

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

Vol. 30, No. 11 RUSSELL, KENTUCKY, APRIL 15, 1961 WHOLE NUMBER 1183

Are You "Good Enough" For Heaven?

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536 Genesee St., — Owosso, Mich.

A certain mother told her little boy that if he were "good," he could have spending money. Another young lady refused to marry her suitor because he was "not good enough." A man asked the pastor of his church as to how he could get to heaven and his answer was that if he were "good enough" he would make it. The question now is what is "being good"? How does a person attain this state?

This is indeed a very serious matter and demands our utmost attention. First of all, where should I go to find the answer to this vital question? It appears that amongst mankind most folks disagree as to what is "being good." Because of traditions, cultural backgrounds, educational influences, religious and political persuasions, plus the intense effect of sin upon mankind, no definite answer can be given. Therefore, if this be our situation

we must turn to God for the answer. This answer is found in the Holy Scriptures, which is the only dependable, reliable, and tested source for the truth.

"But," you say, "where in the Bible can I find the standard for goodness?" There is probably no better portion of Scripture than the Ten Commandments to see what goodness is. The Ten Commandments are God's moral law given to all men for all times (Exodus 20:1-17).

To find out how "good" you are, let us see how you measure up to the Ten Commandments.

The first command requires that you acknowledge the Lord God by giving Him all your devotions (heart), all your thinking (mind), and all your energies (strength), as seen in Mark 12:30. Can you honestly say you keep this command?

The second command tells us that we should not make or bow down to any graven (Continued on page 7)

CAMPBELLISM

A Series of Articles by
Bob L. Ross

XI.

ALEXANDER CAMPBELL AND BAPTISMAL REGENERATION

Why does a man of a Presbyterian background, already professing salvation, and in the midst of a Baptist environment, apostatize to the extent of coming up with the doctrine of baptismal salvation, baptismal regeneration, baptismal remission, baptismal conversion? Apart from the fact of man's depravity and Satan's power to deceive, one person's answer might be as correct as another's depending upon each particular case. In the case of Alexander Campbell, the writer believes that the primary reason Campbell came up with his notion on baptism was his strenuous contention against the heresies of "infant baptism" and sprinkling, in the midst of heated relations with Pedobaptists.

Evidently an unsaved man, possessed with an argumentative spirit ad infinitum, and deeply resenting the treatment given to his father by Pedobaptists, Campbell grabbed at every straw and shadow which he could use against Pedobaptist doctrines. Stumbling onto verses which spoke of baptism in its declarative sense, containing such expressions as "washing away sins," Campbell reasoned that if baptism really were the means of procuring literal remission of sins, then this design made it all the more important and the Protestant doctrines all the more dangerous and heretical. So he took his doctrine and used it as a club against Pedo-baptism, but never applying it to himself!

As we have seen, Campbell believed the doctrine for about four years before it was ever practiced and even then it was Walter Scott, not Campbell, who put it into practice! So it appears that the only use Campbell had for the doctrine was to use it as an "argument" against Pedo-baptists. Even after Scott put the notion into practice Campbell never did "obey" it for himself! To show how little Campbell and his followers (Continued on page two)

RALLY DAY, MAY 30... PLEASE PRAY, ATTEND, GIVE, WRITE!

God's Grace

By the late JAMES BRIGGS,
Longton, England

"Grace, gumption, and grit." Now the greatest of these is grace. Grit, as we have seen, is good; grace is better. Grit is a valuable natural quality, grace is an invaluable supernatural gift. One human, the other is divine. Given with grit, many a Christian would "faint, be weary, and utterly fall" beneath the burdens of life, were it not that grace enables him to "mount up with wings as eagles, to run and not be weary, to walk and not faint."

Think of the graciousness and beauty to be seen in grace. It is one of heaven's choicest blessings. In it we see God stooping down to fill our poor human hearts with His strength. By grace He uplifts and upholds men. Holy desires, dispositions, and affections, are begotten in us by the eternal working of His power. We are made partakers of the divine nature. Grace establishes the heart, fortifies the will, and guards the soul with the troops of God. Grace is the divine fulness abiding to answer our needs, the divine wealth abounding to enrich our poverty, the divine holiness acting to purify our sinful

of blessing" from above. Grace is the one thing needful in the Christian minister. Splendid natural abilities and acquired talents may be placed upon the altar of service; but there will be no ascending smoke, and no sweet-smelling savour, unless the heavenly fire of grace from above consumes the sacrifice.

But we go further. No man can live a Christian life apart from grace. Rich and poor, high and low, talented and simple, official and private Christians, all need this divine help in order to "live soberly, righteously, and godly, in this present world." We are beset with snares and temptations on every hand. Satan would fain have us that he may show that we are (Continued on page 8, column 3)

Just a word to say how much I enjoy The Baptist Examiner. From your articles on the Campbellites I've really made monkeys out of some of the followers of that "gang." A friend of mine asked me where I obtained my information and I told him concerning The Baptist Examiner. So I think this man would appreciate very much to receive the paper. If you would, please accept this as a donor's subscription. Please find enclosed \$1.50 for a year's subscription. My prayers are a thanksgiving for you and yours. May God bless you richly for Christ's sake.—Clark B. White, Tenn.

Thank you for the newsletter (Continued on page 8, column 3)

APPRECIATED LETTERS

This Special Day Which Means Much To Us Is Just Around The Corner

OUR SLOGAN — AN OFFERING FROM EVERY READER!

Each year in the spring time, this paper observes Rally Day—a special day in which we ask all our readers to share especially with us of their material blessings for the ongoing of this paper, and the promotion of the truth for which it stands.

God has been exceedingly good to us in providing for this paper's continuance ever since it was launched on February 4, 1939. We believe He has provided for us because of the truth for which we contend—forgotten truth—which the vast majority of Baptists are ignoring today.

The year 1959 was one of our greatest testings. There were

weeks when we felt surely we had reached the end. There were times when as we prayed, the skies seemed covered with brass, and we wondered if we could possibly keep going. In spite of the nationwide steel strike which dealt us a most disastrous blow, we came to the end of the year praising God for His goodness to us.

We said at the end of 1959, and we repeat today, that in view of God's providing for us as He did, we need not fear nor doubt His provisions for the future.

Although we lost heavily in 1959, God gave us His blessings in a special manner in 1960. Through our Rally Day offering and that which we were able to make in our printing shop, we paid approximately \$9,000 on our tremendous deficit of 1959. At the beginning of 1960 we owed approximately \$15,000 on operating expenses, whereas at the beginning of 1961 that deficit was cut to \$6,000.

We haven't been able to pay anything on that deficit yet this year. However, we have kept approximately abreast of our expenditures, which is unusual for the first three months of the year. It has been a grief that we haven't been able to make enough in the first quarter of 1961 to make any payment on these old obligations, yet we are grateful that we have not gone further in debt in these first three months of 1961.

Your editors have worked hard to give you a paper which honors God and His Word. Those who know all circumstances, know that it has been a sacrificial ministry.

Now in view of all this, we call upon our readers to remember (Continued on page 8, column 4)

The Baptist Examiner Pulpit

"INDIFFERENCE"

SERMON BY PASTOR JOHN R. GILPIN

"Is it nothing to you, all ye that pass by?" — Lam. 1:12.

I might say by way of preface that it is hard for me to understand indifference, and especially is it hard for me to understand how that anybody can be spiritually indifferent to the cause of the Lord Jesus Christ. I say even indifference in general toward any worthwhile project is hard to be understood, and especially is it hard to understand spiritual indifference. People who ordinarily would never be indifferent as to material things are often grossly indifferent as to spiritual things.

For example, if there were to go out an announcement that a child was lost out here in the

hills of the county and a call were to come for volunteers who might join hand in hand and comb a certain section of the country foot by foot, I am satisfied that there would be more people who would volunteer their services than could be used. People are just not indifferent to calls that relate themselves to caring for the flesh of one another.

Every once in a while we read about a child that is sick and needs a delicate operation at the hands of a skilled surgeon. It is learned that the fee for the hospital and surgeon is enormous, and beyond the ability of the parents in their destitute condition, and an appeal goes out through

the paper for contributions to help bear the expense for the operation of this little child. You know, beloved, there never has been an appeal made yet in the local paper but what that appeal has been generously responded to, to the extent that more than enough has been contributed for the operation. I say people are just not indifferent to calls that come relative to the flesh.

