

Show no mercy to little sins. Had Saul destroyed all the Amalekites, no Amalekite could have destroyed him.

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# 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

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## What Is The Teaching Of II Peter 3:9?

NABORS BREWER  
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God." But that is not the whole Scripture, neither should it ever be read in part that way. Psalm 14:1 reads, in its entirety—"The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good."

2 Peter 3:9—"The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

First of all, the "promise" mentioned here is not in regard to salvation. The promise is in regard to our Lord's **second coming**. Verses 3, 4—"There shall come in the last days, scoffers, walking after their own lusts, and saying, where is the **promise of His coming?**" Also, please note, God said "promise," **singular**, not promises. I call your attention to this so that you cannot try to broaden it out, to say the promise includes the promise of salvation to all people of all ages, as if God is not willing that

(Continued on page 7, Col. 1)

## WHAT IS RALLY DAY?

Rally Day comes **once each year**.

Rally Day is a **special day** in behalf of THE BAPTIST EXAMINER.

Rally Day is for the **purpose** of giving the paper a financial boost—to help pay off some bills and brighten prospects for the future.

Rally Day is also a time of **fellowship** with local friends, when we all gather together to open letters and tabulate contributions for the paper. The reading of the many expressions of appreciation from you, our readers, always proves to be a blessing to those who meet for this event.

Rally Day always **encourages** us to continue on with TBE, for your contributions and comments reveal the need for continuing this paper.

Such, then, is Rally Day. It is in behalf of a paper that is "for the cause of God and truth."

### Will You Have A Part?

Now that you know what it is, will you have a part in it? Will your church?

You may not realize it, but it takes a lot of work, time, money, patience—from the human side of the picture—to publish TBE. It takes a lot of man-power and laborers to write the articles, set type, make up the paper, read proof and correct it, print the paper, address it, wrap it, mail it, and then answer the responses to it.

The paper does not pay for itself, and any publisher will tell you that no paper CAN pay for itself when it does not have an efficient program in regard to paid advertising. Papers and magazines all over the nation depend on advertising to pay their bills. Since we do not have such an advertising policy, we have no such source of financial power. Hence we have to depend upon contributions of churches and friends.

Having a part in Rally Day will mean that you will be giving TBE some of the assistance it needs to keep going. Your letter and offering will encourage the editors, and the church which sponsors the paper.

We hope the Lord will impress you to have a part in Rally Day.

## WHAT DO THE BAPTISTS AND THE CAMPBELLITES HAVE IN COMMON?

When the delegates to the World's Conference of Christian Faiths in Amsterdam, returned to America, the young people of the Northern Baptists and the Campbellites, drew up a memorandum which they presented to both of their respective denominations. In part, they say:

"We are conscious that we ourselves, as members of the Northern Baptist Convention and the International Convention of the Disciples of Christ, are two groups who have much in common. We recall the historical lines of which our fellowships out of which our communions emerged and the overtures toward unity which our communions have made in recent years."

Holy Spirit is carrying on Christ's work today. John 16:12, 13. The Campbellites in a practical sense don't believe in the work of the Holy Spirit.

Second: Baptists believe that no one would ever come to God if the Holy Spirit did not draw him. (John 6:44-65). The Campbellites deny this in toto.

Third: Baptists believe that the Holy Spirit calls men to Divine service (Acts 13:2-4). The Campbellites declare that men take up Divine service of their own accord.

Fourth: Baptists believe that God elects men to salvation. (Eph. 1:4, 5; II Thess. 2:13, 14; Rom. 9:21-24). The Campbellites deny such election entirely.

Fifth: Baptists believe that sinners are saved procuratively through the blood of Jesus Christ alone. (Col. 1:20; 1 Pet. 1:18, 19). The Campbellites add baptism and church membership. (Continued on page 5, column 4)

First: Baptist believe that the

By WALTER B. BRANNING, JR.  
Lansdale, Penna.

Basically, there are only three systems of theology which claim to set forth a way of salvation through Christ. Let us look briefly at these three systems.

First, there is **UNIVERSALISM**. The Universalists say that Christ died for all mankind and eventually, therefore, all mankind shall be saved, either in this life, or in some future age. They say that hell is only age-lasting, a temporary place of punishment, sort of like the Roman Catholic purgatory. Eventually all will be taken out of hell and saved, including the devil and the fallen angels. This view appeals to many people but certainly runs afoul of the Word of God.

Second, there is **ARMINIANISM**. The Arminians say that Christ died equally and indiscriminately for every individual in the human race. They teach that Christ died as much for the lost in hell as for those who

are saved in Heaven. They say that election to salvation is not an eternal and unconditional act of God, but is entirely dependent upon God foreseeing man's choice of Himself. Also, they would have us to think that God is trying as hard as He can to save every man, and that man may accept or reject saving grace as he pleases. To them man has the power to resist the regenerating power of the Holy Spirit. They say that when a person is saved he can fall away from grace and be lost again. According to this theory those who are loved by God, bought by the precious blood of Christ, and born again by the Holy Spirit, may, no matter how hard God tries to keep them, fall away and be lost eternally.

Arminianism is nothing but a return to **Pelagianism** which is a sort of self-salvation. Pelagianism denied the total fall of man in Adam and they also denied the necessity of the almighty grace of God. Hence they exalted

man's will to a place of supremacy over God's will. Of course this doctrine is pleasing to the natural man because the natural man hates to admit that he is totally depraved and therefore helpless. To say that a man could secure God's grace and be saved by an act of his own free will was a doctrine that attracted many and still does today.

Arminianism tries its best to reconcile man's sovereignty and God's sovereignty. Their basic tenet is that man's will must cooperate with God's grace and together these accomplish the salvation of the soul. In everything man has the inalienable and sovereign right of accepting or rejecting God's grace. Oh, yes, they admit that man is weak because of the fall, and is in need of a physician, but they will not admit that he is dead, and therefore helpless. Man still has some ability to good in him and only needs God's grace to help him along in his personal efforts. So then, man has power to cooperate with the grace of God in the matter of salvation. It is evident (Continued on page 6, column 2)

## The Baptist Examiner Pulpit

### "THE LAW"

SERMON BY PASTOR JOHN R. GILPIN

"What is written in the law?" —Luke 10:26.

May I remind you that if people understood the law of God, most of the religious confusion of today would come immediately to an end. It is a misunderstanding of God's law that causes people to believe in falling from grace, salvation by works, and salvation by a mixture of grace and works. I say that if people only understood the law of God as it is recorded in God's Book, then fully ninety per cent of the religious misunderstanding of this world today would come to an end.

NO ONE REALLY KEEPS THE LAW.

There never was but one who ever kept the law, and that was the Lord Jesus Christ Himself. We read:

"Thou art my God from my mother's belly."—Psa. 22:10.

There never was but one who could say that, and that was Jesus. Other than the Lord Jesus Christ, no one has ever really kept the law.

You will meet with some individual who tells you that he is keeping the law or at least he is making a desperate, serious effort to live in the light of the law. There are great religious denominations that are built today upon the idea that men live according to the law and men keep the law. In spite of this, we

find Jesus saying:

"None of you keepeth the law." —John 7:19.

I insist that what Jesus said to this crowd of religious leaders at the feast of the tabernacles is just as true today relative to every one of us who live in this world — none of you keep the law.

Some people live a pretty good life, I am ready to grant. Some people live a life that is commendatory so far as their morals, ethics and honesty is concerned, but not a single person in this world other than Jesus Christ has ever kept the law in toto. We find that Jesus makes a very sweeping assertion as to our guilt (Continued on page 2, column 4)

### THE RELIGIOUS MOSQUITO

By L. D. Gibson  
South Point, Ohio

Who has not been tormented at some time by that pestilent, persistent fellow whom, for want of a better name, we will call "the Religious Mosquito."

