

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

VOL. 0, NO. 46



ASHLAND, KENTUCKY, DECEMBER 23, 1961

WHOLE NUMBER 1218

THE BIBLE DOCTRINE OF ELECTION

By EDDIE K. GARRETT

953 Walnut St.
Hamilton, Ohio

There is a tremendous prejudice in the human mind against election, for all men are by nature Arminians. If one admits the Bible teaching of the total inability of the natural man, the doctrine of unconditional election must follow. What the Bible has to say concerning election is death to the "salvation by works" advocates.

1. When Was This Choosing Done?

It was made in eternity.

"God hath FROM THE BEGINNING chosen you." — (II Thess. 2:13).

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD." — (Eph. 1:4).

"Whose names were not writ-

ten in the book of life from the foundation of the world." — (Rev. 17:8).

We are not chosen or elected when we are given to believe in Jesus Christ, but we believe in Jesus because we have been chosen. (Acts 13:48).

The Bible teaches that we were chosen before we were ever born, because election took place in eternity.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand, not of works, but of him that calleth." — (Rom. 9:11).

2. What Was This Choosing To?

"... because God hath from the

(Continued on page 2, column 3)

What Is Wrong With The Hardshell Baptists?

By JOE WILSON

Winston-Salem, N. C.

ated themselves, and in other cases they have been excluded from the true church of the Lord Jesus Christ. They have set up churches, so-called, in opposition to the true church of Jesus Christ; hence they have no existence as true churches. They are rival organizations to the true church of Jesus Christ and have no more right to the name of church than a lodge or any other organization that man might set up. Since they are not true churches of the Lord Jesus Christ, they do not have the authority to administer the ordinances of the Lord Jesus Christ, so none of their ordinances are scriptural or acceptable.

The Hardshell Baptists are wrong in their doctrine of a universal church. Their teaching is that all the elect of God make up one church. Such teaching is not found in the Word of God. The only church known in the Word of God is the local church, a visible assembly of scripturally baptized believers, organized for obedience to the Word of God. (Continued on page 3, column 2)

Church-Sponsored Project To Have Bar And Dancing

GRAND RAPIDS — A church-sponsored group, which bought the Manger Hotel as a home for senior citizens, Tuesday, won approval of a bar license and dancing permit.

The City Commission gave its go-ahead on the two licenses for the Randall House, which was renamed after the hotel was bought as an eventual home for the elderly.

Approval by the Michigan Liquor Control Commission is required. The local governing group gave permission for transfer of the two licenses from the Manger Hotel chain to the Randall House.

Bought by the Randall Fulfillment Project, a church corporation, the hotel is being gradually converted as a home for senior citizens.

The present bar and the Hunt Room, a dining area and nightclub, will be operated by the new management.

The Randall House is being

(Continued on page 4, column 1)

CAMPBELLISM

Series by Bob L. Ross

XVI

CAMPBELLITES TEACH MANY "LAWS OF PARDON"

Campbellites assert that God has given different "laws of pardon" in various ages and men have been saved by complying with these so-called "laws of pardon." The Bible, to the contrary, teaches that men have always been saved by God's grace through Christ. True, there have been different forms of worship and ceremonies, but only one divine salvation. Before the coming of Christ, various sacrificial forms of worship were observed, thereby pointing forward to the sacrifice of Christ. In our age, we have ordinances that point back to the same sacrifice. In all the ages, sinners "behold the Lamb of God," looking to Christ as the sacrifice for sin.

Being depraved sinners, men have always had the same two basic needs: **atonement** for sin and spiritual **regeneration**. Grace has always provided these for God's people and none has ever been saved by his own works. Jesus Christ has been and is the Procurer of salvation for every soul ever saved. In Revelation 21:27, where the scripture is speaking of the city of God, we find that none enter into this city "but they which are written in the Lamb's book of life." The Lamb is Jesus Christ, the redeemer of all His people "out of every kindred, and tongue, and people, and nation" (Rev. 5:9). Men have never been redeemed in any other way. Christ's death reached back over the ages past and down through ages to come, thus paying the sin-debt of those written in the Lamb's book of life.