I can imagine a farm family living out in a country community where doubtlessly the father, the breadwinner of the home, has been stricken ill. It is the fall of the year. He has raised his crop but it is still standing in the field (Continued on page 3, column 2)

RALLY DAY SLOGAN... AN OFFERING FROM EVERY READER!

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

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Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

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

Campbellism

(Continued from page one)

put the doctrine into practice in their early days, we quote the following from Richardson, Vol. 2, Page 199:

"There had indeed been an almost entire neglect of evangelization on the part of the few churches which were originally connected with Mr. Campbell in his reformatory efforts. They had not a single itinerant preacher, and, although they made great progress in biblical knowledge, they gained comparatively few converts."

Eventually, Campbell not only had the Presbyterians to prove to be wrong, but he had the Baptists, too. And on what point could be best prove the Baptists to be wrong? Why, on baptism, of course. Although Baptists immersed, this was, in Campbell's opinion, the only important difference between them and the Protestants. In introducing his argument in the debate with McCella, Campbell stated that "neither Baptists nor Pedo-baptists sufficiently appreciate it" [design of baptism.] Strange, however, seven years later, he wrote his article on "Remission of Sins" and quoted Baptists and Pedobaptists as if they supported his theory!

Well, the foregoing is what Campbell would have called the writer's "opinion," and so it is. But as I read the account of how the Campbellite movement came to accept and practice this heresy on baptism, I was impressed with the foregoing as the primary — not to say every — reason for the theory's adoption.

But now, from the record of history and Campbell's own written works, let us observe Alexander Campbell's relationship to this doctrine of baptismal regeneration, the most prominent doctrine of the Campbellite movement.

Campbell's "Conversion"

James tells us that he will show his faith by his works (James 2:17). When we look into the record of the life of Alexander Campbell we do not see works to show us his faith; that is, we do not find that he was ever baptized in order to obtain the remission of sins, though this became the doctrine for which he and his movement are most noted. What we do find, however, is an "experience" which — so far as we are able to ascertain — Campbell regarded as being his "conversion." Richardson records it as follows:

"As his convictions deepened, he underwent much conflict of mind, and experienced great concern in regard to his own salvation, so that he lost for a time his usual vivacity, and sought, in lonely walks in fields and by prayer in secluded spots, to obtain such evidences of Divine acceptance as his pious acquaintances were accustomed to consider requisite; it being universally held by the Seceders that 'an assured persuasion of the truth of God's promise in the Gospel, with respect to one's self in particular, is implied in the very nature of saving faith.' Of this particular period in his religious history he himself gave, many years afterward, the following account: 'From the time that I could read the Scriptures I became convinced that Jesus was the Son of God. I was also fully persuaded that I was a sinner, and must obtain pardon through the merits of Christ or be lost for ever. This caused me great distress of soul, and I had much exercise of mind under the awakenings of a guilty conscience. Finally, after many strugglings, I was enabled to put my trust in the Saviour, and to feel my reliance on Him as the only Saviour of sinners. From the moment I was able to feel this reliance on the Lord Jesus Christ, I obtained and enjoyed peace of mind. It never entered into my head to investigate the subject of baptism or the doctrines of the creed.'" (Memoirs, Vol. 1, pages 8, 9).

In 1824, John Smith, at the time a Baptist preacher, went to hear Alexander Campbell preach for the first time. He adored Campbell and stated: "I then felt as if I wanted to sit down and look at him for one hour, without hearing a word from any one." (Memoirs, Vol. 2, page 109). Shortly after this meeting, Smith tells of a conversation he had with Campbell while they were traveling together.

"I asked him," writes Smith, "to tell me his experience. He readily did so, and in turn asked a relation of mine, which was given. After hearing his experience, I would cheerfully have given him the hand of fellowship. It was one which any Baptist church would have cheerfully received, and was almost substantially such as mine. He took occasion to say he had never discarded the existence of such experiences on the part of the sinner, but objected to the use made of such things."

(Continued on page three)

GOD'S HATRED

Reader, please open your Bible to Romans 9:9-18.

The context in which the word "hated" is here used can leave no doubt in the reader's mind as to what is being taught: namely, that God has elected some to Himself and reprobated others; that is, rejected them and fitted them to damnation.

Paul's questions anticipate the very objections that we today hear to the same doctrine:

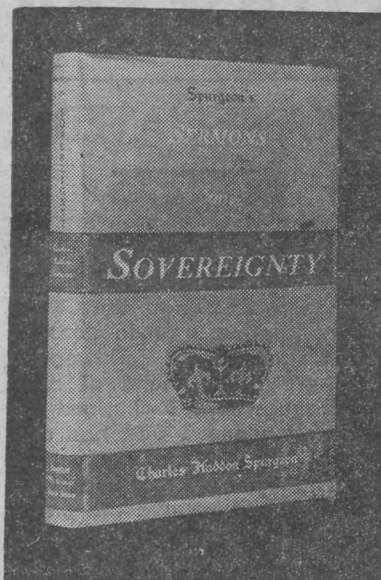
(v. 14): "What shall we say then? Is there unrighteousness with God? God forbid."

(v. 15): "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Paul does not do as objectors would do — "explain away" the strong force of these words — but appeals to the sovereign will of God as an answer to the question.

(v. 19): "Thou wilt say then unto me, Why doth he yet find (Continued on page 7, column 2)

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"I Should Like to Know"

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

1. Explain Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Will you please explain so I can see the harmony of this verse with those verses that teach that God does "according to His will."

This is a verse about which many folk often ask. Therefore, we deal with it in a somewhat extensive manner so that it may be more clearly understood.

(1) In order to understand the verse, we must realize that it is spoken by Jesus as Man. As Man, Jesus was the perfect fulfillment of "thou shalt love thy neighbor as thyself." As Man, He "did unto others as He would have them do unto Him." As Man, He had compassion for His fellowmen; He was afflicted because of their afflictions, burdened because of their burdens, and grieved because of their griefs. His character as Man was the very character demanded by divine Law. His character as Man is perfectly described in the sermon on the Mount, which is a spiritual exposition of the Law. Now in this character—as perfect Man—Christ spoke the words of Matthew 23:37.

(2) We know that He could not have spoken the words of Matthew 23:37 in His character as essential Deity, for as God, He "quickeneth whom He will" (Jn. 5:21), and none can resist His sovereign will.

(3) We have somewhat of a parallel to this passage in the temptation of Christ by Satan. The Bible plainly teaches that God cannot be tempted (James 1:13), yet, we are told that Christ was "tempted in all points like as we" (Heb. 4:15). Could Christ have sinned? Perish the thought! How, then, was He tempted? In His humanity. He was subject to temptation. Not that He could have sinned, but nevertheless, He was subject to Santanic temptation. Were it not for the fact that Deity was incarnated in that body, it could and would have yielded to Satan's temptation, just as Adam did.

Here, then, is a parallel. In Matthew 23:37, and in the temptation of Jesus, we see His humanity, as perfect Man. We could also mention other manifestations of this fact, such as Christ's prayer in the Garden before His death.

(4) As perfect Man, the fulfillment and manifestation of the Law, Jesus not only did not, but could not have His will! And here is why: As perfect Man, He was the living revelation of God's Law. He, as Man, loved God supremely and His fellowmen as Himself—the two commandments, which are the summation of all the others. Now, if Jesus had had His will with mankind, then such would have revealed that men's hearts love light rather than darkness (contrary to John 3:19). It would have revealed that man's mind is not enmity against God, but is subject to the Law of God (contrary to Roman 8:7). So if Jesus—the incarnation of what the Law demands—had been given His proper place by men, it would have disproved the Bible doctrine of man's depravity and rebellion to the Law.

But now, let us get on into the verse itself.

(5) Notice carefully to whom these words are addressed. They are not addressed to "the children," but to "Jerusalem, Jerusalem." Of whom is Christ speaking? Of the leaders of the city, not to the children. The Jewish leaders, the Sanhedrin, the ec-

clesiastical authorities were ones who were responsible for the stoning of the prophets; men were the ones who so strongly opposed the ministry of Christ. When Christ said, "Jerusalem, Jerusalem," He spoke of men; just as today, when we speak of Moscow, or Washington, the reference is to the national leaders.

John Gill's comments on this passage are most pertinent: "to be observed, that the people whom Christ would have gathered, aren't represented as being unwilling to be gathered, their rulers were not willing they should, and be made proselytes to Him, and come under His wings. It is not said, 'how often would I have gathered you, you would not!' nor, 'I would have gathered Jerusalem, and you would not;' nor 'I would have gathered thy children, and you would not;' but, 'how often would I have gathered thy children, ye would not.'"