The Religious Mosquito is very small, but he has a "wonderful" sting. He is hard to see, but you can always hear him. Here he comes; what a contemptible, vicious song he sings — "hum-m-m, buz-z-z." You put out your hand to brush him away; he has gone; no, he has only shifted to the other side. You make another pass at him; but he has eluded you, and there he is, back again. You catch yourself a ringing slap on the cheek, but you did not hit him. There is silence a moment; and here he is again singing his (Continued on page 8, col. 1)

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



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## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

XII

### CAMPBELL'S DOCTRINE

The doctrine Campbell adopted on baptism was, of course, nothing essentially new. It is a heresy which dates back even beyond the rise of popery. Campbell even quotes some of the early apostates to prove the antiquity of his heresy. But the "Ancient Gospel" as to its peculiar "order" in the Campbellite theory was original with Scott. That "order" was faith, repentance, baptism, remission of sins, and the Holy Spirit. The "Good Confession" was later spliced in between repentance and baptism. This is what is called "the Gospel plan" that men must "obey" to have sins remitted.

Needless to say, this "plan" falls into the category of sacramental and sacerdotal salvation: **sacramental**, in that it necessitates a ceremonial ordinance; **sacerdotal**, in that it necessitates the "assistance" of another person ["priest"] for one to "obey" it. It is, therefore, in a definite sense of the word, a salvation by works — not only the work of the one "obeying," but also the work of the one "assisting."

The "faith" of this "Gospel plan" is also different from what Baptist people understand is the teaching of the Bible on faith. Campbellite faith is no more than a mere "belief of testimony" (Memoirs, Vol. 2, 618). As the Campbellites erroneously gave a wrong efficacy to the act of being baptized, they erroneously stripped faith of its proper scriptural import. In Campbellism, there is no such thing as believing on Christ in a mere **intellectual, historical sense** in contrast or distinction to believing on Christ in a **trusting, committing sense**. They teach that if you believe on Christ as the Son of God in a historical sense, then the thing for you to do now is "obey" in repentance and baptism. That is the only faith Campbellites have! No wonder they are so void of the truth!

This theory accounts for much of the **deadness** of Campbellism, so noticeable to all who have trusted Christ for salvation, having something deeper than a mere intellectual acknowledgement that He existed. Campbellism makes no appeal to those who are saved by grace; its appeal is to the self-sufficient and fearful who seek salvation by their own obedience to commandments which were never given as a way of salvation.

### QUOTATIONS FROM CAMPBELL

With this explanation made as to the Campbellite "Gospel plan," note the following statements from Campbell which reveal his heretical notions about baptism:

#### The "Gospel" Lost!

"The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was **lost in the dark ages, and has never been, till now, disinterred**. Various efforts have been made, and considerable progress attended them; but since the Grand Apostasy was completed till the present generation, **the gospel of Jesus Christ has been in its original plainness, simplicity, and majesty, laid open to mankind**. A veil in reading the New Institution has been on the hearts of **Christians**, as Paul declares it was upon the hearts of the Jews in reading the Old Institution towards the close of that economy. To take that veil away, since we have discovered it, has been our constant object." (Millennial Harbinger "Extra" on Remission of Sins, page 2).

#### Baptism Changes The Sinner's "State"!

"**Immersion**, as that act by which **our state is changed**." ("Extra" on Remission of Sins, page 13).

#### Immersion Is Conversion!

"All these testimonies concur with each other in presenting the act of faith—**Christian immersion**, frequently called **conversion** as the act, **inseparably connected with the remission of sins**; — or that change of state, of which we have already spoken." ("Extra" on Remission of Sins, pages 15, 16).

#### Not Converted Until Immersed!

"**Immersion is the converting act**; or, that no person is disciplined to Christ until he is immersed . . . the converting act is immersion . . . no person was said to be converted until he was immersed." ("Extra" on Remission of Sins, page 16).

(Continued on page three)

## More Comments On Ashland Debate

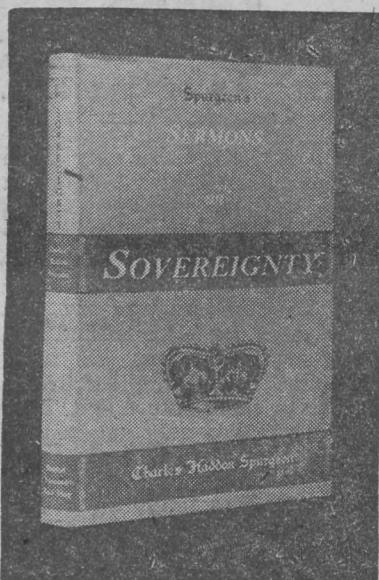
"I have heard several Baptist preachers debate with Campbellites, but never before on the doctrine of predestination. I have always thought that the Sovereign Grace of God was the foundation that would destroy all Campbellite heresies. God certainly used Bro. Bob Ross in a marvelous way to confirm my thoughts. His messages were well prepared, his speaking was forceful, his logic was sharp and the charts he had prepared were unanswerable. Summing it up, I have never seen a Campbellite more confused and utterly defeated."

—Pastor Gerald B. Price, Bristol, Tenn.

"The impression I got of the debate was that it was wholly one-sided. Bro. Bob so ably presented the Truth that his opponent could only try to play on the sympathy of the audience. He did not even attempt to try to answer many of the questions asked by Bro. Bob.

"He and his people realized he was losing out in the debate and (Continued on page 8, column 4)

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## Bro. Bob's Moderator Sum Up The Ashland Debate

It was shocking to me that the audience was so impolite to Brother Ross; they refused to grant him even the "slip of the tongue" that is inevitable in such discussions, although the "Church of Christ" preacher made many mistakes of like kind without any show from the audience. They talked among themselves only during the speeches of Brother Ross. This indicates their unwillingness to think objectively on any doctrine that is contrary to their standards in theology.

The negative presented by the minister of the "Church of Christ" on the subject of the history of that movement consisted primarily of ridiculing the use of reliable information. Since the proposition concerned what the sources considered to be fact, it is hard to understand why he agreed to debate that subject, taking the negative, and then presented no valid arguments from the standpoint of history. He produced a picture of a tombstone that told of a man who had been a member of a group which supposedly called itself "The Church of Christ," but when it was conclusively shown that this was not a "Church of Christ" of the kind under discussion and was in fact an assembly of ex-Presbyterians, this preacher dodged every reference made to it, instead of gracefully admitting that he had been wrong on that point, and that it was not valid information.

Time after time the accusation was hurled at Brother Ross that he was deliberately trying to mislead people in his ministry. This seems to be typically the spirit of these preachers in the "Church of Christ" movement. They forbid the thought of anyone other than themselves being "honest and sincere" if that person presents enthusiastically what he is convinced to be the truth. Their sermons are for the most part negative, telling how wrong others are in their beliefs.

Picking on words is a manifest characteristic that reveals itself to the most casual observer. When it became obvious that the sources mentioned in the proposition overwhelmingly agreed, and that therefore the affirmative was correct, the "Church of Christ" preacher began to spend much time saying that the particular church of which he is a member had not been shown to be started by anyone other than the Lord. Surely the people had sense enough to know that the proposition meant the church of the kind he belonged to was not known on earth before it was founded by the Campbells, Stone, and Scott.

This same picking on of words is easily seen in the teaching of the ministers of the "Church of Christ." They turn a deaf ear to the fact that the original manuscripts of the Holy Scriptures do not exist; the very nearest thing

we have to the New Testament autographs are only copies of the actual writings. It is true that textual criticism has shown that nearly all the text is beyond doubt, but it would be remembered by all who would emphasize certain or phrases in a version or translation: That verbal and phrasing inspiration applies only to original manuscripts. Only those who are able to glean from the most reliable Greek texts may rely to any extent upon certain phrases or words. Many words of great men are accessible to those who can not go themselves to the original manuscripts.

The "Church of Christ" preacher played the audience (composed chiefly of his followers) and them effectively.

It seems to be that they considered any kind of reply to a valid answer to the opposition. He was able to make a joke, get the people to laugh, but they considered his position as the opposition's display. As long as he pointed to charts of Brother Ross and played his ability to quote Scripture, it was considered that he had downed his opponent, but never took the time to really with the material.

All these attitudes were carried over into the discussion of the subject of the fixed destiny of men.

He refused to understand the position of Brother Ross, who has a requisite to intelligently discuss any proposition.