These people had their names written in that book before the world began. (Rev. 13:8). At the same time, grace was given to them in their Representative, Jesus Christ (II Tim. 1:9). They were chosen in Christ and given to Him before the

(Continued on page two)

New Guinea News

Sovereign Grace Baptist Mission
Koroba, Free Bag,
Via Goroka
Papua, New Guinea

Dear Brother Gilpin:

As I am sending the report, I will include a few lines to you.

Brother, things sure move slow here. I have been here at Koroba for twenty days now and all that I have accomplished so far is that I have most of our things at the Government Station. I guess that is a lot to be thankful for, though, here in this country.

There have been various things that have hindered me from going on in and getting started on the house. To mention only a few: All my things were due to arrive here the same day that I did, but it was a week later before most of them arrived. After that, I got an infection in my right foot, due to the skin being rubbed off by my shoes. I was layed up for several days with that; fact of the matter is, my foot is still quite sore but I can walk on it. I suppose the main reason is that these people are still pretty wild and the officer in

charge of this Sub-District didn't want me to go in until some one could go in with me and talk to them. Not long ago one of his policemen was attacked between where I am going and the Government Station.

As things stand now, I am supposed to leave here tomorrow (Fri. 24), and join a patrol officer and some police who are out about half way between here and where I want to go. Together we will go in and make camp, and then for two or three days will walk around and look the area over for a suitable spot to put a mission station. After that the officer in charge here will join us and he will have a talk with the people. The patrol officer will stay on with me for another day or two after which he will return to the station here and I will be

(Continued on page 5, column 1)

THE HANGING GARDENS OF BABYLON

Among the seven wonders of the ancient world, the Hanging Gardens of Babylon are said to have been built in pyramidal shape — 1,000 feet square at the base, rising to an apex 400 feet high, terrace above terrace, planted with rare plants and lovely flowers. They were constructed to help reconcile Queen Amytis to her Chaldean home.

But beneath and within all this mountain of verdure and beauty were the lions' dens! It was symbolic, not only of "Babylon the guilded" (Rev. 17:4) but of the unregenerated human heart, and all human "civilization." Outwardly, man seeks to keep things beautiful and pleasing, but inwardly his heart, his "civilization," is full of wild, ravenous beasts, ready to tear apart all their victims.

No one knows better than God what is in the human heart.

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jerem. 17:9).

Outwardly, Antichrist himself will be suave, personable and "refined." But the dragon will control his heart, and his program will bring death and eternal destruction to all who obey him (see Rev. 13). — Christian Victory.

The Baptist Examiner Pulpit

"THE ABILITY OF GOD"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"God is able."—Rom. 11:23.

Of course the Arminians limit God's ability, and I am rather of the opinion that even those of us who take some little pride in the fact that we believe in a sovereign God, fail to recognize God's ability. I wouldn't be a bit surprised but that every one of us, though we might take pride in believing the sovereignty and the omnipotence of Almighty God, at the same time fail to recognize just how powerful, and how able that God really is.

Do you think there is anything that God can't do? Do you think there is anything that is too hard for God? Do you think there is anything that is beyond the ability and the power of God? Well, I am sure that if I were to ask you those questions, every one of

you would say, "No, we believe that God is able. We believe in the power and the ability of God," yet, beloved, in practice we deny our position. I am certain that every one of us fail to realize practically the ability of Almighty God.

I'd like to show you what God is able to do. I would like to present to you the ability of God. I hope when we go from this place that we will go away believing in the ability of a sovereign God as we have never believed in His ability before.

I
GOD IS ABLE TO DESTROY IN HELL.

God is able to consign both soul and body to Hell. Listen:

"And fear not them which kill

the body, but are not able to kill the soul: but rather fear him which is ABLE TO DESTROY BOTH SOUL AND BODY in hell."—Mt. 10:28.

As Jesus instructed His twelve apostles to send them forth on a preaching mission, He warned them that there were going to be people that would oppose them, and that they would have opposition to their ministry. He told these disciples that they would be hated, and He reminded them that they would be called devils, and would be looked upon as the off-scouring of the earth. He reminded them that this was the way He had been treated, and they need not expect otherwise than that they would be treated

(Continued on page 4, column 2)

"A. B. C."

