

Even if you are too deaf to hear the preacher, the Church is still a good place for listening to God.

The Baptist Examiner

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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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HEAVEN

W. L. PETTINGILL
(Now In Mansions Above)

Heaven is the place where he is, whom having not seen we love; in whom, though now we see him not, yet believing we "rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

Heaven is the place he left one day long ago, saying to his Father, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Psa. 40:6-8; Heb. 10:5-9).

Heaven is the place to which he returned, having finished the work the Father had given him

to do, to hear the Father's greeting, "Sit on my right hand, until I make thine enemies thy footstool" (Psa. 110:1; Heb. 1:13).

Stephen the martyr, about to be stoned to death for his testimony, "being full of the Holy Spirit, looked up steadfastly into Heaven, and saw the glory of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Lord Jesus had risen from his seat upon his Father's throne to welcome his faithful servant into his presence. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:55-60).

(Continued on page 7, column 2)

CAMPBELLISM

Series by Bob L. Ross

XII

ACTS 2:38 AND BAPTISMAL REMISSION

Alexander Campbell, one of the men who "discovered" the water gospel, but never obeyed it, stated that baptism for the remission of sins is "the all-important evangelical fact." (Campbell-Rice Debate, page 497). In the same book, the following statement by Mr. Campbell is recorded:

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

To support his notion of baptismal salvation — or the necessity of baptism prior to being accepted of God — Mr. Campbell did a great deal of torture work on the Scriptures. Actually, one of Mr. Campbell's own statements best describes the character of the Campbellite movement, especially in regard to the notion of baptismal salvation. He stated:

"There is no religious sect in Christendom, that has not a few texts of scripture, that, apparently, and in the estimation of the party, really, support the distinguishing tenets of the sect. These, alas! too often constitute the rigid sectary's Bible. These few texts circumscribe, in many instances, the whole of his biblical knowledge. If he can recite but one text of the sacred scriptures, that text is the hobby horse of his party, and which, to him, is all in all." (Appendix to Campbell-Walker Debate, page 145).

(Continued on page two)

What The Bible Reveals Concerning Woman's Place

By WILLARD PYLE, Pastor
Mt. Pleasant Baptist Church
Chesapeake, Ohio

One of the "Short Sermons"
Preached at the 1961 Bible
Conference at
Ashland, Kentucky



ELD. WILLARD PYLE

"And the Lord God said, It is not good that man should be alone; I will make him an help meet for him."—Gen. 2:18.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. 3:16.

"For if the woman be not covered, let her also be shorn: but it is a shame for a woman to be shorn or shaven, let her be covered."—1 Cor. 11:6.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."—1 Cor. 14:34, 35.

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But

I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding

(Continued on page 8, column 2)

What's Wrong With The Mourner's Bench?

By J. FRANK McCRUM, Pastor
Union Baptist Church
Detroit, Michigan

One of the "Short Sermons"
Preached at the 1961 Bible
Conference at
Ashland, Kentucky

I think the answer to this question can be uniquely summed up in a few words: it is a religious freak. We find that the mourner's bench, when put to the test on three points at least, has no place in the church at all.

As a matter of definition of the mourner's bench, let's get clear on that. It is a designated place, usually a front bench or row of seats, and folk are asked to come down and "pray through" or get "prayed through." There is one particularly bad feature about it that I don't like; that is, in the few experiences that I have had with the mourner's bench — before I knew any better, when I was first out in the ministry — folk would get down with other folk who were supposed to be penitent and wanting to be saved, and cried to the high heaven for the Lord to save them. Now what that does is this: it puts the Lord

in a very unpopular light. It looks like the Lord is in a bad mood at that particular time. They forget certain passages that say that the Lord saves those who believe upon Him.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3:16.

The beginning of the mourner's bench, as proven by the testimony of history, will not go back any farther than 1780. James R. Joy, who was the secretary of the Methodist Historical Society of New York, says that the mourner's bench will not go back beyond 1780.

Recently, I was down by the Mississippi River, in Tennessee, waiting to cross over to Missouri, and I had my car radio on. A Baptist preacher came on the air and he was making a statement about the mourner's bench. He uses it and affirmed that it came from the Methodists, and over the air he thanked them for it. I think it is high time that the Baptists take that piece of furniture back where it came from! We don't need it. The testi-



ELD. J. FRANK McCRUM

mony of Scriptures on the mourner's bench will prove that.

I
FIRST: The mourner's bench is not needed to secure God's love.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." — 1 John 4:10.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." — Romans 5:8.

The love that God had back in (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"Saved Eternally Through The Word"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." — John 6:68.

If you will read this sixth chapter of John carefully, you will find that the Lord Jesus Christ fed the crowd with loaves and fishes. It isn't any trouble to get a crowd together if you feed them, and give them something for their stomachs. The fact of the matter is, anytime you offer free hotdogs or free hamburgers or free watermelon, or anything free by way of food for the stomach, you will find people are ready to respond immediately.

However, the Lord Jesus Christ didn't come to this world to take care of men's bodies. I don't think the Lord Jesus came to this world to set up a hospital pro-

gram. I don't think He came to set up an educational system. I don't think He came to set up a socialized gospel by way of food for the needy. I am not saying that these things are not necessary and important. I am not saying that as citizens we should not be interested in all these things, but I am saying that the Lord Jesus Christ never came for these purposes. Instead, the Son of God came, among other things, to teach men the Word and the will of God.

I say then that Jesus merely used the feeding of the five thousand as a springboard that He might jump from that to teaching, and the Word of God tells us of the great discourse that He gave to this crowd concerning Himself as the Bread of Life.

It is one of the most marvelous sermons in all of Jesus' ministry.

I might say the most of the things that Jesus preached and taught were not appreciated by His audience. The fact of the matter is, the majority of His sermon, as recorded in John 6, was definitely unappreciated by the congregation who listened to it. For example, in verse 28 He told them that they couldn't be saved by their works, for when they had asked Him in the preceding verse how they might work the works of God, He told them that there was just one work that counted, and that was not their works, but the work of faith.

Then He preached to them the doctrine of election — how that all God had given Him were go-

It is not the question, "If it be God's will," as to prayer being answered; but are we in communion with Him, or is some sin standing between us and God? His Word is true, so let us be honest when it is our fault.

John 15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it will be done."

Romans 8:26—"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Romans 8:16—"The Spirit itself beareth witness with our spirit, that we are the children of God." — G. Mounts.

KING UZZIAH'S FORTRESS FOUND

Jerusalem, Oct. 5 — Archeologists have discovered what they believe to be an ancient fortress where the Biblical King Uzziah of Judah secluded himself after he was smitten with leprosy. A joint Italian-Israeli expedition excavated part of the structure located south of Jerusalem and dated it as 2,700 years old. A spokesman said its features clearly indicated it belonged to Uzziah. Uzziah is described in the Old Testament as a warrior king who became a leper when he angered the Lord.

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Campbellism

(Continued from page one)

No one acquainted with Campbellism — past or present — can fail to see how fittingly Campbell's statement describes the Campbellite emphasis upon baptism. If a person were to take an inventory of Campbellite preaching, jotting down all the texts and topics discussed, we venture to say that at least one-third of the preaching's content would concern baptism. Campbellism reminds one of the boy whose head was so large that it was out of proportion with the rest of his body to the extent that he was always wobbling about and falling. One of their preachers once even referred this writer to the drop of water requested by the rich man in hell as an illustration of the need of water baptism! Surely, to see baptism everywhere one finds water is an evidence of "water on the brain."

Campbellites Not Different From Other Arminian Groups

Although the strict-going Campbellites (the "Church of Christ" brand) consign every one to hell but those within their church, their basic theological views are identical with those of Roman Catholics, Episcopalians, Lutherans, Methodists, Russellites, Mormons, Seventh-Day Adventists, Holy Rollers, and other Arminian groups. All of these groups hold to free-willism, the general atonement, falling out of grace and the necessity of works (including baptism) for salvation. They all deny election, predestination, particular redemption, effectual calling, salvation wholly by grace, and the security of the believer.

So Campbellites are not so different as they would have us believe. Their views are merely dressed in ecclesiastical garments of a different style. When you strip the Romanists and Campbellites and look at their basic positions, you see that they are really "birds of a feather."

Campbellite "Proof-texts"

The "few texts of scripture" — to use Mr. Campbell's expression — which are so often "recited" by Campbellites as if they taught baptismal salvation are as follows: John 3:5, Mark 16:16, Acts 2:38, Acts 22:16, Galatians 3:27, 1 Peter 3:21 and about a half dozen or so more that take a "back seat" to these six verses. These are the verses you will hear rattled off in nine out of every ten Campbellite sermons which you hear. They constitute "the rigid sectary's Bible."

The one verse from among these that qualifies perfectly as the "hobby-horse of the party" is Acts 2:38. If a Campbellite does not know another verse in all the Bible, you can "bet your boots" he will be able to "recite" Acts 2:38 and give you a grand "exposition" on baptismal salvation. A Campbellite youngster was once heard to say, "Give me an axe and two .38s and I'll whip any Baptist preacher in the world." The boy may have used an incorrect "reference," but he was a perfect Campbellite in spirit.

The Campbellite Interpretation

Acts 2:38 reads as follows:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (King James Version).

The Campbellites, following the interpretation of their "master-spirit," contend that the little word "for" means "in order to," or "in order to obtain." The whole watery Campbellite house is built upon this interpretation. They teach that baptism is for (in order to obtain) the literal remission of sins.

Campbellite Interpretation Refuted

It is not difficult for a born-again believer to understand that baptism has nothing to do with the saving of the soul. The saved person knows Christ as his Saviour and the scores of verses that tell of salvation by grace through faith are just too much for the child of God to overlook.

