

Someone suggests that when you've tried everything else, try religion. Why not try Jesus first? It would save the trouble of trying everything else.

The Baptist Examiner

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

OL. 30, NO. 42 ASHLAND, KENTUCKY, NOVEMBER 25, 1961 WHOLE NUMBER 1214

God's Way Of Salvation

By ARTHUR W. PINK

"What must I do to be saved?" (Acts 16:30).

There are two things which have never changed: Man's need, and God's provision to supply that need. Men are the same the world over: they are all guilty, lost sinners.

Reader, you may be cultured and refined, but as a descendant of Adam you are a sinner. You may be rich and affluent, but by nature you are a child of wrath. Your reputation may be excellent, you may be highly esteemed in a wide circle of friends, but you are out of Christ you are on the Broad Road that leadeth to destruction.

Or, you may be poor and uneducated, nevertheless, if you

have not believed to the saving of your soul, you are "condemned already."

"There is no difference: for all have sinned, and come short of the glory of God." (Rom. 3:22, 23).

This was true in the first century of the Christian era, and it is true now in this twentieth century. Man's need is the same now as it was then.

The Provision which God has made to supply the sinner's need also remains unchanged. Medical science has discovered many new ways of treating old diseases, but it has found no new remedy for sin. The inventive faculty of man has devised many new contrivances for reducing manual labor, but it is unable to provide any rest for the soul. We have many new methods of locomotion and

can now travel beneath the waters and fly above the earth, but there is no other way back to God except thru Christ, who said, "No man cometh unto the Father but by me" (John 14:6).

There is only one remedy for sin, one Saviour for sinners, one hope for the lost, and that is the Lord Jesus Christ. "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved." (Acts 4:12).

"What must I do to be saved?" This question is almost as old as the hills, and nothing can vie with it in importance. It is the question of all questions because the Divine answer to it and our response thereto fixes eternal destiny. Three things are beyond dispute: (Continued on page 8, column 1)

CAMPBELLISM

Series by Bob L. Ross

XIII

OTHER CAMPBELLITE "PROOF-TEXTS" CONSIDERED

(Continued)

EPHESIANS 5:26: "That he might sanctify and cleanse it with the washing of water by the word."

Seeing the word "water," the Campbellite immediately thinks he has another gem for the baptismal salvation crown. Upon what basis does he substitute "baptism" for "water"? Upon the same basis he substitutes "baptism" for "water" in John 3:5 — he simply does this without any other reason than it seems palatable to his water gospel theory.

In the Bible, **sanctification** and **cleansing** are blessings attributed to 1) Christ's blood (Heb. 10:10-9), 2) the Holy Spirit (1 Peter 1:2), and 3) the Word (John 17:17). Never is baptism mentioned as procuring these blessings. Christ is typified by water (Rev. 22:17), the Spirit is typified by water (John 7:38,39) and in Ephesians 5:26 the Word is evidently typified by water. The Greek reads, "by the washing of the water in [the] word." Hence it is not in baptism.

In connection with Ephesians 5:26, Campbellites often quote TITUS 3:5, "by the washing of regeneration, and renewing of the Holy Ghost." Again notice the Campbellite genius for pure, unfounded assumption. On this verse they say the "washing" is baptism, hence teach baptismal regeneration. But we would like "book, chapter and verse" that teaches us that baptism is regeneration or is the "washing of regeneration."

In Titus 3:5, the word "kai" is rendered "and." If "kai" is understood in the expexegetic or explanatory sense, then the verse would say, "by [the] washing of regeneration, even [the] renewing of the Holy Ghost." (The definite article "the" is not in the Greek before either "washing" or "renewing.") (Continued on page two)

The Three-Fold Purpose Of A New Testament Church

By BOB NELSON, Pastor
Calvary Baptist Church
Owosso, Michigan

Eph. 3:21: "Unto him be glory throughout all ages, world without end. Amen."

Did you ever take your church constitution and go through it to find out what the purpose of your church is? It would be well for you to find out what the goal or purpose of your church is, to see if you are carrying out its intended object. It likewise would be well to find out if its purpose is correct and well-balanced. The author of this article has on a number of occasions read different church constitutions to see how Biblical they were. Frankly, many churches have failed to see the divine purpose as revealed in the Word of God.

When a person attends a ritualistic or liberal church he is quite amazed at the sense of "reverence" in their services. Of course, one may call it "deadness," which might very well be true; nevertheless, a solemn hush and quietness is appreciated. Again, you might attend some church that emphasizes the "angelic" message and lively songs make the attender realize that these folk have a great concern for the lost. And thirdly,

you might visit a country church where the unusual spirit of fellowship is observed. These folk give you a warm handshake when you come into their company. During the time of prayer we notice the particular needs of the congregation are expressed. Possibly before you leave someone invites you over to his house for refreshments after the gospel service.

I believe that each one of these churches contain some good elements that ought to be found in every church. The difficulty is that most churches have majored on just one of these characteristics. The liberal church is so dead that one would think he was visiting a funeral parlor; and in some way, a funeral parlor is better than a modernistic church because it does not parade itself under the banner of religion. The social church is more concerned about its pot-luck suppers and coffee-klutz than it is whether the Holy Scriptures are expounded. Every Tom, Dick and (Continued on page 6, column 5)

MISSIONARY FRED HALLIMAN GIVES NEW ADDRESS

Dear friends:

I arrived in Koroba Friday, Nov. 3 with part of our things. It took me from Monday until Friday to get from Bulolo to Koroba, but by the grace of God I am here.

Next week I will go into the area where I expect to build the house and get a definite location. The government officers will accompany me and be prepared to survey and peg out the location in order that I might apply for a land lease. I expect this to take about three days. After this has been completed I will start moving my supplies in and set up camp and then get started on building the house. Indications are that I will be longer in getting my supplies in and the house built than I had estimated at first. It will probably take me two months or more to complete this before I can return to Bulolo for the family and the rest of our (Continued on page 5, col. 5)

Should Baptists Observe Rome's Pagan Holidays?

By E. W. PARKS, Pastor
Little Sewell Baptist Church
Rainelle, West Virginia

One of the "Short Sermons" preached at the 1961 Bible Conference in Ashland.

First, I think it appropriate to thank my Heavenly Father for His Sovereign grace in salvation and for the privilege of speaking on the program in this year's Conference. This is truly one of the great blessings of my Christian life.

I am going to say at least a few things about what our Saviour spoke against while He was here on earth and what the Scriptures emphatically state are abomination in the sight of God, in regards to the heathen worship so prevalent today.

In the Gospel of Luke we read: "No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covet-



PASTOR E. W. PARKS

ous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife and marrieth another, committeth adultery."—Luke 16:13-18.

In verse 13 our text states that no man can serve two masters. I also declare unto you that no Christian can truly serve the (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"A ROCKET TRIP TO THE MOON"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." — Psa. 115:16.

I need not remind you that everybody is talking today about astronauts, outer space, and flying to the moon. You can't read a daily paper nor a magazine, nor can you look at television or listen to the radio, or even carry on a conversation without somebody bringing up the matter that we are living in a space age, and soon the conversation trends toward the moon. Even Burma Shave has a new jingle on the highway saying that they will give a free trip to the moon on the first space-ship in exchange for nine hundred and ninety-nine empty bottles of Burma Shave. When I was a boy it used to be

quite common that by way of conversation we would talk about the man in the moon. Often we would play a little game as to what the man in the moon was thinking about, and if he had an opportunity to speak, what he might say to us. Today as a man, I am wondering, beloved, if the man in the moon had an opportunity to speak to us, what he would say to us. I'm rather of the opinion if he had an opportunity to say anything at all to us, that he might suggest we go on about our business down here, on the earth and leave God's business of the heavens unto the Lord.

WHAT GOOD WOULD COME OF IT IF MAN DID GET TO THE MOON?

Every year as a government we are spending not only millions, but billions of dollars, in a race to be the first person to arrive at the moon. Well, I know when the first person gets there, what he will find. I'm pretty sure there will be empty beer cans when he arrives, because they are everywhere else, and I know he is bound to find empty beer cans there. In view of the fact that the government is spending millions and billions of dollars every year in a race to outsmart other nations, I ask what good would come if man did get to the moon?

First of all, would it help so far as earth's problems are concerned? This world has a lot of problems, and I ask, would it (Continued on page 5, column 2)

SPECIAL NOTE

We have a need for one copy of each of the following issues:

Mar. 14, 1959
July 25, 1959
Oct. 10, 1959
Oct. 31, 1959
Nov. 28, 1959
Dec. 26, 1959

If you have either of these copies and would be willing to part with the same, then may I ask that you write us and tell us that you have them. Please do not send them until we reply.

THE LORD'S NAME

The name of the Lord is a wonderful name; it is to be worshipped without fear or shame.

He came to the earth in the form of man, to take away sin. Only He can.

Through all the worlds were created by Him. He went to the cross—Atonement for sin.

His wondrous name tells you and me we are bought by His blood and now we are free.

Ronnie Forsyths
Marshall, Texas

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief

JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961; in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

Campbellism

(Continued from page one)

ing"). This rendering is not only true to the Greek, but is true to the doctrine of regeneration by the Holy Spirit, not by water.

COLOSSIANS 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Alexander Campbell, opposing infant baptism, stated in his debate with McCalla that Colossians 2:8-12 is not teaching that baptism is a kind of circumcision to the one baptized. He said: "Ye gentiles have no need of the Jewish circumcision. Why? Because ye have received a more excellent circumcision. What was that? baptism? No: but a circumcision made without hands, viz. 'the putting off of the body of the sins of the flesh'" (page 191).

But in his debate with Rice, in asserting baptismal salvation, Campbell reversed his view. He stated: "The spiritual circumcision, which we have in being crucified with Christ, in being buried with him in baptism, cuts off, without a knife, and without a hand, the whole body of the sins of the flesh. This is Christ's way of circumcising now-a-days" (page 498).

Campbellites have been teaching the latter view ever since. What they fail to see, however, is that neither circumcision nor baptism ever literally cut off sins. Circumcision nowhere is said to do so; neither is baptism. It is by the "circumcision of Christ" (Col. 2:11) that sins were cut off from us; baptism simply points back to this fact. Whatever is said of baptism reflects back to Christ and what He did; baptism does not do these things.

The one who is "buried in baptism" is one who is dead to sin and alive to God (Rom. 6:11). You bury a dead man; the believer is dead to the law and sin. The spirit of the person whom you bury is alive in another life while the funeral goes on here on earth; likewise, the person buried in baptism is spiritually alive to God and baptism is a sort of funeral, showing the crucifixion of the "old man" with Christ.

I CORINTHIANS 5:11: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Again the word "washed" attracts the eye of the water-conscious Campbellite. He immediately associates this word with water and baptism — and presto! he has found another verse teaching baptismal salvation!

To the dismay of the Campbellites, however, we wish to point out that not one word is said about this "washing" being baptism or being accomplished in baptism. "Washed" is simply another term referring to cleansing; and how are we washed or cleansed from our sins? Listen: "Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5). Romans 3:25 tells us that it is "through faith in his blood" that we have remission of sins. "The blood" refers to Christ's sacrificial, atoning death. In this death sins were "washed away," "cleansed." A person cannot rely upon this death without receiving the cleansing. One may be baptized, however, and still be lost, uncleansed.