FOR CHRISTIANS

At a meeting in London at which the late Mr. C. H. Spurgeon presided a young minister was asked to speak. He started by saying that he was a poor speaker and that all he knew was the A.B.C. of the gospel. He went on to say "A" stands for the text we should all learn first as it is the very beginning of the gospel for every sinner — "All have sinned and come short of the Glory of God." The "B" stands for "Behold the Lamb of God which taketh away the sin of the world." The "C" stands for "Come unto Me all ye that labour and are heavy laden and I will give you rest." At the close the address Mr. Spurgeon, with tears streaming down his cheeks, said, "Stick to that kind of preaching and you will be a real A.B.C." Mr. Spurgeon meant by this an "Able Bodied Christian."

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)

foundation of the world (Eph. 1:4, John 17:2). This was the way of salvation mapped out by God for all the ages. It appears that men in every age have not known — or had revealed — as much truth as others; but salvation by grace has always been revealed.

It was revealed to Adam in Genesis 3. God acted in grace in providing Adam and Eve with skins for their naked bodies. Their efforts would not do; God provided that which was acceptable. He had just promised a Deliverer (Gen. 3:15), understood to be a reference to Christ. Adam and Eve thus were saved by grace, with a promise and a type of this salvation given of the Lord.

This truth has come on down through succeeding ages. Abel offered an animal sacrifice, thus exhibiting his faith in the coming Deliverer. He offered this "by faith" (Heb. 11:4), revealing that he knew the truth of salvation by the coming Substitute (Rom. 10:17). He is called "righteous Abel" by the Lord (Matt. 23:35), being made such by imputed righteousness, the righteousness of Jesus Christ (Rom. 3:21-26).

From Abel we come to Enoch, who prophesied of our Lord's second coming (Jude 14, 15). The law written in stones was not yet thus revealed, but it was written in men's hearts (Rom. 2:15) and Enoch's preaching concerned sin and righteousness (Jude 15). Since he was a prophet, he was a witness to the righteousness of God which is by faith. Romans 3:21 tells us that this righteousness is "witnessed by the law and the prophets." Christ is this righteousness (Phil. 3:9) and "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Noah, too, was saved by grace. "But Noah found grace in the eyes of the Lord" (Gen. 6:8). This was well over 2000 years before Christ's incarnation. Noah, in 11 Peter 2:5, is called "a preacher of righteousness." He was an "heir of the righteousness which is by faith" (Heb. 11:7).

Abraham "believed God, and it was accounted to him for righteousness." (Gal. 3:6). The gospel was "preached before" unto him (Gal. 3:8), and he rejoiced to see the day of Christ (John 8:56). Christ, the Jehovah God, was the God of Abraham (Ex. 6:3), the great "I Am." Having Christ as the object of faith, he received imputed righteousness (Rom. 4:1-4). Abraham thus presents to us an example of salvation by grace through faith (Rom. 4:23-25).

Moses served the God who is the great "I Am" (Ex. 3:14). This was none other than the Lord Jesus Christ (John 8:58). Hebrews 11:26 tells us that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. He foretold of Christ's coming by incarnation, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7:37, Deut. 18:15). The whole sacrificial system was different back then from ours today, but the object of worship is still the same — the great "I Am," Jesus Christ.

Isaiah, another prophet who bore witness of Christ, seeing His glory (John 12:41), wrote a vivid prophetic account of the yet future death of Christ (Isaiah 53). In 61:10, this prophet reveals his understanding of the righteousness which is by faith. He says: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Other prophets gave witness to Christ, also. For instance, Micah told of his birth (Micah 5:2). Daniel said He would be "cut off, but not for himself" (Dan. 9:26). Zechariah spoke of a fountain opened for sin and for uncleanness (Zech. 13:1). Paul quotes Habakkuk 2:4, "the just shall live by faith," in writing of salvation through faith in Christ (Rom. 1:17, Gal. 3:11). Joel is also quoted in like manner. "Whosoever shall call upon the name of the Lord shall be delivered" (Joel 2:32) is used by Paul in Romans 10:12, 13 and by Peter in Acts 2:21.