On the other hand, it is just as difficult for the poor, deluded Campbellite to see the truth on this matter. He can see nothing but the necessity of baptism for salvation. You can take the Bible and tie his doctrine into a thousand knots, but he still will cling to his deluded notion.

We don't expect to convert many Campbellites by refuting their false interpretation, but we do believe it will be of help both to the lost and the saved to have a scriptural presentation. (Continued on page three)

Baptist Fellowship Preacher "Plugs" For Mourner's Bench

(Excerpts From Article In Cincinnati Enquirer)

America must get back to an "old time religion" if she is to stand a chance in the crisis that lies ahead, a Baptist minister said here last night.

Dr. John Rawlings, pastor of the Lockland Baptist church, addressed the more than 1,000 persons attending the 11th annual meeting of the Baptist Bible Fellowship International.

"America must get back to the God of the Bible, back to the mourner's bench, and the old time altar . . . if she is to survive . . . these dark days of impending atomic chaos," the pastor said.

OUR COMMENT:

This reminds us of the statement made by Bob Jones that you couldn't have a fundamental church without the mourner's bench in it. Too bad the Lord didn't have Jones and Rawlings around to tell Him about this fact. Read Brother Frank McCrum's article in this issue about the mourner's bench and see if the mourner's bench is needed. We believe it ought to be taken back to the wood-pile.



Mourner's Bench

(Continued from page one)
the council hall of eternity was there long before the Methodists introduced the mourner's bench.

II

SECOND, the mourner's bench is not needed to prepare the lost sinner for salvation.

Notice:

"I came not to call the righteous, but sinners to repentance." — Luke 5:32.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." — Romans 5:10.

Some churches make the mourner's bench and Jesus Christ synonymous. Here we see that "by the death of the Son, much more, being reconciled, we shall be saved by his life" leaves out the mourner's bench. It is all in Christ.

III

THIRD, the mourner's bench does not lead to repentance.

"Then hath God also to the Gentiles granted repentance unto life." — Acts 11:18.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the GOODNESS OF GOD LEADETH THEE TO REPENTANCE?" — Romans 2:4.

I'll tell you right now, the mourner's bench has robbed more (Continued on page 3, column 2)

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Examiner Editorials

By Bob L. Ross

LETTER FROM A HARDSHELL BAPTIST

Dear Sir:

You have chosen to stigmatize the Primitive Baptists as "Hardshells." I much prefer to be called a "Hardshell" than an Arminian "Softshell." If eternal salvation depends upon the sinner accepting and believing on Christ through the gospel, then salvation in heaven is by works, and that is Arminianism. I am submitting some questions which I would like answered through the Baptist Examiner:

1. Will all those chosen in Christ before the foundation of the world finally be saved in heaven?

2. Is there more than one way by which the elect are saved eternally?

3. If God uses the gospel as a means in saving the elect eternally, can any be saved without hearing the gospel?

4. If God uses the gospel as a means to save the Elect eternally, will all who hear the gospel believe and become the Elect?

5. If God purposed to save alien sinners through the medium of the gospel, and all who hear the gospel are not saved by it, has not God employed a means that failed in its purpose?

6. If the gospel is the means of the salvation of sinners in heaven, and any are lost because they did not hear the gospel, would not the church be responsible for their being lost?

7. "Without faith it is impossible to please God." Heb. 11:6: Cornelius feared God and prayed to Him always, and "Thine prayers and thine alms are come up for a memorial before God." Did not Cornelius have faith before Peter preached the gospel to him?

EARL DAILY

REPLY

Dear Mr. Daily:

We have received your letter in which you request that we answer certain questions in THE BAPTIST EXAMINER. We shall gladly do so; as a matter of fact, this letter and yours shall be printed together in TBE.

"Hardshells" and the Philadelphia Confession

Although you seem to dislike the term "Hardshell," I notice that you had nothing to say about the Philadelphia Confession of Faith, concerning which my recent article ("Hardshellism Condemned by the Philadelphia Confession of Faith") had to do. Evidently, you do not dispute the facts of that article in which Hardshellism is exposed as being contrary to the Confession. I think this is rather significant since Hardshells usually try to get people to believe that they believe the Confession.

"Hardshell" or "Softshell"?

You say you would rather be called "Hardshell" than "An Arminian Softshell." Well, let every man have what he wishes, but we prefer neither term since we are neither Hardshell nor Arminian. Some of our Arminian acquaintances often call us Hardshells, but this is a mistake. I hope many of them will see your letter and learn from it that we are as far removed from Hardshellism as from Arminianism.

The Questions

Now I shall deal with each of your questions, giving brief but sufficient answers to them.

1. "Will all those chosen in Christ before the foundation of the world be saved in heaven?"

They certainly shall, according to such verses as Romans 8:28-30, John 6:37, and John 10:16, 27-30.

2. "Is there more than one way by which the elect are saved eternally?"

When you say "way," I suppose you have reference to the procurative cause of salvation. If so, then my answer is no. Christ said, "I am the way . . ." (John 14:6).

3. "If God uses the gospel as a means in saving the elect eternally, can any be saved without hearing the Gospel?"

When you refer to "saving the elect eternally," I take it that you do not have reference to the procurative cause of our salvation (which is Christ), but the instrumental cause; that is, how God calls us to Christ. If so, then I answer that the procurative cause of salvation (Christ) has secured all that is necessary to our full and complete salvation in heaven and earth. What Christ did on the cross and in His life obtains for us a perfect legal standing in God's sight (righteousness) and also obtains the experimental graces (new birth, sanctification, and perseverance) that we partake of in life. Therefore, if Christ died for His elect and in so doing obtained for them the grace of hearing the Gospel and thereby coming to the knowledge of Him, then they shall have this blessing. Those who die without hearing the Gospel reveal that Christ did not die for them, else they would have received the blessings. He obtained (Rom. 8:32).

4. "If God uses the gospel as a means to save the elect eternally, will all who hear the gospel believe and become the elect?"

This question is entirely beside the point, for there is no such thing as "becoming the elect." Election is the act of God made in eternity past (Eph. 1:4; II Thess. 2:14). Through being called to Christ (John 6:37), one becomes manifest as one of the elect, but he does not become the elect.

5. "If God purposes to save alien sinners through the medium of the gospel, and all who hear the gospel are not saved by it, has not God employed a means that failed in its purpose?"

In the first place, the only saving that results from the gospel is the call — the effectual call of God by His Word and Spirit — to Christ. Christ is the only OB-TAINER of salvation in any sense; the gospel is simply used in calling the elect to the One who has obtained their redemption.

But secondly, we have never contended that God purposed to save every one who hears the gospel. To the contrary, we have contended that the gospel serves a two-fold purpose, as II Cor. 2:15, 16 reveals. Some are hardened by the gospel, some are saved. (Continued on page 4, column 1)

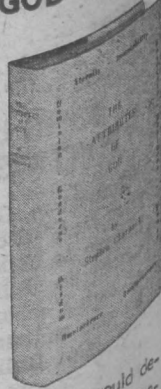
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Southern Baptist Church In Illinois Refuses To Grant A Letter To The Calvary Baptist Church At McLeansboro

A member of the Second Baptist Church, Mt. Vernon, Illinois, recently united with Calvary Baptist Church, McLeansboro, Illinois. The request for a letter of dismissal was made by the Calvary church, to the Southern Baptist church, after which the following correspondence transpired:

(We are omitting the names of the clerks and the member included).

LETTER FROM THE MT. VERNON CHURCH

September 15, 1961

Dear Sir:

In answer to your request for a church letter recommending to your church, it is necessary that we have the following information to present to the church when his letter for request is read to the church. What group or association is your church affiliated with? What are your church doctrines and practices?

We grant letters to churches of the faith and practices but we are not acquainted with your teachings. Our next regular business meeting will be September 17, at that time the church will act upon your request.

Thanking you so much,
Yours in Christ

REPLY BY THE CHURCH AT McLEANSBORO

September 18, 1961

Dear Bros. in Christ:

Replying to your request, dated Sept. 15, 1961, for information concerning Calvary Baptist Church, McLeansboro, Ill., its doctrine, practice and affiliation.

1. We are Missionary Baptist, Head and Founder—CHRIST. He is the law-giver, the church is only the executive. (Matt. 16:18, Col. 1:18).

2. Its only rule of faith and practice—The BIBLE. (II Tim. 3:15-17).

3. Its name — "Church," "Churches." (Matt. 16:18, Rev. 2:16).

4. Its policy — congregational and all members equal. (Matt. 20:24-28; Matt. 5:12).

5. Its members — only saved people. (Eph. 2:21; I Peter 2:5).

6. Its ordinances — Believers' Baptism, followed by the Lord's Supper. (Matt. 28:19-20).

7. Its officers — Pastors and Deacons. (I Tim. 3:1-16).

8. Its mission—Preaching the Gospel, baptizing the saved (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things whatsoever I have commanded you" —Matt. 28:16-20.) Preaching the whole counsel of God (Acts 20:27).

9. Its financial plan— "Even so (Tithes and Offerings) hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14.)

10. Its weapon of warfare — spiritual, not carnal. (II Cor. 10:4; Eph. 6:10-20).

11. Its independence — separation of church and state. (Matt. 22:21).

12. The church adopted the New Hampshire Confession of Faith and Church Covenant. We teach, practice and obey it.

13. We are not affiliated with any organization, association, or convention, however, we do cooperate with others of like precious faith and practice.

Our prayer is, that these principles do meet the requirements of a New Testament Church. Our desire is to "earnestly contend for the faith, once delivered unto the saints."

We at Calvary Baptist have grown to love Bro. and believe him to be a born again believer in the Lord Jesus Christ and that he is of the same faith and practice.

