

The man who has an exalted opinion of himself is likely to be a poor judge of human nature.

The Baptist Examiner

CAMPBELLISM CLOBBERED IN SECOND ASHLAND DEBATE

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC
PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

By JAMES CRACE
Pike-ton, Ohio

Campbellites in front of him to please quit talking during Brother Ross' speeches. When asked to "quiet down," the Campbellites — one of them being an Ashland water gospel preacher—retaliated by saying they "had their rights."

As moderator for Brother Ross, I made a special request of the audience to please listen to BOTH speakers with attention and respect. The Campbellite moderator was also asked to make this request, but when he did so, he smilingly remarked that Brother Ross "had to think."

The truth was, Brother Ross and I were "thinking" of the audience — at least that part of it which was finding difficulty hearing the speaker because of Campbellite boisterousness.

One evening some children of Campbellites sat down on the back row and attracted attention to the point that Brother Ross asked the Campbellite debater to have something done to quiet them. Something was said and these children went on the outside and began throwing rocks or sticks upon the tent, causing even more noise.

Also, during one of Brother Ross' speeches on security, he said that there is not an example in all the Bible of a child of God falling out of grace and going to hell. One Campbellite preacher (Continued on page 2, col. 1)

Another debate between Brother Bob L. Ross and a representative of Campbellism recently took place in Ashland and once again the Truth of God's Word was magnified in the presence of the audience. It was my privilege to be Brother Ross' moderator in this debate which lasted for five nights. The first three nights were on baptism and the last two on security. A tent was furnished by the Campbellites for the debate, they being the challengers.

I would like to pass along a few comments, observations and incidents concerning this second Ashland debate between Brother Ross and the Campbellites.

Noisy, Restless Campbellite Audience

As I observed the Campbellites in the audience each night, I became more and more aware of the gross blindness of this group of people. Actually, they had not come to this discussion to give a fair hearing to both speakers and weigh what was presented, but they came to laugh and giggle at their representative's jokes and give approval to the things he said. As for Brother Ross, they were at various times very unruly during his speeches. One of the Baptists in the audience even said that he had to ask the

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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"It Is Finished" -- What It Means

By C. H. SPURGEON

What meant the Saviour by "It is finished?" He meant, of all, that all the types, and prophecies were fully accomplished in him. Those who are acquainted with the original will find that the "It is finished," occur within three verses. In the Greek; it is translated in our hands "accomplished," but there is a word "After this, Jesus said that all things were now fulfilled, saith, I thirst." And he afterwards said, "It is finished."

prophets, was finished in him. There is not a single jewel of promise, from the first emerald which fell on the threshold of Eden, to that last sapphire-stone of Malachi, which was not set in the breast-plate of the true High Priest. Nay, there is not a type, from the red heifer downward to the turtle-dove, from the hyssop upwards to Solomon's temple itself, which was not fulfilled in him; and not a prophecy, whether spoken on Chebar's bank, or on the shores of Jordan; not a dream of wise men, whether they had received it in Babylon, or in Samaria, or in Judea, which was not now fully wrought out in Christ Jesus.

And, brethren, what a wonderful thing it is, that a mass of promises, and prophecies, and types, apparently so heterogeneous, should all be accomplished

in one person! Take away Christ for one moment, and I will give the Old Testament to any wise man living, and say to him, "Take this; this is a problem; go home and construct in your imagination an ideal character who shall exactly fit all that which is herein foreshadowed; remember, he must be a prophet like unto Moses, and yet a champion like to Joshua; he must be an Aaron and a Melchizedek; he must be both David and Solomon, Noah and Jonah, Judah and Joseph. Nay he must not only be the lamb that was slain, and the scape-goat that was not slain, the turtle-dove that was dipped in blood, and the priest who slew the bird, but he must be the altar, the tabernacle, the mercy-seat, and the shewbread."

Nay, to puzzle this wise man further we remind him of prophe-

The False Idea That Roger Williams Started Baptists In America

In the book, *The First Baptist Church in America Not Founded by Roger Williams*, by Graves

Calwell, on April 28 of 1889, stated: "We celebrate, after all, an Unknown Day. There is no Record of the Exact Date of our beginnings." (Two Hundred and Fiftieth Anniversary Address).

The truth of the matter is given by J. R. Graves on pages 120-124 of his little work, *Trilemma; or, Death by Three Horns*:

The facts are, that Roger Williams never was a member, much less a minister, of any Baptist Church in England or America. He was converted to, and advocated, their views of baptism and civil and religious liberty. It is true that he immersed Ezekial Holliman, who, in turn, baptized him; and he again, ten or eleven others; and so formed a society; but he continued with it only four months, when he repudiated what he had done, and his society soon came to nothing. Cotton Mather, the contemporary of (Continued on page 19, column 1)

Why Baptists Won't Unionize With Others

To be sure, many so-called Baptists participate in unscriptural unionism, and many who wear the name "Baptist" are among the rankest unionists in the world today. Both Rice and Graham claim to be Baptists, but both are rank unionists. So when we use the term "Baptists," we have reference to those who are Baptists in faith and practice, not merely by name and church affiliation. Sound Baptists will not participate in unionism for the following reasons:

1. In unionism there is a union but no Scriptural unity.

The unionists are agreed; if they were not, they could not walk together. Can two walk together except they be agreed? No, they cannot. But what kind of unity exists among unionists? What kind of unity is there in a union revival meeting, a union ministerial council, a union church set-up? One thing is cer-

Our Lord's Humanity

By A. W. PINK

"God was manifest in flesh"—(I Tim. 3:16).

The attentive reader will observe that our quotation above of this well-known text differs from the rendering given in the A. V. There we read, "God was manifest in the flesh." The definite article is also used in the R. V. But there is no article in the original. The Greek reads, "Theos ephanerothe en sarki," and herein we may discover the marvelous minute accuracy of Holy Writ.

"God was manifest in flesh" has reference to the Divine incarnation, and our text is strictly parallel with John 1:14 — "The Word became flesh." The absence of the definite article in the Greek calls attention to the uniqueness of our Lord's humanity, and, indirectly, testifies to His "virgin birth." When God the Son "became flesh" He did not take

upon Him corrupt flesh, but flesh that was sinless and holy.

The passage where this is brought out the clearest is Luke 1:35: there we read that the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

"That holy thing" is an abstract expression, referring to the character of our Lord's humanity. Its force is the more apparent if we contrast a sentence in Isa. 64:6 "But we are all as an unclean thing." This is how the Holy Spirit describes our depraved human nature. It is an unclean "thing." But in marked contrast, the humanity of Christ is denominated that holy "thing!"

"God was manifest in the flesh" is erroneous, horribly erroneous. It falsely declares that Christ partook of our fallen and corrupt human nature. (In the New Testament "the flesh" has a clearly defined meaning and refers to depraved human nature, see John 3:6; Rom. 8:5, 13; Gal. 5:16, 17, ect.) But "God was manifest in flesh" distinguishes His humanity from ours. Compare I John 4:1,2; 2 John 7, where the ar-

FINE LIST OF NEW SUBSCRIPTIONS

We have just received a fine list of new subscriptions from Mr. and Mrs. Millard Chapman of Willow Springs, Illinois. They tell us that their recent Bible School they had 113 children to study the Word. We not only thank God for them, but for the new subscriptions they have sent us. With TBE there to aid them and taught by these people who love the Lord, our prediction is that there will be a number of real Baptists come from Willow Springs. Now is a good time for other members to send TBE to people. Remember, you can send 5 or more at the rate of \$1.00 each! (Continued on page 20.)

The Baptist Examiner Pulpit

"GOD'S PEOPLE"

SERMON BY PASTOR JOHN R. GILPIN

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."—I Sam. 12:22.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."—Psa. 100:3.

In a sense, all people in this world are God's people—that is, in the sense of creation, because all of us have come from the creative hand of Almighty God. That is what the prophet Malachi meant when he said:

"Have we not all one father? hath not one God created us?"—Mal. 2:10.

So in one respect, in the sense of creation, all the people in this world are God's people, for God is the creator of all.

Then in a more particular sense, the Jewish nation is God's people. Frankly, beloved, God never had but one nation that He actually thought of as His own people. In a sense He loved the Jewish nation more than anyone else. Listen:

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."—Deut. 7:6.

When you read this, beloved, you can see that God has a nation that He calls His people. While from the standpoint of creation all people are God's people, and from the standpoint of election the Jewish nation is particularly God's people. However, when I talk about God's people I am not speaking of either, but

rather I want to speak relative to believers in the Lord Jesus Christ. While it is true that all people that were ever created in this world are God's people, and while it is true that the Jewish nation in a peculiar way is God's people, it is also true that in the Word of God believers in Jesus Christ are particularly and especially spoken of as the people of the Lord.

A CHOSEN PEOPLE.

First of all, I would like to remind you that God's people are a chosen people. We read:

"Blessed is the nation whose God is the Lord; and the people whom he hath CHOSEN for his own inheritance."—Psa. 33:12.

You will notice that God's peo-

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THESE RATES APPLY THROUGHOUT THE WORLD

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Debate

Campbellite Moderator Greatly Upset

(Continued from page one) in the audience hooted out: "What about Judas?" Every one in the tent heard the man and Brother Ross promptly quieted him by saying: "I'll sign a proposition to meet you on Judas and I'll show security in such a discussion," (or a similar reply, as I quote from memory).

It is sad that these people are so blind to the truth, but when they openly manifest their hostility in such ways, it is certainly revealing of how deeply their hatred of God's Word goes. It was a revelation to some of our Baptist brethren just to see how much Campbellites despise the truth. One man said that he had always known in a theoretical sense that the water gospellers were in error, but he saw an open manifestation of their un-saved character in the manner they conducted themselves at this debate.

The Campbellite moderator — the man whom Brother Ross trimmed earlier this year in a debate on predestination and Campbellite history — evidently was very much disappointed with the way the debate went so hard against Campbellism. After the discussion one evening, when Brother Ross was holding a conversation with a visiting Campbellite preacher, this moderator "buted in" and began to say all manner of evil against Brother Ross. For about thirty minutes this man held Brother Ross and myself — part of the time out in the rain — talking as fast as he could, saying all kinds of evil things. He was so "hot" that he grabbed us by the arms and unconsciously pulled on them. When asked to turn loose, he said that this was only a "habit" of his. If so, it is certainly a bad habit to have and one that might give an individual the wrong impression.

He remarked to Brother Ross: "You are a liar and you just hate to have a man like me to stand in your face and tell you so."

After two or three attempts to "get a word in edge-wise," Brother Ross was finally able to squeeze in this reply: "It doesn't hurt me half as bad for you to tell me that I'm a 'liar' as it hurts you to have to say it due to your passionate hatred of the truth which I preach."

In Brother Ross' debate with this passionate man, he gave the man two dollars to pay for the reproduction of a photograph of a tombstone which meant so much to the Campbellite in his vain efforts to defend Campbellism. (Bro. Ross exposed this argument in the debate and also in the June 10 issue of TBE). However, Bro. Ross told me that prior to this second debate, he received two dollars in the mail from the man, without any accompanying explanation. Evidently, the man sees that it would only hurt his cause to have Bro. Ross deal any further with this photograph.

Faithful Campbellite Woman Tries To Steal Literature

We had some literature on a table at the back of the tent and one night after the discussion, a Campbellite woman grabbed about half of it and started to walk out with it. However, just about the time she did so, Bro. Ross saw her and hurriedly walked to the back and caught her before she could get away with the literature. She explained that she was only doing this "for a joke"!!! This woman is a member of the local Campbellite church and is known as one of the faithful members.

Another Campbellite Trick Comes To Light

The tent in which the debate was held is owned by an Ashland water gospel preacher and it had to be moved from another town where this preacher had been conducting a water gospel meeting. Prior to the debate, the Campbellites seemed to be hav-

ing a difficult time finding a place for the debate. They asked Bro. Ross if he would help pay for the moving of the tent so the debate could be held in it. Bro. Ross explained that he could not do so and felt under no obligation to do so since he was not the challenger. The Campbellites went ahead and moved the tent, but still requested that Bro. Ross help pay for the moving.

Then, after the debate was over, the announcement was made that the preacher who owned the tent was to begin a water gospel meeting the week following! Arrangements had been made for this meeting all along and a big sign had even been prepared to advertise it, along with handbills. In other words, the Campbellites gave Bro. Ross the impression that this tent was being moved especially for the debate, whereas they had before planned a meeting. So they were simply trying to get Bro. Ross to pay as much as he would on the moving of the tent when he was actually under no obligation to do so and the Campbellites had to move the tent for the meeting, anyhow.

This is a typical Campbellite trick; nothing beyond such a crooked generation as this people.