HEBREWS 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Two of those "magic" words again — "washed" and "water." However, once again we fail to find any reference to baptism. But even if this verse referred to baptism, as Campbellites contend, it does not teach their notion of baptismal salvation. Baptists do not believe their notion, yet our bodies are "washed" in baptism the same as Campbellite bodies. Furthermore, our sins are "washed away" in baptism in an emblematic manner, for baptism points to the death of Christ by which sins are washed away.

But the reference in this verse is obviously back to the Old Testament, which is the manner of the book of Hebrews throughout. For instance, in Leviticus 8:6 we read of Aaron's sons being "washed with water." The sprinkling of the heart from an evil conscience takes the reader's thought back to the sprinkling of the blood in the Old Testament: This sprinkling of blood, typical of Christ's blood, gave peace in the conscience of the worshipper, as he looked forward to Christ's coming. The fulfillment of this type is in the "sprinkling [applying]"

(Continued on page three)

AVAILABLE FOR MEETINGS AND CONFERENCES



Pastor Arthur J. Corcoran is now available for special meetings and Bible Conference work. For one or two meetings or from Monday through Friday evenings. Inquiries from Pastors will be appreciated. NO GROUP TOO SMALL. 93 Neunaber St., Cottage Hills, Ill.

Pagan Holidays

(Continued from page one)

Lord Jesus Christ and wholeheartedly, or in any form, observe the "pagan holidays" instituted by the pope and observed by the Roman Catholic Church and her harlot off-spring. This is like substituting reformation for the blood-bought way of salvation which was purchased by our Lord Jesus Christ when He died the substitutionary death on the cross.

Now, especially notice verse 15, which says: "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Realizing that *The Baptist Examiner* has exposed the errors of the modernists, false cults, etc., I shall confine my remarks briefly to the ungodly worship of unscriptural holidays, and especially the heathen festival called CHRIST-MASS by Roman Catholics, (to whom it owes its existence), or by the better known name of CHRIST-MAS, as called by Protestants of today.

Our generation of this present age has been blinded by the lies of the Devil who has had the experience of 6000 years in duping the people of all times. Even many of God's people who refuse to eat of the "forbidden fruit of Eden" in regards to various sins of the flesh, easily succumb to the false doctrines of pagan worship. I declare unto you, my brethren, if the Roman Catholic rituals such as sprinkling, Purgatory, Limbo, etc., should never be tolerated among the people of God, then the heathen and devil-instituted holidays should likewise be abandoned. Let the "SYNAGOGUE OF SATAN" (Rev. 2:9) continue in her blas-

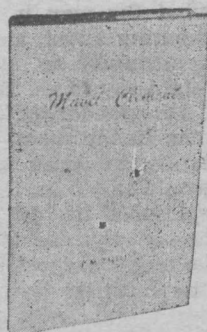
(Continued on page 5, column 1)

Mabel Clement

By J. M. SALLEE

217 Pages
Cloth Bound

\$2.00



The very best refutation of the heresies of Campbellism of its kind.

The story of a young girl's deliverance from and experiences with the Campbellite church.

Examiner Editorials

By Bob L. Ross

Campbellite Answers Examined

In a recent debate with a Campbellite, the writer presented ten questions and the Campbellite attempted to reply to them. In this article these questions and the Campbellite's dodging answers are given, taken from a tape recording. Certainly, one can understand how difficult the questions are for Campbellites and just how hard-pressed the Campbellite debater was in attempting to offer some kind of answer. His efforts remind me of the country boy who read the Bible through once and from then on thought he could tackle any question or difficulty with which he might be confronted. One day he was asked, "What is an epistle?"

He scratched his head and flashed an expression to indicate deep concentration. Then he said, "An e-pis-tol is the wife of an a-pos-tol."

The old boy didn't know what the answer was but he wasn't going to be embarrassed by failing to give a reply.

Now for the questions:

1. At what point is faith alive to God?

CAMPBELLITE'S ANSWER:

"We read already from Galatians 5:6 tonight to show that it is an obedient faith that causes one to be acceptable in God's sight."

The dodge here is apparent to everyone I'm sure. The Campbellite did not even touch the question.

I asked this question for the simple reason that Campbellites continuously harp about faith without works being dead. This question is designed to pin the Campbellite down to one of two answers: faith is either alive before a man works or faith is alive after the works are performed. If faith is alive before the work, then faith before works is not dead. This means that a man can have true, living faith in Christ before baptism and is a death blow to Campbellism.

But if the Campbellite answers that faith is not alive until after works, then the works have not been performed by faith that worketh by love. (Gal. 5:6). If the faith is not alive before the work, the work is performed without faith and is not acceptable to God (Heb. 11:6).

2. Is faith BEFORE works dead or alive?

ANSWER: "James says, in James 2 and verse 17, faith without works is dead. We'll just let him wrestle with James on that."

Again, notice the dodge. The Campbellite refuses to consider the point raised in the question as to when faith is alive, in relation to works. We heartily agree that faith without works is dead — that is, one who professes to have faith yet does not work, such "faith" is "dead." But in the two foregoing questions the point is this: is faith before works dead or alive? To illustrate: Here is a person who has just come forward to say that he trusts Christ as Saviour. Is this faith at this point dead or alive? This same person then goes on his way to the creek to be baptized; is this action a result of faith working by love, or is the person's faith dead? Then he gets into the creek and is ready to be immersed; is his faith dead or alive at this juncture? Now he is dipped under the water — is his faith dead or alive? Now he is raised out of the water; is this the point when faith received its life, or was it alive beforehand?

There is not a Campbellite living who will come to grips with this question. THIS IS THE

GREAT ERROR OF CAMPBELLISM; it makes faith a dead thing until a person rises out of baptism. The truth is, faith is alive when one first trusts Christ and it goes on to work by love (Gal. 5:6). We'll enlarge on this thought later.

3. Does the Bible teach that the devils ever TRUSTED Christ for salvation?

ANSWER: "Again, we'll just let him wrestle with James on that, as to James' statement in James 2:19. James says, 'Thou believest that there is one God; thou doest well: the devils also believe, and tremble.' Now that's what James says about it, and he can do with that what he wants to do with it."

The design of this question is to show that Campbellites teach that the devils have the same kind of faith that Campbellites have, except for Campbellite works added thereto. They often cite James 2:19 in teaching that faith is dead until it works. They say, "The devils have faith, but it is dead without works."

But the question asks if the devils ever had the faith that trusts Christ for salvation. We know that the devils believe in the sense of being convinced that there is one God and that Christ is the Son of God, but has any devil ever believed in the sense of trusting Christ for salvation? Certainly not, and the Campbellite debater and other Campbellites know this fact. They do not, however, want to make the distinction between believing a fact and trusting. The two are very different; the writer believed the fact that Christ is the Son of God and that He died for sins long before he ever trusted Christ for salvation. And frankly, I have never in all my life met a Campbellite who impressed me as having ever trusted Christ in this latter sense. In fact, they even teach that faith is nothing more than simply believing intellectual truths that Christ is the Son of God. If you will then repent, make the "Good Confession," and be baptized, every thing will be all right, according to Campbellism, provided you hold out to the end, of course.

This question, then, strikes at the very heart of the notion of the Campbellites that a man may really trust in Christ, yet continue on just like the devil he was before he so trusted the Son of God.

4. Do you baptize a saved man or a lost man?

5. Do you baptize a lover of (Continued on page 3, column 2)

Books By J. R. Graves

(1820 - 1893)

Seven Dispensations	\$3.25
First Baptist Church In America	1.00
John's Baptism (was it Christian?)	1.00
Parables and Prophecies of Jesus	1.00
New Great Iron Wheel (on Methodism)	1.00
Middle Life	.50
Christian Baptism, the Profession of Faith	.25
Trilemma—All Human Churches Without Baptism	.40
The Entire Set May Be Had for \$8.00 — We Pay Postage	
Payment Must Accompany Order.	
On all orders except for the entire set, add 10c for postage-handling.	

How You Can Help Your Church Have A Useful Ministry

By ROY MASON
Tampa, Florida

When we deal with a church, it is a true church, we are dealing with the institution set up and established by Jesus for the carrying on of His work in the world during this present age. He left His affairs to no other institution. Hence a church is a sacred thing, and we should have a care as to how we treat it. How we regard it, our attitude toward it. One of the most dangerous things in this world is for a person to hold back a church—hinder a church—help a church to pieces. Because the Corinthians corrupted the worship in connection with the Lord's Supper — even getting drunk around the Lord's table, the Lord sent sickness and even death upon some. (Read I Cor. 11:30-32). The Lord further warns the Corinthians that if any one shall destroy the temple of God, "him shall God destroy." (I Cor. 3:17, Revised Version). The temple is used there to designate the church. The meaning is that if a man shall destroy a church, God will kill him for his offense. Hard words, but the destruction of a church is a serious offense. Yet many hard-headed people have no scruples at helping tear churches all to pieces, to suit their own hard-headed meanness.

We are told to "seek to excel that ye may edify the church." Build up the church in other words. How may we help our church to have a fine, useful ministry?

By helping to keep it clean. A worldly, world-conforming church is a spiritually powerless church. And remember a church will not rise higher than the personal lives of its members. Are the living lives of separation?

By keeping it straight doctrinally. "Give heed . . . to the doctrine," says the Scripture. When a church ceases to stand for the truth of the Word of God, it is no longer of use to the world, and becomes an instrument to propagate for the Devil. We need to do our best to keep our church right "on the beam" doctrinally.

By keeping it true to its mission. That mission is, according to Matt. 28:19-20, the making of disciples, baptizing them, and teaching them to observe all that the Lord has commanded. The perverted mission of the average church is to amuse, entertain, and frolic and supper the worldly members of the church. The "supper room" has practically killed the "upper room."

By giving the church "the long reach." A church that is content to confine its activities to its own little field, is a poor church, and one that a real Christian might get out of just as quick as possible. Every church should seek to reach out just as

far into the world with the gospel of Christ as possible. This can be done by all sorts of missionary endeavors.

By subordinating self in the interest of the real purpose and mission of the church. Some selfish, self-centered church members are forever looking for slights and insults. They want to be "recognized" and "appreciated" for everything they do. Boil it all down, and the truth is they are in the church for what they can get out of it. If they aren't visited when sick, and pampered and appreciated when well, they are ready to take out. They don't see that the purpose of a church is not to be absorbed in coddling and pleasing members—but to reach out into a dark world with the light of the gospel of Christ. A church needs people who will forget self and who will make the Cause of Christ the great thing.

Just how unselfish are you? In your thinking is the big thing you or Christ?

Campbellite Answers

(Continued from page 2)
God or a hater of God?

6. Do you baptize a child of God or a child of the devil?

ANSWER: "Then he asks three questions here that are basically one and the same. 'Do you baptize a saved man or a lost man?' 'Do you baptize a lover of God or a hater of God?' And I suppose that he would affirm that a hater of God was a lost man and a lover of God was a saved man; so those two are the same thing. The third one, 'Do you baptize a child of God or a child of the devil?' And I just suggest that I baptize one who has died to the love and practice of sin by genuine repentance."

These three questions were very carefully avoided for a very definite reason. You see, Campbellism teaches that the man who has "died to the love and practice of sin" is no better off, with respect to his standing before God, than the man who is still in love with sin and is busy prac-

We Covet Your Prayers!

ticing it. All the "dying to the love and practice of sin" one might do will not make him any better off if he misses the water.