The obvious difficulty that the preacher had with the doctrine of Foreknowledge was not at all surprising and was expected by Brother Ross and myself. Though the man answered the questions by saying that he "foresaw" events but that he were not certain to come to them, he stated that he would not discuss with Brother Ross's questions. Foreknowledge because it was not in the proposition and was not discussing that. One can help but wonder if he does sometimes ask himself about the doctrine and feel some doubt if he is correct in what he believes.

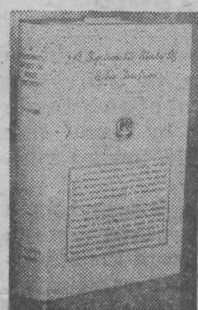
Perhaps he and his friends prefer to this sort of thing as "smart debating" and thus excuse themselves from the responsibility of fairness and honesty. In secular debate this may be a mark of a skillful debater (though this man failed in other point) but in the eyes of the world these things will always be considered good form.

Eph. 6:24,

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# An Arminian Catechism, Or A FEW QUESTIONS FOR THOSE WHO DENY PREDESTINATION

## SATAN'S FALL

Could anything in this whole creation have ever existed, except by the will and decree of Almighty God?

Could there have ever been a Satan, except by the will and decree of his Creator? ("The deceived and the deceiver are one."—Job 12:16).

Could there have ever been a fall by Satan, except by his being created with the capability of falling?

Could the fall of Satan have ever taken place if the circumstances had not been in existence?

Could not God have created Satan and other circumstances so that there could have been no fall?

Did God know prior to Satan's creation that he would fall? How long beforehand did God know this?

If God knew Satan would fall, yet proceeded to create him and the circumstances in which he fell, does this not reveal that it was the will of God that Satan fall?

If you knew your child would drown itself if you placed it in water, yet you went ahead and did such, would this drowning not be blamed on you?

If God did not intend the fall of Satan to take place, why did He not either refrain from creating him or else, by His sovereign power, prevent the fall?

Couldn't He have done either?

Is it not true that God either **couldn't** prevent the fall or **wouldn't** prevent it?

If He **couldn't**, why couldn't He?

If He **wouldn't**, doesn't that prove He **willed** it?

Does God permit anything to happen that He has not decreed to permit?

Did God decree to permit the fall of Satan?

If so, is the fall of Satan not the result of the decree of God?

If God did not willingly decree this fall, then who forced Him to allow it?

Did God decree to allow Satan to lead other angels astray?

Could Satan have done this against the will or decree of God?

If God decreed to allow Satan to lead other angels astray, when was it not the will of God that they be led astray?

In fact, if God had decreed to allow Satan to lead other angels astray, wasn't it an absolute certainty that such would take place?

If it had not been the will of God for Satan to lead angels astray, could not God have hindered him?

If you saw a snake crawl up to your child, would you sit and watch the snake bite the child, if you could prevent it?

Could not God have destroyed the fallen Satan, if He did not will any further existence of sin?

Could not God have defended His angels against Satan and prevented their being led astray?

If God did not "raise a finger" to obstruct the course of Satan, is it not because Satan was fulfilling what God had previously decreed?

Does not the case of Job reveal that Satan can do nothing but what God decrees?

Would God permit that which is contrary to His decree?

If not, was not the fall of Satan and other angels the result of God's decree?

**"The Law"**

(Continued from page two)

When he stands guilty before God the violation of the law, for the law is a unit. You either live according to it, or if you break in one point, you stand guilty of the violation of the law of God.

Therefore, I would remind you at the very outset that no one other than the Lord Jesus Christ has ever really kept the

**II**

**THE LAW WAS GIVEN TO REVEAL SIN.**

God didn't give the law that men might be saved thereby, but He gave the law to reveal to sinners the fact that they were sinners. We read:

"For by the law is the KNOW-

**LEDGE OF SIN.**"—Rom. 3:20.

It is through the law that we realize that we are sinners. It is through the law that we come to know that we stand as sinners in God's sight. Listen:

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law."—Rom. 7:7.

Paul says, "I wouldn't have known there was such a thing as sin if God hadn't given the law. I read the law and compare my life to it, and I see that my life does not harmonize with the law, that the law makes one declaration whereas my life falls far short. Therefore I know that I am a sinner through the law of God. The law reveals to us the fact that we are sinners."

The story of the rich young ruler is to me a classic example of a man who was a good man. In fact, the Bible says he was so good that when the Lord Jesus Christ looked at him that even the Son of God loved him. He was a good individual. Beyond any shadow of a doubt he was an outstanding individual from the moral standpoint, yet this man was not as good as he thought he was, and when his life was compared to the law of God he realized then that he wasn't as good as he had thought himself to be. When the Master would enumerate certain commandments, he said, "All these have I kept from my youth up." Then the Lord Jesus said, "Well, if that be true, you just lack one thing. Take your possessions, sell them, use the money that you get therefrom to distribute to the poor, and come follow me." The Word of God says that this

young fellow never opened his mouth. He just walked off. Why? The law had revealed to him his gross imperfections. We read:

"That **EVERY MOUTH MAY BE STOPPED**, and all the world may become guilty before God."

—Rom. 3:19.

Beloved, when a man reads the law it shuts his mouth. This young fellow bragged about the fact that he himself had lived a perfect life in the light of all the commands that Jesus enumerated to him that day, yet when the Lord Jesus Christ put the pressure on him, and gave to him the strongest test possible relative to the law—namely, the test as to his possessions—the Word of God says that he silently stole away. He didn't have a thing to say. The law had shut his mouth.

Beloved, that is exactly what the law is. It is God Almighty's mouth stopper. It says to that individual, "Shut your mouth. You stand guilty."

Here is a man who is boasting about the fact as to how good he is living and how perfect he is, but when he reads from the Bible to find that it says, "All have sinned and come short of the glory of God," the Book just literally says, "Shut your mouth" and there is nothing else that a man can say.

I can imagine that there are lots of folk this morning who would brag about their morality, and their goodness, and who would tell you how they have paid their honest debts and have kept out of jail, and think that that is all that is necessary for salvation. I have known people who boasted of the fact that they paid their debts, they stayed out of jail, and they lived good moral, upright, respectable lives. You just read to them Rom. 3:23 which says, "For all have sinned, and come short of the glory of God," and the law just says to them right then, "Shut your mouth; you are not as good as you thought you were." It is God Almighty's mouth-stopper. It reveals to a man his sin. It reveals to a man how wicked he is. It reveals to the individual what a sinner he is in the sight of God. I tell you, beloved, the law was given not to save, but to reveal sin to every individual.

**III**

**THE LAW PUTS A CURSE ON MAN.**

My text says, "What is written in the law?" Well, what is written in the law as to the curse that the law puts on a man? Listen:

"For as many as are of the works of the law are under the curse; for it is written, **CURSED IS EVERY ONE THAT CONTINUETH NOT in all things which are written in the book of the law to do them.**"—Gal. 3:10.

What does the law do to the individual? It puts a curse upon every individual, for if the individual isn't living according to the "all things" that are written in the book of the law, God says, "Cursed is that individual."

Let's turn to the Ten Commandments and see whether or not you live in the light of the law.

"Thou shalt have no other gods before me."—Ex. 20:3.

"Thou shalt not make unto thee any graven image."—Ex. 20:4.

"Thou shalt not take the name of the Lord thy God in vain."—Ex. 20:7.

"Remember the Sabbath day to keep it holy."—Ex. 20:8.

"Honor thy father and thy mother."—Ex. 20:12.

"Thou shalt not kill."—Ex. 20:13.

"Thou shalt not commit adultery."—Ex. 20:14.

"Thou shalt not steal."—Ex. 20:15.

"Thou shalt not bear false witness against thy neighbour."—Ex. 20:16.

"Thou shalt not covet."—Ex. 20:17.

When I read those Ten Commandments does it make you comfortable on the inside, or does your mind go back to the day, maybe ten years ago, or twenty or thirty years ago when you violated some command of God? (Continued on page 4, column 1)

## WHO WROTE THE BIBLE?

The reasoning of John Flavel, the seventeenth century scholar who first gave expression to the well-known aphorism, "Man's extremity is God's opportunity," is unanswerable as it relates to the authorship of the Bible. Said he:

"Bad men or demons would not have written the Bible, for it condemns them and their work. Good men or angels could not have written it, for in saying that it was from God when it was their own invention, they would have been guilty of falsehood and could not have been good. The only remaining Being who could have written it is God."—The Pilgrim.