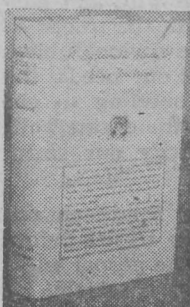
So it was not the "children" of Jerusalem that would not, but was "Jerusalem," its leaders—would not.

(7) The "gathering" here referred to has no reference to souls' salvation, but to their temporal good. This is evident for three reasons: First, Jesus, as Man, was manifesting His compassion of perfect Man for His fellowmen, in the interest of their earthly welfare. He is not pressing the compassion of Deity upon them. Second, note that in verse 38 it is not Hell that comes upon Jerusalem in retribution for Jerusalem's rejection of Christ, but earthly desolation. So this is a contrast to what we just saw about Christ's compassion for His fellowmen's earthly welfare. Third, if it had been Christ's will, as God, to gather "the children" of Jerusalem to salvation, neither Jerusalem nor all Israel would have hindered His doing so. We read in John 6:37, "I will that the Father give to me whom I will." We read in Daniel 4:35, "And he doeth according to his will in the army of heaven, and among the inhabitants of earth: and none can stay his hand, or say unto him, What thou?" Again, in John 5:21, "Son quickeneth whom He will."

We trust that these remarks may help you to understand the verse more clearly.

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The Ashland Debate

STOR JAMES CRACE
Piketon, Ohio

article is being written to
my views of the recent
Campbellite debate in
nd. I shall attempt to write
pression of this debate in
to testify to the abundant
I believe has been done in
ebate.

with sadness that I must
ake a stronger stand than
before against the Campbel-
ovement, for I am more
aced than ever that those of
Campbellite persuasion are
ed and deceived more than
ther Arminian organization
I know of. Sad, I say, be-
as a Baptist I love the souls
en; and, from deep convic-
brought more to the sur-
by this debate, I declare that
bellism ranks second to
in its deception of the hearts
simple. To say that Brother
opponent is a hater of the
of the Bible and a hater of
Christ of the Bible is to speak
y. To say that this Campbel-
an enemy of the righteous-
of Christ does not begin to
expose this Devil's servant
a preacher in the so-called
ch of Christ." From the re-
of this debate I am fully
aced that the so-called
ch of Christ is set to deceive
heart it possibly can. I fully
with the statement Brother
made on the first night of
ebate. He said, "About the
true doctrine the 'Church of
has is its practice of im-
on as the proper act of bap-

is debate has made me to
for those who are in sym-
with the so-called "Church
Christ." That the "Church of
is nothing more than a
ogue of Satan has been
ested multiplied times dur-
this debate, as the Lord,
gh Brother Ross, caused the
bellite debater to condemn
elf and his blind followers.
they worship a false god,
described as a water god, has
abundantly proven by this

ere is also an element of
or to be spoken of in writing
his debate. As most know,
bellites love their debates
1:29), their proud jesting
their sophistry. The Camp-
ebater thought he was an
in these things, but
ther Ross has shown him to
nothing more than a deceived
in need of seeing himself as
oge of the Devil. Though the
Campbellite doubtlessly would re-
to admit his defeat, I am
he knows in his heart that
has been slain at the hands
Brother Ross. Never in all my
have I ever thought I would
sorry to see a Campbellite
ther eating dust and earth;
ther have I ever thought that
flesh would wish that a Bap-
preacher would have mercy
a Campbellite preacher, but
this Campbellite I did have a
ment of sorrow during the de-
I did, for a moment, wish
Ross would have pity
him, but only for a moment.
ter a moment I remembered

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that he is a child of the Devil
and an enemy of all righteousness
and I then ceased to wish Brother
Ross would have mercy on him.
The Campbellite knows he has
been drawn and quartered by
Brother Ross. The only thing that
keeps him from being defeated
in every way is that he will not
admit the defeat every one knows
he suffered.

Brother Ross has exposed prac-
tically every false doctrine of the
so-called "Church of Christ." That
means he has exposed almost ev-
ery doctrine they teach. I even
go so far as to say that Brother
Ross has drowned the water god
of the so-called "Church of
Christ." Praise God! The water
god of the Campbellites has been
slain by the Word of God as God
blessed it in the hands of Brother
Ross. I dare say the Campbellite
will work hard for a long time
trying to re-establish his lost po-
sition of high priest of that Syna-
gogue of Satan, known as the
"Church of Christ."

Finally, I say every Baptist in
the land ought to be thankful to
God for Brother Ross. That
Brother Ross has beheaded and
Scripturally demolished that soul-
damning water gospel of the
Campbellites is absolutely true.
Truly we have seen the grace of
God working. By this victory let
all true Baptists take courage and
earnestly contend for the faith
once delivered to the saints. By
this victory let us have no fear
of this Synagogue of Satan which
calls itself the "Church of Christ."

Brother Ross, we thank our
sovereign God for you.

"Indifference"

(Continued from page one)

and the harvest has not as yet
been made. There is no one to
harvest the crop that this man has
raised. How often it is true that
neighbors come together to take
care of the harvest when they
realize that the individual is ill
and can't harvest his crop.

I speak from personal experi-
ence in that respect. My own
father was stricken after he had
raised a crop one year. I was in
college, and the neighbors all got
together and harvested his crop.
They stripped his tobacco and
put it on the market and took
care of the sale of his crop.

I have often thought how true
it is that people are just not in-
different when it comes to the
matter of helping one another so
far as the flesh is concerned. If I
were to make an appeal to you by
way of your flesh I am satisfied
that you would respond if it were
in your power, yet, beloved
friends, how many, many times
is it true that an appeal that re-
lates itself to your spiritual na-
ture is passed by and is given but
little thought. You listen care-
fully while the message is being
presented, yet when you walk out
of the door, seemingly you forget
most if not all that you have
heard. The result is that you go
away completely unconcerned as
to spiritual verities.

Now I come to you realizing
that is true, and I ask you the
words of my text, "Is it nothing to
you, all ye that pass by?" I'd like
to know why it is that you are in-
different. I'd like to know why it
is that you are spiritually uncon-
cerned. I'd like to know why it
is that you do not have the spiri-
tual interest and the spiritual
concern that you ought to have. I
say it is hard to understand how
Christians can be indifferent.

I

IT IS HARD TO UNDER-
STAND SPIRITUAL INDIFFER-
ENCE IN VIEW OF THE DEATH
OF THE LORD JESUS CHRIST.

It is hard to understand how
that any Christian can be indif-
ferent in view of the death of our
Saviour. We read:

"Christ died for our sins." —
I Cor. 15:3.

Beloved, He didn't die as a

martyr. He didn't die because it
was forced upon Him. He didn't
die because His enemies brought
Him to the cross. He died a will-
ing sacrifice and a substitute for
our sins. He came into this world
for that purpose. Listen:

"For the Son of man is come to
seek and to save that which was
lost." — Luke 19:10.

He came for one purpose —
with your spiritual interest at
heart. He lived with that thought
in mind. When He had but short-
ly begun His ministry the Devil
presented a temptation to Him
whereby that He might become a
ruler and escape Calvary. If He
would have but fallen down in
the presence of Satan and hon-
ored him, He could have had the
world without going to the cross.
I say, He came to die for our sins.
Nothing perturbed Him, and
nothing upset Him. Nothing dis-
turbed Him and nothing caused
Him to swerve from His purpose.
Though there were many, many
problems that came into His min-
istry and temptations often sur-
rounded Him, the Lord Jesus
Christ kept unswervingly at the
task, every day getting closer and
closer to Calvary until finally He
was arrested. He was taken be-
fore the rulers for three Jewish
trials that were nothing more
than a farce, then before the Ro-
man tribunal for three trials,
making six trials in all that He
underwent. In the course of those
trials He was abused and mis-
treated. His back was laid bare in
Herod's judgment hall as he
scourged Him. Then He traveled
backward across the city all the
way from one end of the city to
the other, from Herod's judgment
hall to Pilate's palace, with His
back exposed, bleeding and raw
to the pitiless rays of a noon day
sun. He stood in Pilate's judg-
ment hall to be condemned, and
then taken out to Calvary where
He was crucified.