No Challenges This Time

In Bro. Ross' first encounter with Campbellism this year, three propositions were bluffingly presented to him in an effort to "get a point" for Campbellism. Campbellites like to present propositions during a debate and if a person won't sign, then they will blow off about the person being afraid to meet them, when the person is in discussion with them at the very moment!

However, Campbellites failed in their effort to bluff Bro. Ross. He immediately signed all three propositions and then during the course of the debate presented four propositions to the Campbellites — which they would not sign! He even told them they could word the propositions as they pleased, but they still would not debate the subjects. (One of the propositions was on the infant question, on which the Campbellites had definitely misrepresented Bro. Ross). We know that the Campbellites had thought Bro. Ross would not debate the subjects, for the local Campbellite high priest stated that Bro. Ross only signed the propositions to avoid embarrassment. His statement reveals that to embarrass Bro. Ross was the true reason the propositions were submitted; they really did not want to debate.

The Likeness Of Campbellism To Other Arminians

In this debate, the likeness of the Campbellite cult to other sovereignty-haters was clearly

"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. Where do ministers of the denominations started by men since the days of Christ get any authority to administer the church ordinances and Christian marriages?

As for the church ordinances, only a church which has a perpetuity back to Christ has any authority. The commission of Matthew 28:19, 20 was given to the church. Churches started by men have no such authority.

As for marriage, this is an institution for the whole human race, not merely for Christians. Furthermore, the church was never commissioned to do the marrying. As a matter of fact, no set method of a marriage ceremony is given in the Bible, it being left for the people to settle as they see fit. Only Romanists teach marriage as a sacrament, needing church administration.

2. What is fasting?

It is doing without something, usually food.

3. Do you fast?

We suppose you want to know if we have a definite period to fast. No, but we have experienced fasting due to an intense interest in certain spiritual experiences. We did not intend to fast, but found ourselves doing it due to no appetite.

brought out. Brother Ross very wisely dwelled upon this similarity, pointing out that Campbellites and other Arminians differ only on the works (or "plan" of works) that man must do in order to save himself. Also, he showed that Campbellites are in agreement with water gospellers like the Romanists, Episcopalians, Lutherans, Apostolics, Holy Rollers and various Protestant groups in their position on baptism. They differ only in related details, for they all say that baptism is to literally wash away sin.

Brother Ross also again displayed his now-famous "Bird Chart" which was printed in TBE several weeks ago. On this chart Bro. Ross shows how the "birds of a feather" — those who deny sovereignty and exalt so-called "freewill," the general atonement, falling out of grace, etc. — align themselves together when it comes to doctrines such as election, predestination, limited atonement and the like. The Campbellite bird, with the water on the brain, was shown to be on the same side as other anti-sovereignty heretics.

The Charts

Of course, all of you who are familiar with Campbellites know how much they like charts. It seems that all a Campbellite preacher has to do is throw up a chart with a few references tacked thereon and his Campbellite followers "rise and eat," doubting nothing. They never seem to take into consideration the fact that the references cited are lifted out of their context and setting, given a twisted meaning, and misused.

In this debate, as in the first one, Bro. Ross very ably turned the Campbellite love for charts to his advantage. His charts were not only more readable, colorful and attractive, but they were overflowing with truth and arguments against Campbellism. Bro. Ross will be printing these charts in TBE, he says, in coming issues.

The two charts on Paul and Cornelius, showing the condition of these men prior to baptism, were really thorns in the flesh to the Campbellite cause.

Campbellites Getting "Fed Up" With The Truth

The truth has hit the Campbellites so hard in the Ashland area that they are not half as (Continued on page 3, column 1)

4. Do you believe in fasting? Yes, but not for a show of merit. Christ said that when he left the earth, then His disciples would fast (Mt. 9:15), thereby indicating that fasting is proper because of a burden or special experience of some kind.

5. What do you think of a man serving the Lord's Supper?

Without giving it much thought it seems somewhat "out of place."

6. How about girls passing the collection plate?

That's easy: just don't pass the plate. Put a box near the entrance of the building and let God's people to please put their tithes and offerings in it. If you desire to honor God with gifts. Those who give grudgingly when the plate is passed, then be relieved. Those who give God will continue to give.

7. How do you feel about the modern version of the Lord's prayer?

We are not sure we know what is referred to as "the modern version of the Lord's prayer." Suffice it to say, if it's not in the Book, "we're agin it."

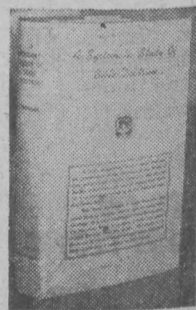
8. I feel that I have a problem. The church I go to does not believe in tithing and my husband and I want to do so. However, they don't believe in missions and those things. I don't feel that I would be doing to send out the Word if I did tithe. I wonder if we should our tithe to TBE would that be right?

We've always stood for the principle of "storehouse tithing" in that God's church is His (I Tim. 3:15) and in it He receives glory. (Eph. 3:21) We have never asked people to tithe into the Lord's church unless they are members.

However, the case of this church is quite different. These are evidently in a heretical church that is opposed to missionary work. Our first step would be to get out of this church and seek out one that is sound in the faith. If this can't be done immediately, we think supporting the work of the church that is at a distance would be the work of Calvary Church in Ashland, as it is in TBE, we see nothing wrong with that. If some one else would like to comment on this, we'll be glad to hear your view.

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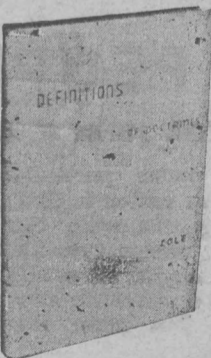
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Important Information For Those Who Plan To Attend Our Bible Conference

We trust that every person who plans to attend our coming Bible Conference will keep the information which we are passing in this article and bring it with you when you come to Ash-

(as far as Lexington, then take 60); 23 from the south; 60 from Charleston, W. Va., in the east. It is strictly slow traveling on most of the other highways of eastern Kentucky.

Our City's Location

Ashland, Kentucky is located in the extreme northeast corner of the state, on the Southern bank of the Ohio River. It is in what is known as the "Tri-State Area" Kentucky, Ohio, and West Vir-

Those of you coming from Missouri, Kansas and other midwestern sections will find better and faster traveling if you come through Cincinnati, rather than Louisville and Lexington. I know the map may lead you to believe that the Evansville - Louisville - Lexington route is shorter, but believe me, it isn't. When I go to St. Louis or some other place in that section, I always go to Cincinnati and from there take highway 50. (From Cincinnati to Ashland, take 52).

Ashland is about 20 miles west of Huntington, West Virginia and about 70 miles from the West Virginia capitol city, Charleston. Ashland is about 150 miles east of Cincinnati, both cities being on the Ohio River.

When In Ashland

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Highways To Take

Being located in rather hilly country, the highways into Ashland are not the straightest in the world. We would suggest that if you are coming from the northern states use only the following highways: 60 from Lexington, 27 from the central south

The printing shop is known as ECONOMY PRINTERS and is located downtown at 336 13th STREET (which is also highway 60 and the west). Here is how to find the shop without any diffi-

culty:

(1) If you enter Ashland from the north, you will cross the Ashland-Coal Grove Bridge, just four miles east of Ironton, Ohio. As you come off this bridge into Ashland, you immediately turn left onto Winchester Avenue, our "main drag." After you are on Winchester, the first street to the right will be 13th and we are located in the first block on your left. There is no parking on 13th, however, so you will just have to hunt for that elsewhere.

(2) If you enter Ashland from the west, you will be coming into town on highway 23, which is also Winchester Avenue. You simply stay on Winchester until you come to 13th, (which is only eight or nine blocks from the city limits after you enter). Then turn right on 13th and our shop is in the first block to your left.

(3) If you enter Ashland from the east, you will be on highways 23 and 60 (east), which for a time are on Winchester Avenue. Simply stay on Winchester until you come to 13th, then turn to your left. We are in the first block, left side of the street.

(4) If you enter Ashland from the south, you will most likely be on highway 60, which is 13th

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We want you to come to our Conference and be our guest. Rooms and meals are gladly furnished to all. In fact, we insist you come to Ashland and let us provide for your entertainment. There are always a few, though, who think they are putting us to trouble and therefore go to a hotel or motel. We don't want you to go to a hotel or motel. If, however, you insist on doing so, then please stay at one of the motels we recommend in this issue (See ad on page 9). Please do us the courtesy of not going to any other.

By all means, come to the Conference. You are welcome, wanted and invited!

exposing the doctrines of this devil's synagogue which calls itself "Church of Christ."

"God's People"

(Continued from page 1)
ple are a chosen people. I don't mean by that that we chose the Lord, for as I have often said, if it had been left up to us to do the choosing, there isn't one of us that would ever have chosen Him. We love sin too much. We love the things of this world too well. Just like a dry branch fits into the fire, and burns in the fire, so, beloved, you and I, as depraved, fleshly human beings, fit into sin, and love sin too much, to ever get out of it on our own accord. We would never have chosen the Lord if it had been left up to us, but rather He chose us. He particularly emphasized that when He said:

"Ye have not chosen me, but I have chosen you."—John 15:16.
This would tell us that his own disciples that He had as His own followers when He was here in the days of His flesh didn't choose Him, but rather He chose them Himself.
So I say, first of all, God's people are a chosen people — chosen of the Lord.

II GOD MADE US WILLING TO BE HIS PEOPLE.

We read:
"Thy people shall be WILLING in the day of thy power."—Psa. 110:3.

works in us such things as repentance, faith and every other act that is acceptable to God. The Campbellite couldn't discern that faith and repentance are graces (fruits of grace) wrought in man by God. He would divorce faith from grace so that faith is of the flesh! On this point about grace, Bro. Ross punished the Campbellites severely, even showing that true baptism is an act performed because one is moved by God's grace to please God in this ordinance! (Eph. 2:10, Phil. 2:13).

The Results

One Baptist who attended this debate stated that previously he did not think much of debates and "would not have walked across the street to hear one." However, after attending this one he stated that he had learned a great deal and that they could be profitable.

Although debate for the sake of debating is nothing to be desired by God's people, it is often necessary to enter into face-to-face combat with opposers of truth, as did Christ with the Pharisees and Paul with the Jews. To go around seeking debates is a mark of carnality, we believe, but to encounter enemies of truth when they raise their hoary head, challenging the Word of God, is right and proper, as God leads in the matter.

There are several good things that were accomplished in this debate. Primarily, God's truth was made plain and even the Campbellites have heard it in an uncorrupted manner for at least once. Since faith comes by hearing, we have reason to believe that if any of God's elect are temporarily deceived by Campbellism, God may use the truth as preached by Bro. Ross to deliver these from the snare of the devil.

Baptists in attendance were helped by the truth presented, as many have so testified. Baptists were outnumbered in attendance by the Campbellites, but they did not seek to counteract Campbellite misbehavior. For this we are thankful. Baptists, believing that we are saved by grace, endeavor to live in such a way to glorify grace. I'm sure some Baptists were perhaps tempted to retaliate against the giggling and "carryings on" of the Campbellites, but none did.

We are grateful that God has again used Bro. Ross in putting down heresy and exalting truth. May He continue to use him in

The Seven Sayings of the Saviour on the Cross

By Arthur W. Pink
134 pages
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There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all. The author discusses each saying under these seven words: forgiveness, salvation, affection, anguish, suffering, victory, contentment. A reading of this book will cause the saint to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

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Ashland Debate

(Continued from page two)
aggressive as they once were. Campbellite moderator for recent debate told Bro. Ross that the reason the debate was not held in the local Campbellite building was because the Campbellites there did not want Bro. Ross to get back on the pulpit again. To quote Bro. Ross: "The brethren said they did not want such a preacher as you (Bro. Ross) in the pulpit."

even notified of the place where the debate was to be held until the day before it started. The first debate was well-advertised and Campbellites from all over the area attended. But local Campbellites were so "busy" with other work that they did hardly any advertising of the second debate.

But lack of advertising was not responsible for some Campbellite people not coming, we are certain. Only a few, comparatively, of even the local Campbellite members were in attendance. Some of them came only once or twice.

We believe this indicates that Campbellism is withering under the blast of God's truth. They cannot stand to have their heresies torn to pieces. The tent in which the debate was held was full of holes; some one remarked that the tent well-illustrated what the truth was doing for Campbellite doctrine in the debate.