If the Campbellite has answered question number four, he would have had to admit that Campbellites baptize a lost man. They teach that one is not saved until baptized, so those they baptize are lost. Hence the one who has heard, believed, repented, and confessed and even has already gone down into the water to be immersed is a lost person and will go to hell if not dipped under water and raised again!

If the Campbellite preacher had answered number five, he would have confessed that Campbellites baptize one who does not love God. The Bible, you see, tells us in I John 4:7, 8 that "love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Also in verse 16: "God is love; and he that dwelleth in love dwelleth in God, and God in him." Notice carefully what is here taught:

1) Love is of God. Therefore,

he who has the love of God in his heart has it from God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5). Love is a "fruit of the Spirit." (Gal. 5:22).

2) Every one who loves is born of God. All right, if a man loves God before baptism, he is born of God before baptism. This kills the Campbellite theory, so they have to say a man does not love God until baptized. In other words, they baptize the hater of God to make him a lover of God! His submission in baptism is not faith working by love since the man does not love God!

3) Every one who loves knows God. We are also told that he who does not love knows not God. Hence the Campbellites baptize a man who does not know God! Think of it — baptizing a hater of God and one who does not know God! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3).

4) He that dwells in love dwells in God, and God in him. So Campbellite baptism isn't so important after all.

In this Campbellite debater's next answer he refers to John 14:21 in his attempt to answer the question. However, he is still dodging the point concerning love and works. We believe love comes first and works are the fruits thereof. "Faith worketh by love" (Gal. 5:6). Love and faith both precede the works. The keeping of the commandments does not produce love, but is the evidence of love. James says, "I will show thee my faith by my works" (2:18). Showing his faith by works means that he had the faith before he performed the works. Works revealed his faith. So it is with love. Christ said, "Ye shall know them by their fruits" (Matt. 7:16). He also stated, "If a man love me, he will keep my words" (John 14:23). He did not say that the works would make the man love Christ, but He teaches that the man who loves Him will keep His words, manifesting his love thereby.

If the Campbellite preacher had answered number six, he would have told the audience that Campbellites baptize children of the devil. And in this, he would have certainly told the truth! They go into the water as the children of the devil and they come out just the same. Campbellites think they are transformed in the water from children of the devil into children of God. This is just an admission that everything they did prior to baptism was done as children of the devil!

7. At what point does one love God: before, in, or after baptism?

ANSWER: "And again, let's just turn to the Word of the Lord and let the Word of the Lord answer him. In John chapter 14 and verse 21, Jesus said, 'He that hath my commandments, and keepeth them, he it is that loveth me.' Now, when is love made alive? Jesus said that the person that has His commandments and keepeth them."

(Continued on page 4, column 1)

Campbellism

(Continued from page 2)

of the blood" (through faith) in the conscience of the believer, giving peace in the conscience.

The Old Testament "washing" signified cleansing. We have a washing or cleansing from sin by the blood of Christ. No reference, then, is made to baptism, but rather back to the ceremonies of the Old Testament. The only sense in which baptism could even be remotely referred to would be as a ceremony, since it is a ceremony in the Old Testament that is primarily referred to. That Old Testament washing didn't literally take away sin (Heb. 10:11), neither does baptism. Christ fulfilled Old Testament types by taking away sin in death; baptism points back to this blessed fact, just as the types pointed forward to it.

These, then, are the verses distorted by Campbellites in their effort to teach their water gospel. Peter said that the "unlearned and unstable" wrest the scriptures unto their own destruction (II Peter 3:16). This is exactly what Campbellites have done and are doing with the verses on baptism. They are blind leaders of the blind and both shall fall into the ditch.

Campbellite Arguments Based Upon "Examples"

Like a drowning man grasping for a straw, Campbellites will make a snatch at any thing which is wet in an effort to bolster their water gospel. There are three particular "examples" that Campbellites often depend upon in teaching their water gospel. They are 1) the children of Israel passing through the Red Sea, 2) the cleansing of Naaman's leprosy in Jordan, and 3) the healing of the man born blind (John 9). I once met a Campbellite in a debate in which he had a chart entitled, "Where God Put Water," and he cited these three "examples." Let us notice how they are against Campbellism, rather than for it.

1. **Israel at the Red Sea** (Exodus 14). Campbellites say this experience reveals that as Israel had to pass through the Red Sea to deliverance from Pharaoh, so we today have to be baptized to be saved. This might seem good to a Campbellite, but it is rank ignorance of the Bible. The truth is, the Israelites were the people of God prior to ever even seeing the Red Sea. God called them "my people" when He called Moses to be their deliverer from Egyptian bondage (Ex. 3:7). In telling Moses what to say to Pharaoh, God said, "Ye shall say unto him, **The Lord God of the Hebrews** hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to **the Lord our God.**" (Ex. 3:18).

The Campbellites say, "God put water between Israel and deliverance." No, the very opposite is the case: **God took water out of the way!** He rolled the Red Sea back and Israel went through on dry land! Those who got the water were the Egyptians, and what good did it do them? It did them no more good than water shall do the Campbellites. Campbellism drowns with the Egyptians when it goes back and argues from Exodus 14.

2. **The healing of Naaman in Jordan** (II Kings 5). This Syrian soldier was cured of leprosy by dipping seven times in the river of Jordan, having been told to do so by the prophet Elisha. Campbellites seize upon the event to brain-wash their hearers with the idea that this gives an "example" of their heresy that sinners today must be baptized for salvation.

In the first place, if being healed from leprosy is an illustration of salvation, we have another case that reveals one can be saved without any water! Read it in Luke 5:1-15. No water is found here.

Secondly, Naaman was not even a believer until after dipping in Jordan. He said, "**NOW** (after being healed) I know that there is no God in all the earth, but in Israel," (II Kings 5:15) and vowed to worship only Him (v. 17). If Campbellites follow this "example," they will have to baptize unbelievers!

Thirdly, this was a miracle, especially performed in the case of this Syrian. He was not a Jew and it was something unusual for God to deal with him in this way. He did not even believe in the God of Israel, yet God healed him. Campbellites teach, however, that baptism is simply an act of obedience and God does not do anything miraculous to the person baptized. In fact, they teach that if the person does not believe and has not confessed, the baptism will be of no benefit. So this "example" of Naaman in no wise proves anything for Campbellism.

Fourthly, the New Testament reveals that Christ taught that the case of Naaman is an illustration, not of baptism, but of God's indisputable sovereignty in doing as He so pleases — a thing Campbellites utterly detest. In Luke 4:27: "**And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**" In other words, God by-passed His own chosen nation and went to an unbelieving Syrian to bless him with healing. This illustrates the sovereignty of God. The Pharisees were angry with Christ because of such teaching, just as Campbellites today are angry with election, predestination, and God's sovereignty.

Fifthly, no sins were literally remitted for Naaman in Jordan. Likewise, baptism does not literally remit sins.

3. **The man born blind.** (John 9). Like the two previous examples, this case proves too much for the Campbellites. However, they can't resist the water that is mentioned, so they invariably will go to this passage of Scripture. Here are strong body-blows to Campbellism, as given in this healing of the man born blind:

(1) **He was BORN blind.** If Campbellites teach the truth when they say this case gives an example of salvation, then they have collared themselves with the doctrine of depravity from birth! The man did not become blind, but was born blind (9:2).

(Continued on page five)

CRUDEN'S CONCORDANCE

By
ALEXANDER
CRUDEN

718 Pages

\$5.95

C. H. Spurgeon said: "Be sure you have a genuine unbridged Cruden and one of the modern substitutes; good they may be at the price." Every Bible student needs a good concordance; and aside from the large concordances, which contain extra things, Cruden's cannot be surpassed. A sketch of the author's amusing life is also contained in this volume.



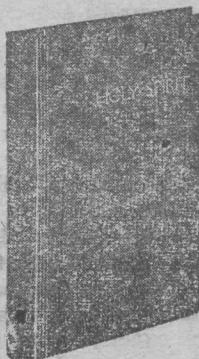
The Holy Spirit

By E. H.
BICKERSTETH

182
Pages

Regular
Price:

\$2.95



Another volume by the author of THE TRINITY. This book is a full, clear presentation of the truth concerning the Blessed Spirit of God. Scripture is greatly relied upon in the author's presentation.

Campbellite Answers

(Continued from page three)

eth them, he it is that loveth me, turn with me again to 1 John, chapter 5 and verse three. And in that statement made by John, in 1 John 5 and verse 3, John says, 'For this is the love of God, that we keep his commandments.' And so then, it is the love of God that we keep His commandments, and the person who has God's commandments and keeps them, is the one that loves God. Now, Mr. Ross, I'd like to ask you, is baptism a command? Is baptism a command? And can a person love God without obeying the command to be baptized? Now that's the point. The person that has His commands and keeps them is the person that loves me, and baptism is a command, Acts 10:48, and therefore a person can't love God and not keep His command to be baptized. And the person that says that he knows God and doesn't keep His commandments is a liar, too. 1 John, chapter 2, verses 3 and 4."

The man refers to John 14:21, which does not tell us at what point one loves God, but it tells what the evidence of love is. The one who keeps the commandments is the one who loves God. But our question wants to know if one loves God before, in or after keeping a commandment.

Then he quotes 1 John 5:3, which again, does not answer the question. Certainly, it is the love of God (or a manifestation of love for God) to keep His commandments; but is that love alive before one begins to keep the commandment of baptism? Does faith work by love in the case of one who is going down into the water, or is love yet to fill that one's heart?

Then he asks, "Is baptism a command? And can a person love God without obeying the command to be baptized? Now that's the point." No, that isn't the point at all. Love without works is dead, the same as faith without works. The point is this: when one obeys the command to be baptized, is this obedience the result of faith working by love? Does the person already love God before baptism? Or does being baptized produce that love? The Campbellite knew this was the point and that is why he dodged it.

8. Is love produced in man by God or does man produce love for God?

ANSWER: "Love is produced by the Gospel of Christ as faith is produced."

This, too, is a careful dodge. The Campbellite knew that if he said God produced love in man, then he would be falling into a deadly trap. He also knew that if he said man produced love for God, he would be cornered, too. But the answer he gave puts him in a rather conflicting position, too. Remember, his idea of the Gospel is hearing, believing, repenting, confessing and being baptized — five "steps." You haven't obeyed the Gospel, he says, until you have taken each of these so-called "steps." Since he says love is produced by the "gospel," this means that love is not produced until after baptism!

However, he has even contradicted this, for when he adds "as faith is produced," he implies that love and faith are produced simultaneously. Therefore, if faith comes before baptism, love comes before baptism. Hence he has a man loving God prior to baptism, therefore born of God (1 John 4:7)!

Which horn will the man take? Either one will gore his Campbellism through.

9. Does a man obey God because he loves God?

ANSWER: "And again, John 14:21, the record says, 'He that hath my commandments and keepeth them, he it is that loveth me.'"

If you are wondering if this is

A. H. Strong On God's Decrees And Divine Foreknowledge

By A. H. STRONG

Foreknowledge implies fixity, and fixity implies decree. From eternity God foresaw all the events of the universe as fixed and certain. This fixity and certainty could not have had its ground either in blind fate or in the variable wills of men, since neither of these had an existence. It could have had its ground in nothing outside the divine mind, for in eternity nothing existed besides the divine mind. But for this fixity there must have been a cause; if anything in the future was fixed, something must have fixed it. This fixity could have had its ground only in the plan and purpose of God. In fine, if God foresaw the future as certain, it must have been because there was something in Himself which made it certain; or, in other words, because He had decreed it.