## Campbellism

(Continued from page two)

### The Water Is The "Mother"!

"In one sense a person is born of his father; but not until he is first born of his **mother**. So in every place where water and the Spirit, or water and the Word, are spoken of; **the water stands first**. Every child is born of its father, when it is born of its mother. Hence the Saviour put the **mother** first, and the Apostles follow him. **No other reason can be assigned for placing the water first.**" ("Extra" on Remission of Sins, page 29).

"He that has never been in **the womb of waters**, never has been **born of water**. Begotten of God he may be; but **born of God he cannot be, until born of water.**" ("Extra" on Remission of Sins, page 30).

### Sins Washed Away In Water!

"In the third place, I proceed to show that we have the most explicit proof that God forgives sins for the name's sake of his Son, or when the name of Jesus Christ is named upon us **in immersion**: that in, and by, the act of immersion, or soon **as our bodies are put under water, at that very instant our former or 'old sins,' are all washed away**; provided only, that we are true believers." (Campbell-Rice Debate, page 443).

### Immersion, "The Gospel In Water"!

"I am bold, therefore, to affirm, that every one of them who, in the belief of what the apostle spoke, was immersed, did, **in the very instant in which he was put under water, receive the forgiveness of his sins**, and the gift of the Holy Spirit. If so, then, who will not concur with me in saying, that **CHRISTIAN IMMERSION IS THE GOSPEL IN WATER?**" (Campbell-Rice Debate, page 443).

"Down into the water you were led. Then the name of the Holy One upon your faith, and upon your person, was pronounced. You were then buried in the water under that name. It closed itself upon you. **In its womb you were concealed. Into the Lord, as in the water, you were immersed. But in the water you continued not. Of it you were born**, and from it you came forth, raised with Jesus, and raising in his strength. There your consciences were released; **for there your old sins were washed away.**" (The Christian System, page 207).

"He that imagines himself pardoned will feel as happy as he that is really so." (Chr. Sys., page 44).

### It Took Campbell To Tell Us This:

"The change which is consummated by immersion is sometimes called in sacred style, 'being quickened,' or 'made alive,' 'passing from death to life,' 'being born again,' 'having risen with Christ,' 'turning to the Lord,' 'being enlightened,' 'conversion,' 'reconciliation,' 'repentance unto life.' " (Chr. Sys., page 44).

### Who Is Pardoned?

"None but those who have first believed the testimony of God and have repented of their sins, and that have been **intelligently immersed** into his death, have the full and explicit testimony of God, assuring them of pardon." (Chr. Sys., page 42).

The **unimmersed** person "is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all christian (Continued on page eight)

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In this picture can be seen part of the people that live in one of the villages where we spent the night just before reaching Aseki. The little boy at the bottom of the picture, in front, has had his hair shaved off due to some kind of scalp disease. For razors and knives (before they came in contact with steel) was the split edge of a bamboo. This makes an exceedingly sharp instrument, and besides shaving with it they used it to cut up pigs, human bodies, etc. The abdomens of most of them are very large due to their diet mainly of sweet potato, and other starchy foods. All of their clothing is made of bark. What looks like grass skirts is actually bark fibers.



This is the air-strip at Aseki. A small plane is coming in to land. This is the only place large enough for miles in any direction to put an airstrip. It stays cloudy here most of the time and an average of 14 inches of rain is measured here every month, most of it coming down in mist.



These are two of the natives that served as carrier boys for part of the trip. They had been with me for about three days and decided they had made enough money and wanted to quit. I am paying them for their services.

## "The Law"

(Continued from page 3)

Brother, sister, I say to you, there is not an individual among us who could stand in God's sight and say that he has never violated the law. If you can't say

that you are living perfectly, there is a curse on you, for the Bible says, "Cursed is ever one that continueth not in all things which are written in the book of the law to do them."

Have you ever violated the law one time? I am satisfied that we violate the law dozens of times every day. I am sure that if you could see your sins as they have existed in your life that you would see a mountain of them. I am sure that they would pile up like a tremendous mountain range. But I ask you, have you ever violated God's law just one time? If you have, there is a curse resting upon you.

I was talking to a man a short time ago and I asked him to come to the services. He said, "I live a pretty good life, but I don't go to church very much." I said, "Well, living a good life is commendable in the eyes of man, but it certainly means nothing in the eyes of God." I said, "In the sight of God, living a good life doesn't help you one particle." He said, "Brother Gilpin,



This is a scene where I was crossing one of the many rivers. This river was very wide and so swift that it was next to impossible to stand up in it. About 100 yards to the left of me, this river joined another one which made a terrific stream. A few minutes after this picture was made I had a bath in the stream where the two rivers had joined.



This is one of the policemen stationed at Aseki. He was with me in my survey work around the area. This man has been in the police force for over ten years, is very rugged and as a policeman very tough; however, as an individual, he has a wonderful personality.

you don't realize I live a good life from every standpoint." I said, "Now let's think, have you ever violated the law one time?" and I started quoting the Ten Commandments. I said, "Have you ever violated any of those commandments even once?" "Oh, yes," he said, "I have." Then I said, "Brother, you stand just as bad in the sight of God, as the worst sinner in all the world because the law has put a curse on you. When you violate the Word of God and fail to live up to it in every particular, you stand cursed in the sight of God."

## IV

### NO ONE IS SAVED BY KEEPING THE LAW.

No one really keeps the law. The law wasn't given to save. It was given to reveal sin. The law puts a curse on man and no one is saved by his keeping of the law. Furthermore, no one is saved by keeping the law. We read:

"And by him all that believe are justified from all things, from which YE COULD NOT BE JUSTIFIED by the law of Moses"—Acts 13:39.

Here is a text which says that you cannot be justified by the law of Moses. To take an extreme example, I'll tell you a personal experience.

Several years ago the pastor of the local Seventh Day Adventist movement came in our printing shop, and in the course of the conversation ham was mentioned. He said that he would not eat ham at all. I reminded him of the fact that there was a Holiness preacher who lived



The water surely tasted good after a long climb up the jungle trail. Usually I carried two water bottles with me. In some areas water is plentiful while in others it is scarce.



This is a picture of some natives that live beyond Aseki, the uncontrolled area. They are friendly enough around the patrol post, but cannot be trusted in their own area. They are from the Kukukuku country and are the most dreaded in all New Guinea by other natives. For the most part, if not altogether, cannibalism has stopped among them, but until the government came in they were continually raiding villages of other tribes, killing men, women, and children and eating their bodies.



This is on the river bank beside the river mentioned in which you see me standing. We made camp here and stayed for a while. I am not in this picture.

very close to us when I was a boy, and that I had heard him say that he wouldn't dare touch ham, yet one night we heard a tremendous commotion outside and when I hurried out with a shotgun in my hand, this Holiness preacher was coming out of our smokehouse with a country ham in his hand. When I told this Seventh Day Adventist preacher this, he said, "You could leave your smokehouse unlocked as far as I am concerned, I'd never touch it. I'd just as soon eat a mouse as to eat a country ham," and he went back to the book of Isaiah and dug up the law which puts the question of ham eating and mouse eating, so he said, about on the same par. As I talked to that man, he insisted that he himself was expecting to go to Heaven because he had abstained from the eating of ham all his life and because, in his opinion, he had kept the law without any infraction down to that hour. I couldn't convince him of the fact that nobody was saved by keeping the law. He thought he had kept the law, and he thought he was saved by this law, yet Acts 13:39 says, "And by him all that believe are justified from all things, from which ye could not be justified

by the law of Moses." Before the law of Moses could justify any man.

The Word of God again shows us that nobody is saved by keeping the law. Listen:

"Therefore by THE DEEDS OF THE LAW THERE SHALL NO FLESH BE JUSTIFIED in the sight."—Rom. 3:20.

"Knowing that a man is justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW: for by the works of the law SHALL NO FLESH BE JUSTIFIED."—Gal. 2:16.

What could be plainer? God can be more simple? God can specifically tell us that we are justified by the works of the law.