The Real Issue

The true issue of this debate (and the true issue between Bible believers and Arminians in general) was the grace of God. Bro. Ross was continually upholding the grace of God in opposition to the grace-in-the-water theory of the Campbellites. On the subject of security, Bro. Ross contended that every spiritual act of man which is acceptable to God issues from the grace of God working within the man. (Phil. 2:13). Bro. Ross challenged the Campbellite to name one thing acceptable to God that issues from the flesh, rather than from the grace of God. The Campbellite made no attempt to do

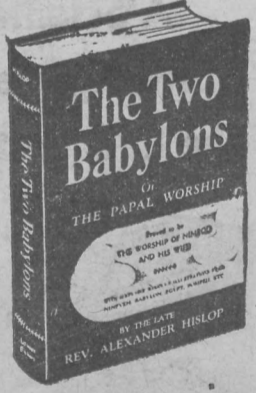
this, although his whole theory is based upon the idea of spiritual good coming from the flesh.

Bro. Ross asserted that we are saved by grace alone. The Campbellite then said, "Well, that means no faith, no repentance," and such tommy-rot as that. Bro. Ross replied that "grace alone" meant that God's grace

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Among other things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and passed off on the world in the name of Christ.

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"God's People"

(Continued from page three)

We find a similar thought when we read:

"And he shall go before him in the spirit and power of Elias, TO TURN the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:17.

Now this was foretelling the birth of John the Baptist. It declares that John the Baptist was going before Jesus to make ready a people prepared for the Lord. I come back to this fact, God's people are a people that are made ready; they are made willing to be His people. You and I would never be willing. You and I would never want to be a part of God's people unless the Lord made us willing to be so.

III

A REDEEMED PEOPLE.

God's people are a redeemed

people. Listen:

"Thou hast with thine arm REDEEMED thy people, the sons of Jacob and Joseph."—Psa. 77:15.

Beloved, not only is it true that we are a chosen people—not only is it true that God must make us willing to be His people, but we are a redeemed people as the people of the Lord.

When I say redeemed, I mean that we have been bought back from the power of the Devil. In Genesis 3 we read how the Devil came into possession of this world and the human family. From that time down to this, everyone of us who have been born into this world, have been born with a sinful nature and a sinful disposition, having been born as the property of the Devil.

Beloved, somebody had to redeem us. Somebody had to pay the price. Somebody had to buy us back. That "somebody" was Jesus Christ who went to Calvary and redeemed us—paid the price for us — bought us back from the Devil so we are today a redeemed people of the Lord. Brother, sister, if you are one of God's people, then you are a redeemed person.

"Being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. 3:24.

"But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

Oh, how it ought to thrill our hearts to learn that we are redeemed. How it ought to bless our souls just to know that those of us who are God's people are redeemed people. We were bought out of the slave market to become the possession of the Lord Jesus Christ.

IV

A SECURE PEOPLE.

God's people are a secure people. Listen:

"For the Lord WILL NOT CAST OFF HIS PEOPLE, neither will he forsake his inheritance."—Psa. 94:14.

Thank God for this text, that the Lord will not cast off His people. I feel sorry for the person who believes in falling from grace. Frankly and actually, I feel sorry for that preacher who is bound by his religion to preach apostasy, since that apostasy brings no joy to his hearers. I tell you, I feel sorry for the man who believes in falling from grace. Beloved, in contrast, it blesses my heart just to read verses like this, which says, "The Lord will not cast off His people."

Now, beloved, you haven't any reason to believe that a man can be saved today and lost tomorrow. In the light of a verse like this, how could any individual even think that God would save a man today, and turn him loose tomorrow, and let him go to Hell? It says, "The Lord will not cast off His people."

There is an insurance that is known as non-cancellable insurance. That is to say it isn't cancellable from the standpoint of the company. Regardless of how long a man may be sick, the insurance company cannot cancel his insurance. It is called non-cancellable insurance. Our salvation is of like nature.

We read:

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM, to do them good; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME."—Jer. 32:40.

Beloved, talk about something non-cancellable, we have it here, for God says that He won't turn

away from us, and that He will put His fear in our hearts so that we will not turn away from Him. Therefore, our salvation is non-forfeitable from our standpoint and non-cancellable from God's standpoint.

I am ready to grant you that a man may waste his influence, and he may waste his life. I am ready to grant you that the old flesh has a strong power so far as each of us are concerned, but when God saves a man, He puts something on the inside of that individual that all Hell can't take away. I say to you, God's people are a secure people—so secure that God will not cast off His people.

I have thought of recent date about the situation at the Louisville Seminary. To me it is the most pathetic thing that I can think of so far as Baptist people are concerned just to think that one of the outstanding leaders of the Seminary would take a position that repudiates the Baptist position and the Bible position of all centuries — namely, that when a man is saved he is saved forever; yet that professor is teaching now that a man can be saved and then lost, whereas the Word of God says that God will not cut off His people.

Somebody may say, "But, Brother Gilpin, the professor at the Seminary is an intelligent man." Beloved, I am not so sure about his intelligence. The fact of the matter is, anybody that talks about losing his salvation could not be a very intelligent individual.

But you may say, "Brother Gilpin, he is a man of learning, and he is a man of education, and he knows a lot more than a lot of people of this world, and a lot more than a lot of Baptists who have contended for the security of the saved down during the ages." Yes, but while that may be true, at the same time may I remind you that he doesn't know one ten-millionth what God Almighty knows, and God Almighty says in Psalm 94:14, "For the Lord will not cast off His people."

Now, beloved, I take my stand not with the professor at the Seminary, but I take my stand on the side of God, and believe that God's people are a secure people, and that God will not cast off His people.

V

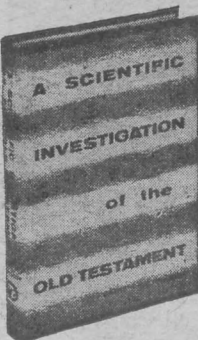
A PROTECTED PEOPLE.

God's people are a protected people. Listen:

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Psa. 125:2.

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THE FATHERHOOD OF GOD

(A Sermon Outline)

"Our Father . . ." — MATT. 6:9

Introduction: There is a widespread heresy in the world today known as "the brotherhood of man under the fatherhood of God." Under this phrase, it is taught that all men are spiritual brothers. This is the theme of modernism, the "social gospel," and is opposed to the Word of God.

I. In What Sense Is God Our Father?

1. By creation — Acts 17:28, Mal. 2:10.
2. By election — Eph. 1:4, John 11:52.
3. By saving grace (adoption) — Eph. 2:8, 9, 1:5.
4. By His indwelling Spirit — Rom. 8:14-17.

II. In Experience, We Become God's Children Through Faith — Gal. 3:26, John 1:12,13.

III. Characteristics of God's Fatherhood:

1. Ancient — Isa. 9:6, Jer. 31:3.
2. Perfect — Mt. 5:48.
3. Wise Care — I Tim. 1:17.
4. Most Loving — Matt. 10:29,30; I Pet. 5:7.
5. Rich — II Cor. 8:9.
6. Provides — Mt. 6:11.
7. Unending — Psa. 89:30-37.

IV. The Privilege of Being God's Son:

1. Distinctive title: "Son of God," "Child of God"
2. Heir — Rom. 8:17.
3. Glorious Relationship: "Brethren" of Christ — Heb. 2:11.

V. How We Can Know We Are God's Child:

1. If we love Him — I Jo. 4:7,16.
2. If we love His children — I Jo. 3:14.
3. If we cry "Abba Father" — Rom. 8:15.
4. If we have the witness of the Spirit — Rom. 8:16, I Jo. 5:10, 4:13.

VI. How God Shows Himself to be Our Father:

He teaches, leads, protects, chastens, comforts, hears prayer, remembers, works in us and never disowns us.

VII. How God's Children Should Act Toward Their Father:

Should reverence Him; love Him above all; joyfully obey Him; zealously imitate Him; patiently submit to His will; praise Him; stand for His word.—B.L.R.

lem was virtually impregnable as a fortress with the mountains surrounding about. Jerusalem was surrounded by mountains all about, to the extent that it was virtually impossible for an invading army to encompass and capture the city.

I often think how well the Lord has protected us. Just read in the Bible how He is within us.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — II-Cor. 5:17.

He walks beside us.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:4.

He holds our hand.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 41:13.

He guides us with His eye.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. 32:8.

He directs our path.

"Thou compasseth my path and my lying down, and art acquainted with all my ways."—Psa. 139:3.

In Heaven, He represents us before God.

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

Surely in the light of such statements as those from the Word of God, you must come to accept the fact that we are, as the Lord's people, a protected people.

VI

A HAPPY PEOPLE.

God's people are also a happy people. We read:

"Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord."—Psa. 144:15.

You say, "Brother Gilpin, I have many troubles, and I have many problems, and I have many burdens." Yes, I know you do. Beloved, listen, I am impressed by this fact, that in spite of all the difficulties we have in this world, God still gives us a happiness, and makes us to be a happy people.

There is a lady in Philadelphia that I have gotten acquainted with during the last few months from the standpoint of business. In other words, if it hadn't been for some business between her company and us, I wouldn't have known a thing about her. I would not even have known that she existed. In the providence of God this lady was assigned to handle an account that we ourselves were interested in, in the printing shop. She is a born-again believer. She knows the Lord Jesus Christ. Her letters are such that would indicate that she knows the Lord. Well, in the providence of God there came a shake-up in the company relations whereby the company that she was working for didn't need her any longer, because the account that they were handling, that we were interested in, was transferred from them, and she was laid off. She wrote me and told me that she was not working for them any more, that she was waiting on the Lord to give her work. Well, I wrote her and invited her to come to our Bible Conference, and she said that she planned to — that she wanted to have fellowship with us, and she wanted to learn more about God's Word. Then in God's providence there came a new company that got the account that she had been handling, and hired her to handle the same account again just the same as (Continued on page 17, column 1)

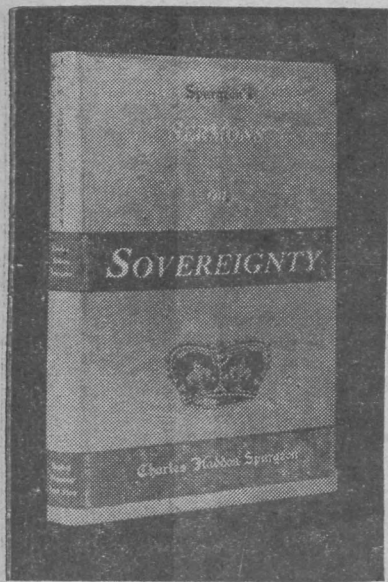
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26 Speakers At Bible Conference!

There will be something unusual at the Bible Conference of the Calvary Baptist Church this year. 26 Baptist preachers will teach!

How will so many preachers be able to preach during this conference which begins Friday night and ends at noon Monday? Well, we found ourselves with many preachers that we desired to have on the program, we decided a way whereby these could be used. Several folk have suggested that we have some kind of a "forum" during the conference wherein questions could be asked by the audience. We have thought of this idea but did not come up with a plan

whereby it could be used in an effective manner, without a waste of time.

Now, however, we believe we can have something similar to the idea of a forum and place it in the hands of our preacher brethren. Here is our program for the Conference in this regard:

We have assigned fourteen questions to fourteen different preachers, with a 15-minute time limit to each preacher, and are asking them to handle these questions as follows:

1) Use a portion of the time to deal with the question in the light of the Word of God.

2) Allow questions to be asked from the audience.

3) Also, those who attend the Conference will be asked to write on paper questions they may have on the subjects to be discussed and submit them to the rostrum (whoever is presiding). These questions will be given to the preachers who are to deal with the various subjects listed.

These fourteen preachers will handle their portion of the Bible Conference on two afternoons—Saturday and Sunday—seven speakers each afternoon. In addition to these 14, there will be 12 preachers to bring 40-minute messages.

SPEAKERS AND SUBJECTS

FOR THE 1961 LABOR DAY WEEK-END BIBLE CONFERENCE

FRIDAY, SEPTEMBER 1, 7:30 P.M.—

Bob L. Ross: "The Resurrection, Ascension and Intercession of Christ"
Austin Fields: "Types of Christ"

SATURDAY, SEPTEMBER 2, 9:30 A.M.—

Bob Holbrook: "The Lord's Forerunner"
Robert C. Nelson: "The Everlasting Covenant" (or "Purposes of God's Law")

SATURDAY, SEPTEMBER 2, 2:00 P.M.—

James Hobbs: "Is Feetwashing a Church Ordinance?"
Willard Pyle: "What Is The Place of Women in the Church?"
J. Frank McCrum: "What's Wrong with the Mourner's Bench?"
E. W. Parks: "Should Baptists Observe Christmas and Easter?"
Scott Richardson: "What's Wrong With Hardshellism?"
C. W. Shafer: "Should We Accept Alien Immersion?"
James Denman: "Why Should Baptists Take A Stand?"