I tell you, beloved friends,
when you come with me to Cal-
vary and see the Lord Jesus
Christ nailed to the cross with
His hands and feet pierced by the
nails, with his side driven
through with a spear, with His
forehead having been mangled
with a crown of thornes, with His
back beaten and lacerated as a
result of the horrible scourging
and whipping through which He
had passed — when you see Him
dying upon the cross, you look up
and wonder why He is there. I
can see Him as with a shout the
Son of God expires, saying, "It is
finished."

I ask the question, why did He
die? Why did He come to this
world? Why did He live in the
world for thirty-three years?
Why did He turn His back upon
Heaven and come down to this
earth and dwell here for a third
of a century? I ask, why was it
that He did all this, and ultimate-
ly came to the cross. Beloved, the
answer is, Christ died for our
sins. As I hold up the cross of
Calvary with the Son of God
bleeding and expiring as a sacri-
fice and as a substitute in your
behalf and mine, I ask you, is it
nothing to you, all ye that pass
by? In the light of the death of
Jesus, in view of the fact that He
died for our sins, in view of the
fact that no man forced Calvary
upon Him, in view of the fact that
the Son of God could have escap-
ed Calvary if He had so desired,
in view of the fact that He wasn't
a martyr but a sacrifice, in view
of the fact that what He did He
did willingly, I ask you as you
face Him on the cross, is it noth-
ing to you all you that pass by?
I say, it is hard to understand
spiritual indifference in view of
the fact that Jesus Christ has
died for us.

II

IT IS HARD TO UNDER-
STAND SPIRITUAL INDIFFER-
ENCE IN VIEW OF THE FACT
THAT WE ARE THE POSSES-
SORS OF A DIVINE RIGHT-
EOUSNESS.

Do you realize that you as a
saved person stand perfect in the
sight of God to the extent that
when God looks upon you He
sees you clothed in the perfection
and the righteousness of His Son,
(Continued on page 4, column 1)

Campbellism

(Continued from page two)

as determining the proper prerequisites of baptism, and went
on to explain the necessity of taking the word of God, rather
than our feelings, as guides in such things." (Memoirs, Vol. 2,
pages 111, 112).

This testimony reveals that Alexander Campbell did not
repudiate his "experience," but regarded it as being his con-
version. In other words, Campbell did not believe his theory of
baptismal regeneration to the point that he would discard past
experiences and act upon the baptismal salvation doctrine for
himself. **HE WAS NEVER BAPTIZED IN ORDER TO LITER-
ALLY OBTAIN THE REMISSION OF SINS!** If Campbell had
no faith in his doctrine, why should he expect others to have
any?

Campbell's Baptism

We have given in chapter four the account of the baptism
of Alexander Campbell. Quotations from Richardson are
therein given to substantiate beyond a shadow of a doubt that
the Campbells were not baptized to obtain the remission of sins.
Only one quotation, then, will suffice at this time to remind the
reader of the fact that Campbell's baptism was not according
to the doctrine he later taught.

"We can sympathize with those who have this doctrine
in their own creeds unregarded and unheeded in its import
and utility; for we exhibited it fully in our debate with Mr.
McCalla in 1823, without feeling its great importance and
without beginning to practice upon its tendencies for some
time afterward." (Memoirs, Vol. 2, page 217).

Thomas Campbell made a similar statement when, upon
observing the work of Walter Scott, he wrote his son: "I am at
present, **for the first time**, upon the ground where the thing
[baptism] has appeared to be **practically exhibited to the
proper purpose.**" (Memoirs, Vol. 2, page 219).

It is clear, then, from these quotations from the two
Campbells — and from the many other statements that have
been quoted in foregoing chapters — that Alexander Camp-
bell, when baptized by Mr. Luce in 1812, believed nothing like
the idea of baptismal remission of sins, as he later taught.

"Touched" It in Debate With Walker

In his debate with the Presbyterian, John Walker, Camp-
bell made the following statement:

"Baptism is connected with the promise of the remission
of sins, and the gift of the holy spirit." (Campbell-Walker De-
bate, p. 131).

That is the only "hint" in the entire debate that there is
any "connection" between baptism and literal remission. And
Richardson says that this statement was made "only in the
light of an argument."

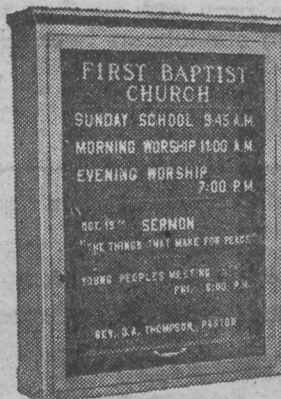
However, in the same debate (and on the same page of
the book), Campbell states the age-old Baptist view, that "Bap-
tism is **emblematical** of our death unto sin, our burial with
Christ, and our resurrection with him unto newness of life." He
also made the following observations:

"The only seal spoken of in the New Testament as the
guarantee and property of all Christians, is 'this seal of the
holy spirit.' Neither Baptism nor the Lord's supper are ever so
called, nor can they be so called, in conformity to the meaning
of words; yet we admit that they are both confirmative of the
faith and hope of the Christian. . . . **Baptism is an ordinance by
which we formally profess Christianity.** It is the first consti-
tutional act in the profession of Christianity. It confirms noth-
ing in the covenant of Christ, that was not confirmed before.
It is no stamp, nor confirmative mark, of that covenant, for
it was ratified by the blood of Christ. The baptized person
carries no marks, no seal of confirmation, that is visible to
himself, or to others, in consequence of his obedience to this
rite. . . . The whole blessings of this covenant, have been as
**fully enjoyed by many who are now in Heaven, who could
not, who did not, receive those ordinances, as by any other
saints in Heaven or in earth.** The thief upon the cross, had as
full an enjoyment of them, as any other in ancient or modern
times. . . . Now if Baptism and the Lord's supper, were the seals

(Continued on page four)

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News From Trinidad

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Hamza Mohammed

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Dear Friends in Christ:

March 29, 1961

Greetings from Trinidad, in the West Indies. It has been quite a long time since we have written you all, and do trust that you will forgive us for this; we have many things to tell you about how the Lord has been blessing us richly in every way.

As we came to the close of 1960 and entered the New Year, it was truly surprising to each of us as we counted the blessings of the gracious Lord upon our ministry here. We were able to locate a spot of land for our church building at Arima, and many were saved and added to the church, and many of our brethren of "Like precious Faith" had visited us. This is always a tremendous help to us who believe the truth and preach it in this Island, which is infested with all manner of errors.

The New Year started well, for we had a visit from Pastors Wayne Cox and Joe Bell. They came in on the 27th of January and spent three days. They arrived at about 10:30 P. M. (E. S. T.) and were off to a very hectic time. They were kept very busy and did more than one can imagine could have been done in such a short time, and although Bro. Cox was not well at all, he did not back down from the schedule we had laid out for him.

They had very little sleep, if any, for we stayed up very late Friday night, then on Saturday, the 28th, we took a long trip to the southern end of the Island where we have a mission. This is about 85 miles from where we live. We left early in the morning, had lunch together in the town called San Fernando.

We arrived there in the afternoon and met the preacher of the mission there and arrangements were made to have the mission organized into a church. The date was set for Monday the 30th. Our trip back home was rough and tiresome, and we got home pretty late. On Sunday morning we had a baptismal service and Bro. Cox preached the sermon at the banks of the river and also brought the message at the church that morning. Bro. Joe Bell spoke to us at the evening service. The services were well attended.

We left for Cedrus on Monday morning and the church was organized and Brother Sentoma was called as pastor. Bro. Cox took the chair and Bro. Bell and myself helped in organizing the church. The closing message was brought by Bro. Cox and we started for Tunapuna again. They left on Tuesday morning at 7:30 a.m. after a most profitable and helpful time with the church here. It is always a joy to welcome brethren like these and we do look forward to having them again, if the Lord tarries.

The Church and missions here are growing well. We have just finished some special meetings in Cedrus, Arima, and San Juan. The Lord saved quite a few and many have come to join the church. Many are becoming interested in our Bible study and we have a full house for every meeting now. The crowds have outgrown our small meeting place and we are trusting the Lord for our own church building soon. Please pray with us for this urgent need.

Our ministry in the Hospitals and other institutions is proving to be a great success. Please pray with us that the Lord's name will be magnified through our labours here. God bless each of you.

Yours By Grace,
HAMZA MOHAMMED

"Indifference"

(Continued from page 3)
the Lord Jesus Christ? Listen:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — II Cor. 5:21.