David's faith was in Christ and he described that salvation which we have in Him. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man" (Continued on page three)

BROOKS HAYS VISITS POPE OF ROME

FORMER SOUTHERN BAPTIST PRESIDENT REFERS TO THE PAPAL ANTI-CHRIST AS A "FELLOW CHRISTIAN" IN THE "CHISTIAN FAITH"

The Courier-Journal
Dec. 14, 1961

Washington, Dec. 13 (UP) — One of America's leading Baptist laymen, former Representative Brooks Hays (D., Ark.), revealed Wednesday that he paid a courtesy call on Pope John XXIII in October.

Hays, president of the Southern Baptists Convention from 1957 to 1959, said he visited the Roman Catholic pontiff at the Vatican October 23.

Hays at that time was an assistant secretary of state and was in Rome in connection with a diplomatic trip. He since has been transferred from the State Department to the White House as an assistant to President Kennedy.

He said his visit to the Vatican,

which was not publicized at that time, was "unrelated to my Government duties."

"Pope John and I met as fellow Christians without concern at that moment over the differences between the religious bodies with which we are identified," Hays said in a statement issued here Wednesday.

"Our meeting symbolized the interest all Christians have in strengthening religious freedom and other freedoms throughout the world. We can hardly hope to see an end to political aggressions unless we of the Christian faith, whatever our affiliations, exhibit an active spirit of unity and brotherhood."

* * *

Our Comment: Our Baptist forefathers were murdered by the religious organization head-

ed by the Pope. Millions of Baptists down through the years have suffered at the hands of Rome and her off-spring. The Pope has never made any kind of a courtesy call on Baptists, but has sought their lives wherever allowed to do so.

We wish that Mr. Hays and all his kind would haste to Rome, and their proper place. Instead of merely paying a courtesy call on the Pope, Hays ought to kiss his big toe and get out from among those who claim to be Baptists.

Incidentally, this is another thing that Southern Baptists "can't be proud of." They have come close enough to Rome that ones whom they elected as their president can pay a courtesy call on a "fellow Christian," the Pope, without any difficulty. Maybe he even received a papal blessing.

Election

(Continued from page one)

beginning chosen you TO SALVATION." (II Thess. 2:13).

"According as he hath chosen us . . . THAT WE SHOULD BE HOLY." (Eph. 1:4).

We are not elected because we have become holy, but are elected in order that we may be holy. Many have the plain teaching of the Bible turned around at this point and therefore have a doctrine of salvation by works.

3. How Was This Choosing Done?

A. Was not according to foreseen faith.

To those who reject the Bible doctrine of election, this is the most popular view. This view is purely and simply a doctrine based upon the idea that man can save himself. He doesn't need God but in part. The Bible teaches that we are "elect according to the FOREKNOWLEDGE of God." (I Pet. 1:2). Foreknowledge does not mean, as many think, a simple foresight of future events. Foreknowledge, as it relates to the doctrine of election, means: TO REGARD WITH FAVOUR.

"You only have I known of all the families of the earth." (Amos 3:2).

Now God knows every family upon the face of the earth as far as having knowledge that they exist. Therefore, the verse here in Amos must mean something more. It means that the nation of Israel was the only nation that God had regarded with favour. See Deut. 7:6-8 and Psalms 147:19-20.

B. Election is based upon the will of God.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to HIS OWN PURPOSE and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9)

"Having predestinated us into the adoption of children by Jesus Christ to himself, according to the GOOD PLEASURE OF HIS WILL." (Eph. 1:5).

"Even so then at this present time also there is a remnant according to the election OF GRACE." (Rom. 11:5).

As long as these verses are in the Bible, no man will be able to prove Arminianism. Election must be founded upon grace, because grace and works are inconsistent in the cause of salvation. The Scriptures teach that the very faith and repentance through which we are saved are themselves the gifts of God.

"For by grace are ye saved through FAITH; and THAT NOT OF YOURSELVES, IT IS THE GIFT OF GOD." (Eph. 2:8).

The Christians in Achaia had

"believed through grace." (Acts 18:27). Only those that the Father elected in the beginning ever have faith given to them.

4. Why Was This Choosing Done?

"For of him, and through him, and to him, are all things: to whom be glory forever." — (Rom. 11:36).

This verse teaches that God is the EFFICIENT CAUSE, the DISPOSER and the FINAL CAUSE of all things.

When God created Adam, he created him with a purpose, and that purpose was to glorify God. That purpose was not spoiled by Adam or by Satan. What Adam did and what Satan did was according to God's ETERNAL PURPOSE. See Eph. 3:9-11.