We object therefore to the statement of E. G. Robinson, Christian Theology, 74— "God's knowledge and God's purposes both being eternal, one cannot be conceived as the ground of the other, nor can either be predicated to the exclusion of the other as the cause of things, but correlative and eternal, they must be coequal quantities in thought." We reply that while decree does not chronologically precede, it does logically precede, foreknowledge. Foreknowledge is not of possible events, but of what is certain to be. The certainty of future events which He foreknew could have had its ground only in His decree, since He alone existed to be the ground and explanation of this certainty. Events were fixed only because God had fixed them. Shedd, Dogmatic Theology, 1:397— "An event must be made certain, before it can be known as a certain event." (Turretin, Inst. Theol., loc. 3, quæ. 12, 18).

Decreeing creation implies decreeing the foreseen results of creation. To meet the objection that God might have foreseen the events of the universe, not because He had decreed each one, but only because He had decreed to create the universe and institute its laws, we may put the argument in another form. In eternity, there could have been no cause of the future existence of the universe, outside of God Himself, since no being existed but God Himself.

In eternity God foresaw that the creation of

the world and the institution of its laws would make certain its actual history even to the most insignificant details. But God decreed to create and to institute these laws. In so decreeing He necessarily decreed all that was to come. In fine, God foresaw the future events of the universe as certain, because He had decreed to create; but this determination to create involved also a determination of all the actual results of that creation; or, in other words, God decreed those results.

E. G. Robinson, Christian Theology, 84 — "The existence of divine decrees may be inferred from the existence of natural law." Law — certainty — God's will. Positivists express great contempt for the doctrine of the eternal purpose of God, yet they consign us to the iron necessity of physical forces and natural laws. Robinson also points out that decrees are "implied in the prophecies. We cannot conceive that all events should have converged toward the one great event — the death of Christ — without the intervention of an eternal purpose."

*No undecreed event can be foreseen. We grant that God decrees primarily and directly His own acts of creation, providence, and grace; but we claim that this involves also a secondary and indirect decreeing of the acts of free creatures which he foresees will result therefrom. There is therefore no such thing in God as *scientia media*, or knowledge of an event that is to be, though it does not enter into the divine plan; for to say that God foresees an undecreed event, is to say that He views as future an event that is merely possible; or, in other words, that he views an event not as it is.*

Only knowledge of that which is decreed is foreknowledge. Knowledge of a plan as ideal or possible may precede decree; but knowledge of a plan as actual or fixed must follow decree. Only the latter knowledge is properly foreknowledge. God therefore foresees creation, causes, laws, events, consequences, because He has decreed creation, causes, laws, events, consequences; that is, because He has embraced all these in His plan. The denial of decrees logically involves the denial of God's foreknowledge of free human actions; and to this Socinians, and some Arminians, are actually led.

(Systematic Theology, Vol. 1, pages 356, 357)

all the man said, the answer is yes! Every one of these answers are quotations from the tape recording. These are not summaries or condensations, but the answers the man gave. He knew better than to get himself drawn out into the open on these matters which go right to the heart of the difference between Baptists and Campbellites on faith and works.

10. Is not love for God commanded of man? If a man obeys this command, does he thereby work righteousness?

ANSWER: "John 14:21, 'He that hath my commandments and keepeth them, he it is that loveth me.' In Psalms 119, verse 172, the Psalmist says, 'All thy commandments are righteousness, O God;' therefore, when we keep God's commands, we're working God's righteousness, not the righteousness of man which would give us a reason to boast. Now, in Acts 10, verses 34 and 35, dealing with Cornelius, which he read tonight and which he read the other evening, Peter says, 'Of

a truth I perceive that God is no respecter of persons: but in every nation he that feareth God, and worketh righteousness, is accepted of him.' Now, Mr. Ross, is that speaking of working God's righteousness, working man's righteousness — what kind of righteousness does it have reference to? Now there's a working of some kind of righteousness that's essential in order to be acceptable unto God. And he says, 'No sir, that couldn't be; a man's acceptable without working any kind of righteousness, and if he worked any kind of righteousness, why then he has reason to boast.' Well, it isn't any thing. And he quoted it; he knows the passage there and he knows he's misrepresenting it.

"And then again, in James 2:24, James said that 'Ye see then how that by works a man is justified, and not by faith only.' And I wonder, Mr. Ross, when he's justified by works, is he working righteousness? And if so, whose righteousness is he working?

"Now that takes care of the questions that he asked."

If any one of these ten questions could be said to be answered, this is the one. Notice the man says, "When we keep God's commands, we're working God's righteousness." He even quotes Psalm 119:172 in his answer, although the words "O God" do not appear in that verse. Now let us see how the man kills his own doctrine with this answer, which is exactly what these questions are designed to do, if answered by a Campbellite.

Since all of God's commandments are righteousness, the command to believe is among these commandments. Therefore, when one obeys the command to

believe, he works an act of righteousness and, according to Acts 10:34, 35, is accepted with God! Furthermore, this obedience can not be called "dead faith," even though the person has not been baptized!

Yes, if a man obeys the command to believe, he is working righteousness and is accepted with God! This Campbellite really stuck his neck into the noose on this one.

In his answer he brings up James 2:24, a verse that has suffered terribly at the hands of Campbellites. We wish to show our faith by works and reveal that this verse is in no wise teaching Campbellism.

In the first place, the word "justify" does not mean "make righteous." The Bible says, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism

of John." (Luke 7:29). This does not mean that these people made God righteous by being baptized, but it means that they declared by their actions that God is righteous. In 1 Timothy 3:15 the Word says Christ was "justified in the Spirit." This does not mean that Christ was not righteous before this, but the Spirit of God declared Him to be the Righteous One by such actions as lighting upon Him at His baptism.

When a man enters court, he may be innocent of the charge, but as yet, the court has not pronounced him innocent. When all the evidence is weighed and the court has made its decision, the innocent man is justified from the charge. The pronouncement did not make him innocent, for he was not guilty from the beginning; the declaration of the court simply attested his innocence.

As being baptized by John justified God, and as the Spirit justified Christ, and as a court justifies a person on trial, so do good works justify the man who has truly trusted Christ. Good works manifest, declare, pronounce and attest that a person is righteous. A good tree brings forth good fruit; the fruit does not make the tree good. "He that doeth righteousness is righteous," John says in 1 John 3:7. He does righteousness because he is a righteous person.

The ground of our being declared righteous (justified) before God's broken law is the work of Christ in our place (Rom. 3:24, 4:25). No amount of works that we could do would be able to procure a pronouncement of "righteous" from Almighty God. This comes by the work of Christ alone. He is the procurative cause of justification. Christ makes us righteous by giving His own righteousness to us (Rom. 10:4, II Cor. 5:21, Phil. 3:9). Dressed in His righteousness, we stand justified in the sight of God. This is judicial justification.

James 2 is not dealing with the ground of our judicial acceptance in God's sight, but is discussing the matter of one's profession and his life thereafter. He calls on mere professors to show their faith without works, if they have any faith. By this he means for them to justify their profession, or declare it to be true in a visible manner. James says he will show his faith by works; which means that he will declare his faith to be true by doing those Christ-honoring works which testify to the existence of his living faith. These works are not the ground of his judicial acceptance with God, but manifest his own faith in Christ as His Saviour.

But you will notice that James does not say that faith does not justify. He says a man is not justified by faith only. Faith does justify in the same sense which we have just been discussing — it manifests that one is a child of God. The moment one trusts God, he manifests he is God's child. Hence faith justifies. This faith is not the ground of justification before law, however, but is the medium by which the blessing of justification by Christ is received into one's heart.

We hold that faith which does not work is dead faith, or no faith at all. We also hold that faith which does work is alive before it begins to work and is not dead at that point. This is where Campbellites are so far off base.

I pray for the continual growth and widespread reading of TBE. It is, along with the Bible, an oasis of living water in the present desert of church and individual apostasy. Thanks be to God for His goodness and mercy in caring for His own!

Spencer Randolph, Illinois

Enclosed is \$5.00 for a subscription to TBE. God bless your work for Him. Keep up the good work.

Mrs. Linda Davis, New York

The Two Babylons

By Alexander Hislop

330 Pages

\$3.50

Add 15c For Postage-Handling



This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

HISTORY OF BAPTISTS

By

G. H. Orchard

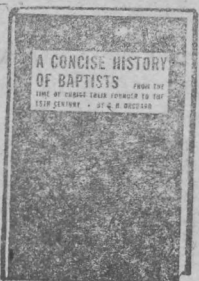
382 Pages

\$1.50

(Paper)

\$3.00

(Clothbound)



This is a concise history of Baptists from the time of Christ, their founder, to the eighteenth century, taken from the New Testament, the first fathers, early writers, and historians of all ages.

Campbellism

(Continued from page three)

(2) **The man was blind.** He was not just partially blind, altogether so. But Campbellites teach that men are not spiritually depraved to the extent of being spiritually blind. They say men can repent and believe of their own accord. Well, then, they had better leave the blind man alone, for he does not help their cause at all.

(3) **This was God's purpose.** "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." (v. 3). So they have also collared themselves with the foreordained purposes of God!

(4) **Sovereign, elective grace.** Christ did not heal this man because of what the man did, but simply of His own mercy. Why did He pick this one out from others? It was all according to God's purpose! (2 Tim. 1:9, Eph. 1:11).

If the washing in the pool represents baptism, I wonder what the spittle and the clay represent? Of course, the Campbellites forget to tell us about this, for all they care about is the water.

Next Week: A Continuation of this Topic.

CORRECTION

In the article on **THE WRONGS OF CAMPBELLISM**, October 28 issue, under the heading of "The Wrong Time," there was a numerical error. Instead of "May 11" in the last line of the first paragraph, the date should have read **MAY 4**.

Pagan Holidays

(Continued from page two)

Idol, false worship and persecution of God's true church, but the believers in our Lord Jesus Christ refrain from all such practices.

Now by the grace of God and leadership of the Holy Spirit, I must point out the evils of at least one of the Roman Catholic feasts, Christmas, and show why it should never be tolerated among the people of God:

1. **All Christmas celebrating is mockery to the Lord Jesus.**

This false worship originated in the Chaldean city of Babylon, centuries before the time of Christ to celebrate the birth of Ammuzz or Bel, or Bacchus, who was the son of Demeramis, or Rhea, the Chaldean's queen of heaven. This false teaching has been woven shrewdly into the ritual of the Roman Catholic Church.

2. **The date of Christ's birth is not given in God's Word.**

The Jews considered our Lord the son of an harlot, and they did not even record His birth. The birth of our Saviour has been revealed to us, especially in the beautiful narrative by Luke (Chapter 2), but God, in His wisdom, has withheld the date. We have no idea of even what month He was born in.

3. **Nowhere in the Bible are we commanded to celebrate His birth.**

If Christ had left instructions at His birth (if known) is to observe, it would be ignored the same as the LORD'S DAY. Hebrews 10:25 reminds us, "Not forsaking the assembling of yourselves together, as the manner of some is . . ." Note the blasphemy of the world's attitude toward the Holy Spirit's admonition. Somehow, even professors of the Christian faith, find all necessary to visit relatives in the ungodly places of amusement on the Lord's Day, but churches are so deserted on Sunday night and prayer meeting that even the church mice

can frolic about without being disturbed. If the Holy Spirit had left instructions to observe the birth of our Lord, the world would ignore it in like manner.