Beloved, at Calvary Jesus took our sins. The day that we were saved we took His righteousness. At Calvary our sins were put on Him.

I go back to the Garden of Eden and I see Adam and Eve within the Garden before the entrance of sin. They had a perfect human righteousness, and if they had never sinned, they would have continued with a perfect human righteousness and they would never have known anything more. They had never had anything better. They would have

lived with a perfect human righteousness.

Beloved, the day Jesus Christ died for our sins, He took upon

Himself our sin completely, and the day that we come to a knowledge of salvation His righteousness is put upon us. Before you were saved you had an imperfect human righteousness possibly tinged with a great deal of self-righteousness, but now that you are a saved man or a saved woman, you have a perfect divine righteousness. Beloved, you have a better righteousness than Adam ever had in the Garden of Eden. At best his was a perfect human righteousness and today mine is a perfect divine righteousness. In the Garden of Eden Adam never had anything better than what a human being might have in perfection, but today I have that which only God could give me, for I am clothed in the righteousness of God's own Son, Jesus Christ.

Oh, does that thought grip your soul as it grips mine? My sins were put on Him at Calvary. His righteousness was put on me the day that I was saved, so that actually when God sees me, He doesn't see me as a dirty, filthy repulsive sinner. God sees me clothed in the righteousness of His Son. Oh, what a blessing it is! What a wondrous blessing it is to know that when God sees us He doesn't see us as the unrighteous self-righteous creatures that we are actually at heart. He sees us as though He were seeing Jesus Christ, for He sees us clothed in the righteousness of His own Son.

Can you imagine a prince and a pauper standing side by side? Here is the pauper with his dirty clothes, disheveled hair, his unshaven face, his unwashed body. Here stands a prince with all the royal demeanor that is possible for him to stand with. His clothing is immaculate. His personal appearance is even fastidious. You look at him and he is beyond anything to compare with, that you have ever seen within this world. You see these two stand before you, and you say, "What could be farther apart than a prince and a pauper? How greater distance could be spanned than is the distance spanned between poverty

Remember TBE When You Pray

and riches, between the prince and the pauper?" Beloved, I see them as the prince takes off his clothes and gives them to the pauper and I see the beggar take off his clothes and give them to the prince. I see those two make an exchange, and as I look on, I say, "It can't be. It is impossible. It could never come to pass that a prince would take upon him the clothing of a pauper and a pauper would be privileged to wear the clothing of a prince. Perhaps that has never occurred, and doubtless that never will occur, but I'll tell you something ten thousand times ten thousand times greater and grander than that, which did happen. You and I were far more repulsive in the sight of God than any beggar might ever be. You and I stand clothed with the rags of self-righteousness at best. You and I stand filthy in the garments of our own human imperfection. Side by side with us stands Jesus Christ in all His glory, perfectly righteous. He has never done one thing that is wrong. The Word of God speaking of Him says that He is holy, harmless and undefiled, separate from sinners. We read:

"For such a high priest became us, who is holy, harmless, undefiled separate from sinners, and made higher than the heavens." — Heb. 7:26.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND

Campbellism

(Continued from page three)

of this covenant, it would follow, that they who never had received them, were deprived of the security, for the enjoyment of this covenant; and, of course, had no confirmation of it to them . . . This seal (the Holy Spirit) requires not any external ordinance to perfect it." (pages 169-171)

Well, that is good, sound Baptist [Bible] doctrine through and through! just what Baptists have always said about baptism and the Holy Spirit. Campbell later taught, of course, that you can't have the seal of the Spirit until after baptism; but here in debate with Walker it is plain that does not hold to the idea that baptism is needed to "perfect" the seal of the Spirit.

Baptism in the McCalla Debate

The Walker debate was in 1820. At the close of that debate, Campbell extended a "challenge" to other Pedobaptists. In 1823, W. L. McCalla, a Presbyterian, acting in response to Campbell's challenge, debated with Campbell baptism. According to Richardson and other Campbellite historians, it was between the Walker debate and the McCalla debate that Campbell imbibed the heresy of baptismal salvation. J. W. Shepherd states:

"In the discussion with Walker he barely touched the design of baptism, but either during that debate or while transcribing it for publication, an impression was made on his mind that it had a very important meaning and that it was in some way connected with remission of sins, but he was so engaged in other matters that it passed out of his mind until he received the challenge to meet McCalla in debate, when he resolved to settle its true import before he ever debated the subject again." (The Church, the Falling Away and the Restoration, page 204).

William Baxter, the author of *Life of Elder Walter Scott* gives some indication as to where Campbell and Scott got their view on baptismal salvation. On pages 46 and 47 he tells of "a pamphlet fell into his [Scott's] hand" which presented baptism in the sense of a literal means of remission.

"The careful reader," says Baxter, will find in it the germ of what was years afterward insisted upon by Scott in his plea for baptism for the remission of sins, and also by Alexander Campbell in his celebrated *Extra on Remission*. The same production fell into the hands of A. Campbell soon after it had been read by Scott; but while both these, and stranger still, the very authors of it, recognized the matters therein set forth as true, they saw them as the man whom Jesus healed of blindness at first saw the passersby—men as trees walking. But they saw they were true nevertheless, even if they saw them but dimly. They had heretofore been WHOLLY BLIND to them, and it was long before they appeared to their spiritual vision in all their significance and beauty."

Scott paid a visit to the group in New York that had published the pamphlet, but it was a "sad disappointment" (p. 54). "He found the practice of the church far in the rear of what he had been led to expect from the publication . . ."

Now this experience of Scott and Campbell, in reading the pamphlet was prior to the debate with McCalla. Evidently, it was influential in leading Campbell to the position set forth in the debate.

Richardson, commenting upon the debate with McCalla states:

"Thus the design of baptism and its true place in the economy of the gospel had gradually become clearer, and its importance proportionally enhanced, in his estimation, since the debate with Walker. Often, during the intervening period, had this particular point been the subject of conversation between him and his father, as well as with Walter Scott, and of careful Scripture examinations, and these utterances in the McCalla debate presented the views they had beforehand agreed upon as the true and obvious teachings of the New Testament . . . Thus, in 1823, the design of baptism was fully understood and publicly asserted. It was, however, reserved for Walter Scott, a few years later (1827), to make a direct and practical application of the doctrine, and to secure for it the conspicuous place it has since occupied among the chief points urged in the Reformation." (Memoirs, Vol. 2, pages 83, 84).

However, Campbell was not as clear on this doctrine as one might be led to believe from a mere reading of these statements from Campbellite historians. For instance, notice the following statement from the McCalla debate, which is as clear a statement on the true meaning of baptism as could be made by the soundest Bible student living:

"The blood of Christ, then, really cleanses us who believe from all sin. Behold the goodness of God in giving us a formal proof and token of it, by ordaining a baptism expressly 'for the remission of sins.' The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism." (Campbell-McCalla Debate, page 116).

Campbellite T. W. Brents, in his book entitled *The Gospel Plan of Salvation*, excused this statement by Campbell in the manner: "Yes, Mr. Campbell said this in his debate with McCalla in October of 1823, while he was a Baptist and believed and taught as Baptists do; but when he became a man he put away childish things." (page 512). However, Mr. Campbell was never a Baptist (he only affiliated with a Baptist association) and at the time of this debate he was "at out" (Continued on page eight)

WITHOUT SPOT." — I Pet. 1:18, blemish. There was nothing perfect so far as He was concerned. What a difference between was spotless. He was without (Continued on page 5, column