To see election springing from any other root than the good pleasure of God, is to frustrate the principal end of man's salvation, namely, "the glory of God's grace." (Eph. 1:6; 2:7).

5. Election Produces Good Results

A. Election made sure that the death of Christ would not be a failure.

In the scheme of Arminianism, Christ's death could have been a partial failure, yea even a complete failure. They teach that Christ died for the entire race of Adam, and that coming to Christ lies in the "free-will" of man. What if no man had believed? The truth of the matter is that "all that the Father giveth me SHALL COME to me." (John 6:37).

Everyone that God chose to be saved in eternity MUST be saved, and shall be saved in God's appointed way. Christ died for those that the Father elected, and the Holy Spirit in time applies the benefits of Christ's death to them. He gives a knowledge of Christ, through the Word, to them. To have a knowledge of Christ given to one by the Holy Spirit is to have eternal life. — (John 17:2).

B. Election produces:

1. Love — Gal. 5:22.
2. Faith — Eph. 22:8, Gal. 5:22 and Acts 18:27.
3. Holiness — Eph. 1:4.
4. Humility — I Cor. 4:7.
5. Blessedness — Rom. 4:6.
6. Assurance — I Thess. 1:5.

There are many objections to the doctrine of election which we do not now purpose to deal with. I have found, however, that if a man will reject one verse of scripture, he will reject a hundred. The man on whose spirit the doctrine of election has had its effect does not boast as to his goodness. He must say with the Apostle Paul: "By the grace of God I am what I am." Amen.

—Biblical Contender.

Preach Christ Not One's Experiences

There is a lot of "experimental" preaching today that emphasizes one's experience more than the Saviour. There is one preacher in particular, with a wide following who lays great stress upon what he calls "Holy Spirit conviction," and often some of his followers write to us, professing to have been under conviction for many months.

When preaching puts its emphasis upon emotional reactions and experiences, it produces in the natural man a concern about these things rather than about the Saviour. Some say, "Oh, if God would just reveal Christ to my heart. Oh, if I could just know Him." Actually, what these people are looking for is not Christ but some kind of emotional experience or feeling which they can interpret as being a "revelation of Christ to the heart."

We have nothing against emotional reactions and experiences when they come as a result of Gospel preaching; but when they become the central theme of preaching and the minds of hearers center upon them, then the Gospel is being perverted. We like to see tears, deep conviction even hear shouts of joy, but we do not like to hear these experiences preached to lost sinners. They give sinners the wrong object for faith. They cause sinners to look for "feelings," rather than look to Christ.—Editorial.

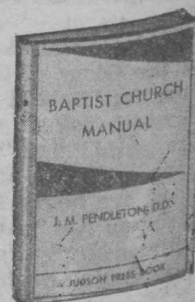
I think TBE is the best religious paper published these days. May God bless you and yours as well as THE BAPTIST EXAMINER.

—B. W. Daniel, Va.

May you be given health and strength that the work you are doing shall continue to go forward.

—Mrs. Van McDonald, Calif.

J. M. PENDLETON'S CHURCH MANUAL



18 pages — \$1.50

Add 10c (Postage-handling)
Payment must accompany order.

ORDER FROM OUR BOOK SHOP

More Thoughts On The Topic Of Alien Immersion

By E. G. COOK
Birmingham, Alabama

Should Baptist Churches accept the other church's baptism, if a person who was baptized has been immersed?

This is a question that is very much before the churches of our day. But before we go too far into this subject let us consider a moment who has authority and baptize. When a man is ordained as a minister of the gospel, does his ordination automatically carry with it the authority to baptize any person who might want to be baptized? There are many people today who call themselves Baptists who would not let the preacher has that authority. But God's born again ones should seriously consider the question: Is baptism a church ordinance? If it is a church ordinance, as this writer firmly believes it is, should the church have some say so as to who is to be baptized and who is to baptize?