Might it please the Lord for the Second Baptist Church, in compliance with Bro. own request, to affectionately recommend and dismiss him to our fellowship. In the event the Second Baptist Church would fail to grant a letter of dismissal, Calvary Baptist will receive Bro. upon statement of facts.

Thank you for your consideration.

In behalf of the church,
Your brother in Christ,

OUR COMMENT:

We are certain that the church at McLeansboro does not feel hurt that the letter was not granted to this church member, but probably does regret the fact that this church at Mt. Vernon has so departed from Baptist principles that it cannot find it proper to grant a letter of dismissal to a sound independent Baptist church. Truly, the day is dark when a church will not grant a letter to a Baptist church as sound as this brief statement of faith reveals the McLeansboro church to be.

We suspect that the Cooperative Program had a great deal to do in this matter, however. This has been the case elsewhere, at least. If churches do not support the Program, then they are on the black-list; if they do support it, it doesn't matter much what else they believe and do. The Program is definitely the "test of faith and fellowship" with Southern Baptist churches.

We have a great number of readers in the Mt. Vernon and McLeansboro areas and we hope they will seriously consider this action revealed in these letters. We just wonder how many Baptists in these areas realize the condition that exists when such a refusal of a letter to a sound church is made. Certainly, something besides scriptural faith and order has become the standard. —Editors.

Mourner's Bench

(Continued from page two)

glory from God on this point than on any one thing that I know of.

IV

Another point about the unscripturalness of the mourner's bench is that the mourner's bench does not lead to faith in Christ.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." —Eph. 2:8.

Now what is the mourner's bench? First, the mourner's bench is a substitute, and it substitutes a PLACE for a PERSON.

Second, it is an indispensable instrument of works for salvation. You hear the statement time and time again that "the mourner's bench is sure to get results." The mourner's bench is a public confession by its advocates that the Holy Trinity is insufficient to completely save a lost man. They don't believe Philippians 1:6 which says:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

If they are making a call for those who are supposed to be penitent, they ought to read the Scripture over again and throw out the mourner's bench; but they can't leave the whole work in the hands of the Holy Trinity. They have to have the mourner's bench, or as one preacher years ago called it, "the sweat box."

V

The fifth point that I would like to bring out is that under the testimony of a New Testament practice we find that there was nothing resembling the mourner's bench on the day of Pentecost. You show me the mourner's bench on the day of Pentecost and I'll start preaching it tomorrow. Peter did not use it with the household of Cornelius (Cf. Acts 10). To the Philippian jailer Paul and Silas did nothing but speak unto him the word of the Lord. He didn't say, "Now wait until I get all my religious equipment here," the mourner's bench in particular, but all they did was to preach unto that jailer the word of the Lord. Brother, if the Word of the Lord won't save him, nothing else will!

I don't think there was anybody in the service of God that was more zealous than the Apostle Paul, yet he simply preached the Word wherever he went. He said:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." —Romans 1:16.

The mourner's bench is wrong from the testimony of Scripture, the testimony of history, and the testimony of the practice of the New Testament. Let me say that a lot of folk who practice the mourner's bench are very sincere but very much misinformed. I don't believe everybody who practices it does it deliberately to disobey God or to be in rebellion to Him, but we must preach out against these things and show the use of it as being anti-Scriptural and God-dishonoring.

I remember a case where a man got down at the mourner's bench. He was under conviction and he was saved. There was an old gentleman sitting there meaning very well, and he told this brother that if he would throw away his cigarettes, and would throw away this, that, and the

(Continued on page 4, column 2)

Campbellism

(Continued from page 2)

tation of what Acts 2:38 means. And, too, there might be some even in Campbellism, to whom the arm of the Lord will be revealed.

1. The English word "for" does not support the Campbellite view. The "general run" of Campbellites do not stop to consider the fact that the English word "for" does not always mean "in order to" or "in order to obtain." It seems it never crossed their minds that "for" has different meanings. The dictionary gives about a dozen ways how the word is used. We won't take time to note each of these, but will offer some sentence illustrations to show that the word does not always mean what Campbellites insist that it means in Acts 2:38.

John was beheaded **for** his faithfulness.

The criminal was hung **for** his crime.

The people laughed **for** joy.

Christ died **for** our sins.

The child cried **for** hunger.

These are a few simple sentences that reveal that the word "for" does not merely mean "in order to." For those who might like a Biblical example, consider the following:

"For Thy Cleansing"

In the book of Luke, chapter 5, is the account of Christ's healing a man who had leprosy. We read:

"And he put forth his hand, and touched him, saying, I will: **be thou clean**. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and **offer for thy cleansing**, according as Moses commanded **for a testimony unto them**" (vv. 13, 14).

1. He was healed **before** he offered a sacrifice.
2. The offering was "**for thy cleansing**;" not to obtain it, but a formal declaration in ceremony that it was already enjoyed.
3. The offering was "**for a testimony**." So is every formal ordinance, for they have no power to do anything else. Their place is one of **testimony**, not for procuring actual blessings. They show forth whatever it is that they are ordained to refer to.

Baptism is just such an ordinance and ceremony, showing forth that it is in the death of Christ that we have the actual, literal remission of sins. Baptism is "for the remission of sins" only in the sense of a "testimony" referring to the death of Christ, just as the leper's offering was "for thy cleansing" in the sense of a testimony.

2. The Greek word "eis," translated "for" in Acts 2:38, does not support the Campbellite view.

Campbellite preachers avoid telling their hearers that the Greek preposition in Acts 2:38 is the word "eis." They much prefer to stick with "for" and play on the ignorance of the people. (They also depend upon ignorance when they deal with the words "baptized into." Into is the same Greek word rendered "for" in Acts 2:38, yet Campbellites give "for" the meaning of "in order to" and they define "into" as putting the sinner into Christ. But the Greek word is the very same!)

To the discomfort of Campbellites, however, we wish to call attention to the fact that "eis" will not often bear the Campbellite "in order to" notion. "Eis" is used in the Bible nearly 1700 times. No Greek lexicon (to the writer's knowledge) ever gives "in order to" as the primary or secondary meaning of "eis." Only a very few give this meaning at all, with Mr. Thayer, a baptismal regenerationist, being one of those eminent lexicographers who does not. A lexicon investigation on "eis" would be suicide for Campbellism.

J. B. Moody, in his debate with Harding, revealed how few times "eis" is rendered "in order to" in various translations of the Bible. First he shows that Mr. Anderson, a Campbellite translator, could not so render "eis" but twenty times. He further says: "Mr. Wilson, in his 'Emphatic Diaglott,' has five to 1,695, and he sympathizes with the doctrine (that is, he sympathizes with baptismal salvation). Campbell, in 'Living Oracles,' has four to 1,696. The Bible Union has two to 1,698. Doddridge has one to 1,699. King James, though translating it forty-eight different ways, has no 'in order to.' Oxford Revision has none; Wesley has none; Sharpe has none; Sawyer has none.

"Making a summary of the 10 translations, we have thirty-two against 1,666. But, as three of these believed the doctrine of baptismal remission, and were witnesses in their own cases, according to a common custom we will refuse that part of their testimony that is in their favor, and take only that that was against themselves, for that kind of testimony is always reliable; the other generally unreliable. **This leaves three to 1,666.**" (The Nashville Debate, page 270).

Having consulted a great number of Greek works on this word "eis," it has been found that the meaning which the word will commonly or most frequently bear is "with reference to," or "in relation to" or "concerning." In Acts 2:38, then, **What is baptism's reference to remission? Or, in what sense does baptism remit sin?** Actually, I have had Campbellites to grant that the matter comes down to these questions, irregardless of the meaning of "eis." Even if we supposed that "eis" meant "in order to," there would still be that question: **In what sense is baptism in order to remission? What kind of remission?** (We will have some more to say on these questions later in the article).

In order to show the folly of the usual method of Campbellism in dealing with "eis," we here wish to cite several instances in the Bible where "eis" is used. In these verses it will be seen that "eis" could hardly mean "in order to" or "in order to obtain." Incidentally, only verses which mention baptism (Continued on page four)

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Examiner Editorials

(Continued from page two)
called to Christ. God blesses the gospel to the elect, and He grants no grace to the reprobate.

Certainly, if God had purposed to save all who hear the Gospel, and failed to accomplish that purpose, He would not be God. But such is not His purpose.

"If the gospel is the means of the salvation of sinners in heaven, and any are lost because they did not hear the gospel, would not the church be responsible for their being lost?"

I don't know why we are asked such a question as this, since it has nothing to do with what we believe, but we will answer it nevertheless. That which brings damnation is not a lack of hearing the gospel, but sin. "The wages of sin is death," says Romans 6:23.

As for the church's responsibility, while Christ would have us go into all the world and preach the gospel (which is His revealed will and therefore our responsibility), the Spirit of God must give us His grace and leadership and mighty power for the gospel to be effectual to call the elect. This does not relieve us of the responsibility to witness, but it does put the gospel in its proper perspective in regard to a question such as this one.

7. "Without faith it is impossible to please God." Heb. 11:6. Cornelius feared God and prayed to Him always, and "Thine prayers and thine alms are come up for a memorial before God." Did not Cornelius have faith before Peter preached the gospel to him?

In Acts 10:37, in Peter's message to Cornelius, he reveals that Cornelius knew the gospel prior to Peter's visit. He says, "That word, I say, ye know." He was referring to the word "which God sent unto the children of Israel, preaching peace by Jesus Christ" (v. 36). Judging from the godliness of Cornelius, he evidently had believed this word, but being a Gentile, he had not as yet been told that he would receive

any benefit from the work of Christ. Peter's message was to tell Cornelius he was accepted. Peter himself "perceived" this from observing the works of Cornelius (Acts 10:34, 35).