There used to be a woman here in Ashland who had a distorted, perverted notion of salvation. She used to tell me that she listened to my broadcast every Sunday, and I can imagine that she did because she could talk intelligently about it. She wasn't like one fellow I met the other day who was telling me about the fact that he listened to my broadcast every Sunday. (Continued on page 5, column 1)

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**"The Law"**  
(Continued from page 3)  
broadcast on the radio every morning. He said, "Brother Gilpin, I never miss your broadcast on Sunday morning." I said, "Well, I sure am glad of that, for I haven't been on the radio for seventeen or eighteen months." But this woman could talk intelligently about the law. I know she listened. One day she said, "Brother Gilpin, have come to this conclusion: I go to the Seventh Day Adventist church on Saturday, and listen to you. I go to an Evangelical church on Sunday, and read my Bible. I know that we are saved either by keeping the law or by grace. I go to hear the law on Saturday and I hear grace on Sunday. I want to be saved. I get to Heaven." Somehow she is going, beloved. I think she will get in on the same way that the idiots, the infants, and the imbeciles, and all those who have no knowledge at all of the burr of the ear, will be saved. Here was a woman who thought, Now I know it is not by law or by grace, and I am not going to take any chances. Brother, sister, I say to you, you can't read Acts 13:39, Romans 3:20, and Galatians 2:16 without coming to a definite conclusion that nobody is saved by the keeping of the law.

**THE LAW IS TO POINT US TO CHRIST.**  
We read:  
"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith."—Gal. 3:24.  
Now some of you might get a wrong impression of this word "schoolmaster." You would ordinarily think it was the fellow who does the teaching, but that is not the meaning of it at all. The word "schoolmaster" as used here is not the fellow who does the teaching, but it is the fellow who takes the child from home to the school. The

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schoolmaster referred to here is translated from the Greek word "paidagogos," and is the man who picks up the child at a home and takes that child to the school. In other words, he conducts the child from the home to the school in order that he can be taught at the school.  
Now the Word of God says that the law is just that. The law is our schoolmaster to bring us to Jesus Christ. Just as a slave would take a child at the home, and conduct that child to the school that he might be taught, so the law conducts us to the Lord Jesus Christ that we might come to know the Son of God as Saviour.  
I say then, the law's business is not to save. The law's business is not to help save. The law's business is not to enable us to be saved. Rather the law's business is to point us, to conduct us, to bring us to the Lord Jesus Christ that the Son of God might save.

**VII  
SALVATION IS IN CHRIST.**  
We read:  
"For CHRIST IS THE END OF THE LAW for righteousness to every one that believeth."—Rom. 10:4.

Now notice, starting with the last words and reading them forward, he is talking about believers. He says that a believer becomes righteous. How does he become righteous? Through Christ. And what does Christ do? He is the end of the law. He puts the law to an end by keeping it perfectly. Therefore by putting an end to the law we get our righteousness through the Lord Jesus Christ the day that we believe on the Son of God for salvation. Notice again:  
"Therefore we conclude that a man is JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.  
"CHRIST HATH REDEEMED US from the curse of the law."—Gal. 3:13.

The law has put a curse on every one of us because we have violated it, but, beloved, Jesus Christ removes the curse. He has redeemed us from the curse of the law. Would to God that I could emphasize it as I would like to emphasize it, that the law put a curse on us, but Christ took the curse off, and we have been redeemed from the curse of the law through the Lord Jesus Christ Himself.

Listen again:  
"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

We are not saved by law, but we are saved by Christ. What the law couldn't do, Jesus Christ did do.

I don't ordinarily take time to tell you experiences, but I think I will, to illustrate this truth. Years ago the penitentiary here in Kentucky was located at Frankfort on the banks of the Kentucky River. When the big flood came in '37, the penitentiary was so damaged, as a result of the flood, that they never moved back into it. They started the penal farm then down at LaGrange, Kentucky. But prior to 1937 the penitentiary was located at Frankfort, Kentucky, and I can remember a man, his wife, and a little 3-year-old girl, that were going through that penitentiary one day on a guided tour of the penitentiary. There was in the prison at that time a man who had gone there from Breathitt County, near Jackson. He was a big fellow, weighing between 250 and 275 pounds, strong as an ox, straight as an arrow, and the worst trouble-maker the warden of the penitentiary said ever was incarcerated in the Frankfort penitentiary. They whipped him, they put him in solitary confinement, they put him on bread and water, they put him in darkness, and the warden said that nothing would break that man's spirit. When this man and his wife and his little girl were passing through the penitentiary, the little girl became tired of walking. The mother was tired of carrying her and the father was tired of carrying her, yet the little girl was asking to be carried. The

man who was conducting them through the prison looked down the corridor and saw this rough, burly fellow from Breathitt County. Calling him, he told him to come, and pick up the child, and carry the child through the prison. He came up with a look of insolence on his face; as if to say, "If I didn't have to do it, I wouldn't do it." As he looked down, the little girl looked up at him and said, "Please, Mister if you will carry me, I will give you a kiss." His tears rained down over the child when he picked her up in his arms, and she placed a kiss upon his cheek. The warden said that was the last day he ever had one bit of trouble with that man in prison. What the law could not do, one little evidence of love accomplished.

Beloved, that is exactly what Romans 8:3 tells us: "For what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." I tell you, beloved, salvation doesn't come by the law; it comes through the Lord Jesus Christ.

**VII  
SUPPOSE A SINNER BREAKS THE LAW?**

Some may say, "After I am saved, suppose I break the law? What will happen to me then?" May I remind you that when you are saved you are no longer under the law, for we read:

"For sin shall not have dominion over you; for YE ARE NOT UNDER THE LAW, but under grace."—Rom. 6:14.

You say, "Brother Gilpin, suppose I break the law. Suppose I violate God's law. What will happen to me?" Well, beloved, let's just stop "supposing" and admit right now that you are going to break the law because you are living in a fleshly body and as long as you live in this flesh you are going to sin. Let's just end the supposition by admitting that the supposition will be a reality. You will sin. All right, what happens? Beloved, thank God, we are not under the law. We are under grace, and we can't go to Hell because we are no longer under the law. We are now living under the grace of God.

I am ready to grant that you and I ought to live the best we can. We ought to do the very best possible to live as God's children should live, but the Bible teaches specifically, due to your flesh, you will not live perfectly.

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fectly. How you and I ought to thank God for this truth, that while we don't live perfectly, we have a perfect Redeemer. We are saved by Him, we are kept by Him, and our salvation doesn't depend upon our keeping the law, or partially keeping the law, but our salvation depends wholly, solely, entirely, upon the Lord Jesus Christ.

Somebody may say, "Brother Gilpin, I am afraid I am going to fall. I am afraid I won't be able to live up to the law." Beloved, that just shows that you need Jesus Christ for a Saviour, because the man who has his fears, that individual who is afraid that he is not going to be saved, that individual is sure for Hell. We read:  
"But the FEARFUL, and unbelieving, and the abominable, and murders, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." — Rev. 21:8.

Who is first in this group that he mentions? The fearful. Let cast your fears to one side and me tell you something, beloved, depend wholly upon Jesus Christ, and let the Son of God, anchored to you, ride you safely through every storm and bring you down to the desired haven, even to Heaven itself, is my prayer. May God bless you!

**Baptist And Campbellites**  
(Continued from page one) — etc.

Sixth: Baptists believe that everyone who trusts Jesus Christ as Saviour, is saved, whether he is ever baptized, or a member of any church (Acts 16:30, 31; John 3:18, 5:24). Campbellites declare that one must either be "dipped or be damned."

Seventh: Baptists believe that one's good deeds add nothing to obtaining his salvation. (Isa. 64:6; Rom. 4:5; Eph. 2:8, 9). Campbellites believe that men are saved partially by their own works.

Eighth: Baptists believe that a sinner repents before he trusts Christ. (Matt. 21:32). Campbellites reverse the order, putting faith before repentance.

Ninth: Baptists believe when one is saved, he is saved forever. (John 10:28, 29; Rom. 8:35-39; II Tim. 1:12). Campbellites, in contrast, believe that those who are eternally saved can fall out of grace and be eternally lost.

Tenth: Baptists believe that every saved man can know now that he is saved. (I John 3:14; Rom. 8:16). This Campbellites deny that any one is actually saved as yet.