SATURDAY, SEPTEMBER 2, 7:30 P.M.—

Ray Schwart: "Heaven and Hell"
Joe Bell: "Missions"

SUNDAY, SEPTEMBER 2, 9:30 A.M.—

Irvin Wallace: Ephesians 3:21
John Ross: "The Meaning of Faith"

SUNDAY, SEPTEMBER 3, 2:00 P.M.—

Arthur J. Corcoran: "Is One Church As Good As Another?"
Gerald Price: "When Should a Church Be Re-organized?"
Eddie Garrett: "Is It Right to Use Wine in the Lord's Supper?"
James Crace: "How 'Close' Is Close Communion?"
Joe Shellnut: "Is the Holy Spirit in the Church Today?"
Lloyd Wyrick: "Can a Missionary Get to a Field Without the Assistance of a Mission Board?"
Raymond Willis: "Should The Baptist Examiner Be Supported?"

SUNDAY, SEPTEMBER 3, 7:30 P.M.—

Wayne Cox: "The Church Question"
Harold Brunson: "Will the Circle Be Unbroken?"

MONDAY, SEPTEMBER 4, 9:30 A.M.—

Robert McNeill: "The Person of Christ"
John R. Gilpin: "The Second Coming"

Information About Our Conference Speakers

Pleasant Baptist Church, Chesapeake.



Conference Speaker: AUSTIN FIELDS

J. FRANK McCRUM: From Detroit, Michigan; Pastor of Mt. Zion Baptist Church, Detroit.

E. W. PARKS: From Rainelle, West Virginia; Pastor of Little Sewell Baptist Church, Rainelle.

SCOTT RICHARDSON: From Fairmont, West Virginia; Pastor of Katy Baptist Church, Fairmont.

C. W. SHAFER: From Poca, West Virginia; member of Randolph Street Baptist Church, Charleston, W. Va.

JAMES DENMAN: From Hurst, Texas; Pastor of Faith Baptist Church, Hurst.

RAY SCHWART: From Hutchinson, Kansas; Pastor of Temple Baptist Church, Hutchinson, Kansas.

JOE BELL: From Santurce, Puerto Rico; Pastor of English

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IRVIN WALLACE: From Harmony, North Carolina; Teacher at Statesville Bible School, Statesville, North Carolina.



Conference Speaker: BOB NELSON

JOHN ROSS: From Ludowici, Georgia; Pastor of Rye Patch Baptist Church, Ludowici.

ARTHUR CORCORAN: From Cottage Hills, Illinois; Pastor of Cotage Hills Baptist Church.



Conference Speaker: WILLARD PYLE
HAROLD BRUNSON (above): From Jacksonville, Texas; Pastor of First Baptist Church, Jacksonville.



Conference Speaker: RAY SCHWART

JAMES CRACE: From Piketon, Ohio; Pastor of Piketon Missionary Baptist Church.

EDDIE GARRETT: From Hamilton, Ohio; Pastor of New Testament Baptist Church, Hamilton, Ohio.



Conference Speaker: WILLARD PYLE

JOE SHELLNUT: From Benton, Arkansas; Pastor of East Side Baptist Church, Benton.

LLOYD WYRICK: From Chicago, Illinois; Pastor of Macedonia Baptist Church, Chicago.

(Continued on page 6, column 3)

The Sign of Service
from Coast to Coast



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Speakers - Subjects
(Continued from page five)



WAYNE COX (above): From Memphis, Tenn.; Pastor of Woodlawn Terrace Baptist Church, Memphis.



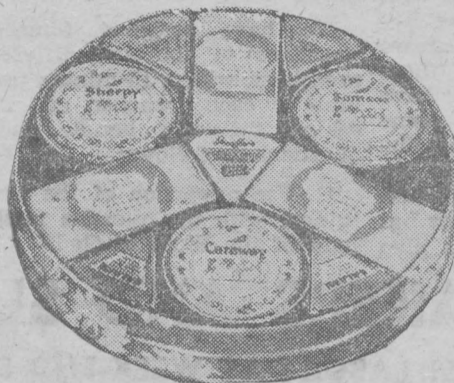
RAYMOND WILLIS (above): From Vanceburg, Ky.; Pastor of Emmanuel Baptist Church, Vanceburg.

ROBERT McNEILL: From Charleston, W. Va.; Pastor of Randolph Street Baptist Church, Charleston.

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"Is There Any Hope For Me?"

By FRANK BECK
Boston, Mass.

I do not know. It depends on what you are. There are some people who are without hope! They are described in God's Word as being "without Christ . . . having no hope, and without God" (Eph. 2:12). No hope! And WHY are they without hope?

Is it because they are drunkards, winos, alcoholics? NO! It is

true that a drunkard, as such, will not inherit the kingdom of God (I Cor. 6:10). That the curse of God is pronounced even against the one who votes, adulterates, or sells him the bottle (Hab. 2:15). But the drinker and drunkard and dealer in intoxicating liquors is NOT WITHOUT HOPE BECAUSE OF BOOZING!


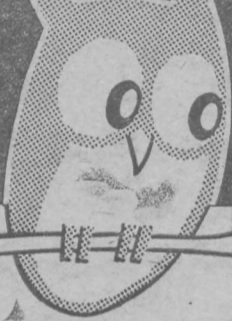
Is a man or a woman without hope because of the sin of Adultery? NO! It is true that Jehovah says: "Thou shalt not commit adultery" (Ex. 20:14) and that an adulterer shall not inherit the kingdom of God (I Cor. 6:10), but the lewd and lustful are NOT WITHOUT HOPE BECAUSE OF FORNICATION AND ADULTERY!

(Continued on page 8, column 2)



Conference Speaker: JAMES HOBBS

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The Righteousness Of God

By ROBERT HALDANE

can ever be performed. It differs entirely from the righteousness of men and angels, in its Author, for it is the righteousness not of creatures but of the Creator—"I the Lord have created it" (Isa. 45:8).

It is a Divine and infinitely perfect righteousness, wrought out by Jehovah Himself, which in the salvation of man preserves all His attributes inviolate. It is the righteousness of God as of the Godhead, without respect to distinction of Godhead, without respect to distinction of personality, and strictly so in that sense in which the world is the work of God. The Father created it by the Son in the same way as by the Son He created the world; and if the Father effected this righteousness because His Son effected it, then His Son must be one with Himself. Peter, in the first verse of his second epistle, according to the literal rendering of the passage, calls this righteousness the righteousness of Jesus Christ.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, in the righteousness of our God and Saviour Jesus Christ."

Most of the places in which the righteousness of God is spoken of, refer to it as the righteousness of the Father, as in 2 Cor. 5: 21, where the Father is distinguished from the Son; but in this passage of Peter it is explicitly declared to be the righteousness of the Son, where He is expressly called God.

It was during His incarnation the Son of God wrought out this righteousness. Before He came into the world He was not a member or subject of the kingdom of heaven, He was its Head. He then acted in the form of God; that is to say, as the Creator and Sovereign of the world, but afterwards in the form of a servant. Before that period He was perfectly holy, but that holiness could not be called obedience. It might rather be said that the law was conformed to Him, than that He was conformed to the law. His holiness was exercised in making the law, and by it governing the world. But in this latter condition it was that law

by which He Himself was governed.

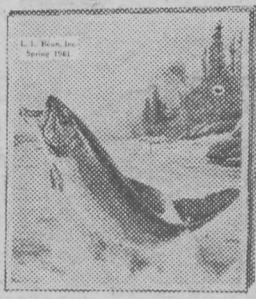
His righteousness or obedience, then, was that of infinitely the most glorious person that could be subjected to the law. It was the righteousness of Immanuel, God with us,—and this obedience of the Son of God in our nature conferred more honor on

the law than the obedience of all intelligent creatures. He gave to every commandment of the law, and to every duty it enjoined, more honor than it had received of dishonor from all the transgressors that have been in the world. When others obey the law, they derive from that obedience conferred more honor on

(Continued on page 14, Col. 1)

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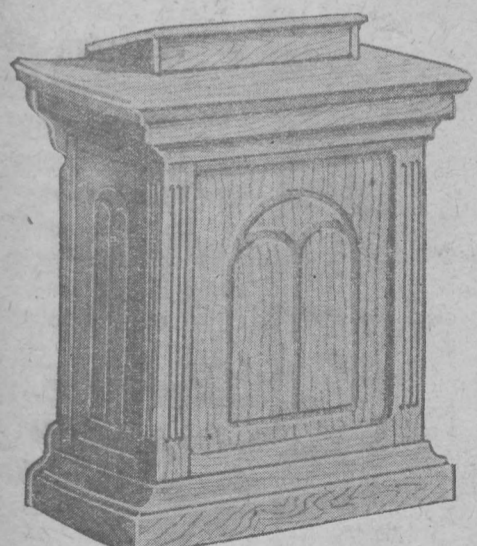
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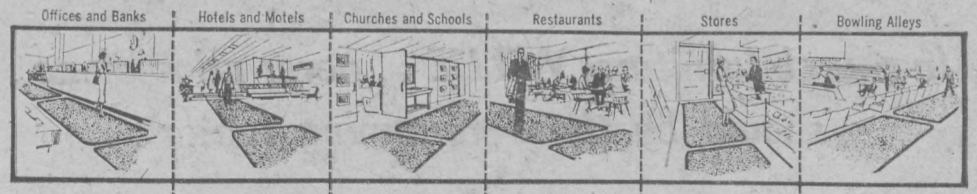
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Any Hope?

(Continued from page six)
Is a man or a woman without hope because of the sin of Murder? NO! Murder is a terrible crime. God says: "Thou shalt not kill" (Ex. 20:13). Murderers shall be in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8). But the hateful and angry, or



Conference Speaker: EDDIE GARRETT

cold, indifferent murderer is NOT WITHOUT HOPE BECAUSE OF HIS SIN OF MURDER!

WHY is a man or woman or young person without hope?

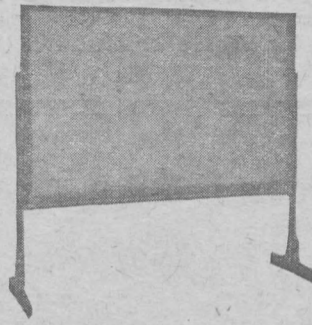
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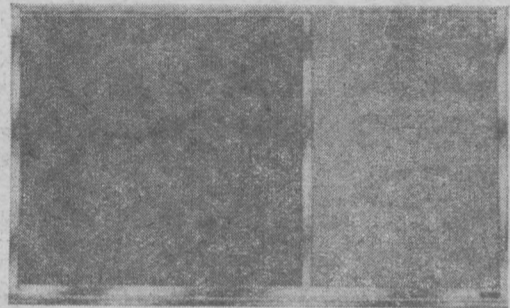
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There is the certain hope of heaven for everyone who will trust Jesus Christ as Saviour!

(Continued on page 13, col. 1)

THE HIGH COST OF POOR PEWS

Occasionally those involved in purchasing new church pews will ask us, "Well, a pew's a pew, isn't it?"

Yes and no.

Yes, when viewed from a distance — when they're both brand new, — quality pews and inferior pews may look similar, just as quality shoes and cheaper shoes may look similar. But the smart buyer looks beneath the "shine" to the comfort and long-wearing qualities which really count . . . because true quality is not always apparent at first glance.

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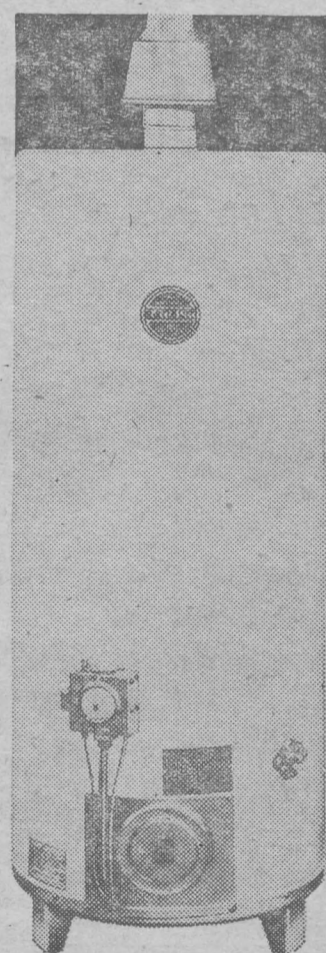
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Instrumental Music

(From American Baptist)
Question: "Where is the Scriptural authority for instrumental music in Christian worship?"

Answer: Scriptural authority for the use of instrumental music in church worship is found in both the Old and New Testaments.

1. Old Testament authority ascribed by our Lord Jesus Christ. "Praise him with the timbrel and dance; praise him with stringed instruments and organs" (Psalm 150:5).

The 150th Psalm mentions these instruments of music: trumpet, psaltery, harp, timbrel, stringed instruments, organs, and cymbals. The "dance," from the Hebrew *machol*, meaning an instrument call "the pipe."