So you are right in thinking that Cornelius had faith before Peter preached to him, but not before he had heard the Word of God.

I am glad to have had your letter and welcome any further correspondence on these subjects.

Yours by grace,
BOB L. ROSS

Mourner's Bench

(Continued from page 3)
other, that the Lord would save him.

This is salvation by works! We are not saved by doing — only by believing in Him. (John 1:12, 3:16).

Now that gives you an example of a lot of the instructions that are given down on the mourner's bench. I think a lot of the instructors need to get down there themselves, if they are going to use the mourner's bench, because they don't know what it means to be saved. I pray and fear for those people.

Brother and Sister Derington, who are now members of our church, went from one church to another and wouldn't go back because some worker coming through the aisle grabbed them by the arm and wanted to work them over at the mourner's bench. They came to Zion Baptist Church and were very much surprised that we had no mourner's bench. We preached the Word of God to the listeners and trusted that the Holy Spirit would convict the heart as He did on the day of Pentecost. The Holy Spirit convicted Sister Derington who eventually was saved. All done without the mourner's bench.

Brethren, to me a person who puts so much use in the mourner's bench is a person who cannot trust, or does not believe, that the Holy Spirit is able to save as He has all through the sacred pages of our Bible.

Note: Since the Bible Conference in Ashland, Zion Baptist Church in Detroit, of which I am the pastor had what is commonly referred to as a "Revival Meeting." Bro. Neal Brillhart from Emporia, Kansas was the preacher. The Lord saved 7 and restored two to the church's fellowship. This without a mourner's bench. Only the Word was preached, the Holy Spirit did the rest. This is the New Testament pattern of true Evangelism.

"Saved Eternally"

(Continued from page one)
ing to be saved, and furthermore,

He preached the doctrine of security in the same text, for He said:

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in NO WISE CAST OUT." — John 6:37.

He told them also that they couldn't come in their own strength, that they had to be drawn of the Lord. We read:

"NO MAN CAN COME TO ME, except the Father which hath sent me draw him; and I will raise him up at the last day." — John 6:44.

Then He preached to them that they had to believe to be saved, for we read:

"Verily, verily, I say unto you, HE THAT BELIEVETH on me hath everlasting life." — John 6:47.

Now, as you notice, in these words He is covering the great doctrines of grace. He says that you can't save yourself by your own works — that you have to be elected of God, and if you are one of God's elect, you will ultimately and eventually be saved. He makes mention of the fact that when you are saved, you can never be lost, thereby teaching them the security of the saved. He also tells them no man can turn to God in his own strength, but that he has to be drawn of the Spirit of God.

Now, beloved, these are all good doctrines. They are all great truths. In fact, they are the truths that Baptists have lived by and fought and died for, in the last two thousand years of time. yet they weren't appreciated by the crowd of Jesus' day.

Neither are they appreciated by the crowds, in the main today. The fact of the matter is, the majority of churches don't appreciate these truths today. You can talk on election and the doctrine of sovereignty and the predestinating purposes of God and the average congregation thinks you have borrowed a message from some dead language of antiquity. They just don't know what you are talking about.

As I say, this crowd in Jesus' day didn't appreciate the message. Finally, when He had concluded His message, He began to look about, and all He had left were His twelve preachers. I imagine that crowd all decided they had business elsewhere, for the Word of God says many of His disciples went back and walked no more with Him. All He had left were just His twelve apostles.

This crowd liked the free fish that they had for dinner, but when Jesus started talking to them about free salvation that came by the grace of God, they didn't like that. They wanted to work their way into Heaven. Therefore, they turned their backs on Him and went home, and the Son of God was left with His twelve preachers.

I can see Him as He looked around about. Here are eleven of them that are true and standing faithfully for the things of (Continued on page 5, column 3)

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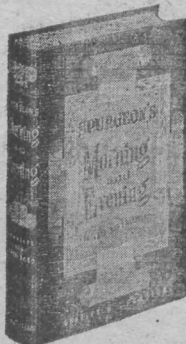
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Campbellism

(Continued from page three)

are here used:

Matthew 3:11: "I indeed baptize you with water unto (eis) repentance." Does this mean "in order to repentance," or was John's baptism, as we believe, "with reference to repentance?"

As you read the following verses, continue to substitute "in order to" or "in order to obtain" each time "eis" appears and you will easily see Campbellism's abuse of the word.

Matthew 28:19: "Go . . . baptizing them in (eis) the name of the Father, and of the Son, and of the Holy Ghost."

Mark 1:9: " . . . Jesus came from Nazareth of Galilee, and was baptized of John in (eis) Jordan."

Acts 8:16: " . . . only they were baptized in (eis) the name of the Lord Jesus."

Acts 19:3: "And he said unto them, Unto (eis) what then were ye baptized? And they said, Unto (eis) John's baptism."

Acts 19:5: "When they heard this they were baptized in (eis) the name of the Lord Jesus."

Romans 6:3,4: "Know ye not, that so many of us as were baptized into (eis) Jesus Christ were baptized into (eis) his death . . ."

I Corinthians 1:13: " . . . were ye baptized in (eis) the name of Paul?"

I Corinthians 1:15: "Lest any of you should say that I had baptized in (eis) mine own name."

I Corinthians 10:2: "And were all baptized unto (eis) Moses in the cloud and in the sea."

I Corinthians 12:13: "For by one Spirit are we all baptized into (eis) one body . . ."

Galatians 3:27: "For as many of you as have been baptized into (eis) Christ have put on Christ."

As stated, these verses are those in which both "eis" and some reference to baptism appear. There are hundreds of others with "eis" (but not baptism) that could be quoted, but we will confine ourselves to just two more. Comment is needless.

Matthew 10:41: "He that receiveth a prophet in (eis) the name of a prophet shall receive a prophet's reward . . ."

Matthew 12:41: " . . . they repented at (eis) the preaching of Jonah."

More intelligent Campbellites, when they see they cannot simply get by with "for," but must deal with "eis," will contend that the word "always means motion toward," as several Campbellites have stated to me in correspondence. However, even if this be so, it is a fact that a motion can be made toward something that already exists. For instance, "eis Jordan" (Mark 1:9) does not mean that Jordan did not already exist. There was a specific sense in which motion was made toward Jordan. Likewise, if "eis" in Acts 2:38 can mean "motion toward," then there is a specific sense to the motion. The question is, In what sense does baptism make a motion toward remission?

We believe the reference or "motion" that baptism makes to remission is a declarative one, not procurative. We believe Christ procured the literal remission of sins in His death and baptism is an ordinance which professes and declares this fact. We'll now consider this thought further.

3. Ordinances have never and can never accomplish a literal remission of sins.

What Campbellism teaches is that God literally remits sin through an ordinance. Hence there is a complete misunderstanding on the part of Campbellites of the place and purpose of ordinances.

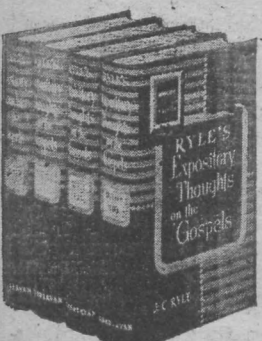
The animal sacrifice ordinances could "never take away sin" (Heb. 10:11). They were only types and shadows of the Christ who came and actually did "put away sin by the sacrifice of Himself" (Heb. 9:26). Ordinances furnish us with a representation of the real substance. In the Lord's Supper the bread and wine represent the body and blood of Christ; they are not the real substance. Romanism contends that the bread and wine are the real body and blood of Christ, just as Campbellism contends that baptism is the literal means of "contacting the blood." Both are wrong. They grasp the shadow and miss the substance.

The Bible plainly reveals that the actual, literal remission of sins was in the death of Christ. Christ stated that His blood was "shed for many for the remission of sins." (Matt. 26:28). If by the death of Christ, sins were really remitted and put away, no ordinance — baptism or otherwise — could accomplish the same remission. Animal sacrifices did not accomplish the same remission before Christ came and no ordinance can do so after Christ came. The actual remission of sins was by the death of Christ. His death was "for" (with reference to) a literal remission.

Ordinances, however, do point us to that which obtains the remission of our sins. They are therefore representations, figures, symbols, emblems, ceremonies, formalities, etc., of the real substance. They demonstrate, declare, commemorate, manifest, illustrate and celebrate that which has been done (or, if the event is future, what shall be done).

The true sense, then, in which baptism remits sins, or has a reference to the remission of sin, is in the sense of an ordinance. It cannot be for the same kind of remission that Christ has already obtained. It cannot be for the literal, actual, real remission of sin. All this was by Christ's death. But baptism — which is itself a picture of a death, burial and resurrection — refers us to the work of Christ, by which sin was remitted. Baptism is a ceremony which is a "figure" and "likeness" of Christ's work (1 Pet. 3:21, Rom. 6:4). In this act we demonstrate our death to sin by Jesus Christ; we exhibit how our sins (Continued on next page)

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remitted; we commemorate His sacrifice, just as we also in the Lord's Supper.

Whatever is attributed to baptism is in reference to what ordinance represents — the work of Christ.

4. The grammatical construction of Acts 2:38 is definitely to the Campbellite interpretation.

If the reader can recall a few things learned during school he will not have any difficulty in seeing that even the grammatical construction of Acts 2:38 is death to Campbellites. Campbellites try to do is to combine "repent" and "be baptized" as a compound predicate of "every one of you," with the remission of sins modifying. Any one who knows anything about grammar knows this cannot be done. Let us carefully consider this sentence with respect to its proper construction. We shall quote the verse as given in the American Standard Version since it includes "ye," the understood subject of the sentence.