Eleventh: Baptists believe that everyone who has received Christ as Saviour, will spend eternity in Heaven (John 14:1-3). Campbellites say that he might spend

his eternity in Heaven, and that he might apostatize and be lost.

Twelfth: Baptists believe in blood (Christ) before water (baptism) and salvation before church membership. (I John 1:7). This Campbellites deny.

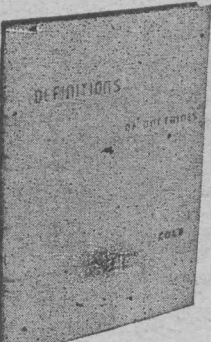
Thirteenth: Baptists believe that Jesus established only a missionary Baptist church. (Mat. 16:18). Alexander Campbell himself, said, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time." John Clark Ridpath (Methodist), said, "I should not readily admit that there was a Baptist Church as far back as 100 A. D., though without doubt there were Baptist Churches then, as all Christians were then Baptists." Modern Campbellites not only deny that Jesus established a Missionary Baptist church, but in so doing, they call their "spiritual daddy," Alexander Campbell, a liar.

Fourteenth: Baptists believe that all so-called churches started by men will someday be destroyed. (Rev. 17:16; Matt. 15:13). This the Campbellites deny, contending that their man-made outfit is O. K.

Fifteenth: Baptists believe that it is Scriptural church government for the church to approve of those who desire to be received into the church. (Acts 9:26, 27; Acts 10:47). The Campbellite preacher does this for Campbellites.

Sixteenth: Baptists believe in (Continued on page 6, column 1)

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—By MARSHALL EFAW.

## Baptist And Campbellites

(Continued from page five)  
justification through faith (Rom. 4:5). The Campbellites believe in church membership, and a good life as well. Baptists believe that justification by works is declarative. Campbellites teach that such is procurative.

Seventeenth: Baptists believe the gospel was preached before Pentecost. (Mark 1:1; Gal. 3:8). Campbellites declare that it was never preached until after Pentecost.

Eighteenth: Baptists believe that Jesus established His church before Pentecost. (Matt. 18:15-17). Campbellites declare it began on the day of Pentecost.

Nineteenth: Baptists believe that the Kingdom of God was established before Pentecost (Mark 1:14, 15; Matt. 3:1, 2). Campbellites declare that this took place at Pentecost.

Twentieth: Baptists believe that preachers and deacons are the only two church officers. Phil. 1:1, II Tim. 3:1-13. Campbellites add two others—ruling elders and "evangelists."

Twenty-first: Baptist believe that only a Missionary Baptist church has the authority to baptize. (Matt. 28:19, 20). Campbellites with but few exceptions, believe that anyone has this authority.

Twenty-second: Baptists believe in what is ordinarily called "close communion." (I Cor. 11:18-20). Campbellites believe in

open communion — that everybody, regardless of faith, ought to partake of the Lord's Supper together.

Twenty-third: Baptists do not believe in any kind of union meetings. (Amos 3:3; Rom. 6:17; II Thess. 3:6, 14; II Tim. 3:5; II John 1:10, 11). Campbellites believe in unionizing with all who will go along with them.

Twenty-fourth: Baptists believe that men are born depraved (Psa. 51:5; Psa. 58:3). This Campbellites deny.

Twenty-fifth: Baptist believe:

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

Campbellites believe:

"There is a fountain filled with water  
Drawn from the city's mains;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

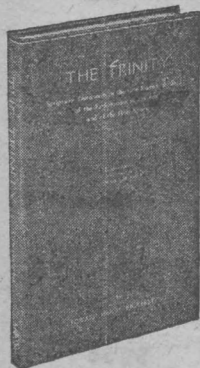
The memorandum too at the beginning of this article, proposed "further steps toward unity." In the light of these many differences which might be multiplied, perhaps it might not be out of order for them to seek "further steps toward unity."

I would like to offer one suggestion—that every Campbellite renounce his Campbellism, accept Bible principles, which are our Baptist principles, and the uniting process would be complete.

—J. R. G.

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## Basic Systems

(Continued from page 1)

that this view exalts man's freedom above God's sovereignty. The tendency of Arminianism is therefore toward humanism and modernism. All liberals are Arminians and hate God's absolute sovereignty.

Third, there is CALVINISM. Calvinism holds that when man fell back in the garden of Eden, he fell the whole way into spiritual death. All men in themselves are vile, guilty, corrupt, hopeless, and completely devoid of any moral ability. From this guilty, fallen human race, God sovereignly elects some to salvation through Christ while passing by others, leaving them to their just punishment. Jesus Christ is sent to purchase His people by taking on Himself their punishment. This redemption by Christ is effectively applied by the Holy Spirit to the chosen ones. All the elect are, without fail, brought to Christ.

Calvinism holds that the fall of man left him totally unable to do anything toward gaining salvation. Hence he is completely dependent on God's grace for his salvation.

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## A FATHER'S HAND



"I HAVE COVERED THEE IN THE SHADOW OF MY HAND." ISA. 51:16

JACK HANM

Arminians do not want to give God His proper place in the scheme of redemption. Arminianism loves to admire the dignity and strength of man, whereas Calvinism seeks to lose itself in humbleness and worship of the grace and almighty power of God. Calvinism exalts God to His proper place of majesty.

A colored man rose in a meeting to give his testimony to the saving grace of God. He told how the Lord had won his heart and given deliverance from the guilt and power of sin. He spoke of Christ and His work, but said nothing of any efforts of his own. The leader of the meeting must have been an Arminian for when the Negro's testimony was ended, he said: "Our brother has only told us of the Lord's part in his salvation. When I was converted there was a whole lot I had to do myself before I could

(Continued on page 7, column 4)

## The Shepherd and the Sheep

When a shepherd has at last overtaken his poor, silly, wandering sheep, he does not straightaway fall to scolding or beating it for having cost him so much toil and trouble. No; but he observes that it is very weary, that it has torn itself among thorns, and cut itself among jagged rocks, and therefore he first tenderly sees to its wounds, and then bears it back to the fold in his own arms.

Poor trembling sinner, the gospel has at length laid hold upon you; you cannot longer run into the paths of sin, grace has stopped your mad career, and made you tremble at the guilt of sin. You are afraid of Jesus, for you know how sorely you have grieved Him; you fear that He will chide you severely, and perhaps spurn you from His presence. Oh think not so of the Good Shepherd! He is already gazing on your bleeding wounds, and preparing to bind them up; He will soon take compassion on your weakness, and bear you in His arms. Trust to Him, poor sinner, just as the poor sheep trusts the shepherd.

A man is more precious than a sheep, and Jesus is more tender than the most careful shepherd. To coming sinners He is gentle indeed. When the prodigal returned all ragged, and filthy, his loving father did not put him in quarantine till he had been cleansed and purified, but there and then he fell upon his neck and kissed him, without so much as giving him one upbraiding

word. He came straight from the swine-trough to his parent's

That welcomed prodigal is type of such sinners such as are. You too shall have all love, and no frowns; all love, and no wrath; all kindness, and no verity. Oh! if you knew the joy, you would not delay. Now, poor heavy-laden sinner, trust the Lord Jesus, and live. He has never treated one returning prodigal with harshness, and cannot change, and will therefore deal as generously with you. He has done with others. What thou wilt trust Him or not? —I do. Poor sinner, may the Spirit lead thee to look to Him and live.

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OTHERS  
TBE TO  
SEND



**II Peter 3:9**

(Continued from page one)

any one of them should perish. There is only one promise mentioned here in 2 Peter 3:9, and that promise is unto "us," and this promise is of our Lord's second coming.