4. **The observance of Christmas is sinful and wrong.**

Even when observed by a so-called church of Jesus Christ, this does not make this heathenism Scriptural or right in the sight of a Holy God. I shall never forget the morning, shortly after my conversion, and while a member of a Protestant church, that I witnessed the baptism, so-called by Sprinkling, of my oldest boy (then a little baby). I thought this to be God-honoring, and never felt more proud in all my life. Even though God seemingly blessed me in my ignorance, shortly thereafter I got down on my knees before God and asked Him to forgive me; and thank God, it shall never happen in my home again.

Incidentally, that is one of the reasons I became a Baptist. I became concerned over baptism myself, having submitted to the same thing. Since obeying God's Word, I can truly say I have been as happy as a child of God should expect to be this side of heaven.

Beloved, I have only scratched the surface regarding this great error; however, I close with the admonition that the blood-bought way of salvation cannot be improved upon. If "pagan holidays" have Scriptural basis, then by all means they should be observed. Surely, the words of our Saviour, however, ought to form the basis of our turning from any teaching that does not honour God, exalt the Lord Jesus Christ, and proclaim the truths of His Word: "Little children, keep yourselves from idols." Amen. 1 John 5:21.

"And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

Note: Bro. Parks has booklets available on the subject of "Pagan Holidays" and our readers are invited to write Bro. Parks for free copies.

"A Rocket Trip"

(Continued from page one) help so far as earth's problems are concerned if a man were able to land on the moon tomorrow? Why should we be interested in other worlds when we have so many problems to take care of here in this world?

There is a Scripture that I think would be appropo to quote in this respect, and I rather imagine that if there be a man on the moon, he would tell us to first "set our house in order" here on earth before we attempt to land a man on the moon. So I say

to you, in view of the problems we have as a nation, and the problems we have as a world, why should we be interested in other worlds until the problems of this world are more nearly solved.

Also I ask, would it help the masses physically if somebody were to arrive at the moon tomorrow? Do you realize that in this world there are approximately two billion human beings, and of that two billion, two out of every three have never gone to bed with a full stomach one night in their lives? When I was in Mexico I was amazed at the hunger that was written upon the faces of the people of that country. I am satisfied that nine out of every ten Mexicans never knew what it was to have a full stomach. I know they never knew what it was to have a full stomach so far as necessary and quality food is concerned. Beloved, in this world we need to realize this truth — that people are hungry, and I ask this question, if we could land a man on the moon, would it help the masses physically to do so?

Suppose tomorrow morning that it were possible for a man to land on the moon and were to send back a message: "Mission Accomplished." I ask you, would that ease the pains, or would that fill the shrunken stomachs, or would that relieve the tortured souls of those two out of three individuals of all the earth's population amounting to two billion human beings?

Scientists, for years, have believed that the moon itself is a dust-covered, dead planet. I don't think that there is a physical geography that was ever been published of any reputation that didn't teach that the moon is a dust covered, dead planet. All the scientists of any note at all are saying that if a man could land on the moon he would find it a planet without any light. Well, will you compare that dust covered, dead planet with a living world and tell me if any good would ever come to the masses of society physically within this world — that is if one could reach the moon? I say, beloved, we had better spend our time and money, being concerned about the problems that affect the masses of this world physically — in a living earth, rather than attempting to land a man on a moon, that is recognized by science as a place of death and pallor.

It might be well for us to remember the words of the poem entitled "Challenged" that appeared several months ago in the paper written by Lucia Trent, when she said:

"Your rice bowl is empty, Little Brother,
Your hands are blue from the cold;
Your face is a map of terror and pain
Old, as mankind is old.

Men launch their miracles, Little Brother;
They send their rockets up,
But should it not be their first concern
To fill your empty cup?

Men try to reach the Moon, Little Brother,
To lasso outer space,
But would they not come closer to God
If they wiped the pain from your face?"

Then in view of this question as to what good would come if we man did get to the moon, I

"Holding The Rope" In Behalf Of Brother Fred Halliman

CALVARY BAPTISTS SEND \$250.00 TO "MOVE THE HALLIMANS"

Years ago a lad living out in the country where the water supply was procured from a well sunk in the ground was asked to clean out the well. He seemed a little frightened at the suggestion that he go down in the cold damp well, but his face brightened when his father told him that he personally would hold the rope to lower him into, and lift him out of the well.

Well, that is about the position we feel we help occupy so far as Bro. Halliman is concerned. We are trying to "hold the rope"

ask this question, would it help the masses any spiritually to do so? What good would be accomplished spiritually in this world if a man could be flown immediately to the moon? I turn to Acts 16 and I find that the Apostle Paul was in the country of Asia preaching, and all of a sudden God closed the door to him in a certain section of southwestern Asia, and he moved on to another place and God closed another door. God just wouldn't allow the Apostle Paul to preach in that section of southwestern Asia. Then the Word of God tells us how that Paul and those that were with him came down to Troas. At Troas they saw a man of Macedonia calling unto them and saying, "Come over into Macedonia, and help us."

Beloved, the masses of this world are in need of spiritual help today just as they were in the days of the Apostle Paul when he saw the vision of the man of Macedonia, beckoning and encouraging him to come over into Macedonia, to be of service and help to him. I am thinking that the roar that comes from Cape Canaveral has certainly deafened us so that we can scarcely hear the cry of the man of Macedonia as he would invite us to come over, and be of help to him in a spiritual way.

When I was in college it used to be that each student would have some study which he would call his major and another study which he called his minor, and it seems to me that we are majoring now on exploring a dead continent, and we are minoring on the evangelization of a live continent. In view of this question as to what good would come if man might be able to land on the moon. I ask you, would it help the masses of society any spiritually if he were able to do so?

II
THIS EARTH HAS BEEN GIVEN TO MAN.

My text says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." In the Bible there are three heavens designated. There is, first of all, the heaven that we can see above us, where the clouds are and where the birds fly. Then there is a second heaven — the starry heaven, that appears only at night, which is far beyond the heaven that we see in the daytime. Then there is the Heaven of heavens, which is God's abode. Now my text says that the heavens are the Lord's, and in contrast He declares that the earth hath He given to the children of men.

Mark it down, beloved, if God wanted the people of this generation to be concerned about the moon and space travel and about orbiting the world in an effort to set a landing platform out there in space which might be the means of man arriving there, and then using it as a springboard toward the moon — if God had wanted that for men, then God would never have written this text in which He declares that the earth hath He given to the children of men.

(Continued on page 6, column 1)

while he goes "down into the well."

Calvary Baptist Church has a conviction that Bro. Halliman is doing a pioneer mission work and thereby deserves the support of every friend of missions.

It has been our pleasure for the past many months to publicize, and tell of Bro. Halliman's work, through the pages of this paper. Due to the smallness of our church we told Bro. Fred before he left this country that we would not be able to support him very greatly as to finances, but that we would support him in every way possible through our paper. This we have done, and we count it a joy to do so.

Now that he is getting permanently located on the field, we have been urging our friends, through the columns of this paper to send special contributions toward the expenses of his moving. We have been carrying on a "Move the Hallimans" campaign for the past few weeks. We want to "practice what we preach," and we are accordingly sending Bro. Halliman today a special offering of \$250.00 to assist in his move.

We call upon our friends near and far to do likewise. Help us to "hold the rope" in his behalf.

Halliman

(Continued from page 1)

things. Also, I can see now that it will cost much more to get my family, supplies, etc. moved in here than the first estimate of \$1,000.00. It will take over \$1,500.00 to get us settled in here. I have come in with part of our things and am trusting God to supply us with whatever is necessary to get the rest in.

The main purpose of this letter is to give our new address and request, that from the time this appears in TBE, all mail be sent to us at this address:

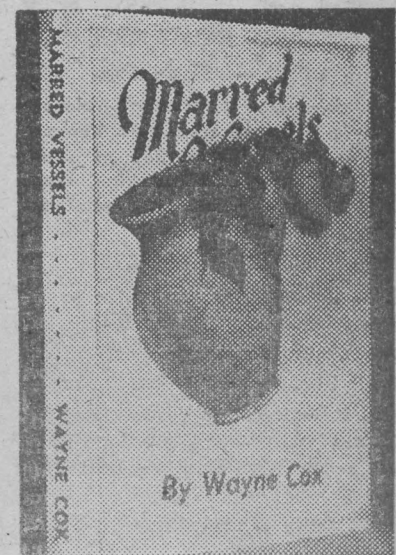
Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba, Free Bag
Via Goroka
Territory Papua—New Guinea
(Send Letters via Air Mail)

We get one mail plane in here a week and we hope that you folk will see to it that we will always have some mail every week.

Sincerely,
Fred T. Halliman

MARRED VESSELS

By WAYNE COX



A book of twenty Christ-exalting Scriptural messages that will be a blessing to every reader, whether pastor or layman.

\$3.00
Postpaid

Payment Must Accompany Order
ORDER DIRECTLY FROM
ELDER WAYNE COX
1864 Driftwood Ave.
MEMPHIS, TENNESSEE

The Five Points Of Calvinism

By FRANK B. BECK

70 Pages — 50c

Payment Must Accompany Order.

One of the most Scripture-packed discussions on this subject available anywhere. Difficult passages carefully considered, with an index to Scriptures and subjects discussed.

Order from Our Book Shop

CHURCH PEW! Pulpit Furniture

• Budget Terms • Ask about our Used Pews

Huntington Seating Co.
1102 Vernon St.
Huntington • West Virginia

The Preacher's Wife

You may think it quite an easy task
And just a pleasant life;
But really it takes lots of grace
To be a preacher's wife.

She's supposed to be a paragon,
Without a fault in view;
A saint when in the parsonage,
As well as in the pew.

Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony
The perfect preacher's home.

Whenever groups are called to meet,
Her presence must be there;
And the members all agree
She should live a life of prayer.

Though hearing people's burdens,
Their griefs both night and day,
She's supposed to spread sunshine
To those along the way.

She must lend a sympathetic ear
To every tale of woe,
And then forget it,
Lest it to others go.

Her children must be models
Of quietness and poise,
But still stay on the level
With other girls and boys.

You may think it quite an easy task,
And just a pleasant life,
But really it takes lots of grace
To be a preacher's wife.

—G. W. Hooten

"A Rocket Trip"

(Continued from page 5)

Our sphere of activity is not in the heavens; our sphere of activity is here within this world. You don't have to even get out of the model prayer that the Lord Jesus Christ gave, to learn that truth. In fact, I have been amazed that the people who are so much

concerned about space travel and orbiting into outer space and making a trip to the moon, have never learned the first principle that is laid down in the model prayer in Matthew 6. As Jesus was teaching His disciples to pray, He said they were to say, "Thy will be done in earth, as it is in heaven."

Beloved, up yonder in heaven the perfect will of a perfect God is done every day. Up yonder in heaven God's perfect will is always accomplished, and our prayer is to be: "Thy will be done in earth, as it is in heaven." There is not one hint that we are to pray that God's will be done in outer space. There is not a hint that we are to pray that God's will be done on the moon, or that God's will be done on some other planet. Rather, our sphere of activity is right here within this world in which we live, and our praying, our preaching, our work, and everything that we do should center about this world which God has given unto the children of men.

