURING CHURCH. We read.

Amen."-Eph. 3:21. on the scene and passes away in read: a little while. Lodges are started, built is going to last world with- BURN HER with fire." out end throughout all ages. I re- 17:16. joice when I think of it.

company of a man who is a member of a fraternal order. I was her harlot daughters." few years there had been a had been a decline in their mem- I believe beyond any shadow bership. I asked him to explain of a doubt that the old whore it. He said that he couldn't ex- refers to Roman Catholicism, and a prophecy that within twenty- Protestant churches that have five years his lodge would be a come out of Rome. If that be true, thing of the past.

a member of an organization that Catholicism and Protestantism. is not going out of existence in 25 years, or even when this world is on fire. I am glad that the Catholicism are doomed. church is going to endure can't read it without realizing throughout all ages, world without end. Did not Jesus say:

Thou art Peter, and upon this rock I will build my church; and the gates of hell SHALL NOT PREVAIL AGAINST IT." Mt. 16:18.

Without entering into a deep discussion of the gates of Hell, I'll just say that frankly it means Baptists. I have a feeling which utter destruction, and Jesus says the one thing that is not going to go the way of destruction is

That word "alway" means "all 6:37. the days." It means the days of sunshine and the days of shadow -the days of sickness and the days of health-the days of prosperity and the days of adversity. Thank God, the church to which Jesus gave the commission, the church to which Jesus gave the marching orders, that church is going to last unto the end of the age. I thank God that while we NEVER PERISH, neither shall honest, and I can't tell you the have an enduring God and an en- any man pluck them out of my during Bible, we also have an hand. My Father, which gave

Doesn't it help you to know that the church which you are a member of is going to last? I don't mean to say that all socalled churches are going to last, but the church that Jesus built, the one that He established when He was here in the days of His flesh is going to last. I thank God that I am a member of it. In contrast, there are lots of churches that have not been throne as the days of heaven. If started by Jesus, and He says concerning them:

"Every plant, which my heavenly Father hath not planted, not shall be ROOTED UP."-Mt. 15: will 13.

Yes, there is a rooting up time "Unto him be glory in the coming. There is going to be a CHURCH by Christ THROUGH- day when all of these false OUT ALL AGES, world with end. churches are going to be completely destroyed. They are go-It helps me to know that the ing to be rooted up. They are church isn't something that comes going to come to naught. We

"And the ten horns which thou and sororities and fraternities and sawest upon the beast, these shall all kinds of worldly conclaves hate the whore, and shall make are gotten together that pass her DESOLATE and NAKED, away, but the church that Jesus and shall EAT HER FLESH, and - Rev.

The 17th chapter of Revelation A few weeks ago I was in the gives to us a picture of those described as an "old whore and He gives us a sign-the sun that used to say that even the chains Many talking to him about the fact that times from this pulpit I have exhis order revealed within the past plained this chapter verse by verse. I haven't time to do so gradual decline in membership. this evening, but I insist, in the the moon rides majestically in was the fact that Hell was for-Every year showed that there light of previous explanations, plain it, but that he would offer her harlot daughters represent then all that is said in this chap-Beloved, I am glad that I am ter definitely refers to Roman

> You can't read this without realizing that Protestantism and You that some of these days they are going to come to naught. The Word of God says that they are going to be burned with fire. They are going to be made desolate and naked, which means utter complete destruction.

> Beloved, I am a firm believer in the historicity of Missionary is based not only on the Bible, but on history as well, that the

Listen again:

SHALL COME TO ME." - John that we are just as secure, and

Not one of them is going to be lost. Not one of God's elect is going to Hell. I am not worried at all about even one of God Almighty's elect perishing in Hell. Isn't that what Jesus meant when He said:

"And I give unto them ETER-NAL LIFE; them me, is greater than all; and en itself. We read: NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND." — John 10:28, 29.