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Those who know grammar, will recognize the following concerning this verse:

There are **three clauses**: (1) "Repent ye;" (2) "be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" and (3) "ye shall receive the gift of the Holy Spirit."

First clause:

"ye"—subject, second person plural number.

"Repent"—verb, second person plural number, aorist imperative active voice.

Second clause:

"every one of you"—subject, third person singular number.

"be baptized"—verb, third person singular number, aorist passive imperative voice.

"unto the remission of your sins"—modifying phrase.

Third clause:

"ye"—subject, second person plural number.

"shall receive"—verb, second person plural number, future, indicative voice.

"the gift of the Holy Spirit"—direct object of verb.

Observe that the **subjects** ("ye" and "every one of you") in the first two clauses are **different both in person and number**. The **verbs** (predicates) in these two clauses **differ in person and voice**. It is therefore grammatically impossible to make a compound predicate of these verbs for such a predicate **must agree with its subject**. (In Greek, as in English, the exception is a neuter plural nominative. Acts 2:38 is masculine gender, however).

Disregarding this fact (or being ignorant of it), Campbellites throw away "ye" and try to make "everyone of you" (second person, singular) the subject of both "repent" (second person, plural) and "be baptized" (third person, singular) unto the remission of your sins" modifying this compound predicate. This would mean that the subject would have two predicates, only one of which agrees with the subject! So not only are the Campbellites theologically warped on Acts 2:38, but they are grammatically warped also.

The modifying phrase, "unto the remission of sins," is a grammatical headache for Campbellites. This phrase **must modify in two different clauses**, and since we have seen the first two clauses cannot be combined into one, the Campbellites will have to be satisfied with this phrase in one of the other clauses. Where will they have it? If they place it modifying "repent" in the first clause they will have to give up their notion that baptism is "in order to the remission of sins." But if they place the phrase in the second clause (it really belongs), they will throw away repentance as (Continued on page six)

"Saved Eternally"

(Continued from page four)
the Lord; plus Judas Iscariot. Judas was there of course fulfilling God's purpose for Him. Jesus said to them, "Will ye also go away?" Then Simon Peter, acting as a spokesman for the twelve, said, "Lord, to whom shall we go? thou hast the words of eternal life."

From this Scripture story I want to bring to you some truths that I believe will be uplifting to your soul.

I

LIFE IS IN CHRIST.

In the first place, life is only to be found in the Lord Jesus Christ. My text says, "To whom shall we go? thou hast the words of eternal life." So far as Simon Peter was concerned, he did not consider that there was life any place, except in Jesus Christ.

I insist, beloved, there is no spiritual life except in the Son of God. Nobody gets life because he joins the church, or because he reforms, or because he turns over a new leaf. Nobody gets life because when he was a baby his parents took him into the church and had him sprinkled or initiated through some rite. Nobody gets life because he gets down to a mourner's bench and prays, and prays, and asks God for forgiveness. I have said many, many times that God forgives sinful men because Jesus Christ died to pay for their sins. Sin has to be paid for. A man might just as well ask God to damn his soul in Hell as to ask God to forgive him, except on one basis — namely, that Jesus Christ has paid for every one of his sins. I tell you, beloved, there is no life except the life that is found in Jesus Christ.

The Word of God specifically tells us this to be true. Listen:

"For the bread of God is he which cometh down from heaven, and GIVETH LIFE unto the world." — John 6:33.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

"Whoso eateth my flesh, and drinketh my blood, HATH ETERNAL LIFE; and I will raise him up at the last day." — John 6:54.

Now this isn't talking about the Lord's Supper. In fact, He is not referring at all to the observance of the Memorial Supper, as some people erroneously believe. Rather, He is speaking figuratively of partaking of the flesh and blood of Jesus Christ, and He says that the man who does so has eternal life.

Beloved, you don't have to get out of this one chapter to find that life is ours in Jesus Christ and only in the Son of God. The majority of people wouldn't agree with me in this respect, for the majority of folk have in mind that they can be saved, and can secure life in many other ways besides through Jesus.

I want you to notice some other Scriptures in this respect:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." — Gal. 2:20.

Notice, there is no spiritual life apart from the Lord Jesus Christ.

Listen again:

"And ye will not come to me, that YE MIGHT HAVE LIFE." — John 5:40.

The word "will" as used here is an interesting word. It is the past participle in the Greek, which literally says, "Ye have willed." In other words, it was a definite act of their own will. People talk about free will. Well, here it is, beloved, and the free will of every man is to will against God, for it says, "And ye will not come to me, that ye might have life." I insist upon this fact, beloved, you will never get life on any other basis than through the Lord Jesus Christ.

WE THANK GOD FOR THESE FRIENDS



MR. AND MRS. OSCAR RECTOR

For the past six months, these dear folk from Island, Kentucky, have been living in Ashland and worshipping with the saints of Calvary Baptist Church. Needless to say, they have endeared themselves to us and we thank God that in His providence, God sent them this way for this short season. They have been friends of this paper and Bro. Gilpin for years, and now they are appreciated friends of all of us of Calvary Baptist Church.

Sometime ago I was reading a sermon as it appeared in the daily paper, and this modernistic preacher said if a man is going to be saved, it had to be on the basis of character and character alone. Beloved, if that be true, that surely would have kept the thief on the cross out of Heaven. It would have kept the woman who was saved by the well of Sychar out of Heaven. In fact, it would keep all of us out of Heaven, for I am sure all of us would come up on the short end of the line, as to the matter of character.

Jesus said, "And ye will not come to me, that ye might have life." Beloved, if you are going to have life, you don't get it by character. You don't get it by church membership. You don't get it by reformation. You don't get it by a good life. You don't get it by prayer. You don't get it by baptism. You don't get it by taking the Lord's Supper. You don't get it by anything you do or by anything the church does for you, or by anything the preacher does for you. Life comes only through the Son of God.

We read:

"We know that we have passed from death unto life, because we love the brethren." — I John 3:14.

This would tell us the way we can know whether we have passed from death to life is by a changed attitude toward those who love the Lord, as if to say that before we were saved we were dead, and now that we are saved we are alive.

Beloved, listen, every individual before he is saved is just as dead spiritually as a corpse is physically. It would be just as easy for a corpse to get out of the casket and to walk out of the building without any assistance as it would be for an unsaved man to save himself apart from the working of the Spirit of God. He is just as dead spiritually to God as a corpse is physically to this world. The only way we can pass from that state of death to a state of life is by and through Jesus Christ. He is our life. Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." I tell you, beloved, if you want life, you will never get it on any other basis than through the Lord Jesus Christ.

II

YOU MUST HEAR THE WORD TO GET THAT LIFE.

Peter said, "Thou hast the words of eternal life." Beloved, you don't get life except as you hear the Word to tell you about life. In other words, if you want to be saved, you have to hear the words of eternal life, or to put it more simply, if you want to be saved, you have to hear the

Bible. I don't believe in six thousand years of earth's history God has ever saved one individual apart from the Word of God. It is the Word that makes men alive — that brings them to a saving knowledge of Jesus Christ that they might be made alive through the Son of God.

God's Word tells us this to be true. We read:

"So then faith cometh by hearing, and hearing, BY THE WORD OF GOD." — Rom. 10:17.

We say that we are saved by faith, but how do we get that faith? "Faith cometh by hearing, and hearing by the Word of God." Beloved, if you are going to be saved, you have to hear the Word of God.

Notice again:

"He that HEARETH MY WORD, and believeth on him that sent me, hath everlasting life." — John 5:24.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But THESE ARE WRITTEN, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." — John 20:30,31.

How do we get life? Through Jesus. How do we believe? By reading the Word. How do we get the Word? "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

"While Peter yet spake THESE WORDS, the Holy Ghost fell on all them which HEARD THE WORD." — Acts 10:44.

Peter makes it clear that you have to hear the Word of God. Peter preached, and as he was preaching the Holy Spirit fell on all that heard the Word.

The Hardshell Baptists say that whenever God gets ready, He will save a man without ever having heard the Word at all — (Continued on page 6, column 1)

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A Prayer For Rattlesnakes

Once upon a time there was a family of wayward church members who had once been active, but had lost all interest and had fallen away. There was the father and three sons, Jim, John, Sam. Christians had talked to them about their sad condition, the preacher had visited them, and many of the brethren had tried to get them to come back to church—but all this did not seem to do the least bit of good.

One day when the boys were out in the pasture, a large rattlesnake bit John and he became very ill. The physician was called and after an examination, he pronounced John to be in a very critical condition. Said he, "About all you can do now is pray." The father called the preacher, and told him of John's condition. He asked the preacher to pray for John's recovery and this was his prayer:

"Oh wise and righteous Father, we thank Thee, for Thou hast

in Thy wisdom sent this rattlesnake to bite John, in order to bring him to his senses. He has not been in the church house for years and it is doubtful that he has in all that time felt the need for prayer. Now we trust that this will prove a valuable lesson to him, and that it will lead to genuine repentance.

"And now, O Father, wilt Thou send another snake to bite Sam, and another to bite Jim, and another Big One to bite the old man. We have all been doing everything we know for years to restore them, but to no avail. It seems, therefore, that all our combined efforts could not do what this snake has done. We thus conclude that the only thing left that will do this family any good is rattlesnakes; so Lord, send us bigger and better rattlesnakes. In the name of Jesus we pray. Amen."—Baptist and Reflector.

"Saved Eternally"

(Continued from page 5)

that the Holy Spirit will just knock a fellow down and save him without any knowledge of the Bible. But, beloved, the Hardshells who began eighteen hundred years after the birth of the Lord Jesus Christ are eighteen hundred years behind time with their teaching, because in this instance the Holy Spirit only fell on those who heard the Word. You'll notice that they heard the Word before the Holy Spirit fell upon them.