That this Psalm authorizes the use of instrumental music in the worship of God no one can successfully deny. In Luke 24:44 we read that our Lord sanctions such worship: "And he said unto them, These are the words which I spoke unto you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

The things revealed in the three divisions of the Old Testament—the Law, the Prophets and the Psalms, must be fulfilled. In the Psalms we are authorized to worship the Lord with musical instruments, which thing Christ recommends. Therefore Christ sanctions the use of musical instruments in our worship.

2. New Testament authority. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Read also Col. 3:16; Rom. 15:9; James 5:13; Psalm 150:6.

The word psalms, in this verse, translated from the Greek *psalmois*, or, in the singular, *psalmos*. As defined in Thayer's Greek Lexicon: "A striking of the chords of a musical instrument."

Young's Analytical Concordance: "A song of praise (on an instrument)."

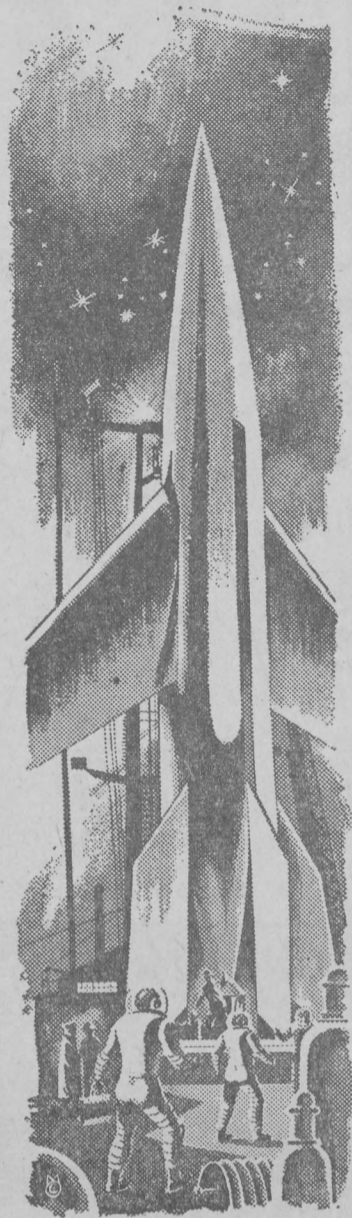
Liddell & Scott's Unabridged Lexicon: "A song sung to the harp, a psalm . . . a touching sharply, a pulling, twitching or twanging with the fingers . . . mostly of musical strings."

Charles J. Ellicott: "Of the various kinds of this music, the 'psalms' and 'hymns' are easily distinguished. The 'psalm,' as the word itself implies, is music with instrumental accompaniment, and can hardly fail to refer to the Old Testament psalms, familiar in Jewish worship, and as we know, used in the first instance we have of apostolic worship (Acts 4:24). On their frequent use see 1 Cor. 14:26; Jas. 5:12. The 'hymn' is purely vocal music, apparently of the whole company (see Matt. 26:30; Acts 16:25)."

That is positive proof for the Scriptural use of instrumental music in worship.

"Is it acceptable to sing without an instrument?" Yes, as it is also acceptable to use an instrument without vocal music. The divine thought is, both the voice and the instrument should be employed in praise to God, but praise may be accorded Him with or without either. It is senseless to argue that it MUST be by both, else what could one do who for any reason cannot sing, or does not have access to an instrument? We should never use either the voice or an instrument to praise Satan.

If a musical instrument is so vile as held by "The Church of Christ" people, why do they perform on them in their homes? Whom do they praise, God or Satan, by their home instrumental music? Are they at liberty to rule God out when they play the piano at home? If so, they violate I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If not, then they praise God with the piano. Which horn of the dilemma will they be impaled upon? We have known these people to allow instrumental music at wedding ceremonies in church capacity. Did they leave God out of the wedding, or did they worship Him? Did they have a God-dishonoring wedding?



HOW DO WE STOP THE CLOCK?

An alarming observation appeared recently that we feel is worth repeating, worth thinking about, and worth doing something about.

It presumes to trace the historical course which people follow -- unless they actively choose to alter the course.

According to this "look at history," the people go --

1. From chains to spiritual faith.
2. From spiritual faith to courage.
3. From courage to liberty.
4. From liberty to abundance.
5. From abundance to selfishness.
6. From selfishness to complacency.
7. From complacency to apathy.
8. From apathy to dependency, and
9. From dependency back to bondage.

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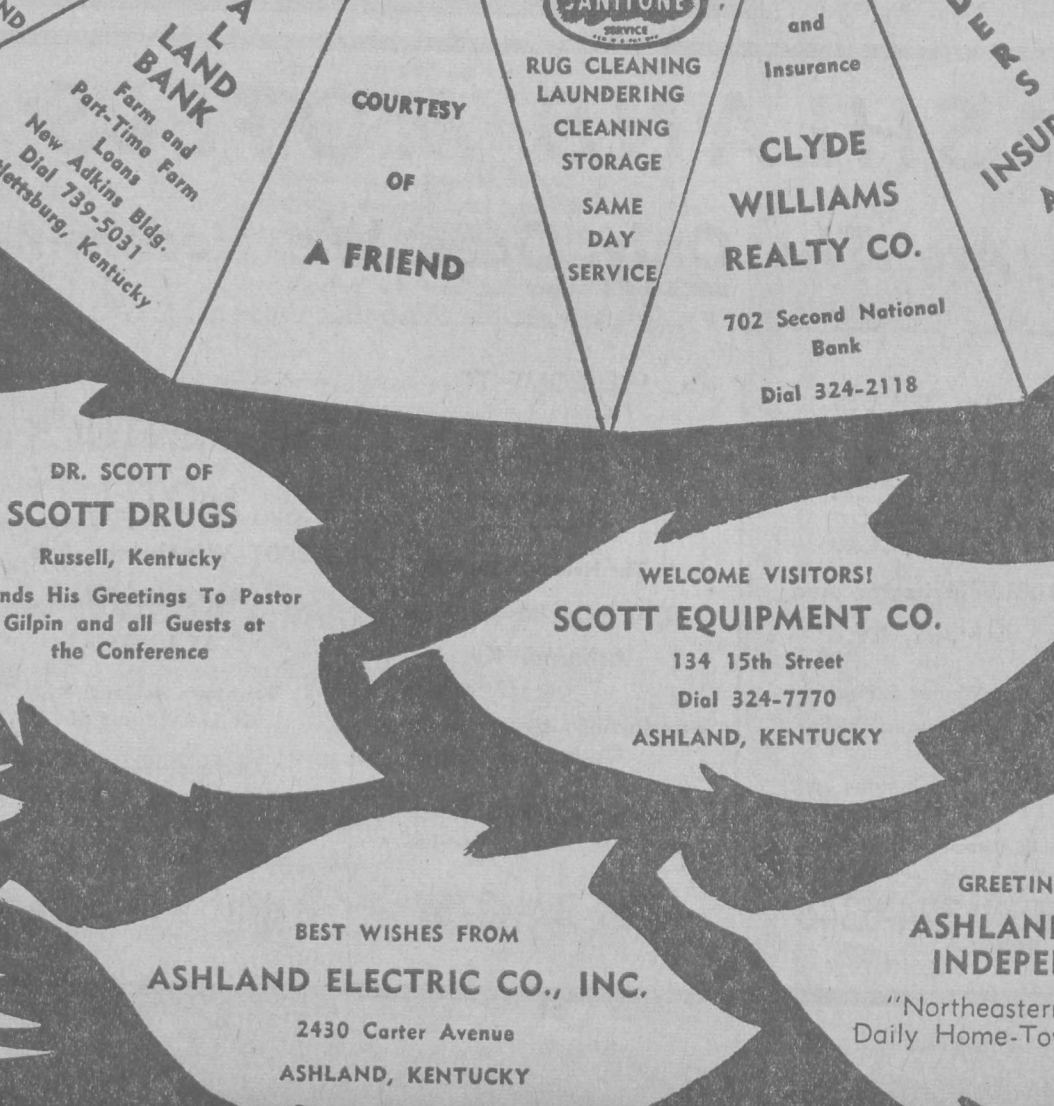
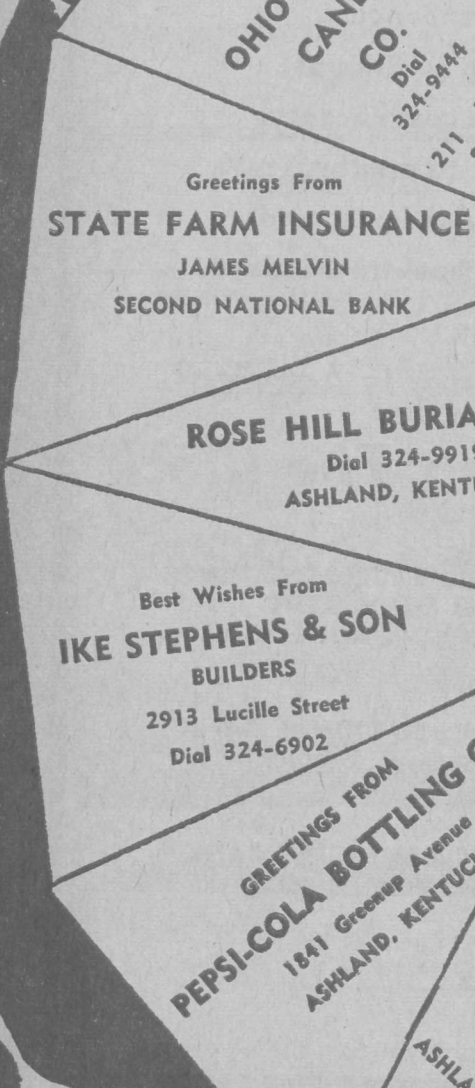
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 (Continued from page 8)
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us by chemists. Our Creator places a far different value upon us. Having made us in His own image and likeness. He looks beyond our chemical content, and asks: "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

As far as the body itself is concerned, we know He formed it "of the dust of the ground," but a person is more than body; for the Lord "breathed into his nostrils

the breath of life; and man became a living soul."

Our Creator placed such an exceedingly high value upon us that He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the

likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross."

The price of our redemption (Continued on page 15, col. 4)

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Righteousness

(Continued from page seven) ence honor to themselves, but on the occasion now referred to, it was the law that was honored by the obedience of its sovereign.

"The law," says the Psalmist,

"is well pleased for His righteousness' sake; He will magnify the law, and make it honorable" (Isa. 42: 21).

The obedience of Jesus Christ magnified the law, because it was rendered by Divine appoint-

ment. He was chosen of God and anointed for this end. He was Jehovah, whom Jehovah sent.

"Lo, I come, and I will dwell in the midst of thee, saith Jehovah—and thou shalt know that Jehovah of hosts hath sent Me unto thee" (Zech. 2:10,11).

And when it is considered that the most astonishing work of God which can be conceived, is the incarnation of His Son, and His sojourning in the world, and that these wonders were performed in order to magnify the law—it necessarily follows, that it is impossible to entertain too exalted an idea of the regard which God has for the character of His holy law.

In its *Author*, then, this righteousness is immeasurably distinguished from any other righteousness. And not only does it differ in its *Author*, it differs also in its *nature*, in its *extent*, in its *duration*, and in its *influence*, from all other righteousness that ever was or ever can be performed.

In its *Nature*, this righteousness is two-fold, fulfilling both the precepts of the law and its penalty. This, by any creature the most exalted, is absolutely impossible. The fulfillment of the law in its precepts is all that could be required of creatures in their original sinless condition. Such was at the beginning the state of all the angels, and of the first man.

But the state of the Second Man, the Lord from heaven, when He came into the world, was essentially different. Christ was made under the law, but it was a *broken law*, and consequently He was made under its curse. This is not only implied when it is said He was "made

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of a woman," who was a transgressor, but it is also expressly asserted that He was "made a curse for us" (Gal. 3:13). Justice, therefore, required that He should fulfill not only the *precept*, but also the *penalty* of the law—all that it threatened, as well as all that it commands.

A mere creature may obey the precept of the law, or suffer the penalty it denounces, but he cannot do both. If he be a transgressor, he may be punished with everlasting destruction from the

presence of the Lord; and God whose vengeance he is suffering being to him an object of unmingled hatred and abhorrence, there can be no place for his repentance, his love or obedience. But Jesus Christ was capable at the same moment of suffering at the hands of God, and of obeying the precept to love God. This was made manifest during the whole period of His incarnation as well as by the memorable words which He uttered on the (Continued on page 16, col. 1)

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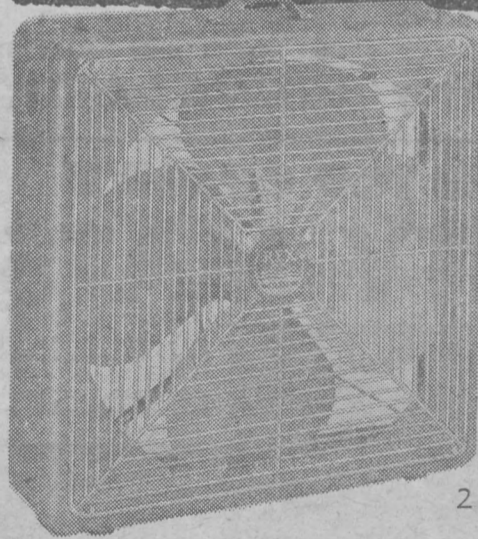
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You are either a missionary or need one.