Oh, it sounds big to talk about a space program. I am sure it is unusually high sounding to the men of science and to the men who are trying to carve a name for themselves in this world, but instead of being interested in a space program today, you and I as God's people ought to be interested in a race program. When I say a race program, I mean the human race. God gave man this earth as a place in which to live, a place in which to work, and a place in which he is to be concerned, and concerned only. Our business is not to substitute a space program for a race program, but to remember that the earth is man's sphere of activity that God has granted unto him.

III

LET'S NOTICE WHAT GOD SAYS ABOUT THIS EARTH.

To help you to realize how much we need to recall that our business is here within this world, I want you to notice a few things that God says about the earth.

In the first place, God created the earth, for we read:

"Where wast thou when I laid the foundations of the earth?" — Job 38:4.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." — Psa. 90:1, 2.

You can't read these verses without coming back to this fact, that God created this world. This world is God's creation. When somebody tells you that this world came about through an evolutionary process, and that by a process of evolution everything evolved into its present state, you just remind him that is not what the Word of God says. Instead, the Bible says that God created this world in which we live.

I want you to notice also that this earth is God's footstool. Listen:

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool." — Isa. 66:1.

Out at my house I have a little footstool which I have had for almost thirty years. It was given to me by a man who was former mayor of Ashland. I have had it recovered twice in the meantime, and its covering is worn out at present. I go home at night, kick off my shoes, and nearly always pull up that footstool to prop up my feet for a little season of rest and relaxation as I lean back in my easy chair. Well, beloved, that footstool that I have put my feet upon so many, many times through the years has reminded me over and over again of my Heavenly Father, for He declares that this earth is nothing more than His own footstool.

Then I would have you notice also that God is looking down upon this earth to see how men are living and doing here within this world. We read:

"For the eyes of the Lord run to and fro throughout the whole

earth, to show himself strong in the behalf of them whose heart is perfect toward him." — II Chron. 16:9.

Listen, beloved, God created this earth, and this earth is God's footstool. God is looking down every day upon you and me that He might see someone to whom He can show Himself strong in the behalf of such an individual whose heart is right toward Him.

Then I would like for you to notice that we are not to lay up our treasures here within this earth. Listen:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." — Mt. 6:19, 20.

Now, beloved, I have never had any problem so far as my life is concerned as to the matter of laying up of treasures within this world. I have always had a hard enough time getting enough money to keep things moving. But I say to you, I do not think it is right for any human being, or for any church, or for any organization to lay up treasures so far as this world is concerned. I'll cite you a personal example.

Some several months ago I appealed to a church that they give to me enough money to put a book back into print. It was Brother Roy Mason's book entitled, "The Church That Jesus Built." Brother Mason had been pastor of the Buffalo Avenue Baptist Church for a great number of years and had just resigned, and I appealed to the deacons of that church that they give to me enough money to put his book back in print. I offered to sign a note to them and to repay the money to them on a monthly basis if only they would allow me enough money to put the book back in print. Well, they gave me every reason in this world as to why they shouldn't do so, all of which I did not believe, and I told the deacon who wrote me, in so many words that I thought he was passing the buck. They said the church was growing and they needed to build a new building and they had to have the money to build Sunday School rooms. I suggested to him that he leave off one of the Sunday School rooms and put the book in print for the glory of God, honoring his former pastor, Brother Mason. At any rate, they didn't do so, and now what is the result? They pile up \$40,000 in the bank and the new pastor and the deacons get at loggerheads one with another and the church splits; and about three hundred members are off to one side, and the balance of the church is standing with the pastor, and a law suit is now pending between them to see who is going to get the \$40,000. And do you know who is going to get it, beloved? The lawyers will get it, and the church will have nothing, and the cause of Jesus Christ will suffer immeasurably through the unfavorable publicity that they will get through the newspapers.

I say to you, beloved, God does not want people or churches or organizations to lay up treasures in this world. Rather the Bible would teach us that our money is to be kept in use and in circulation, and is not to be laid up. Furthermore, God says we are not to call any man Father upon this earth. Listen:

"And call no man your father upon the earth: for one is your Father, which is in heaven." — Mt. 23:9.

Now I don't know what you teach your children to call you, but I certainly would never teach a child to call the male specie of the family, "Father," for the simple reason that God says to call no man "father" upon the earth. If I walked up to one of those religious monstrosities who has his collar buttoned hind part before, I certainly wouldn't call him Father, even if I knew he was a daddy a hundred times. God says we are not to call any man

Father upon this earth.

God also tells us we are not to set our affections upon this earth. Listen:

"Set your affection on things above, not on things on the earth." — Col. 3:2.

Some years ago a friend was telling me about building a new house. He said after he got his new house built that he just felt like he had it made so far as he himself was concerned. He said he would walk around in that house and take pride in the fact that he had this new house. He just felt like he was fixed as well as a man could expect to be fixed within this world. Then he said one afternoon as he was thinking about how fortunate he was to have this nice house, an electrical storm broke in the heavens. He didn't realize that a storm had come up, and about the time that he was folding his arms in complacency thinking about that house and what it meant to him, a bolt of lightning knocked about twenty-five slates off of the corner of that house. He said by the time those slates hit the ground he had awakened to the fact that he was setting his affection in the wrong place. He said that the Lord not only knocked the slates off the house, but He knocked the idea out of him of setting his affection upon that house, or upon anything else so far as this world is concerned.

I say to you then, we are not to set our affections upon this earth.

Then, too, we are to remember that we have an appointed time upon the earth. Too many of us live here in this world as though we were going to live here forever. God's Word says:

"Is there not an appointed time to man upon earth?" — Job 7:1.

God put you here and God appointed the time that you are going to leave this world. I believe with all my heart as a result of the study of the Bible that God knows exactly the time and the hour when you are going to leave this world. It has been appointed of God, and God is going to see to it that His appointment in your behalf is kept, and kept perfectly.

God also says that we are to preach the Word of God in all the earth.

Talk about your space program, beloved; I am concerned about a race program. Talk about outer space; I am concerned about the space here in this earth. The Lord has given to us a commission, and that commission is that we are to preach the Word in all the earth. Listen:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." — Mark 16:15.

The word for "world" is the word for "earth," so that He literally says for us to go into all the earth and preach the gospel to every creature.

A similar passage is given in Matthew when Jesus said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." — Mt. 28:19, 20.

I say to you, God wants us to preach His Word that He has given us, in all this earth.

IV

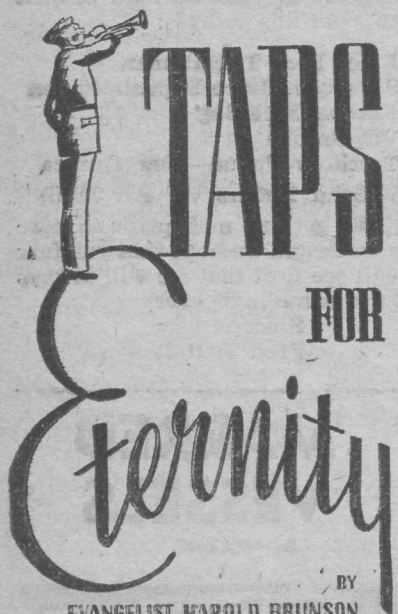
SOMEDAY — BEYOND THE MOON.

Some folk are concerned about the moon, but I would remind you, some of these days I am going beyond the moon. I don't know about the individuals who are concerned with space travel, as to how much they think about the world to come, but if I mistake not, the majority of them are thinking in terms of this world and are not concerned about going any farther than the moon. Well, with me, I wouldn't be satisfied just to reach the moon. It wouldn't satisfy me at all, if I had to go to the moon tonight and I had to stay there. Beloved, the thing I am concerned about is not going to the moon, but going beyond the moon.

I remember years ago St. Louis was a leading figure in the World Series. Pepper Martin was their outstanding hitter. He became the hero of the World Series so far as St. Louis was concerned, and the last day of the World Series they called it Pepper Martin Day. Somebody heard that he liked to hunt, and they gave him, I think it was, two or three nice guns. They made the presentation at a home plate before the game began. After the presentation had been made, a newspaper reporter stepped up to him and said, "Pepper, what is your chief ambition in life?" What do you suppose he said? He said, "I want to go to Heaven when I die." I imagine that newspaper reporter expected that he was going to say, "I'm going to kill a bear, or a deer, or a lion with these new guns," or "I am going to knock a homer." But when the reporter said, "What is your chief ambition in life?" he said, "It is to go to Heaven when I die."

Beloved, that is what I am concerned about. May God help you and me who profess to be saved to think about things eternal, and things spiritual. The world is thinking about the moon, the world is thinking about space travel. The world is thinking about orbiting men out into space. God help you and me to keep our eyes on the Lord and our thoughts on Heaven, and our minds on spiritual things, knowing that some of these days, through the Lord Jesus Christ, we who died for our sins, we are going up — not to the moon, and not to a landing space that man may build out in space, but we are going to go beyond that landing space. We are going to go beyond the stars. We are going to go to Heaven on the basis of the shed blood of the Lord Jesus Christ who died for our sins.

May God bless you!



\$2.00 — Single Copy

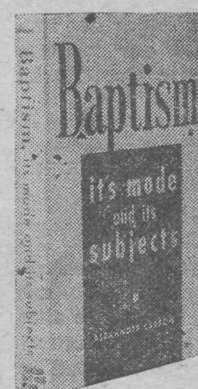
A volume of 11 select sermons by a great preacher who knows the great doctrines of the Bible — including election, the Baptist Church and all related doctrines.

SERMON SUBJECTS

- Taps For Eternity
- The Wisdom Of Winning Souls
- The Sin Unto Death
- Jesus Christ, Prophet, Priest And King
- Once Saved, Always Saved
- What The Bible Teaches Concerning Prayer
- God's Little White Stone
- Flat Broke
- Three F's Of New Testament Evangelism
- Four Things That Happened To The Rich Man, Or It Could Happen To You
- Gone But Not Forgotten (Written In Loving Memory Of J. C. Lewis)

Order directly from
PASTOR HAROLD BRUNSON
FIRST BAPTIST CHURCH
Jacksonville, Texas

BAPTISM



By
Alexander
Carson

237 Pages

PRICE
\$3.95

This is the most scholarly and thorough work on baptism ever produced by a Baptist. It has long been considered The work on this subject. Out of print for years, it is now available again.

This book is not for the slothful reader, but for those who are careful, constant, and earnest in studying the Word.

Purpose of A N.T. Church

(Continued from page one) Harry in the community attends that church because they are "friendly." Finally, the church is majoring in soul-winning to such a degree that they fail to realize that God does the saving and He is not dependent upon their carnival methods. If the preacher of this church does not try to get folk to come forward in every service then he is dead and has no vision.

Let me now set forth what I believe the Word of God portrays to be the true purpose of the New Testament Church, which naturally is a local church.

I

First of all, one of the prime purposes of the church is to worship God.

Although one may worship God as an individual, yet it is very obvious that God designed that congregational worship is the natural way of worshiping Him. (Continued on page 7, column 1)

VIRCO "DUNN" FOLDING TABLE



OUTSTANDING VALUE

Check these exclusive features:

- Vircolite "Tops of Quality" non-glare, plastic tops
- Channel girder-type steel underframe for greater strength
- Gravity-type positive-locking folding mechanism
- Heavy-gauge, tubular steel legs brazed for extra strength
- Legs are equipped with nickel-plated steel glides to protect floors
- Tops are banded with extruded aluminum metal
- Choice of Vircolite Plastic or Masonite tops
- Plastic tops are laminated to a 3/4" solid core and backed with 1/10" hard-board backing sheet
- Masonite tops are laminated to 3/4" plywood skeleton frame
- Folds easily to a thickness of only 2 3/4 inches.