God tells us, as His little children: "Study to show thyself approved, a workman that needeth not be ashamed **rightly dividing the Word of Truth.**" In studying the whole Book of 2 Peter, and rightly dividing the Word of Truth, we can see the following facts: This Book, of course, was inspired by God, and the Apostle Peter set it down. The date was about 67 A. D. The central theme of this epistle is a warning against corrupt teachers and scoffers. In order to counteract the evil influence of false doctrine, great emphasis is laid upon the Word of God, and the certainty of the fulfillment of the divine promises. The key text is chapter 3, verse 1—**This second epistle, beloved, I write unto you; both in which I stir up your pure minds by way of remembrance that ye be mindful of the words which were spoken before by the holy prophets.**"

There is a parallel between 2 Timothy and 2 Peter in that both writers refer to the fact that their end is near. 2 Timothy 4:6—"For I am now ready to be offered, and the time of my departure is at hand." 2 Peter 1:14—"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

Both writers predict perilous times for the church, in that there would be false teaching. 2 Timothy 3:13—"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Peter 2:1—"But there were false prophets among you, even as there shall be false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Both writers predict the coming of the general corruption of society; also, the coming will come when they will not endure sound doctrine; but after their own lusts shall they reap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables." 2 Peter 2:2—"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

The purpose of this Second Epistle of Peter is found in chapter 3, verse 1, 2—"This second epistle, beloved, I write unto you (not unto everyone, but to you, beloved, Peter said): in

both which I stir up your pure minds by way of remembrance; that ye (not everyone, but YE) may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."

Chapter 3 also has to do with Christ's second coming (to judgment), and in verses 3, 4 we see scoffers saying—"Where is the promise of His coming?" Verses 5-8 deal with scoffers' ignorance of the Scripture. Verse 7 has to do with the reservation of this present world for fire judgment. Verse 8 gives the length of God's day. Verse 9 shows God's divine mercy to "us-ward," in that none of us shall perish in the day of His wrath. Verse 10, chapter 3, gives the certainty of His coming. Verses 11 through 14, the believers' hope. Verses 15, 16, a commendation of Paul's epistles, and a warning against wresting the Scripture (wresting the Scripture from its own context). In verses 17, 18 we see an exhortation to steadfastness and spiritual growth. In all of this, the writing is to and for "the faithful" (1:1), "partakers of the divine nature" (1:4), "beloved" (3:8), "us" (3:9), those who have "grace and knowledge" (3:18).

In his First Epistle, Peter was writing to the "elect" of God—I Peter 1:1, 2, "Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia, elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied."

In 2 Peter 3:1—"This Second Epistle I write unto you, beloved." By this it is seen that the first epistle was written to the elect of God, and the second epistle was written to the same people.

In view of all this, it would be proper to read and understand 2 Peter 3:9 thus—"The Lord is not slack concerning the promise of His second coming, as some men count slackness, but is long suffering to us-ward, not willing that any of us should perish, but that all of us should come to repentance (seeing that He ever liveth to make intercession for us)."

For those of you who say that God is not willing that any person should perish, but that He wills the salvation of all men of all ages, please notice: If God willed that all without exception be saved, then all would be saved. Man's will is not stronger than God's will. The will to be saved is not of the creature but of the Creator. When man's will clashes with God's will, God's will prevails. Mankind's will is away from God. Saul's will was to do his own will, and to persecute the church, and he was on his way to Damascus to do just that, in pursuit of his own will, but God willed otherwise, and God quickened Saul, and made him into a new creation (Paul). God completely changed Paul, from his own will of fighting against God, to a will to fight for God, and to write half the New Testament. God's will is exalted all through the Bible, and not man's will. The human will is away from God, for man is totally depraved, dead in trespasses and sin. God's will shall be done.

Matthew 20:15-16—"Is it not lawful for me to do what I WILL with my own? For many be called, but few chosen."

John 15:16—"Ye have not chosen Me, but I have chosen you."

Acts 5:39—"If it be of God, ye CANNOT overthrow it."

The idea that man has a free will, to choose either spiritual good or evil, and that any and all may exercise their will unto salvation, is false. Salvation does not come to fallen man through his cooperation with God's will; that cannot be found in the Bible. Romans 9:16—"It is not of him (man) that willeth, nor of him that runneth (works), but of God that sheweth mercy." Man is saved according to God's will, not according to man's will. The will of man, in his natural unregenerate condition is never willing.

Philippians 2:13—"It is God which worketh in you both to will and to do of HIS own good pleasure."

James 1:18—"Of His own will begat He us."

John 1:13—"Which were born not of blood, nor of the will of the flesh, nor of the will of MAN, but of God."

The people before the flood had a will, but look what happened to them when their will clashed with God's will. (Genesis 6:8). Joseph's brothers willed the death of Joseph, but God willed otherwise, and Joseph became the saviour (humanly speaking) of his brothers and father, according to God's will; God's will prevailed. Wicked King Nebuchadnezzar willed the death of the three Hebrew children, but God willed that they come from the fiery furnace without even the smell of smoke upon them, and they did just as God willed. Jonah willed not to preach to the Ninevites, but God willed that Jonah preach to them, and Jonah did, because God willed it. Herod willed the death of Jesus, but God willed His deliverance. Now, as ever, Jesus ever liveth.

Notice the will of God in Ephesians 1:11: "In whom also we have an inheritance, being predestinated according to the purpose of Him

who worketh ALL THINGS after the counsel of HIS OWN WILL."

Psalms 110:3—"Thy people shall be willing in the day of thy power."

2 Timothy 1:9—"Who hath saved us, and called us with an Holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before the world began."

John 5:40—"And ye will not come to me (your will is not to come to Me) that ye might have life."

Romans 3:11—"There is none (NONE) that seeketh after God." God does the seeking.

2 Peter 3:9 does not teach that God is not willing that any without exception should perish. There is no Scripture that teaches that God wills that none should perish, but if there were any such teachings, it certainly would not be in 2 Peter 3:9. This Scripture teaches, among other things, the eternal security of the saints (eternal preservation-perseverance, not just everlasting life), etc.

Jesus prayed—"Thy will (God the Father's, will) be done." Jesus had this prayer answered. Jesus never prayed that man's will be done. If Jesus should have ever prayed that man's will be done, then no one would have ever been saved, for man's will is away from God. John 17:9, Jesus prayed, "I pray not for the world, but for them which thou hast given me."

The will of man can never get him to Heaven, but only to hell. Free-willism never saved anyone, neither did free-willism ever help God to save anyone. Salvation is altogether (100%) of the Lord. Jonah 2:9—"Salvation is of the Lord."

Psalms 62:2—"The Lord only is my rock and my salvation."

John 14:6—"I (Jesus) am the way, the truth, and the life, no man cometh unto the Father but by Me."

Acts 4:12—"Neither is there salvation in any other (Jesus only), for there is none other name under heaven, given among men, whereby we must be saved."

Salvation is not of works of any kind. Salvation is altogether of grace, through faith, and that not of man; it is a gift (not an offer) of God, not of works lest any man should boast." God quickens (makes alive) whomsoever He wills to quicken. Ephesians 2:1 and 2:15—"And you hath he quickened who were dead (DEAD) in trespasses and sin. Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)."

Regeneration does not come by the will of man.

# CHRISTIANS ARE ONE IN CHRIST BUT NOT ONE IN EXPERIENCE

Many persons are greatly distressed in mind because their experience of conviction or comfort has not been like that of others. They fancy that they cannot have to Christ aright because they have not felt precisely the same joys or depressions as certain saints of whom they have read. Now, should these good people be so troubled? We think not. Uniformity is not God's rule of working either in nature or in man. No two human faces display exactly the same lineaments; sons of the same mother,

born at the same birth, may be as different as Jacob and Esau. Not even in leagues of forest will two leaves be found in all respects alike. Diversity is the rule of nature, and let us rest assured that variety is the rule of grace.

Mr. Beecher has given us this truth in a very beautiful form in the following lines: "What if God should command the flowers to appear before Him, and the sunflower should come bending low with shame because it was not a violet, and the violet should come striving to lift itself up to be like a sunflower, and the lily should seek to gain the bloom of the rose, and the rose the whiteness of the lily; and so, each one disdaining itself, should seek to grow into the likeness of the other?" God would say, "Stop foolish flowers! I gave you your own forms and hues, and odours, and I wish you to bring what you have received. O, sunflower, come as a sunflower; and you, sweet violet, come as a violet; let the rose bring the rose's bloom, and the lily the lily's whiteness. Perceiving their folly, and ceasing to long for what they had not, violet and rose, lily and geranium, mignonette and anemone and all the floral train would come, each in its own loveliness, to send up its fragrance as incense, and all wreath themselves in a garland of beauty about the throne of God."