THE ETERNAL SECURITY OF BLOOD-BOUGHT BELIEVERS

By J. M. CARROLL

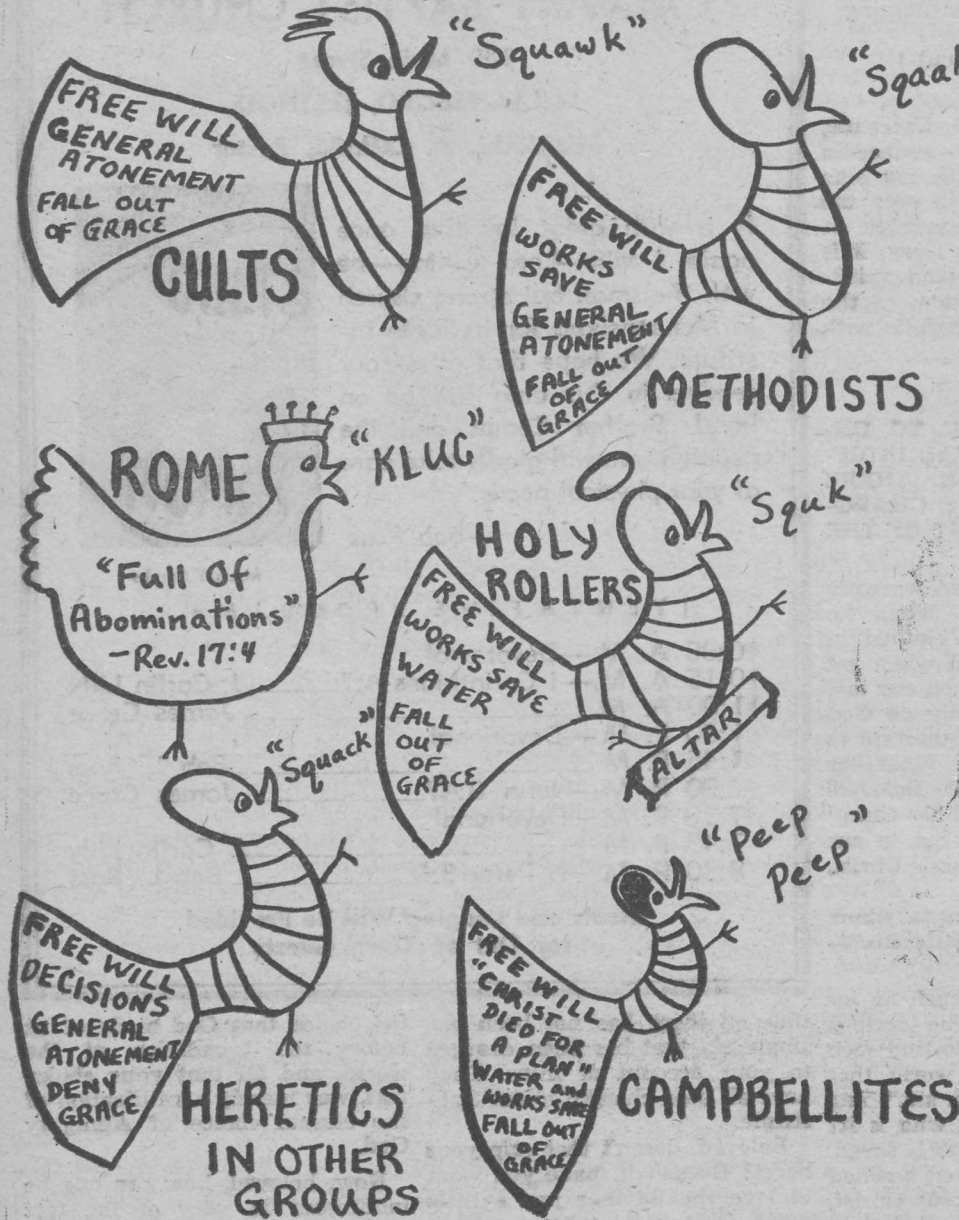
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ROM. 8:29

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JOHN 10:11

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ROM. 11:5,6

Security

JOHN 10:28

and Other Bible Truths

Concerning The Above Illustration

For sometime I have thought about how all the Arminian free-willers, regardless of denominational differences, are "birds of a feather" so far as the doctrines relating to divine sovereignty are concerned. In the above illustration, please note the "tail-feathers" of the "birds" which are lifting their claws up against the truth. All of these birds are characterized by the doctrines of free-will, general atonement, human effort of some kind, etc. It is true that not all the Arminians teach falling out of grace, but this does not keep them from joining in the "squawk" against sovereignty.

The "Cults" bird represents such groups as the Adventists, Russellites, so-called Christian Scientists, Christadelphians, Mormons, etc. They all oppose the message of the Bible on sov-

ereignty truths.

The "hen" with the crown is Rome, the oldest unclean, hateful bird of them all. She is full of abominations, as Revelation 17 reveals. The crown is for her pope.

The Holy Roller "bird" has a halo to symbolize "sinless perfection." You will also note that the Holy Roller "bird" is at the "altar," without which he would be frustrated completely.

The Campbellite "bird" has water on the brain, as is illustrated by the spot on his head. He is a small bird because he is rather young, being only 150 years old this year.

All of the birds are striped to signify their criminal character with regard to the Word of God.—BLR.

"Indifference"

(Continued from page five)
Why? Just one reason. In the first analysis and in the final

analysis, the reason that I am interested and the reason that you have a spiritual concern is because God chose you before the foundation of the world. The reason why this other individual goes on day by day and never shows one particle of concern for spiritual truths is because God evidently passed that one by. In making choice of His elect He passed by millions that were not chosen, that were unprayed for in His high priestly prayer of intercession. Beloved, the difference is the fact of God's choice.

When you realize that you are saved because of His choice of you, can you be indifferent to Him? You wouldn't have been saved if it had been left to you. If God hadn't made the choice, you never would have chosen Him. Beloved, we are what we are first of all because of the choice that God made of us before the foundation of the world.

I ask you, how can you be indifferent? How can you be careless? How can you be slothful? How can you stay away from the house of God? How can you refuse to tithe? How can you refuse to be spiritually concerned? How can you in any wise at all be anything but on fire for the Gospel of Jesus Christ in view of what He has done for us especially in the choice He made of us before the foundation of the world.

THE SECURITY THAT WE HAVE IN CHRIST JESUS.

Beloved, I am glad that my salvation doesn't depend upon me. Aren't you glad it isn't up to you to keep yourself? I am afraid if it depended on you to

keep yourself that you would be lost before you got out of this auditorium today. No man keeps himself secure, but rather our security is based upon the keeping power of the Lord Jesus Christ. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

This text enumerates nine agents and agencies—internal, internal, and external—and he says that none of these nine nor any other creature shall be able to separate us from the love of God. Beloved, you don't keep yourself saved because of your own strength. You are not saved because you have kept yourself saved through the years that have gone by, but rather you are saved because the Lord Jesus Christ has kept you. You are protected in the hands of God Himself.

Doesn't that help you just to know that you are His and that you are secure? Because of it I like to sing that old song

"I've found a Friend; O Friend!
He loved me ere I knew
He drew me with the cord
of love,
And thus He bound me to
And round my heart still
twine
Those ties which naught
sever;
For I am His, and He is
Forever and forever."

Thank God there is not to be any cessation. There going to be any end. There going to be any breaking of relationship. It is going to be forever and forever.

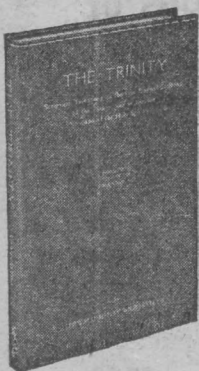
When we marry we take granted that sometime soon later, if our Lord tarries does not come that our home going to be broken up by We might not think of it time of marriage. In fact, people don't think of anything that time, but if you were pause and reflect over the you would recognize the fact someday your home would be broken asunder in death. I God that there is one bond death can never separate there is one bond that will be broken. Every time I before a couple to marry I think of the expression usually given: "Until death you part." I say, thank God, is one bond that death can sever, and that is the bond by that my soul is affixed to Lord Jesus Christ, and He me, and I am secure because what He has done for me loved, I say it is hard to stand how a man can be ent to a Saviour who keeps saints day by day. If we anything at all to do with keeping of our salvation, it be different, but we don't ourselves saved. First of don't save ourselves, and the I thank God that my security based upon the keeping of the Lord Jesus Christ, therefore I say it is hard to derstand how we can be ferent.

CONCLUSION

I say we are never indiffer so far as public appeals are cerned. We are never indiffer when it comes to the man appeals of the flesh. It is to understand how any man be indifferent to the Lord Christ. In view of the fact Christ, in view of the fact we have the imputed righteousness of Jesus Christ given in view of the fact that sin is ever charged to the liever, in view of the fact God elected us unto salvation before the foundation of world, and in view of our ity which we enjoy now, it is hard to understand how (Continued on page 7, col.

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Harboring secret sin will eventuate in open defeat and ruin.

"Good Enough"?

(Continued from page one)

images. Yet millions of people and thousands of churches openly defy this command. Also, we must be admitted that if anything in this life takes our love, time, and efforts, which God deserves, it becomes an idol. Covetousness is idolatry, according to the Apostle Paul (Ephesians 5:5). Have you ever let your house, job, education, or loved one take God's place?