If you take serve out of service, you have ice left. Many Christians need defrosting.

God calls two classes of people into His service — those who go in person and those who go in purse.

No Christian is out of debt until every man, woman and child regardless of race or color has heard the Good News of salvation.

Have you robbed God by robbing our missionaries?

Have you the Master's permission to stay at home?

Missions is not a matter of sentiment but of debt.

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— Tract compiled by C. A. Nicola.

What Is A Man Worth?

(Continued from page 13) cannot be computed with silver or gold, but with the precious blood of Christ.

Each person should heartily thank the Lord Jesus for placing such a high value upon him, and then make a personal application of the death of Christ to himself and say: "The Son of God loved me and gave Himself for me."

In due time, the bodies of believers shall be changed and fashioned unto the body of glory such as the Lord Jesus now possesses. No chemist can evaluate such a body!—Now.

Missionary Thoughts

A missionary and a Christian ought to be one and the same. The Christian who does not believe in foreign missions does not believe in the great commission. Faithful missionaries: The few who have so little but give so much, while so many who have so much give so little. The church must preach or perish, teach or tarnish, evangelize or fossilize, send or end. The only way to preach the gospel to every creature is to go to every creature. A missionary is one who can never grow accustomed to the thud of Christless feet on the way to eternity. Christians teach their dollars more cents by giving to missions. There is only one thing you

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Righteousness

(Continued from page 14)
Cross, "My God, My God, why hast Thou forsaken Me?"


We are here taught that the prediction by the Prophet, "A-

wake, O sword, against the man that is My Fellow," was at that moment receiving its accomplishment. The sword of Divine justice, according to the prophetic declarations contained in the twenty-second Psalm, was then

piercing His inmost soul, but still He addressed God as His God. From this it is evident, that while suffering under the full weight of His Father's wrath against the sins of His people, which He had taken upon Him, all the feelings, both of love and confidence, also expressed in the same Psalm, were at that moment in full exercise. His righteousness, therefore, or conformity to the law, was at once a conformity in two respects which could not have been exemplified but by Himself throughout the whole universe.

By the sufferings of Jesus Christ, the execution of the law was complete; while no punishment which creatures could suffer can be thus designated. The law was fully executed when all the threatenings it contained were carried into effect. Those who are consigned to everlasting punishment will never be able to say, as our blessed Lord said on the Cross, "It is finished." It is He only who could put away sin by the sacrifice of Himself. By enduring the threatened punishment, He fully satisfied justice. In token of having received a full discharge He came forth from the grave; and when He shall appear the second time, it shall be without sin — the sin which He had taken upon Him, and all its effects, being forever

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The death of the Son of God serves to magnify the law, by demonstrating the certainty of that eternal punishment, which, if broken, it denounces as its penalty. There are no limits to eternity; but when the Son of God bore what was equivalent to the eternal punishment of those who had sinned, He furnished a physical demonstration of the eternal punishment of sin.

But if nothing beyond the suffering of the penalty of the law had taken place, men would only have been released from the punishment due to sin. If they were to obtain the reward of obedience, its precept must also

be obeyed; and this was accomplished to the utmost by Jesus Christ. Every command it enjoins, as well as every prohibition it contains, were in all respects fully honored by Him. In this manner, and by His sufferings, He fulfilled all righteousness. The righteousness, therefore, of our God and Saviour Jesus Christ is infinitely glorious. It is the righteousness of the law-giver. And, being in its character twofold, it differs entirely in its nature from all other righteousness, and is of an order infinitely higher than ever was or can be exemplified by any or all of the orders of intelligent creatures.

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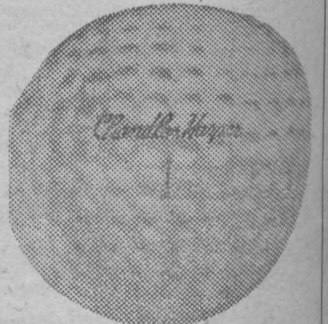
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world to make this world a better place in which to live. He didn't come to improve society. He didn't come to teach us the latest so far as dress and the customs of society are concerned. The Lord Jesus Christ didn't come to this world to improve in any wise at all human manners or human deportment. I don't think God is concerned one particle about the social customs that we spend so much time cultivating.

Instead, Jesus Christ came to save His people from their sins. How it ought to thrill our hearts just to know that He didn't come for any other purpose except to save us, as the people of the Lord.

VIII

A REMNANT

We, as God's people, are just a remnant. We read:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:14.

This was at the great Jerusalem conference when they were discussing the matter of salvation—whether we are saved by circumcision—whether we are saved by keeping the law—whether we are saved by the things of the flesh. As they were discussing it, James took the floor and said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

Beloved, that is exactly what God has been doing for the last six thousand years. He has been taking out of this world a people for His own name. Don't you ever think for one moment's time that God is trying to save this world. He isn't. God is not trying to save anybody. Instead, God is taking out of this world a people for His name's sake.

It grieves my heart whenever I hear a Baptist preacher say that God is doing everything He can to save you, and it is up to you, and you are just so stubborn and so rebellious that you won't let God have His way. Nonsense! Tommyrot! Foolishness of the worst type! Beloved, God isn't trying to save anybody. He is saving everyone whom He chose unto Himself before the foundation of the world, and He is today taking out of the Gentiles a people for Himself. Beloved, God's people are a remnant.

It ought to make you love God a little bit more just to realize that God has done exactly what He planned and purposed before the foundation of the world—just to know that God is doing and continuing to do according to His plans. He is taking out from among the Gentiles a people for His own name's sake.

Beloved, it makes me love Him just a little more to know that I am one of His people because I realize He must have been thinking about me and remembering me to have taken me out from among the Gentiles.

IX

A PECULIAR PEOPLE.

God's people are a peculiar

people. As Paul would write to Timothy about his position in the Lord, he reminds young Timothy of the fact that we are a peculiar people, for he said:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good work."—Titus 2:14.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—I Pet. 2:9.

Now let's pause just a moment on that word "peculiar." It does not mean queer. A lot of people say, "Now the Lord wants us to be a peculiar people," but they are not peculiar people. They are just downright queer. They are just pure cranks. That is not what this verse is talking about. The word "peculiar" as used here literally means "a purchased people," or a people that are purchased for His possession.

I don't believe that we have any business attempting to see how near like the world we can be, and still be a Christian, nor do we have any business trying to see how nearly we can be like the denominations that make up the religious elements of this world. We are a peculiar people. We are to exalt and magnify our peculiarities which are Bible peculiarities. I am not to see how nearly like other people I can be, but I am to see how nearly like the peculiarities of the Bible I can be.

X

GOD'S PEOPLE HAVE A REST.

As God's people we have already entered into a rest, right now. We read:

"There remaineth therefore a rest to the people of God."—Heb. 4:9.

Beloved, I am thankful that not only do we have a rest now—only do we have come to a rest in Him, but we have an eternal association in the Lord Jesus Christ throughout a never-ending age. Listen:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

Brother, sister, not only do we have a rest now as God's people, but we have an eternal association with the Lord Jesus Christ.

Listen again: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3.

If you are one of God's people, there is a rest that is yours today—a rest that this world doesn't know anything at all about.

Then, beloved, not only is there a rest right now, but there is going to be an eternal association. Out yonder in the ages to come, we have the assurance when there is a new heaven and a new earth, that even then we shall be His people and God Himself shall be with us to be our God.

Beloved, isn't it wonderful to know that you are one of God's people? A man might pride himself over the fact that he is king, or a son of a king. He might pride himself over the fact that he is a president, or a child of a president. He might pride himself over the fact that he is a Five-Star General, or the son of a Five-Star General. Beloved, I take pride in the fact that I am one of God's people. I have a rest now, and I have an eternal association with God awaiting me throughout the everlasting ages to come. What a blessing privilege is mine!

CONCLUSION

If you are not one of God's people, may you become such. May God reach down and touch your heart and make you to become one of His people.

If you are one of His people, then come up a little closer to Him. If you are one of His peo-

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"God's People"
(Continued from page four)
I had been for the other agent and I began to hear from her. About the first of June, I received a wonderful letter from her. It was a business letter and social letter combined, because she always addressed for the Lord in every letter. I answered and expected reply from her immediately, but I got no reply. I waited until the end of June and when she came to a place where I was, I told her she wasn't working, and she wouldn't be there for several months that she had been in a wreck. I got her address and wrote her a "Get Well" card and wrote back this past week. She wrote me the next day after I wrote me along the first of July that she and a couple of other girls had an automobile wreck. One of the girls was killed outright and she was hospitalized. She will be for the next couple of months. Beloved, I never in my life read a letter from anyone that brought more joy to my heart than that letter did—to me, a girl lying there in bed with a broken leg, with a nose cut so badly the doctor said he could lay his finger in it, and with surgery to the face that she has embroidery over much of her body, and at the same time, she praised the Lord, and thanked God, and read Scripture, and wrote one of the most encouraging, cheerful letters that I ever received in my life. When I read it, I thought of this message, that God's people are a happy people. Beloved, only God can make a person happy under circumstances that I tell you, in spite of the problems and the burdens of the vicissitudes of life that come to us, God makes us happy.

VII
CHRIST CAME TO SAVE GOD'S PEOPLE.
The Word of God specifically tells us that Jesus Christ came to this world to save His people. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Mt. 1:21.
It was at the time when the Word of Jesus Christ was being preached, and it was said that Jesus Christ was coming to this world to save His people from their sins. Beloved, the Lord Jesus Christ didn't come into this

ple, then try to live a little more for Him. As the Psalmist cried: "Wilt thou not revive us again: that thy people may rejoice in thee?"—Psa. 85:6.
God's people need to be revived. God's people need to be drawn closer to Him. Might it please the Lord to draw us all closer to Him. May He save the lost and make them to become His people! May He take His people and draw them closer unto Himself is my prayer!
May God bless you!

things of the Bible. Here is one group that believes in salvation by grace, another in salvation by works; here is another that holds to baptismal regeneration; still another holds to sinless perfection; etc. There is not any unity of the faith as to salvation. On other doctrines the same is true. One group believes in immersion, another in sprinkling, another in pouring; still another says either of the three will do. So there is no (Continued on page 20, column 1)

Our Lord's Humanity

(Continued from page one)
The title is also absent in the Greek. It is indeed striking to note the sedulous care taken by the Holy Spirit to guard the glory of the God-man, and to prevent us arriving at false conclusions. God did not send His Son here in "sinful flesh," but "in the likeness of sinful flesh" (Rom. 8:3). Hence, in the meal offering, which typified the humanity of Christ God expressly enjoined, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven" (Lev. 2:11). And hence, too, the sacrificial lamb which pointed to the person of the Redeemer must be "without blemish" (Ex. 12:5). The holy "body" of the Saviour was intrinsically, essentially, radically, absolutely different from our bodies. Said He to His Father, "A body hast Thou prepared Me" (Heb. 10:5).

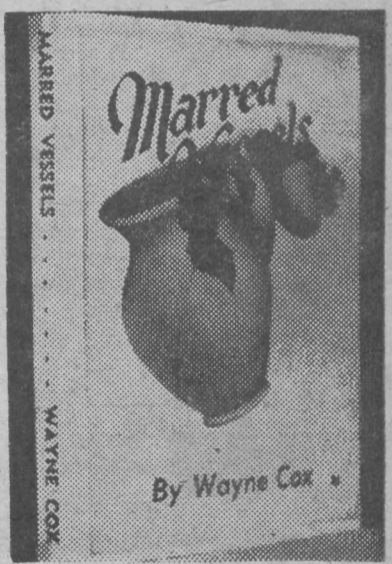
When referring to the person of "the Lord of glory" the greatest possible care must be taken in the selection of our language. Here, supremely, do we need to "hold fast the form of sound words" (2 Tim. 1:13), and that means, to employ the very word "which the Holy Ghost teacheth" (1 Cor. 2:13). Urgently do we need to seek wisdom from on high so that we shall not be found interpreting "in all things it behooved Him to be made like unto His brethren" (Heb. 2:17), in a way that will clash with "in all things He might have the pre-eminence" (Col. 1:18). May Divine wisdom and grace be given us so that we shall ever think and speak and write of the person of the God-man in a manner suited to His uniqueness, dignity, and glory.