Listen again:
"Who shall tell thee WORDS, whereby thou and all thy house shall be saved."—Acts 11:14.

This is Simon Peter vindicating his ministry to the Gentiles. When he went back home, the church called him "up on the carpet," and asked him about going into the Gentiles. They said, "Simon Peter, why would you

as a Jew go to preach to the Gentiles?"

Beloved, the Catholics say that Simon Peter was the first pope. This doesn't look much like a pope, does it — when the church calls him upon the carpet and asks him to give an account of his ministry to the Gentiles. This doesn't sound much like a modern pope—the fact that he had to report to the church, and give an account as to what he had done.

But notice, when the Lord told Cornelius to send for Simon Peter, He said, "He will tell you words whereby you shall be saved." Beloved, you can see that these verses all teach the same basic truth — none are saved apart from the hearing of the Word of God. It is the Word of God that makes Jesus Christ known.

Notice again:
"Moreover, brethren, I declare unto you THE GOSPEL which I preached unto you, which also ye have received, and wherein ye stand; BY WHICH ALSO YE ARE SAVED, if ye keep in memory what I preached unto you, unless ye have believed in vain."—I Cor. 15:1,2.

What could be plainer than this, that you have to hear the Bible in order to be saved? I believe with all my heart that every person who is in Heaven today is there because sometime, somewhere, some place he heard the Word of God that brought him to a knowledge of Jesus Christ.

Let's read again:
"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you TO SALVATION through SANCTIFICATION OF THE SPIRIT and BELIEF OF THE TRUTH."—II Thess. 2:13.

"Take heed unto thyself, and unto THE DOCTRINE; continue in them; for in doing this thou shalt both SAVE THYSELF, and THEM THAT HEAR THEE."—I Tim. 4:16.

Paul is exhorting young Timothy to be careful about two things. First, he says to take heed to himself, and then he says to take heed to the doctrine; if he will do this, he will save himself and them that hear him. In other words, he is saying, "If you take heed unto yourself, you will save yourself, and if you take heed unto the doctrine, you will save them that hear you."

Now he doesn't mean that Timothy was going to save himself from a spiritual standpoint. Rather he is saying "Timothy, if you want to save your life, then you take heed unto yourself, and if you want to be the means that God uses to save a lot of souls, take heed unto the doctrine; for in so doing, thou shalt save both thyself and them that hear you."

Listen again:
"And that from a child thou hast known the HOLY SCRIP-

TURES, which are able to make thee WISE UNTO SALVATION through faith which is in Christ Jesus."—II Tim. 3:15.

Notice, beloved, you are made wise unto salvation through the Holy Scriptures. There is not a hint in all the Bible that God ever saved a man apart from the Scripture.

I heard a man some years ago who claimed to have been with Teddy Roosevelt on his big game expedition to Africa, who claimed also that he has worked with Al Capone in the bootleg racket in Chicago, and who also claimed he had had a tremendous experience with the underworld. I had no way of knowing how much truth there was in the claims that he made, although I rather imagine that his claims of working with the underworld were true, because he looked the part in his face. Even though I think he was a saved man when I knew him, at the same time, he still showed the fact that he had lived a horrible life of sin.

I heard this man say from the pulpit, "One night when the gang was lined up against me, I turned to the Lord and I said, 'Lord, I am going to walk with you.' He said, 'I had never seen a Bible, I had never gone to church one time in my life, and I had never heard one Scripture read. But I believed there was a God, and when the gang had guns turned on me and I thought I was going to be killed, I cried out, 'Lord, I am going to walk with you,' and I was saved." When he got through I said to him, "Brother, I don't believe one word as to your salvation. I am not denying the fact that you may be saved now, but you weren't saved at that time, for God has never in six thousand years of earth's history made a revelation to us, that He ever saved anyone apart from having a knowledge of the Word of God."

You say, "But Paul was on the roadway to Damascus and God knocked him down and saved him and there wasn't any preacher there." Yes, and look at Paul's background. The Apostle Paul was one of the best instructed men of his day. He knew more Bible than most anybody in his day. He was well instructed in the Word of God.

Beloved, it is the Holy Scriptures that make a man wise unto salvation. Paul said to Timothy, "And that from a child thou hast known the holy scriptures." The word for "child" is the word for "infant." In other words, he is saying, "You have known the Scriptures from an infant."

People say, "I don't think I ought to take my children to church because they cry and fuss around and worry people. I don't think I ought to take them to church too young. When they get older, I will let them choose for themselves. They can't understand what is preached anyway."

Beloved, that wasn't the way Timothy's mother read him. Paul said, "From a child thou hast known the holy scriptures." You can't begin too young in life teaching those children the Word of God, because it is the Holy Scriptures that make a man wise unto salvation.

We read again:
"Being BORN AGAIN, not of

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Campbellism

(Continued from page four)

being "in order to the remission of your sins." They can't have it modifying both "repent" and "be baptized."

The truth is, the phrase modifies in the second clause. Baptism, as we have shown, is an ordinance to manifest or declare our salvation by the work of Christ and is not "in order to obtain." It is with reference to the remission of sins by His death that we are baptized.

Notice that the subjects and predicates of the first and third clauses agree in person and number and neither agrees with the subject and predicate of the second clause. You will note that punctuation marks indicate that these are distinct clauses. Campbellites, however, often try to do away with this fact by removing the punctuation marks in the verse. The writer has several books and tracts in which Campbellites throw out the punctuation. But this punctuation was placed there by translators who recognized that the grammatical construction of the sentence required such punctuation.

It is clear that Campbellite efforts to combine "repent" and "be baptized" in the same clause, with "for the remission of your sins" modifying the compound predicate, is grammatically erroneous. If Campbellites only knew a little grammar, not to mention a little Bible—they could see the folly of such an interpretation of Acts 2:38 as is panned off by Campbellite preachers.

5. The Campbellite view on baptism "in order to" remission of sins is wrong because of this indisputable conclusion:

Axioms

1. There cannot be a Scriptural administration of baptism except in the case of believers in Christ.
2. There cannot be a church without its having received Scriptural baptism.
3. The church built by Jesus Christ has existed, preached the Gospel, and administered baptism in all the ages since New Testament times.
4. A baptism that has not been administered by the Lord's church in every age since He instituted baptism, is not the baptism of Christ.

Facts

1. The present baptism of the "Disciples of Christ," "Church of Christ" and "Christian Church" movements—both as to the interpretation of its purpose and the subject to receive it—is traced by historians back to the movement of which Alexander Campbell and Walter Scott were notable leaders.
2. Mr. Campbell and Mr. Scott claimed to have "restored" baptism to its proper place, asserting that it had not been practiced Scripturally for many ages.

Conclusion

The baptism of the present-day "Disciples of Christ," "Church of Christ," and "Christian Church" movements is of man's origination and therefore is not the baptism of Christ.
(Next Week: OTHER PASSAGES CONSIDERED)

corruptible seed, but of incorruptible, BY THE WORD of God, which liveth and abideth forever."—I Pet. 1:23.

How are we born again? By the Word of God. All these verses teach us the same thing — that salvation comes to us through the Word of God. It is the Word of God that brings us to a knowledge of salvation.

Notice again:
"Whereby are given unto us exceeding great and precious PROMISES; that BY THESE YE might be PARTAKERS OF THE DIVINE NATURE."—II Pet. 1:4.

How do you partake of divine nature? Through the precious promises of God. If you are saved, there is something of God on the inside of you. If you are saved, you have a divine nature on the inside. That is why I say that a saved person ought to live differently from the world. He ought to walk a little different from the world. The world ought to see something of God in his life every day because he has a divine nature on the inside.

I come back to this fact, you are not saved because you pray through. You are not saved because you join a church. You are not saved because you are baptized. You are not saved because you confess your sins. You are not saved because you tithe. You are not saved because you support some missionary endeavor. You are not saved because you live up to the law to the best of your ability. You are not saved because you reform. You are not saved because you quit your meanness. Rather, you are saved because the Word of God tells us about Jesus Christ, and it is through Jesus Christ that we have life.

III
WE ARE SAVED ETERNALLY.

When Jesus saw the crowd go-

ing away from Him, He said, "Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." It is rather interesting to notice that Peter said Jesus was not suffering so as to save him today, and let him be tomorrow. Rather, it was eternal life that Simon Peter said Jesus Christ had to offer.

It is always a blessing to me every time I read through the Bible to find that the Lord doesn't do business like the average fellow does. Most of us are Indian-givers, but the Lord gives us business differently. God gives us eternal life.

You know what I mean by an Indian-giver, don't you? It is someone who gives you something today and then comes tomorrow and says, "I changed my mind. I want you to give it back to me."

I remember back during the depression I didn't have a dollar. I didn't have the money with me. (Continued on page 7, column 1)

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"Saved Eternally"

(Continued from page 6)
to buy one. I wanted a very much. There was a man and his wife who lived in a apartment who had a dog, and dog didn't fit into the apart- and they decided to get of the dog, and offered it to I had been wanting a dog a long time and I was just ill because of their gift. I that dog home with me one and do you know, that man said she couldn't sleep think that night because she used the dog, and the first the next morning a voice me out of bed: "Brother Gil- will you bring the dog back? just can't stand to be away in the dog." As a result, I had take the dog back to them.
beloved, God isn't like that. isn't an Indian-giver. When gives you life, it is yours.
do you know why that is true? Word of God is eternal and can't be destroyed. Jesus ist is eternal; He can't be ed. It is the eternal Word of Christ, and through the eter- Christ we have eternal life. life is just as lasting as the who gives it to us, and the e that tells us about the eist who died for our sins.
ay God help you to realize truth, that the only hope we is in Christ, and if we turn from Him, there isn't any for us. "Thou hast the words eternal life."
y God bless you!