The third command tells us that we shall not take the name of God in vain because God will not hold us guiltless. All over America, in the home, in the school and in the factory, we hear people asking God to "damn" things. Swearing need not always be limited to God's name but it includes profanity, cursing, and blasphemy (James 5:12, Col. 3:8, Mark 7:22). Can you say that you have never broken this command?

The fourth command tells us to remember the Sabbath Day to keep it holy. In our nation where we have seventy million people who never mark a church door and another group larger than that who never attend with any regularity. The way to observe the Sabbath is to rest from our regular work so that your body may rest. Also, since man does not live by bread alone, you need to worship God and

find rest for your soul. Can you say I keep the Lord's Day or is Sunday really Sunday to you?

The fifth command reminds us that we are to honor our parents. The amount of juvenile crime and delinquency testifies that our world is full of offenders. Are you able to say that you have honored your parents by obeying them and then in later years did so by supporting and comforting them?

The sixth command says "Thou shalt not kill." Even though thousands of people are murdered each year in our nation, and many people have murder in their hearts, yet it is possible for you to have not broken this command; at least outwardly you may not be guilty.

The seventh command reminds us that adultery is forbidden of God. Millions of illegitimate babies are born each year in our hospitals. Surveys reveal that only a small percent of our college students have maintained moral purity. The ratio of one divorce for every five marriages speaks of much adultery. Jesus made this law clearer when He said that "whoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. Let's be honest, now; can you say you are free from this sin and have never committed this even in your heart?

The eighth command tells us that we

should not steal. Most children start in the first grade of school by cheating and stealing each other's answers. From here they steal fruit from the neighbor's orchard and thievery is found everywhere. The loss of stolen goods by the general public in all stores mounts up into the billions of dollars annually here in our country. Are you able to say, "I have never stolen anything"?

The ninth command says, "Do not bear false witness," which means, do not lie. Strangely enough, we begin telling lies as little children (Psalm 58:3). Some folk try to excuse it and call it imagination, but let's be accurate and call it a "lie." To water down such sin by calling it fibs, prevarications, half-truths, or white lies is completely dishonest. Dare you say you have never done this?

The tenth command emphasizes the sin of the spirit when it says we should not covet. Frequently we notice this sin within our being as we crave and earnestly long to have what belongs to others. If you got yourself in debt, maybe it was because you wanted what your neighbor has.

CONCLUSION

If a person is declared good by keeping the Ten Commandments, are you, then, good? Will you make it to heaven by being good? You will probably be hypocritical enough to

say that you have only broken "some" of these commands. God says that if you break just one of these commands then you are still guilty of all of them (James 2:10). If you kept God's commands perfectly you would have a "right stand" or, as the Bible calls it, "righteousness." But the Scripture clearly declares that absolutely "none" are righteous and "none" doeth good" (Romans 3:12-19). If you are an honest person, you will confess yourself a sinner, having broken God's law by thought, word, and deed.

Finally, you will reply, "It is hopeless," for everyone has already broken God's law and they continually fail to measure up to them.

You are precisely right! But I have some good news for you. Christ the Son of God came into this vile world, born of a woman, born under the law to redeem you from this law (Galatians 4:4, 5). Jesus kept the law for you by actively obeying it in His life and by passively dying on the cross to pay the penalty of the already broken law. Therefore, if you receive Christ as your Saviour you will receive His righteousness. God will view you as though you had kept the precepts of the law and as though you had died for your own sins. You will have a "right standing" before God and be good enough to enter heaven.

(Track Available From Author)

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"Indifference"

(Continued from page 6)

to be indifferent. Beloved, you recognize the fact that we are indifferent. We are all exceedingly indifferent to the Lord Jesus Christ. We should be indifferent to His church. We ought to be a member of His church. We ought to support and love His church. We ought not to be indifferent. Certainly, beloved, what He has done for us we should not be indifferent. We

ought to live for Him. We ought to serve Him. We ought to stand for His truth. We ought to contend for His doctrines. We ought to count no cost too great. We ought at all times be loyal and faithful and true to Him and His Word and His church in view of what He has done for us.

If you are ever tempted to be indifferent, go back and realize Christ died for you, He has clothed you in His righteousness, and He has never charged another sin to you because they are all charged to your Substitute, the Lord Jesus Christ. He elected you before the foundation of the world and He keeps you from the day you are saved until you get to glory, and in view of this, I ask you, Is it nothing to you, all ye that pass by?

May God help you not to be indifferent to the Lord Jesus!

God's Hatred

(Continued from page 2)

fault? For who hath resisted his will?"

This is the very objection that we continually hear from Arminian sources: "If God does such-and-such a thing to men, why does He condemn them?" That is the same cavil that Paul answered as follows:

(v. 20): "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Paul deemed it a sufficient answer to the vain caviller to remind him of his utter insignificance and the glorious sovereignty of God who does what He will with His own.

Christ asserts this same principle in Matthew 20:15, where He teaches the parable of the laborers and the vineyard. He answers the objector by saying:

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

This illustrates election, "for many are called but few chosen" (Matt. 20:16). If He intended to teach by the parable that man's works makes the difference, then He certainly set forth a confusing parable; for notice, the laborers went into the vineyard at different hours, yet Christ did not reward one more than the other. The caviller thought He should have done so. This He meets with the sovereignty of God.

Now, let us examine the word "hate" (Greek: miseo).

1. The word comprehends two chief thoughts: (1) rejection; (2) results or actions toward the object rejected.

It should be understood that the word does not refer to passion, but it comprehends the evil passion of man as a motive for his rejection of the person or thing rejected. Illustration: John 3:20: "For every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The thing rejected here is Christ, who is called the light (a metaphor).

The action or result of this rejection is their not coming to the light, Christ Jesus.

The motive back of the rejection is man's passion or love for evil, called darkness.

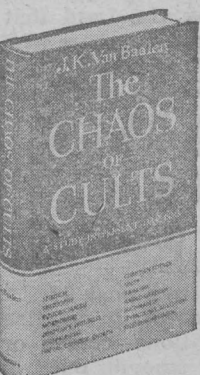
Let us notice an illustration where evil passion is not a motive for rejection: Luke 14:26—"If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Christ is here emphasizing that if a man's own family would hinder him from following Christ, he must part with them. He uses the term "hate." This term, as I have stated, means that the individual is to reject his family in preference to Christ, and to depart from that family, if necessary, to follow Christ.

This does not involve evil passion.

It has been said by many Arminians that the term hate means "love less." But why should a man love his family less, now that he is a follower of Christ? When the Arminian was "saved," did that mean that he now loved his family less? I dare say he will not say so! If there were any change in the man at all, he would

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have loved his family more. But if they did not follow Christ, he would have to reject them and depart their company, if that were necessary.

Another illustration: John 12:25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Certainly, the word here does not involve evil passion. It simply means that one is to reject a life of serving self, and lose his life in the service of God. And this, Christ says, is finding the life, keeping it unto life eternal.

It could not mean that we are simply to love our sinful life less than at some time in the past, for we are forbidden in God's moral law to love self at all.

David said in Psalm 139:21, 22—"Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies."

This was not a passionate hatred, arising from the evil nature of a man, but it was a definite rejection by David of the wicked, and the result being that he counted them his enemies.

So when hatred is passionate, it arises from the evil nature of man; when it is godly, or righteous, or as David says, "perfect," it arises from a definite motive of love for God and the determination to please Him.

Romans 9:13

Now for the word as in Romans 9:13. Here it is God's hatred that is the subject. We know, then, that this hatred is not motivated by any unholy principle, but God's rejection of Esau and the results of that rejection are attributed by Paul to the sovereign choice of God.

Let us notice when the rejection took place: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. 9:11-13.

In what manner was Esau the servant of Jacob? Notice: (1) All the rights of the firstborn were transferred from Esau to Jacob (Gen. 27:27-34).

(2) Esau had to leave the land of Canaan, when the riches of both Jacob and Esau were so great that they could not live together (Gen. 30:6-8) and Esau dwelt at Mount Seir, or Edom, fathering the nation of Edomites.