See the "DUNN"
Folding Table at...

At All Baptist Book Stores

Purpose of A N.T. Church

(Continued from page 6)

be expressed. This is true by the Old Testament. No one could go outside the law and offer his sacrifice as an individual, thus doing away with tabernacle worship (Lev. 17:3, 4), but he must acknowledge the divine authority by participating in group worship. Even King David said, "I will pay my agonies unto the Lord now in the presence of all his people." (Psalm 116:14). Surely, every believer in this church age should assemble the Lord and assemble with His people to worship our Father (Heb. 10:25).

Quite often we hear people who come to church and not return. "I didn't get anything out of the service." What a self-centered person this is! Did this man go to give praise to God or to see what he could get from the service? Surely, if we give praise, the Lord will graciously give us something in return.

We, as Baptists, have very little by the way of church rituals. We strive to be reverent and give dignity to our services, but nevertheless, we realize that our worship to God must be "in spirit and in truth" (John 4:24). We commune with God through the Holy Spirit. Therefore, we can say with David, "I will praise thee with my whole heart." From our innermost soul we attribute our worship to God. We sing the hymns of praise so that we notice the words so that we mean every word that is sung. The Lord have mercy and open the eyes of that poor, weak believer who reads the Sunday school paper during the sermon, the one that cleans his finger with a handkerchief. What a dried-up soul he or she must have.

II

The second major purpose of the church is the fellowship of believers to each other.

Surely, this is a lost matter today in many churches. Once a church gets more than 200 members, this purpose of the church is usually lost. No longer do they minister to each other; they are only concerned about the missionaries, the building program, or some questionable cause. One cannot read the book of Acts without quickly observing the concern that Christ had for each other. For example, when Paul was in prison, he had his hands and feet in stocks, ceased not to pray for the spiritual welfare of other believers (Eph. 1:15, 16). What a difference from today. A church member may be in the hospital and no one visits him. A man may be laid-off and with many needs yet no one seems to care. Some believers may have passed up his life and the church makes him. If ministering to the saints is part of our church's

him, he can give much help.

Oftentimes, some believer goes astray and is caught off his guard. Galatians 6:1 tells us that the spiritual of the flock ought to go and meekly restore this person. Each member of the church ought to help others grow in knowledge and grace. We can do this by discussion, the giving of books and pamphlets. As a Baptist, one of the best ways to help any fellow-church member to grow is subscribe *The Baptist Examiner* to that one.

And now the third aspect to this ministry of the saints one to another is the psychological matter. I realize that our modern-day "head-shrinking" psychologists are to be avoided or at least dealt with by discretion. Nevertheless, we are emotional creatures. Some folk are brought-up in peculiar circumstances that affect their habits the rest of their life. I do not believe that the Gospel of Jesus Christ was intended to solve every human behavior in this life. If some small child is brought up in a home where there is a lack of love, and certain psychological fears are hammered into him, we cannot expect that just because he is now saved this will immediately change. Yet, we can help such persons. If they by nature are anti-social then we must show them some hospitality and friendship.

When a person is in the hospital they sin greatly against the Lord by worrying about bills, the care of their family, etc. We then have the opportunity to minister to this person's emotional needs (see Matt. 25:36). A person may be a member of even a small church yet he is a stranger. Brethren, this ought not to be (Heb. 13:2, 3). Let some excuse themselves, we need to say that everyone should try to be friendly. Proverbs 18:24 says, "A man that hath friends must shew himself friendly."

III

The last main purpose of the church is that of trying to bring the lost to Christ. Many churches major in this realm. We do not speak against them on this point but only remind them that this is not the only purpose by any means. The church that fails to minister to God by worship (Acts 13:2), and fails to minister to the saints cannot justify such by saying soul-winning is supreme. The whole Old Testament testifies against such a warped idea as well as the New Testament.

The Word of God clearly tells us that we are to "be witnesses unto" Christ unto all parts of this world (Acts 1:8). Because God has saved us and blessed us we are a "debtors both to the Greeks and to the Barbarians" (Rom. 1:16). If any believer is satisfied to go to Heaven alone, there is reasonable doubt as to whether that person is a child of God. By experience we know that the "love of Christ constraineth us" to seek out the lost and bring them to the Savior (II Cor. 5:14).

As we seek to perform this purpose let us do it according to God's method of evangelism. It is a church project. Since you are related to a New Testament church you will not speak disparagingly of the local church, thinking this is a means to bring folk to Christ. If a persons trusts Christ and embraces the Gospel truth, make sure you bring him to church so he can be baptized upon his profession of faith. This will enable him to be properly instructed by the local church, the "pillar and ground of truth" (I Tim. 3:15).

Likewise, all missionary work is really church work. Your church, not mission boards, is authorized to send out missionaries. Your church is authorized to baptize and teach. (Matt. 28:19, 20). If all three parts of the Great Commission are obeyed our mission work will result in the establishing of another New Testament Church.

In conclusion, what is the purpose of your church? If your

Dear Reader, It Is Either Christ or Hell

By T. T. MARTIN

Texts: Psalm 9:17; Mark 9:43; John 3:36; Mark 12:40; Titus 2:13, 14.

Concerning Psalm 9:17, the plea is made that the word "sheol" translated "hell" means "the grave." It is sometimes translated "grave," but wrongly so. There is a word in the Hebrew that does mean "the grave"; that word is "queber." Wherever in the Old Testament, a place is proposed for a dead body or a dead body is placed; wherever we know that a grave is meant, the word is always "queber" and never "sheol." Substitute "the grave" for "hell" in Psalm 9:17 and we have, "The wicked shall be turned into the grave"—then the righteous will not be turned into the grave but left to decay on top of the ground.

"But I don't believe in a God of wrath," says the objector. The one who makes this objection either has not thought on the subject or is rotten in moral character. I get a telegram that my family has been murdered; when I arrive at home, I learn that they found my wife with her skull crushed in with an axe, and my oldest daughter who had rushed to the mother's rescue was found with her skull crushed in with an axe from behind; my two younger daughters had their throats cut from ear to ear, and the baby lay against the wall with its brains dashed out against the wall. The one who does not believe in a God of wrath for such crimes, is fit only to associate with the doomed and the damned in Hell.

A young man in Mississippi murdered a young woman in an automobile at night; soaked his overcoat in gasoline and burned the young woman's body. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and the damned in Hell.

A pure, modest sixteen-year-old girl was kidnapped on the streets of Los Angeles; some days after, she was found wandering in a dazed sort of way, on a vacant lot. Her body was bruised, and almost all the clothing torn from her body. In the hospital, whenever a man would come near her cot, she would scream and shriek and plead with them not to take her to Frisco. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and the damned in Hell.

But those who commit such crimes are angels compared with those who, under the guise of science or religion, take away the faith of the people in the virgin birth of Christ; for these murderers only damn the body; but those who destroy faith in the virgin birth of the Saviour, leave the people without a real Redeemer, and thus damn the soul.

"But," says the objector, "I believe God punishes sin only to reform the sinner." Any honest man would rather be in Hell with devils than in Heaven with such a God. Three men murder my family and are captured; the first is already thoroughly penitent, thoroughly reformed. If you punish sin only for the purpose of reforming the sinner you would not punish him at all though guilty of murder of a woman and four children. The second is a tender-hearted fellow, and by sending him to prison for thirty days, he will be reformed; and that would be all the punishment he would get for murdering a woman and four children. The third is a hardened wretch, so hardened that the more you punish him, the harder he gets. There

church is a monstrosity or a spiritual freak won't you seek by the help of God to bring it back into proper proportion?



THE LATE T. T. MARTIN

are many such in our prisons; then you would not punish him at all. Why, if you punish sin only to reform the sinner, all a man would have to do to go to Heaven would be to become such a hardened wretch that you never could reform him by punishment; then give him a harp and put him in Heaven's choir!

"But I believe we get our Hell here in this life," says the objector. On the contrary, as a rule—there are exceptions—the more people sin in this life, especially along certain lines of sinning, the less they suffer. Some sweet, pure girl is teased and nagged at, and in sudden anger, rips out a black oath; she will suffer for days over sin of that kind. There are those who use that oath hundreds of times every day and never suffer; because the more you sin, especially along certain lines of sinning, the less you suffer. A pure girl, under severe temptation fell. For many years she suffered fearfully over that one sin. In Colorado a society man boasted that he had debauched and wrecked forty-five pure lives. In North Carolina a grocery merchant, once a drummer on the road, boasted that he had debauched and wrecked one hundred and twenty-nine pure lives. These two laughed and boasted over sin. Where was the difference? The more people sin, along certain lines of sinning, the less they suffer in this life. Then there must be a Hell beyond this life, if God is just.

Whatever Hell will be, it will be just; hence, "These shall receive greater damnation" (Mk. 12:40). Hence "every transgression received a just recompense of reward" (Heb. 2:2). Whatever that just punishment is, the Saviour redeems us from it all. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all" (Is. 53:6). They cry "Back to Christ!" Well, listen to Him: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mt. 20:28). Listen to Him again: "This is my blood of the new covenant, which is shed for many for the remission of sins" (Mt. 26:28).

"But guilt cannot be transferred from the guilty to the innocent." No, but penalty can be transferred. Every enlightened nation, every judge in every enlightened nation allows the innocent to pay the debt of the guilty, to pay the fine of the guilty.

"But it is morally wrong for the innocent to bear the penalty of the guilty." Is it? Two men are found on the street bleeding and dying from a drunken street fight; the deserve every pang they are suffering. Two other men pay for a doctor and nurse and save their lives. Is that morally wrong? When the Saviour redeemed us from all iniquity, He did the same thing in principle.

But the redemption is from "all." (Continued on page 2, column 1)

Christ Or Hell

(Continued from page 7)
iniquity." "Our Saviour Jesus Christ who gave Himself for us, that He might redeem us from all iniquity." Hence, the Saviour said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation" (John 5:24). Why not? Because the believer is redeemed from "all iniquity."

"But that puts a premium on crime, to tell a sinner that when he believes on the Saviour, he is redeemed from all iniquity." It would be, but for two facts: first, the one who believes on the Saviour as Redeemer from all iniquity is born again of God's Holy Spirit. "Whosoever believeth that Jesus is the Christ is born of God" (John 5:1). I could stand here till moons should wax and wane and tell of the many men and women who in my work have been led to believe on the Saviour as Redeemer from all iniquity, who at once were completely changed in life. Neither evolution nor "salvation by character" can account for such change of life. There is but one rational explanation—they were really born again.

Second, there is a new motive power in the life of the redeemed. As our Saviour instituted the Lord's Supper, He said, "This is my blood which is shed for many for the remission of sins." Then He said, "If you love me (not, 'if ye are afraid of Hell,' nor 'if ye wish to be saved'), keep my commandments."

"But it is only a theory: it will not work." It will not work with lost church members; but with the really redeemed it works every time, for the Saviour said, "If a man love me, he will keep my words."

It is either "Christ or Hell."