## WHAT HAVE YOU DONE IN THE NEW YEAR FOR THE PROGRESS OF TRUTH?

grow into the likeness of the other?" God would say, "Stop foolish flowers! I gave you your own forms and hues, and odours, and I wish you to bring what you have received. O, sunflower, come as a sunflower; and you, sweet violet, come as a violet; let the rose bring the rose's bloom, and the lily the lily's whiteness. Perceiving their folly, and ceasing to long for what they had not, violet and rose, lily and geranium, mignonette and anemone and all the floral train would come, each in its own loveliness, to send up its fragrance as incense, and all wreath themselves in a garland of beauty about the throne of God."

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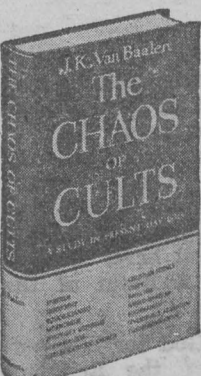
(Continued from page 6)

expect the Lord to do anything for me. Brother, didn't you do your part first before God did His?" The other man was on his feet in an instant and replied:

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"Yes, Suh, Ah clear done forgot. Ah didn't tell you 'bout my part, did I? Well, Ah did my part for over thirty years, runnin' away from God as fast as evah my sins could carry me. That was my part. An' God took aftah me 'til He run me down. That was His part."

All of us, if we are truthful have to confess the same thing, that if God did not "run us down" and save us, we would still be in sin running away from God. That is Calvinism—simply giving God all the credit for our salvation. After all, God deserves all the credit, doesn't He?

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

## Campbellism

(Continued from page three)

life and enjoyment." (*Christianity Restored*, p. 196).

### Sins Forgiven In Baptism!

"Still there is one act, the most solemn, significant, and sublime, which may emphatically be called **obeying the Gospel**—an act of homage the most profound, of devotion the most pure, of aspiration the most heavenly—when we confess the Lord, die on that confession to sin, and are buried into his death, and rise with him to newness of life. It is then the Sovereign of the universe says, **'Thy sins be forgiven thee: go in peace.'**" (Campbell-Rice Debate, page 534).

### And Here's "Proof"!

"No one has yet said, on a dying bed, that he regretted his having been immersed, while thousands have repented at last, that they had not so honored the Lord." (Campbell-Rice Debate, page 560).

### Remembering The Water Throughout Eternity!

"Millions of ages to come, there will be millions in paradise who will be delighted to revert to some river, or pool, or fountain, in which they put on Christ, and vowed eternal allegiance to him." (Campbell-Rice Debate, page 556).

"QUERY VII. Is it, or is it not, through faith in the blood of Jesus Christ, that we receive the remission of our sins in the act of immersion?"

"ANSWER: I had thought that in my *Essays on Immersion* this point was fully settled. Every single blessing, and all blessings collectively, appertaining to salvation, flow to us from the sacrifice of Jesus the Son of God. The value and efficacy of his sacrifice is the very document itself which constitutes the burden of the testimony. Belief of this testimony is what impells us into the water. Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we 'stagger not at the promise of God,' but **flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences.** Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." (*Christian Baptist*, page 521).

So Campbell's view was that "the **ALL-IMPORTANT EVANGELICAL ACT**" was "baptism for cleansing, for remission of sins." (Campbell-Rice Debate page 497).

It can be easily seen from these statements that with Alexander Campbell everything in salvation is in some way tied to the act of immersion. Faith, repentance, love—whatever might be named—are useless and meaningless unless the person gets to the water and, with the "assistance" of another, is immersed. This is the hole of muddy theological water in which one is not only immersed but drowned when he makes external ceremonies the means of salvation!

## The Religious Mosquito

(Continued from page 1)

dreary song louder than ever. You will not get rid of him till he has had his fill of your "blood," or you have fled.

The Religious Mosquito is a man who has got lodged in his head a small idea (generally erroneous) on some point of doctrine, experience, or practice which he hums over and over, and makes the accompaniment to

a vicious attack on Christians. There are many "beasts of prey" encountered on the road to Heaven, but nothing quite like the Religious Mosquito. The lion, the loud-defiant infidel; the wild boar of the woods, fierce, head-long passion; the tiger of revenge; the stealthy, gliding serpent of secret sin,—all these may be met and vanquished; but who ever came off more than second best from an encounter with this contemptible, buzzing un-

weary fellow? He has an army of "texts," a whole artillery train of wonderful, plausible comments, arguments, and explanations of the simplest passages of Scripture, that he dexterously draws up and maneuvers till we would not be surprised to see him "prove," by skillful exegesis of the Scriptures, that the moon is made out of green cheese.

Is there any profit in the Religious Mosquito? Can we discover any possible design in his creation or permission? Mr. Bushnell, an American writer, says that gnats, wasps, sandflies, and all the small stinging tribes were designed to read a sharp lesson on the pestilent irritating character of sin. Surely, here, if anywhere, do we find the service of a Religious Mosquito. He teaches us by a most painful, practical lesson, what a plague a diseased petty worrying of some small fragment of truth may become. Each of these pestilent fellows has got hold of a piece of truth, sometimes an infinitesimally small piece, yet a bit of truth. With this he makes a sting and a song, and goes after Christians, probing their patience, poisoning their hopes, spoiling their peace.

The Religious Mosquito teaches us to prize the breath and light of the whole truth. He is also a means of grace. Possibly Paul's "thorn in the flesh," his "messenger of Satan sent to buffet him," was a Religious Mosquito. Certainly he met the tribe; for

it do not care enough about it to give the editors a "cup of cold water" to make our path a bit easier? It is bad enough having to put up with the opposition of heretics and husksters without having to have other difficulties.

The laborer is worthy of his hire, and the faithful servant of God ought to be given "a lift" by the people who benefit from his ministry. But some folk seem to think that because they are helped by a preacher's ministry, then the preacher ought to live in a dog house, drive a T-model, wear patched clothes, and the like.

Maybe we have exaggerated this matter somewhat, but we have used such hyperbole to manifest the character of the attitude that some people have toward the faithful preacher. We know that some preachers love the world and are not the servants of Christ, but then all preachers are not alike. God has His ministers and the devil has his; and some of them we wouldn't want to blame on the Lord or the devil.—B.L.R.

## Ashland Debate

(Continued from page 2)

showed it by their noisy actions. They tried to confuse Bro. Bob by laughing, not at what he said, but to keep him from saying it.

"I was really amazed at the way Bro. Bob calmly proceeded to give them truth after truth.

"It reminded me of an event found in Acts 7:54. I could hear some of the ladies (I use the word loosely) around me gnash their teeth at many of the truths presented by Bro. Bob.

"Although I am not too sure of the good of debates, I feel Bro. Bob is quite capable of defending the Truth against the best they have."

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## Remember TBE When You Pray

does he not ask the prayer of the church that he might be delivered from "unreasonable" or, as the margin has it, "absurd men." What can be more absurd than a full-fledged Religious Mosquito? Still he may be a means of grace.

It is a trial of patience and faith to have the Religious Mosquito come with his venomous sting turning the sweet savour of the noblest passages of God's Word into the vapidness of bitterness of some small theological croquet. The Religious Mosquito has spoiled morsels of the bread of life. There are some texts that insensibly bring to mind these irritators, so that one can hardly taste the mind of the Spirit in them anymore.

The Religious Mosquito prepares us for Heaven. There will be no more buzzing, stinging, pertinacious propagator of small doctrine there. There will be rest from theological criticism and pious vagaries. "The inhabitant shall not say, I am sick." How often the Religious Mosquito makes us say that here! He also makes us sick at times of the name of religion.

Let us bless God for His permission even of the Religious Mosquito. Does he not often make us take up the longing cry of the Psalmist, who must have met this pestilent tribe in his day—"Oh! that I had wings like a dove; for then would I fly away and be at rest."

## Why Should We Starve?

(Continued from page 1) think that the editors ought to starve or live in shacks before this paper is deserving of any support. Of course, if we had to starve and live in shacks to print the paper, and if we felt lead of the Lord to keep on doing so, then we would; but from a human standpoint, why should we give ourselves to the work of printing this paper, if those who read