Heaven

(Continued from page one)
is in "heaven itself" that the Jesus, as the great High est over the house of God ap- "in the presence of God for preserving his people, "not the law of a carnal com- ment, but after the power of an endless life," having "an changeable priesthood. Where- he is able to save them to uttermost that come unto God him, seeing he ever liveth to the intercession for them" (Heb. 9:24 and 7:16-25).
The Son of God in heaven is object of the believer's love desire. The Holy Spirit of th is ever calling our atten- to the Man in the glory and have us occupied with him. We then be risen with Christ, those things which are where Christ sitteth on the hand of God" (Col. 3:1).
When John the Revelator was ht up into heaven from Pat- to be shown the "things must be hereafter," he ed, first of all, not upon gs," but upon the "One" who on the throne," who "was to upon like a jasper and a sar- stone," even his beloved and ours, before whom the g creatures and the innum- company of angels offered praises, saying, "Thou art hy, O Lord, to receive glory honor and power: for thou created all things, and for pleasure they are and were ed" (Rev. 4:1-11).
Heaven, where the Lord Jesus resides, as well as the earth He has visited in mercy, is work of his own hands. The er has said to him, "Thou

Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Psa. 102:25-27; Heb. 1: 10-12).

"This same Jesus," now sitting in heaven caring for and leading his people is also caring for and controlling the universe which he has made. He is "the Father of ages" and "the mighty God" (Isa. 9:6, 7). "By him were all things made; and without him was not anything made that was made" (John 1:3). "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or prin- cipalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist (that is, hold together)" (Col. 1:16, 17).

It is "this same Jesus," now sitting in heaven, who "uphold- eth all things by the word of his power" (Heb. 1:3). The whirling worlds were set whirling by his mighty hand, and by him each of them is kept in its own path and place. The force that men call gravitation, attraction, and by other names, is just the power of JESUS!

It requires great power to keep the earth in its orbit. It has been calculated that a million Ni- agara Falls would not in a mil- lion years develop the energy displayed by the earth in a single second as it rushes along in its path about the sun. In its revolu- tion about its own axis its speed at the equator is over a thousand miles an hour, and in its journey around the sun it moves along at the rate of over eleven hundred miles a minute, and yet there is no power of which man has knowledge that would be able to change the length of earth's day by a second in a hundred thou- sand years.

But earth is by comparison but a tiny speck in an ocean of in- finitude. It is so small that a tele- scope located on the nearest fixed star, though ten thousand times more powerful than the mightiest

telescope now in existence, would not enable an observer to see our planet.
Think of the sun itself, 1,300,- 000 times as large as the earth, with its family of planets, Mer- cury, Venus, and Mars alone be- ing smaller than the earth with all the others much larger. Think of the untold suns and solar sys- tems in addition to ours. Three hundred million stars are now photographed by our telescopic cameras, and we know not how many other millions there are. Heavenly objects are located by present-day astronomy which are so far from us as to take thou- sands of years for their light to reach us, though light travels over 186,000 miles a second.

And above all this — Jesus, "who is over all, GOD BLESSED FOREVER" (Rom. 9:5). By him all things hold together! He up- holdeth all things by the word of his power! And this is the One who died for us. Blessed be his holy name for ever and ever!

There are at least three hea- vens known to Scripture, for Paul declares that he was "caught up to the third heaven . . . into Paradise" (2 Cor. 12: 2-4). There may be even more than three heavens (meaning perhaps, (1) the region of the clouds; (2) the place of the planets and stars; and (3) the place of God's throne), but how many so ever there may be, it is clear from Scripture that the Lord Jesus is now, in his bodily, corporeal presence, enthroned at the high- est point in the universe, presid- ing over the world which he has made, "far above all principality, and power, and might, and do- minion, and every name that is named" (Eph. 1:21). On his jour- ney to that place where he is now seated "on the right hand of the throne of the majesty in the heavens" (Heb. 4:14), and he is now "made higher than the hea- vens" (Heb. 7:26). He is literally above all things.

The Scriptures always speak of heaven as "up" from the earth. This we have already seen in our present study.

But which way is "up?" If we say it is in a direction at right angles with the earth's surface wherever we may happen to be, then it would follow that from every point on the globe from North American and from China it would be in exactly opposite directions. In that view of it "up" would mean everywhere in gen- eral and nowhere in particular.

If it be said that the matter is of no importance anyhow, it is sufficient to remind ourselves that the Scriptures teach that the Lord Jesus rose from the dead in a body of flesh and bones, and that in that body he is now living in heaven. Also, that the children of God who have fallen asleep in Christ are now "absent from the body and present with the Lord." That means that heaven is some- where in particular, and not everywhere in general, and that our subject is far from being un- important or inconsequential. The Scriptures are not silent on the subject we are studying, as we shall see.

In Isaiah 14:12-14, some one, evidently Satan, appearing as the real ruler of Babylon, the "prince of this world" (John 12:31; 14: 30), is addressed as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weak- en the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the con- gregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

The Revised Version translates Lucifer, "daystar." The phrase, "fallen from heaven," as well as the pride leading to the fall points unmistakable to Satan (see Luke 10:18; Rev. 12:7-12; 1 Tim. 3:6).

But the identity of the person in view is not important in our present discussion. The passage throws much light upon the

Israel's Restoration

By G. E. JONES

The following outline was used by me in a message delivered on the restoration of national Israel. Anyone who will read the Scriptures listed with a willing- ness to accept the Bible teaching on this subject must admit that the nation of Israel will be re- stored to their own land in a fu- ture age.

1. Israel is an Elect Nation (Isaiah 14:1).
2. God will yet choose Israel and Put Them in Their Own Land Again (Isaiah 14:1).
3. He Will Choose Jerusalem Again, and Will Inherit Judah in the Holy Land (Zechariah 2:10-12).
4. The Lord Has Confirmed Is- rael to Be a Nation Forever (2 Samuel 7:23-24).
5. He Will Not Utterly Destroy Them (Amos 9:8-15; Deuterom- ony 4:29-31; Hosea 3:4-5, and Jeremiah 31:31-40).
6. Those Who Teach That Is- rael Will Cease to Be a Nation Forever Are Agreeing With the Enemies of God (Psalm 83:1-4).
7. The Lord Says They Have Despised His People (Jeremiah 83:24-26).
8. God Says He will Watch Over Them To Plant and Build, Even as He Watched Over Them to Tear Down and to Pluck Up. (Jeremiah 31:27-28).
9. Israel Is to Become a Strong Nation in the Future (Micah 4: 1-7).
10. Israel Shall Be a Righteous Nation (Isaiah 26:1-2).
11. God Will Bring Again Their Captivity (Ezekiel 36:24-38; 4:16-25).
12. Not One Jew Will be Left in Gentile Countries (Ezekiel 39: 26-29).
13. This Will Be Done When Jerusalem Is the Lord's Throne (Jeremiah 3:14-18 and 23:5-6).
14. Their Tribes Will Be Re- stored (Isaiah 49:4-6 and Mat-

thew 19:28).

15. Their Country Will Become Thickly Populated (Isaiah 49:19-21 and Ezekiel 36:37-38).
 16. Their Land Will Become Like the Garden of Eden (Ezekiel 36:34-35).
 17. They Shall Become a Re- generated People. (Ezekiel 36-26-38).
 18. Their People Shall All Be Righteous (Jeremiah 31:31-34).
 19. He Will Do Better for Them Than He Did Before (Ezekiel 36: 8-12 and Deuteronomy 30:5-6).
 20. He Will Put Them in the Land in Which Their Fathers Lived (Ezekiel 3:16-25).
 21. The Lord Himself Will Dwell Among Them (Zechariah 2:10-12, Zephaniah 3:14-1).
 22. They Shall Possess Their Possessions Again (Obadiah 17-21 and Amos 9:11-15).
 23. They Shall Be Recovered for the Second Time (Isaiah 11: 11-12).
 24. This Shall Be After Many Generations (Isaiah 61:4).
 25. A Remnant Shall Be Saved From the Great Tribulation and Safely Established Again (Jere- miah 30:11; Daniel 12:1 and Ro- mans 9:27).
 26. Jerusalem Shall Be Made a Quiet Habitation to be Torn Down no More (Isaiah 33:20-22 and II Samuel 7:10).
 27. God Has Warned Against Hating and Mistreating the Jews (Genesis 12:3; Isaiah 60:12 and Romans 11:18-21).
- Those who are so quick to de- nounce the Jews have not pon- dered these passages or remem- bered the fate of Pharoah, Ha- man, the Persian princess who plotted against Daniel, and Hitler.
28. Prosperity Is Promised to Those Who Love and Pray for the Peace of Jerusalem (Psalm 122: 6).
- Many would do well to read these passages and take heed to the same.—Mo. Missionary Bapt.

question as to where heaven is.

1. It is "above the stars of God."
2. It is "in the sides of the north."
3. It is "above the heights of the clouds."

That heaven is above the stars of God and the heights of the clouds we have already learned, but here we have the additional information that it is "in the sides of the north."

The "mount of the congrega- tion" referred to in this passage is evidently just another name for that place in the heavens which is above all things and where the throne of God is lo- cated. In Psalm 82:1, God is seen standing "in the congregation of the mighty" where "he judgeth among the gods" (compare Job 1: 6; I Kings 22:19-22; Dan. 4:17).

What is the meaning of the words, "in the sides of the north?" The Revised Version reads, "in the uttermost parts of the north."

A similar expression occurs in Psalm 48:2 touching Mount Zion, "the city of the great King." Though described as "the joy of the whole earth," it is evident that the earthly Jerusalem is not in view, for the earthly Jeru- salem is not "on the sides of the north," nor "in the uttermost parts of the north." Therefore we conclude that the city here seen

is "Mount Zion, the city of the living God, the heavenly Jeru- salem," seen also in Hebrews 12:-22.