God's Way Of Salvation

(Continued from page one)
First, **Every man needs saving**, and deep down in his heart he knows it. He may seek to silence the still small voice within, he may attempt to drown it among the pleasures of the world, yet, in the hour when he is face to face with his soul's highest interests he knows that he is a lost sinner.

The second great fact is: **Every man may be saved if he will**—the trouble is so many are not willing. The way is plain, the Gospel is broad enough to include even the chief of sinners, yet many will not come to Christ that they might have life.

The third great fact is: **Every man will be eternally lost if he dies unsaved**. The sinner is "condemned already," and there is no hope beyond the grave. Scripture knows nothing of any "second chance" after death. God's Word says, "He that believeth not shall be damned" (Mark 16:16).

"What must I do to be saved?" Many and varied are the answers which man has returned to this question. Before considering God's answer let us examine and refute the leading ones given by different schools of human thought.

I. There is no Salvation by the Elimination of Sin.

Let us explain what we mean. Many imagine they must treat their lives like gardens and root up their sins as they would obnoxious weeds. They suppose they must fit themselves for God's presence, and in order to do this they seek to get rid of bad habits and substitute good ones. The delusion is widespread: it is illogical, unscriptural, impossible. That there is no salvation this way is evident from three considerations:

1. Man has too little time at his disposal. Life is far too short to

deal with every sin. Many have found that it takes the best part of a life-time to even imperfectly conquer a single sin, and tho' the reader should live to be a thousand years old he would find it impossible to eradicate every sin from his life.

2. Man is unable to reach the root of sins. Evil habits are but the fruit of an evil nature, and just as a corrupt tree cannot bring forth good fruit; so nothing but evil can issue from a heart that is "deceitful above all things and desperately wicked" (Jer. 17:9). The sinner's attempt to fit himself for the presence of the thrice holy God by eliminating his sinful habits, is more useless than for a farmer to cut off the heads of thistles while leaving their roots still in the ground.

3. Suppose a man were to go on eliminating from his character and life everything that was sinful in God's sight — in the end what would be left? Nothing! Said the apostle Paul, "For I know that in me, that is, my flesh (all that he was by his natural birth), dwelleth no good thing" (Rom. 7:18). And again Scripture declares, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Is. 64:6).

II. There is no Salvation by the Education of the mind.

We shall not here tyrade against educational agencies as such. God sets no premium on ignorance. Properly used, education may become a great blessing. But one of the great delusions of the day is that you can educate people into the kingdom of God. For all time it stands written, "The world by wisdom knew not God" (I Cor. 1:21). Of the ancient nations the two most highly educated were the Egyptians and the Greeks: from the former God had to deliver His people Israel, to take them into the wilderness for Divine instruction; and concerning the latter we read, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (I Cor. 1:23).

There are many that tell us sin is ignorance and that education will make saints. There are not a few who believe that the best way of dealing with those in our penitentiaries is to substitute education for corporal punishment. But the more you educate a criminal the more dangerous he becomes to society. Moreover, it is a simple fact of observation that the majority of the most highly educated are skeptics and agnostics. The word of our Lord Jesus Christ pointedly exposed the delusion of salvation thru education. Said He, "Except ye be converted, and become as little chil-

dren, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

III. There is no Salvation by Reformation of life.

How many there are who think that what God requires from the sinner is that he alter the manner of his living, affect a radical change in his course, adopt new ideals and ways. How often we hear of preachers exhorting the members of their congregation to 'quit their meanness' and turn over a new leaf. But there is no salvation this way.

In the first place, to tell the sinner he must turn over a new leaf makes no provision for his failings and sins in the past. When a child turns over a new page in his tablet that does not remove the blots on the earlier pages.

In the second place, reformation deals merely with the external life. A rusty pump is rusty still even tho' it be given a new coat of paint. A leper is a leper still even tho' he be decked out in fine garments. And a sinner is a sinner still even tho' his deportment be irreproachable. Man looketh on the outward appearance, but the Lord looketh on the heart. If a man's heart is not right in the sight of God, no matter how clean his habits may be they count for nothing in the eyes of the Lord.

In the third place, the attempt to win God's approval by reformation is only another species of the false doctrine of salvation by works. Scripture is plain and pointed on this subject. Of Christians it is said:

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

And again it is written, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

If sinners could save themselves by their own attempts at reformation, then there was no need for the Son of God to come down to this earth and die the shameful death of the Cross!

IV. There is no Salvation by the Cultivation of Character.

There are multitudes who suppose that if they are zealous in their efforts to cultivate a noble character they have done all that God can require of them. People are taught that if they will develop a spirit of self-sacrifice, and minister in love to the needy all around them, they shall assuredly go to Heaven when they die. The popular sentiment found free expression during the recent war. It was taught that those of our soldiers who gave their lives for their country would receive an everlasting reward in glory. But these sentiments are utterly false for they one and all ignore the great sacrifice of Calvary.

My reader: you may have a noble character in the estimation of your friends, you may be sweet-tempered, loving, self-sacrificing, kind in the home, honest in business, a law-abiding citizen, a regular attender at church, yet if you are out of Christ you are a lost sinner on the road to eternal perdition. Make no mistake upon this point: you may be a kind husband, an indulgent father, a faithful friend, a baptized member of some orthodox denomination, and a regular partaker of the Lord's Supper, but unless you have been "born again" you are dead in trespasses and sins, "having no hope and without God in the world."

No amount of character culture can take the place of faith in the blood of Christ. Cain was the first "cultivator." It is written that "Cain brought of the fruit of the ground an offering unto the Lord"—it was the product of his own labors, the fruitage of his own industry. On the other hand, Abel brought unto the Lord a lamb, and we are told, "The Lord had respect unto Abel and to his offering: But unto Cain and to his offering He had not respect" (Gen. 4:4, 5).

V. There is no Salvation by the

Consecration of Self.

It is the custom of many evangelists and revivalists at the close of their addresses to urge the unsaved to come forward to the front and take their place at what is known as the "mourners bench." Those who respond are then told to "lay their all on the altar and consecrate their lives to God." But that is not the Gospel. The Gospel of God's Grace does not command the sinner to give anything to God, but instead, it bids him receive—receive salvation as God's gift.

But, it may be asked, Do not the Scriptures say, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1)?

The answer is, Yes, but this is addressed to saints not sinners. But again it may be asked, Does not God say, "Son, give Me thine heart"? We reply, He does, but it is to one who is already a son that God says this! Clearly, it is the duty and privilege of every Christian to yield himself absolutely to the Lord, to remember he is not his own but bought with a price, and, out of gratitude, seek wholeheartedly to please his Master and promote His glory. But this is something that no sinner can do. Man says, Try to live as a son; but God says, First become a son thru faith in Jesus Christ and then live as a son.

VI. There is no Salvation by the Imitation of Christ.

How often Christ is held up before sinners as the perfect Pattern, the great Exemplar, the Ideal to be followed. But nowhere does Scripture present the perfect life of Christ a pattern for our salvation; instead, it is His atoning Death that saves—"Without shedding of blood is no remission" (Heb. 9:22).

When Nicodemus asked the Lord Jesus how he could be born again, instead of telling him to keep the commandments or to imitate the life of Himself, He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15).

Attempts to be saved by following the example of Christ must be utterly vain. Surely a moment's reflection will show this. How impossible is it for sinners to imitate the Sinless!

VII. There is no Salvation by Association in the Church.

A preacher once asked a lady to unite with his church. She said in response, "I am not good enough." He answered, "Join the church and it will help you to become good." This idea is in the minds of many. They look upon the church as an institution for helping people to become religious, to supply their lack, to save them. Many talk about joining the church very much as they do about joining some secret order. If their names are upon the church register they believe it has something to do with their salvation. But the very worst place in the world for an un-

converted person is in the church, because it gives him a sense of fancied security where there is none. Oftentimes the church becomes the very cradle of Satan to rock the deluded soul into an eternal sleep. The church is for saved people, not to save people. The order is thru Christ to the church and not thru the church to Christ.

Make sure then, my reader, that there is no salvation by the elimination of sin, by the education of the mind, by reformation of the life, by cultivation of character, by consecration of self, by imitation of Christ, or by association in the church. All of these cannot save your soul.

"What must I do to be saved?" Having disposed of the erroneous replies of man to this question let us now consider,

God's Answer:

"What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

Saving faith is faith in a Person. Saving faith is believing what God has told us in His Word about His own beloved Son, and resting on Him only for salvation. We are saved through faith, not faith plus works, faith plus baptism, faith plus sorrowing for sin, faith plus good feelings, or faith plus anything, but a simple, naked, confident reliance upon the person and work of Christ.

We must distinguish between faith and its fruits. A living faith will bring forth living fruit. A living faith will issue in good works. A living faith will seek to please God and promote His glory. A living faith will be constrained by the love of Christ and will seek to follow His steps. But all of these are the results of faith and none of them enter into the ground of our salvation. We repeat, salvation is through faith alone—faith in the Lord Jesus Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But what is it to "believe"? To believe on the Lord Jesus Christ is to receive Him.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

We are to receive Him as the only-begotten of God for none but God can save.

We are to receive Him as the great Propitiation, for God hath set Him forth "to be a propitiation through faith in His blood" (Rom. 3:25).

We are to receive Him as the Lamb of God, sacrificed for sin, wounded for our transgressions, and bruised for our iniquities, receiving the wages for our sins.

We are to receive Him as our Substitute; the One who took our place, suffered and endured on our behalf the whole of wrath Divine.

We are to receive Him as our Sin-Bearer, as the One who was "made sin for us" (2 Cor. 5:21).

We are to receive Him as the Saviour who finished the work of atonement on the Cross. We are to receive Him as our Lord, yielding to His dominion, submitting to His authority, obeying His commands.

Reader, you cannot complain that the way of salvation is difficult. The only difficulty is your unwillingness. Will you receive Christ as your Saviour? Despair Him no longer. Delay not another moment. Receive Him now. It is receive or refuse. Receive Him and God will receive you just as you are. Receive Him and your sins shall be blotted out. Receive Him and eternal life is yours as a free gift. Refuse Him and you reject the best Friend for this life, the only Refuge in the hour of death, and the only Hope for eternity.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Believe not, and thou shalt be damned, for God says "He that believeth not shall be damned." (Mark 16:16).

SPURGEON'S SERMONS ON SOVEREIGNTY



By C. H. SPURGEON

256 Pages

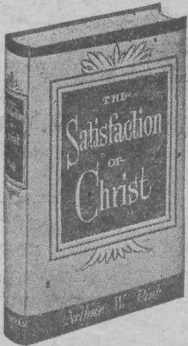
\$3.50 Postpaid
2 for \$5.00

Send Payment With Order

Sermon Subjects

Misrepresentations of True Calvinism
Cleared Away
Divine Sovereignty
The Infallibility of God's Purpose
Election
Election: Its Defences and Evidence
Particular Redemption
Plenteous Redemption
Prevenient Grace
Human Inability
Effectual Calling
Distinguishing Grace
Free Grace
Salvation Altogether by Grace
The Doctrines of Grace Do Not Lead To Sin
The Perseverance of the Saints
Providence
Providence—As Seen in the Book of Esther
Resurrection With Christ

THE SATISFACTION OF CHRIST



313 pages

Price:

\$3.95

No book on the Atonement in print today is so Scriptural and Christ-exalting as this one. The true substitutionary nature of the work of Christ is clearly presented.