Baptist Won't Unionize

(Continued from page one)
tain: there cannot be Scriptural unity; there is no unity as to the

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"Old heretic, have you heard that those Baptists have another Bible Conference coming up this Labor Day Weekend? That will be another blow to our heresies, that's for sure."



"It Is Finished"

(Continued from page one)

cies so apparently contradictory, that one would think they never could meet in one man. Such as these, "All kings shall fall down before him, and all nations shall serve him;" and yet, "He is despised and rejected of men." He must begin by showing a man born of a virgin mother — "A virgin shall conceive and bear a son." He must be a man without spot or blemish, but yet one upon whom the Lord doth cause to meet the iniquities of us all. He must be a glorious one, a Son of David, but yet a root of a dry ground.

Now, I say it boldly, if all the greatest intellects of all the ages could set themselves to work out this problem, to invent another key to the types and prophecies, they could not do it. I see you, ye wise men, ye are poring over these hieroglyphs; one suggests one key, and it opens two or three of the figures, but you can proceed, for the next one puts you at a nonplus. Another learned man suggests another clue, but that fails most where it is most needed, and another, and another, and thus these wondrous hieroglyphs traced of old by Moses in the wilderness, must be left unexplained, till one comes forward and proclaims, "The cross of Christ and the Son of God incarnate," then the whole is clear, so that he that runs may read, and a child may understand.

Blessed Saviour! In thee we

see everything fulfilled, which God spoke of old by the prophets; in thee we discover everything carried out in substance, which God had set forth us in the dim mist of sacrificial smoke. Glory be unto thy name! "It is finished" — everything is summed up in thee.

2. But the words have richer meaning. Not only were all types, and prophecies, and promises thus finished in Christ, but all the typical sacrifices of the old Jewish law, were now abolished as well as explained.

They were finished — finished in him. Will you imagine for a minute the saints in heaven looking down upon what was done on earth — Abel and his friends who had long ago before the flood been sitting in the glories above. They watch while God lights star after star in heaven. Promises after promise flashes light upon the thick darkness of earth. They see Abraham come, and they look down and wonder while they see God revealing Christ to Abraham in the person of Isaac. They gaze just as the angels do, desiring to look into the mystery. From the times of Noah, Abraham, Isaac, and Jacob, they see altars smoking, recognitions of the fact that man is guilty, and the spirits before the throne say, "Lord, when will sacrifices finish?—when will blood no more be shed?"

The offering of bloody sacrifices soon increases. It is now carried on by men ordained for the purpose. Aaron and the high priests, and the Levites, every morning and every evening offer a lamb, while great sacrifices are offered on special occasions. Bulls groan, rams bleed, the necks of doves are wrung, and all the while the saints are crying, "O Lord, how long? — when shall the sacrifice cease?" Year after year the high priest goes within the veil and sprinkles the mercy-seat with blood; the next year sees him do the like, and the next, and again, and again, and again. David offers hecatombs, Solomon slaughters tens of thousands, Hezekiah offers rivers of oil, Josiah gives thousands of the fat of fed beasts, and the spirits of the just say, "Will it never be complete? — Will the sacrifice never be finished? — must there always be a remembrance of sin? — will not the last High Priest soon come? — will not the order and line of Aaron soon lay aside its labour, because the whole is finished?"

Not yet, not yet, ye spirits of the just, for after the captivity the slaughter of victims still re-

mains. But lo, he comes! Gaze more intently than before — He comes who is to close the line of priests! Lo! there he stands, clothed — not now with linen ephod, not with ringing bells, nor with sparkling jewels on his breastplate — but arrayed in human flesh he stands, his cross his altar, his body and his soul the victim himself the priest, and lo! before his God he offers up his own soul within the veil of thick darkness which hath covered him from the sight of men. Presenting his own blood, he enters within the veil, sprinkles it there, and coming forth from the midst of the darkness, he looks down on the astonished earth, and upward to expectant heaven, and cries, "It is finished! it is finished!" — that for which ye looked so long, is fully achieved and perfected for ever.

3. The Saviour meant, we doubt not, that in this moment his perfect obedience was finished.

It was necessary, in order that man might be saved, that the law of God should be kept, for no man can see God's face except he be perfect in righteousness. Christ undertook to keep God's law for his people, to obey its every mandate, and preserve its every statute intact. Throughout the first years of his life he privately obeyed honoring his father and his mother; during the next three years he publicly obeyed God, spending and being spent in his service, till if you would know what a man would be whose life was wholly conformed to the law of God, you may see him in Christ.

"My dear Redeemer and my Lord, I read my duty in thy word, But in thy life the law appears Drawn out in living characters."

It needed nothing to complete the perfect virtue of life but the entire obedience of death. He who would serve God must be willing not only to give all his soul and his strength while he lives, but he must stand prepared to resign life when it shall be for God's glory. Our perfect substitute put the last stroke upon his work by dying, and therefore he claims to be absolved from further debt, for "it is finished." Yes, glorious Lamb of God, it is finished! Thou hast been tempted in all points like as we are, yet hast thou sinned in none! It was finished, for the last arrow out of Satan's quiver had been shot at thee; the last blasphemous insinuation, the last wicked temptation had spent its fury on thee; the Prince of this world had surveyed thee from head to foot, within and without, but he had found nothing in thee.

Now thy trial is over, thou hast finished the work which thy Father gave thee to do, and so finished it that hell itself cannot accuse thee of a flaw. And now, looking up thine entire obedience, thou sayest, "It is finished," and we thy people believe most joyously that it is even so.

Brothers and sisters, this is more than you or I could have said if Adam had never fallen. If we had been in the garden of Eden today, we could never have boasted a finished righteousness, since a creature can never finish its obedience. As long as a creature lives it is bound to obey, and as long as a free agent exists on earth it would be in danger of violation the vow of its obedience. If Adam had been in Paradise from the first day until now, he might fall tomorrow. Left to himself there would be no reason why that king of nature should not yet be uncrowned. But Christ the Creator, who finished creation, has perfected redemption. God can ask no more. The law has received all its claims; the largest extent of justice cannot demand another hour's obedience.

It is done; it is complete; the last throw of the shuttle is over, and the robe is woven from the top throughout. Let us rejoice, then, in this that the Master meant by his dying cry that his perfect righteousness wherewith he covers us was finished.

4. But next, the Saviour meant that the satisfaction which he

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rendered to the justice of God was finished.

The debt was now, to the last farthing, all discharged. The atonement and propitiation were made once for all, and for ever, by the one offering made in Jesus' body on the tree. There was the cup; hell was in it; the Saviour drank it — not a sip and then a pause; not a draught and then a ceasing; but he drained it till there is not a dreg left for any of his people. The great ten-thonged whip of the law was worn out upon his back; there is no lash left with which to smite one for whom Jesus died. The great cannonade of God's justice has exhausted all its ammunition; there is nothing left to be hurled against a child of God. Sheathed is thy sword, O Justice! Silenced is thy thunder, O Law! There remaineth nothing now of all the griefs, and pains, and agonies which chosen sinners ought to have suffered for their sins, for Christ has endured all for his own beloved, and "it is finished."

Brethren, it is more than the damned in hell can ever say. If you and I had been constrained to make satisfaction to God's justice by being sent to hell we never could have said, "It is finished." Christ has paid the debt which all the torments of eternity could not have paid. Lost souls, ye suffer today as ye have suffered for ages past, but God's justice is not satisfied; his law is not fully magnified. And when time shall fail, and eternity shall have been flying on, still for ever, for ever, the uttermost farthing never having been paid, the chastisement for sin must fall upon unpardoned sinners. But Christ has done what all the flames of the pit could not do in all eternity; he has magnified the law and made it honourable, and now from the cross he cries — "It is finished."

5. Once again: when he said, "It is finished," Jesus had totally

destroyed the power of Satan, sin, and of death.

The champion had entered the lists to do battle for our souls redemption, against all our foes. He met Sin. Horrible, terrible, all-but omnipotent Sin nailed him to the cross; but in that death Christ nailed Sin also to the tree. There they both did hang together. — Sin, and Sin's destroyer. Sin destroyed Christ, and by that destruction Christ destroyed Sin. Next came the second enemy Satan. He assaulted Christ with all his hosts. Calling up his midons from every corner and quarter of the universe, he said, "Awake, arise, or be for ever fallen! Here is our great enemy, who has sworn to bruise my head, now let us bruise his heel!"

They shot their hellish darts into his heart; they poured their boiling cauldrons on his brain; they emptied their venomous tions into his face; they hissed their devilish fears into his ear. He stood alone, the lion of the tribe of Judah, hounded by the dogs of hell. Our champion quailed not, but used his weapons, striking right and left with all the power of God-ported manhood. On came the hosts; volley after volley was charged against him. No thunders were these, but such might shake the very gates of hell. The conqueror steadily advanced, overturning their ranks, dashing in pieces his enemies, breaking the bow and cutting the spear in sunder, and burning the chariots in the fire, while he cried, "In the name of God I destroy ye!"

At last, foot to foot, he met the champion of hell, and now David fought with Goliath. The long was the struggle; thick was the darkness which gathered round them both; but he who is the Son of God as well as the Son of Mary, knew how to smite the fiend, and he did smite him with divine fury, till, having quenched him of his armour, having quenched his fiery darts, and broken his head, he cried, "It is finished," and sent the fiend, bleeding and howling, down to hell. We can imagine him pursued by the eternal Saviour, who exclaims:—

"Traitor! My bolt shalt find and pierce thee through, Though under hell's profoundest wave Thou div'st, to seek a sheltering grave."

His thunderbolt o'ertook the fiend, and grasping him with his hands, the Saviour smote around him the great chain of angels brought the royal crown from on high, to whose bosom the captive fiend was bound. Lash the coursers up the evening hills! Spirits made fierce come forth to meet him. (Continued on page 20, col. 1)

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C. H. Spurgeon (1834-1892)

Pastor of Metropolitan Baptist Tabernacle, London, England; editor of "Sword and Trowel," a monthly Baptist magazine; established the Pastor's College in 1866; published thousands of sermons, tracts, pamphlets, books and other pieces of literature; known around the world for his orthodoxy, preaching, oratory, writing, and other spiritual graces given to him by our Lord Jesus Christ.

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If The Lord Had Just Made Another Day For Worship, Then . . .

I'm sorry Sunday comes when it does. You see it is like this—we could attend Church much more regularly if it came at some other time. But it is the day following Saturday night, which is one time we feel we should enjoy ourselves, and often it is after midnight when we reach home. It is almost impossible to get the children off to Sunday School, especially when they have it so early. Then there are dishes to clean and we always have some things we just have to wash out. It is the day on which we have the biggest dinner, and the Church has fixed the hour of

worship at the very time we must be preparing the meal.

Then too, think of John. He is cooped up in his office all week, and Sunday morning is the only time he has to tinker with the car and to mow the lawn.

It is not our fault that we are not able to get to Church on Sunday mornings. We would like to go, and we know we should go, and need to go, but the real reason we cannot go is because it is the wrong day. If it were a more convenient day we would be glad to go.

—American Tract Society.

Roger Williams

(Continued from page one) Williams, a distinguished Pedo-baptist Puritan minister, (see Mather's History,) said it soon came to nothing.

It can not be shown that any Baptist Church sprang from Williams' affair.

Nor can it be proved that the baptism of any Baptist minister came from Williams' hands.

The oldest Baptist Church in America is the one now existing, with her original articles of faith, in Newport, R. I., and she was founded by John Clark before Williams was baptized. He received his baptism in Elder Stillwell's Church in London, and the Dutch Baptists of Holland, and over a minister to be accepted by them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and there to the Apostolic Churches.

A writer in the *Christian Register* condenses the facts of his arguments, which can be confidently relied upon:

1. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after, he baptized Mr. Holliman and ten others.

2. These formed a Church, or society, of which Roger Williams was the pastor.

3. Four months after his baptism, that is, in July following, Williams left the Church, and afterward returned to it.

4. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after, he baptized Mr. Holliman and ten others.

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6. Four months after his baptism, that is, in July following, Williams left the Church, and afterward returned to it.

7. The parent Church, under Olney, gradually dwindled away, and became extinct about the year 1718, some seventy years from its origin.

8. No Church was formed from Olney's after the division already mentioned, and no ministers are known to have gone out from it. Olney's baptism, whether valid or invalid, was not propagated.

9. Nearly a century passed before the Church formed from Olney's began to colonize, in 1730.

10. None of its ministers, or the ministers of the Churches formed from it, received their baptism from Williams, or from anyone whose baptism descended from his.