A significant passage is found in the seventy-fifth Psalm bear- ing upon our study. In the first verse God is addressed as fol- lows:

"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

Beginning with the second verse, God himself speaks:

"When I shall receive the con- gregation I will judge uprightly."

Here is a suggestion of the "mount of the congregation" seen in Isaiah 14.

"The earth and all the inhabi- tants thereof are dissolved: I bear up the pillars of it. Selah. I said unto the fools, Deal not foolishly: and to the wicked, Lift up not the horn: lift up not the horn: lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor in the west, nor in the south," it must be in the north.—Psa. 75:3-6.

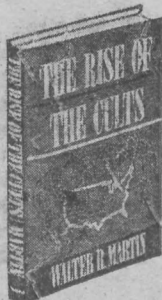
North is in the same direction from every point of our earth's surface; it is the same from China as from America, the same from the Antarctic as from the Arctic.

And north is "up" from every- where. Whoever heard anyone say "down north" or "up south"? It is always "up north" and "down south."

How significant it is (too, that the geographic and magnetic poles of the earth are always kept pointing north! Who can tell why the magnetic needle in a compass points to the north star?

And there is yet another point of tremendous interest in con- nection with this study. In the northern heavens, in the con- stellation of the Swan, the tel- escopic camera reveals an ap- parently empty space where there are no stars, though the region all around is thickly "pep- pered" with them. Astronomers differ as to the meaning of this (Continued on page 8, column 5)

Rise of the Cults



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Is One Church As Good As Another?

By E. G. COOK

The church that Christ established while on the earth has become very common and insignificant, not only in the eyes of the world, but also in the eyes of the majority of professing Christians. But no one can really believe in his heart that one church is just as good as another without believing a little deeper in his heart that none of them is really any good.

We Baptists are being taught today — among other heretical things — that we sprang from the Church of England which we in America know as the Episcopal Church. If that be true, the Episcopal Church is our mother church, and if she is the mother church of Baptists that means there is no church or group of churches that did not come directly or indirectly from the Roman Catholic Church. If this be true, there were no churches during the Dark Ages who refused to accept Roman Catholic baptism, and if there were no churches who refused to accept Roman Catholic baptism during this time there were no thousands, yea millions of saints who were burned at the stake, buried alive or thrown to the lions. This would make history out a liar, and what is more tragic, it would mean that Jesus Christ lied when He said the gates of hell would not prevail against His Church. But let God be true, and every man a liar.

If we sprang from the Church of England, what of our heritage? The Church of England was conceived and born in adultery. Henry VIII, the king of England, married Catherine of Aragon in 1509. Several years later he asked the Pope to give him a divorce from Catherine, but Catherine happened to be the aunt of the king of Spain and Spain happened to be the Pope's greatest source of income in those days. So for some reason or other the Pope refused to grant Henry a divorce. In January of 1533 Henry declared himself to be the head of the Catholic Church in England. He then had Catherine thrown into the dungeon and married Anne Boleyn, a beautiful twenty-year-old brunette. Four months later, in May of that year, he had his church grant him a divorce from Catherine. So, during the first four months of this church's history, her papa had two wives, one in the dungeon and one in the palace.

After three short years Henry grew tired of Anne. So he had her pretty brunette head cut off. That same day he proposed to Jane Seymour, and ten days later they were married. After one year Jane died, and as far as we may know, she may have died a natural death.

Then in January of 1540 he married Anne of Cleves for political reasons. Six months later he learned this marriage was not

necessary, so he divorced this Anne, gave her 3000 pounds a year to live on and a mansion to live in. He then turned around and had the man's head cut off who had made the match between them.

That same year (1540) he married Catherine Howard. Two years later he had her head cut off. That seems to have been the quickest and most inexpensive way of getting rid of a wife for a man like Henry who had the authority and the heart to do it.

That same year (1542) he married Catherine Parr and, believe it or not, he permitted her to outlive him. He died in 1547 after a rather active life, not only in the marrying business, but in the church building business as well.

During her first fourteen years of history, this church's founder had six wives. Two of them were beheaded and another had died in the dungeon where she had been thrown in order to get her out of his way. If we Baptists came out of something like that, we have just about as bad a heritage as a poor fellow whose mother was a common harlot and whose father was an underworld hoodlum.

Someone may say, "You have forgotten about that universal church." No, I have not forgotten about it, but like my Bible I don't know anything good about it. I thank my God that I was not baptized by, nor into a universal, invisible, intangible something called a church. That thing is a figment of the imagination of those who refuse to accept the Bible teachings concerning the church our Lord put here.



Woman's Place

(Continued from page one) *standing she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*—I Tim. 2:8-15.

"The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:3-5.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—I Pet. 3:1-6.

I would like to emphasize at the beginning of this message four very important truths: (1) that there is *only one way* for a person to be saved, whether it be a man or woman, and that is by grace through faith (Eph. 2:8). (2) That there is *only one baptism* for a saved man or woman. (Eph. 4:4). (3) There is *only one kind of a church* to which both men and women are added (Acts 2:41, 47). (4) All saved people have the *same standing* before God (Gal. 3:28).

However, there is a vast distinction between the man and the woman when it comes to

Proper Reverence In Worship Service

When Abraham Lincoln ran for Congress, he attended an evangelistic meeting. The preachers said, "All who do not wish to go to hell, stand." Everyone stood up — except Mr. Lincoln. When he was asked why he did not rise, he answered, "I believe in treating religious matters with due solemnity. I admit that the questions propounded by the speaker are of great importance. I did not feel called upon to answer as the rest did." Application to us: We should be on our guard that we do not use carnal, worldly methods in trying to win the lost and thus degrade the Gospel of Christ—Church Bulletin.

their place in society and in the church.

We want to deal briefly with the woman's place as a Christian because she certainly has an important work to do. We want to stress the fact that a woman's work is not non-essential or insignificant and is just as vital in its place as the man's and shall certainly be rewarded.

The most important thing to keep in mind is that *the eternal, unchangeable God had a purpose in creating them male and female and setting the regulations for them, both in society and in the church.* When we follow His plan things are done decently and in order.

Notice with me the principle before the fall which was that the woman shall be a "help," meet or worthy for the man; she was not to rule over the man, neither was she to be trampled under foot or to be treated as a slave. She was taken out of the side of the man and was, and is, to be loved and cherished. Her desire was to be unto her husband and he was to rule over her. Being saved and added to the church does not change this principle.

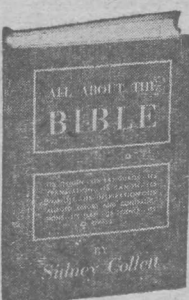
In a nutshell, let's answer the question, "What is a woman's place and work?" In the public assembly she is *not to teach nor usurp authority over the man, but is to be in silence.* She is not to ask questions; she is not to lead in prayer. She is not to pastor a church.

On the other hand, she is to attend public assembly of the saints. She is to give of her means. She is to dress modestly. She is to silently unite in prayer. She is to be in subjection, which is evidenced by her covering, the wearing of a hat.

Somebody asked, "Do you believe in the two-fold covering?" Yes, I do; and the Bible, without leaving a question or doubt, emphasizes that women are to be covered in the public assembly. If a woman's hair were the only covering ordered, then man should come to the house of God shorn, or have all his hair cut off, because the Bible tells him not to be covered (I Cor. 11).

A woman is allowed to vote. That is taught in Acts 6 and also in Acts 15. The older women are to teach younger women and children. She is to be a keeper

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Roman Catholic Writer Praises Ecumenicalism

One of our preacher brethren has sent us an article taken from the June 24, 1960 issue of *Commonweal*, entitled "The World Council of Churches—A Catholic View." It is written by "Father" Gregory Baum, member of the faculty of St. Basil's Seminary, Toronto, Canada. Although our attention has been called to the article a good while after it first appeared, it nevertheless expresses an up-to-minute condition in the Ecumenical Movement relating to Protestants and Roman Catholics.

We believe Revelation 17 foretells the future union of Rome with her harlot daughters, the Protestant churches. The Protestants already have a virtual organic union in the National and World Councils of Churches. Now overtures are being made for a union of Protestants with Romanists. Notice what this article from *Commonweal* reveals in this regard:

"Let it be said immediately: it is my belief that the influence of the World Council of Churches on Protestant Christianity is in their direction of truth and that the Catholic Church looks more beautiful in the eyes of the Ecumenical Movement than she has ever appeared to Protestants before."

The writer refers to a Romanist publication of 1950 in which it is "proposed that the Ecumenical Movement was due in part to the

inspiration of the Holy Ghost and that it is a source of holy joy in the Lord for all Catholics."

According to this writer, then, Romanists are very happy about the "unity" movement now going on in Protestantism. This writer goes on to point out how close a portion of this movement is to Romanist theology, even quoting World Council literature upholding the veneration of Mary and "the saints in heaven."

The writer says, "The Catholic Church is deeply concerned about the Ecumenical Movement and desires that Catholics endeavor to promote it by their prayers."

Discussing the "official reports" of the World Council, the author notes: "The references and allusions to the Catholic Church which we do find in the reports are nevertheless interesting, and whatever the context, they always express a great longing for unity, a desire that we join in the effort to re-create the oneness of all who believe in Christ, a willingness to recognize one another as brethren, and the hope that we too, will recognize in them faithful Christians following the Lord to the best of their understanding."

May we as Baptists be willing to go to our graves before we will betray Christ, the Bible, and our martyred forefathers in acknowledging the idolatrous worship of Rome and her harlot daughters.—B. L. R.

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the north"? Who can tell? "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory ever. Amen."

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