(3) The blessing of the father, Isaac, as recorded in Genesis 27, was stolen from Esau by Jacob, causing both Esau and his father, Isaac, sorrow, but fulfilling the purpose of God (Gen. 27:34-41). In Genesis 27:37 we read, "Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and

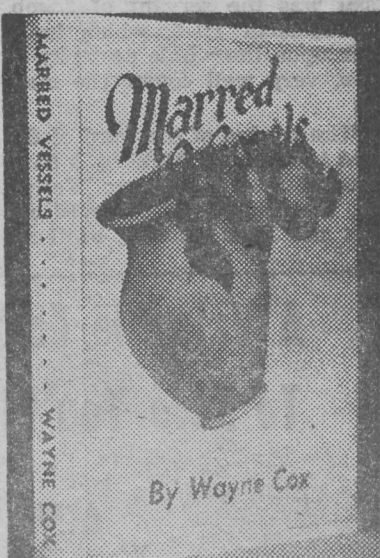
with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept." And in verse 40: "And by thy sword shalt thou live, and shalt serve thy brother."

Notice that Esau hated Jacob, motivated by evil passion, because God had given the blessings to Jacob: "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." (Gen. 27:41).

So also do the non-elect today hate the chosen of God because we have the blessing of free grace, (Continued on page 8, column 1)

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Campbellism

(Continued from page four)

with the Baptists to the extent that he had formed a church at Wellsburg, Ohio and become a member of it in order to escape excommunication from the Association.

But Campbell did later "straighten out" about Paul and he said: "When Paul was immersed, it was declared and understood by all parties, that all his previous sins were washed away in the act of immersion." (Campbell-Rice Debate, page 524).

It was in his debate with McCalla that he said: "When the baptized believer rises out of the water, is born of water, enters the world a second time; he enters it as innocent, as clean, as unspotted, as an angel. His conscience is purged from guilt, his body washed with pure water, even the washing of regeneration." (page 118).

It was also in this debate that Campbell gave the "definition" to the Greek preposition "eis" in Acts 2:38 which in the future years was to become the "jumbo" of Campbellism. He said: "The preposition 'eis' here means in order to — in order to the remission of sins." (p. 124).

From 1823 to 1827—A Theory But No Practice!

The time that elapsed between the debate with McCalla and the "discovery" of Mr. Scott in 1827 is another piece of Campbellite history that is "curious and interesting." The Campbellites had "faith," but where were the works? They had the doctrine of baptismal salvation, but they were not "doers of the Word," if this were the Word.

In the first place, they did not submit themselves to the doctrine and follow its command to be baptized for the remission of sins. Somehow or another, they seemed to have been above this "necessity!" Neither did they press it upon the "mistaken" church at Brush Run (Mem., Vol. 2, page 138), nor upon the church at Wellsburg. Furthermore, they did not preach it to the lost around about. The first to preach it in public was Scott, and we have noticed that "experiment."

Richardson tells us that this doctrine remained "perfectly meaningless and inoperative in a practical point of view" and if it had not been for the "experiment" of Scott, by which he "proved" the theory, "even the more emphatic averments of the Campbells as to the purport of baptism would probabably, like the recorded declaration of Peter himself on Pentecost, have remained fruitless" (Memoirs, Vol. 2) page 217).

But, happy for Campbellism, Walter Scott's "analytical mind" was able to concoct the "Ancient Gospel Plan" and successfully put it into practice. But if this theory be true, we regret that the very men responsible for its "restoration" were not partakers of its blessing! Too bad they never submitted themselves to the "Ancient Gospel"! But since they did such a wonderful job in "restoring" this doctrine, it may be that they will be paroled on account of "good behaviour!"

Next Week: Campbell States His Doctrine.

God's Hatred

(Continued from page 7)

without our own merits, and you who strive to have the blessing by your efforts, cannot obtain it! So you hate us!

There are other things which could be noted that reveal how Esau was the servant of Jacob. But Malachi 1:1-5, which looks back upon the whole posterity of Esau, very well covers the matter:

"The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother?"

saith the Lord: yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

These illustrations in Romans 9 clearly reveal that God elects some and rejects others as an act of His sovereignty, not because of

men's works. Notice in verse 24 that this teaching does not merely apply to Jews, as some foolish cavillers and perverters have asserted, but the vessels of wrath and vessels of mercy are "not of the Jews only, but also of the Gentiles." —BLR.



Letters

(Continued from page one)

and tract on "Baptism." Here is my offering. I just wish there were much more so that you would be able to liquidate your present indebtedness. Perhaps this will happen in the Lord's own time. Like Paul, we all have our "thorn" to temper our pride and self-sufficiency. I know He has provisions for you to continue TBE for as long as He wills. I pray for you for greater strength and unshakable faith and courage. Enclosed is a clipping which points to the "signs of the time." It is a grievous thing. Please pray that I may grow in depth of the Word; it is my bulwark.—Spencer Randolph, Illinois.

We read your letter with interest, mixed with a touch of sympathy. We know the Christian's path is not a smooth one—has its testing "stumble," but after "plodding" along with them for some time, if we are faithful and patient we can succeed and we sometime see it to be God's way of testing us.

We are now past eighty years and with a cataract on each eye. I (Mrs.) have so much trouble seeing, yet I am thankful that I can see some. The Mr. was in an auto wreck and was broken up, but can now get about and can even drive a car.

I do hope you have recovered from your heart spell and have no returns of same. We do sincerely appreciate your sending us TBE for "life," want to thank you so much. We still treasure the paper for the truth it carries from week to week. Here is a small contribution; maybe it will help in a small way. I hope you and your helpers may be spared to carry on the good work for years to come.

Wishing you health and prosperity. If the Lord sees best to spare us longer I hope to write to you again. I now say, God bless you and yours.—Mr. and Mrs. William Bell, Va.

Thought I would write and let you know that I do enjoy The Baptist Examiner and always look forward for it. It is the only paper I take. I think it is the soundest paper anyone could get. Wish I could send an offering, but since my husband passed away last August, I don't have but mighty little to get by on. But I do pray that God will put it into the hearts of people that do have. I thank the Lord that there are still some preachers who will preach the truth. May God's blessings be upon you and Brother Ross and your family is my prayer.—Mrs. Ed Ellis, Ky.



God's Grace

(Continued from page 1)

chaff, and no wheat. In varying forms of temptations—coarse or subtle, rough or smooth, open or secret—he seeks to capture our souls. Our own hearts are deceitful, and our stock of strength is small. Often, we are like a weary dove with tired wings battling its way onward against the beating storm. We are exposed to outward attacks, and crippled by inward weakness. The "powers of darkness" arrayed against us are mighty, and we are poor and needy. Can we wonder if sometimes the heart fails?

Courage, brother, do not falter. The gospel brings a message of hope and confidence. History may show that sin has abounded from the beginning; and science may speak with bated breath of "the law of heredity"; and philosophy may dilate on the power of habit over the will; but they cannot set me free. The grace of God can

and does deliver men. "By the grace of God I am what I am," each ransomed soul can say with Paul. That same grace can help us in our every time of need. Nought but the grace of God "can foil the tempter's power." "God is able to make all grace abound toward you." Lo, a voice from heaven, sweet and clear, declares to us in the hour of our felt weakness, "My grace is sufficient for thee." Therefore, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear."



Rally Day

(Continued from page 1)

us on this special day of May 30. We ask that you make this a day of special prayer and that you send a special offering for the payment of our accumulated obligations.

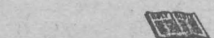
Many often write that since they did not have a large offering, they have sent nothing—waiting rather until they might have a larger sum to send. This year our slogan is—**AN OFFERING FROM EVERY READER.** If you cannot send a hundred dollars nor a dollar, send whatever you can. We want every reader to share with us in this Spring Rally.

If you live close enough, then spend the evening with us on May 30. Some always come to our home on this occasion, even driving a good distance to do so. We will be gathering to open the envelopes, tabulate the offerings, and read the letters from our readers. To make this day one of success, we ask you to—

- (1) Pray much about it.
- (2) Write us an encouraging letter.
- (3) Send us an offering.
- (4) Visit with us that evening if possible.

No doubt many of you will co-operate thus with us. Please don't put it off. We believe that God will put it into the hearts of many to do His will relative to TBE. Therefore we are relying on Him for the success of this day, and thus all praise shall be to Him.

We have always said: Trust the Lord and tell His people. This we have done, and we wait today for your letter and offering.



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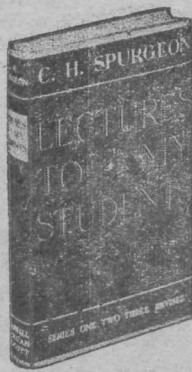
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