Brother, sister, if you are saved, you are in a mighty safe place. You are in the hand of God. If you are saved, as the elect of God you are going to endure. Listen:

"HIS SEED also will I MAKE TO ENDURE FOR EVER, and his his children forsake my law, and walk not in my judgments; If they break my statutes, and keep my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holime. It shall be established for all hope is gone. ever as the moon, and as a faithful witness in heaven. Selah." Psalm 89:29-37.

is going to endure forever, and rides in the sky by day and the long we are going to endure. Tomorrow morning if you get up and knock the sun out of the sky, you had better be careful. the Devil is liable to get you. If you can knock the sun out of the heavens tomorrow, watch out. You are on dangerous ground, and you are liable to go to Hell. If when you walk out of this auditorium and the moon is shining-if you can take a rock and throw it into the moon and cause it to fall out of its orbit, you had better be careful. You are on dangerous ground, and you are liable to go to Hell. Beloved, until you can knock the sun out of the sky by day, and remove the moon from the heavens at night, until that takes place, you and I are going to endure.

I rather imagine that our endurance is pretty well assured. I rather imagine that our endurance is definitely assured to us

that." Brother, sister, it is some-"All that the Father giveth me thing to think about, just to know just as lasting as the sun and the The elect are going to endure. moon. Yes, we have an enduring God, an enduring Bible, an enduring church, and we ourselves

V AN ENDURING HEAVEN

are an enduring elect.

AND HELL.

I wish I didn't have to menand they shall tion the latter, but I can't be truth, if I don't tell you that Hell is just as enduring as Heav-

'And these shall go away into EVERLASTING PUNISHMENT: but the righteous into LIFE ETERNAL." - Mt. 25:46.

Beloved, in this one verse we have both an enduring Heaven and an enduring Hell. How pathetic to think that men will die and go to Hell-there to endure forever. If a man is sick with a fever he has hope that some day the fever will abate and he will be well. If a man is in debt \$250, or \$5,000 or \$1,000,000, he has hope that someday he will be able to pay his debt. If a man is in prison he has hope that someday the governor will give him. a pardon, or by good behaviour he may get out, or in some manner there may come a termination to his period of staying within that jail. Beloved, the man that goes to Hell is worse than the man that is sick of a fever, nes that I will not lie unto David. is in debt, he is worse than the he is worse than the man that His seed shall endure for ever, man that is in jail, for he realizes and his throne as the sun before that when he goes to Hell that

Dante, in his "Inferno," says. when he describes Hell, that over the gate entering into Hell, are Notice, it says that God's seed these words: "All hope abandon, ye who enter here." Mr. Spurgeon of Hell had the word "forever" moon that shines by night. He burning upon them, and the pain says that as long as the sun is in that grieved the conscience of the sky by day, and as long as the man outside of Jesus Christ the heavens at night, just that ever. He said that even the flames themselves leaped up to say "Forever."

I tell you, beloved, we have an enduring Heaven for the saints of God, and an enduring Hell for the man outside of Jesus Christ.

CONCLUSION

In closing, let me remind you that you are not enduring, and your body isn't enduring. Some of these days if our Lord tarries, you and I are going to bid goodbye to this world. We are going to shuffle off the mortal coil of life and we are going out into eternity. We are going to die. Just like the thousands and the millions that have died in the days goneby, so you and I likewise shall die. We are not enduring, but you have a soul that is going to endure. That soul is going to endure either in a topless Heaven or a bottomless Hell. That soul is going to endure either

APPRECIATIMIS LETTER

Have received three TBE and we surely we get them. Thank God I through these papers fi My wife's aunt subscrib year. She loved the pa much, but I was unsa and the old devil kept subscribing to them. try to talk to me about it would go in one ear the other. I couldn't saved, but I thought good to go to Hell becaus drink or smoke, but sin been saved I see how " sinner I was.

I would like to ask y know of a sound churc Shepherdsville, Bullett, County or Louisville. have not been able to I am looking forward each week. You and keep preaching the Tr I'll keep praying for you

Marvin L

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The Word of God gives us a	of His ministry established a Mis- sionary Baptist Church, and that	he threw in a little word, "Selah."	Heaven, or with the devil in Hell. I thank God for this fact	THE SEVEN SAYINGS
imilar prophecy, for the Lord esus, in giving the Great Com-	there have been such churches	He says that our endurance as	that the man who is saved has	SAVIOUR ON THE
ission, said:	in existence in every age from	0	a hope of enduring himself in	THE PROPHETIC PAR
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ations, baptizing them in the	Beloved, the church that Jesus	BAPTIST I	saved knows that there is no hope for him in an enduring Hell	THE ATTRIBUTES OF
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