11. The Baptist Churches of America, then, could not have descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist Churches of Wales and Piedmont, extending back to the apostles' times."

As his doubts respecting baptism and the perpetuity of the Church, which led to this step, must have commenced soon after his baptism, it is not likely that he baptized any others.

"4. The Church which Williams formed, 'came to nothing,' or was dissolved soon after he left it.

"5. It was reorganized, or another was formed a few days afterward, under Mr. Thomas Olney as its pastor, who was one of the eleven baptized by Roger Williams. Olney continued to be the pastor of this Church until his death, in 1682, somewhat over 30 years.

"6. In 1653 or '54 which was a few years after the formation of Olney's Church, there was a division in that Church on the question of 'laying on of hands' in the reception of members, and a separate Church was formed for the maintenance of this ceremony, under the pastorship of Chad Browne, Wickenden, and Dexter. This Church was perpetuated, having, in 1808, given up its original faith as to the laying on of hands, and is now the First Baptist Church in Providence.

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The first Baptist Church in America was the one pastored by John Clarke and was organized in Newport, R. I., in 1638.

S. H. Ford, in vindication of this great man, John Clarke, and the Newport Church wrote:

But historic facts prove beyond doubt that Roger Williams was not the founder of the Providence Church, and further, that the church he established, and which crumbled to pieces four months after it was gathered, was not the first church in America. It is recorded in the minutes of the Philadelphia Association, when the first Church in Newport was one hundred years old in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion.

Williams, indeed, touched the Baptist standard, but ere he raised it, his hand trembled, and it fell. It was seized by a steadier hand; at Newport it was raised, and far and near they came to it; it was carried into the heart of Massachusetts, and a work was commenced which till the last setting of the sun, shall never cease; and this, before we have any evi-

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dence that a church in Providence had begun to be.

Among the evils that have resulted from the wrong date of the Providence Church, has been the prominence given to Roger Williams. It is greatly to be regretted, that it ever entered into the mind of any one to make him, in America, the founder of our denomination. In no sense was he so. Well would it be for Baptists, and for Williams himself, could his short and fitful attempt to become a Baptist be obliterated from the minds of men. A man only four months a Baptist, and then renouncing his baptism forever, to be lauded and magnified as the founder of the Baptist denomination in the New World! As a leader in civil and religious liberty, I do him homage; as a Baptist, I owe him nothing.

There is another name, long, too long concealed, by Williams being placed before him, who will in after time be regarded with unmingled affection and respect, as the true founder of the Baptist cause in this country. That orb of purest luster will yet shine forth, and Baptists, whether they regard his spotless character, his talents, his learning, the services he rendered, the urbanity and the modesty that distinguished him, will mention John Clarke as the real founder of our denomination in America. And when Baptist history is better understood than it is at present, every one, pointing to that venerable church which, on one of earth's loveliest spots he established, will say, "This is the mother of us all!"

But in Virginia were Baptists ere Rhode Island had its charter. In Massachusetts were Baptist congregations before Williams was baptized. In the language of the legislative act already cited, "since our coming to New England," before Roger Williams saw it, "divers of this kind"—Baptists, pleading for soul-liberty and Christian immersion — trod these shores of the New World, stained or hallowed by their blood. "Some of the first planters in New England were Baptists." This is the language of Dr. Mather, their bitter foe, who lived in that persecuting age; and his language, corroborated as it is by colonial laws and documents still extant, is conclusive.

Here, then, closes our first milestone up the blood-stained path which Baptists have been forced to travel. Here we look on the bleak, wild forests of New England and Virginia, as this mighty nation was lifting its mountain summits into the morning mists of historic light. And here, before Williams lived, or Clarke or Holmes suffered and bled, we have found these Baptists.

We subjoin the epitaph of this

noble man of God, whose memory should be held in vivid and grateful recollection by every lover of truth and freedom.

To the Memory of
DOCTOR JOHN CLARKE,
One of the original purchasers and proprietors of this island, and one of the founders of the First Baptist Church in Newport, its first pastor and munificent benefactor:

He was a native of Bedfordshire, England, and a practitioner of physics in London. He, with his associates, came to this island from Mass., in March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the Church aforesaid, and became its pastor.

In 1651, he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Colony with the British ministry. Mr. Clarke was instrumental in obtaining the Charter of 1663 from Charles II, which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the

interests of the Colony until 1664, and then returned to Newport and resumed the pastoral care of his Church.

Mr. Clarke and Mr. Williams, two fathers of the Colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience.

He died April 20, 1656, in the 66th year of his age, and is here interred.

J. M. Carroll states: "In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible, legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by, Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So (Continued on page 20, col. 4)

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

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Baptist Won't Unionize

(Continued from page 17)

unity on baptism. There is no unity on the church, the Lord's supper, church government, etc., etc. When all things are taken into consideration, there is practically no unity of the faith at all.

But there is a unity in unionism: the unionists are agreed that they will not take a stand for what the Bible teaches on the certain doctrines. They are agreed to junk the Word on any doctrine that would cause a disruption of their union. Baptists want no part of such a union as this. Baptists want nothing but union that is characterized by true unity; Scriptural unity.

2. Unionists blaspheme the Word of God by branding certain of its doctrines as being "minor details," "non-essentials," and "incidentals."

It is difficult to understand how a real Christian could be so brazen as to take certain parts of the Word of God and say they are "minor" or "non-essential." But the unionists do not at all care to brand the Word of God as a "minor detail" when it speaks on certain doctrines. The unionists pick out the doctrines that will suit the unionistic crowd and hold these doctrines up as the "fundamentals," while everything that is else is cast aside and ignored. This is a devilish manner to treat the WORD OF ALMIGHTY GOD! There is not a single word in His Book that deserves the brand of "minor detail." There is not a

single commandment that is "non-essential" to something. ANY ONE WHO, SO WICKEDLY DEALS WITH THE WORD OF GOD IS A BLASPHEMER OF THE WORST SORT, REGARDLESS OF WHO HE IS.

The modernists pick around over the Bible and say that certain parts of it are not to be accepted. The unionists pick around over the Bible and say that certain doctrines are "minor details," "non-essentials," etc. BOTH MODERNISTS AND UNIONISTS ARE SERVING THE DEVIL WHEN THEY JUNK THE WORD OF GOD IN THIS MANNER. Baptists want no part of such wickedness as this.

3. Unionists profess to believe the Bible to be a final authority in faith and practice, yet they deny the Bible by their works.

To profess to believe the Bible to be an authority in faith and practice, yet in works fail to listen to and heed this authority, is to deny it. This is exactly what all of the Word except five or six so-called "fundamentals."

Paul gives us a great statement as to the authority and usefulness of the Bible (See Timothy 3:16). Every word of the Book is profitable. Every word is authoritative. God gave us nothing that is not to be obeyed. Nothing in minor or non-essential. But the unionists do not want a great deal of it. They want to boast loudly about the verbal inspiration and authority of the Bible, and they defend

that doctrine against all comers; but what is the difference in denying the verbal inspiration and authority of the Bible in word (as modernists do) and denying the Bible by debunking certain of its doctrines? There is little difference. If the modernists would just come on over and profess to accept the Bible, then there would be little difference between them and the "fundamental" unionists. Both the modernists and the unionists are living in disobedience to the Word, thus they deny it.

4. Unionists love the fellowship of fellow-heretics and scoff and scorn those who stand up for the Word.

Baptists, because they refuse to compromise the truth and refuse to unionize with the heretics in the world, are often branded as "denominational idolaters." They are said to be "narrow, bigoted sectarians." Well, these blasphemous epithets have not moved sound Baptists from the Word. They still will not unionize with heretics and recognize them as being sound in the faith. While unionists love the fellowship of heretics, Baptists stick with the Word which says: "MARK them . . . and AVOID them." (Rom. 16: 17).

5. Unionists disobey the commission of the Lord.

Our Lord said to teach "all things." (Matthew 28:20). Unionists say that we should only teach the "fundamentals." To whom should we listen? Baptists listen only to their Lord. The fact that unionists do not listen to the Lord proves that they are not obedient subjects unto Him.

Paul was not a unionist. He said that he taught all the counsel of God (Acts 20:27). When he held a service and people were saved, he did not hesitate to baptize them. He was not a man such as Moody, one who never took a position on such a "minor detail" as baptism. Let those who look to Moody and Sunday and Rice as examples go on and regard our Lord's commission lightly. But all Baptists that are sound in the faith will continue to look unto Christ as their Lord and Example. He said to teach "ALL THINGS." The crowds that followed after Moody or any other man do not justify disobedience, nor do they prove that God is in unionism. God is not the author of confusion; and unionism is nothing but confusion so far as the Word of God is concerned. Better stick to the Word, not to the coattail of a union evangelist.

6. Unionists are unjust.

The Lord Jesus Himself said as much. In Luke 19:10, the Master said:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

No unionist can escape this censure. All unionists minimize the "least" things of the Word. They say that there are some "minor details" and "non-essentials" in the Word. The Master said that such people are unjust. They are hucksters of the Word. They are not faithful to the Master. They boast about standing true to Christ and the Bible; but all that such amounts to is just a boast. Jesus said that they are unjust, if they are not faithful in the least things.

7. Unionists lightly esteem the church, the "pillar and ground of the truth."

We have never known of a unionist who was sound as to the church. They all believe the invisible church heresy. As to the "local" church, they do not care which one you join. "Join the church of your choice," or "join some sound, fundamental church," is their instruction. They mean by this that any church that professes to believe the "fundamentals" is a sound church. It doesn't matter to them about what church one joins, just so long as the person is in a "fundamental" outfit. Unionists claim to be great lovers

of lost souls, but when they get them to make a "decision for Christ," they somehow do not care about what people are taught or how they are baptized. All of this is to lightly esteem the New Testament church of our Lord. Baptists can therefore have nothing to do with unionism.

These reasons are just a few reasons why no sound Baptist will go into a union meeting or union movement of any kind. We could go on and on. Any Baptist who unionizes with others should drop the name Baptist and adopt something else.—B.L.R.

Roger Williams

(Continued from page 19)

in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution."—The Trail of Blood, page 42.

(From "The Origin And The Perpetuity Of The Baptists" by Bob L. Ross. 75c.)

"It Is Finished"

(Continued from page 18)

the conqueror who drags death and hell behind him, and leads captivity captive! "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in!"

But stay; ere he enters, let him be rid of this his burden. Lo! he

takes the fiend, and hurls him down through illimitable night, broken, bruised, with his power destroyed, bereft of his crown, lie for ever bowling in the pit of hell. Thus, when the Saviour cried, "It is finished," he had defeated Sin and Satan; nor less had he vanquished Death. Death had come against him, as Christ mas Evans puts it, with his right dart, which he struck through the Saviour, till the point fixed in the cross, and when he tried to pull it out again, he left the sting behind. What could he do more? He was disarmed.

Then Christ set some of his prisoners free; for many of the saints arose and were seen of many; then he said to him "Death, I take from thee thy keys; thou must live for a little while to be the warder of these beds in which my saints shall sleep, but give me thy keys."

And lo! the Saviour stands today with the keys of death hanging at his girdle, and he waits till the hour shall come of which no man knoweth; when the trumpet of the archangel shall ring, and the silver trumpets of Jubilee, and then he shall say, "Let my captives go free." Then shall the tombs be opened in virtue of Christ's death, and the very bodies of the saints shall live in eternity of glory.

"It is finish'd!"
Hear the dying Saviour cry.
(From New Park Street Pulpit, Vol. 7).

Pastor Wants Us To "PUSH" Summer Drive

I (B.L.R.) was recently in the home of a pastor who asked if we intended to "really push" our SUMMER SUBSCRIPTION DRIVE. He said he hoped we would do so and stated that he had several people in mind to whom he was going to send TBE. This brother expressed his belief that TBE is a good medium through which to propagate the Truth and that more readers need to be on the mailing list. We wish that all of our readers possessed the realization of the value of TBE in meeting the needs of people via the printed page.

People are not just going to send for this paper on their own accord — many don't even know about it! Furthermore, if they know about it they may have not READ it, but only heard some enemy opposing it. Hence, friends of TBE will have to see to it that this paper gets into the hands of other people. Now, during our Summer Drive, is a good time to send TBE to your relatives, neighbors, friends, church members and the lost. We are asking that you please cooperate!

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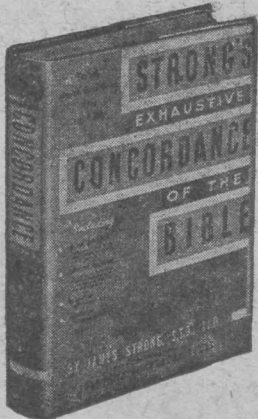
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