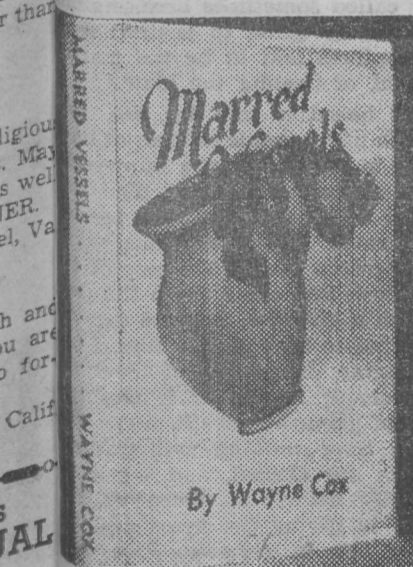
If we are agreed that baptism is strictly a church ordinance, then let us consider what church (churches) has Scriptural authority to baptize. All of us agree that Christ established His church, and some of us agree that He did it Himself while He was here on the earth. We must agree that He said the gates of Hell shall not prevail against that church. That means that His church is still here today. It means, that what has been here every day since then, is established it. Since that is true, why did the Holy Spirit have to lead men like Martin Luther, John Wesley, John Calvin and John Wesley into the church our Lord had already put here? Why should the Holy Spirit be a party in bringing in a host of different churches, after having told us so many times to believe the one thing, to speak the same thing and to have no divisions among us?

It should be clear to everyone that our Lord has nothing to do with all these divisions existing to allow them, and there is justification for them except that everyone may be able to believe and practice whatever pleases. Who can say our Lord would ever be a party to something like that?

The Bible is not like a pair of stretchy socks which is made

MARRIED 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

to fit any and everybody, but rather we are to fit our lives to it. If there is any stretching and yielding to be done, it must be done by us. The Word of God is steadfast and unmovable. It has the same meaning today that it had a thousand years ago, and it will have that same meaning forevermore.

If you can believe that our Lord went contrary to such great Scriptures as I Pet. 3:8, 2 Cor. 13:11, Rom. 12:16, Phil. 2:2 and I Cor. 1:10 and led Luther, Calvin, Wesley and others to establish other churches, then you can accept alien baptism freely without any compunction of conscience. But if you, like the writer, believe He had absolutely nothing to do with the establishing of all this conglomeration of churches, you must surely agree with the writer that our Lord would not be satisfied with their baptism regardless of their mode. So why should we be satisfied with it?

Baptist churches of a generation ago would never have accepted alien baptism under any circumstances. But modernistic teaching and preaching has confused the thinking of many Baptists of today. Broadminded tolerance among church people, which is pure, unmitigated modernism, has outmoded Scriptures like, "Come out from among them, and be ye separate, saith the Lord." Those who believe "old foggy" Scriptures like that are about as popular today as our Lord was in Mt. 27:22.

Hardshell Baptists

(Continued from page one)

The Hardshell Baptists are wrong on the matter of scriptural giving and the support of the ministry. I have heard one of the top Hardshell preachers in the country over and over ridicule the Bible doctrine of Christians' tithing. The Bible is clear; every child of God is obligated by the Word of God to unite with a scriptural church and to support the work of that church, and that church is to support the ministry. The Hardshells deny storehouse tithing, and they deny the proper support of the ministry.

The Hardshell Baptists are wrong on the doctrine of predestination. Now here the Hardshells divide themselves into what they call "Hardshells" and "Softshells," or "Absoluters" and "Non-absoluters." The majority of Hardshells, as far as I can ascertain, belong to the Non-absolute group and they teach that predestination refers to God predestinating His elect to salvation in Heaven, but has nothing to do with the other events of history.

The Bible is clear that all events of history are ordained of God. God has foreordained what shall come to pass. Everything that comes to pass in this world was marked out and planned of God in eternity, and God in His providence is working everything according to the plan that He made. Everything is included in that. The sorrows of life, the tragedies of life, and the dark hours of life are all the sovereign and eternal purpose of God, and that is the only truth that will enable you to stand in the dark hours of life (Rom. 8:28).

Now the Hardshells deny that, and they just believe a little bit of predestination, but outside of the predestination of the elect to Heaven, they are as Arminian as the rest.

The Hardshell Baptists are wrong on the glorious doctrine of assurance. It is the blessed and glorious privilege of every child of God to know that he is a child of God. I was saved in a Holiness church and didn't know the truths of God's Word.

I had been taught that you had to live a perfect life, and I couldn't make it, and I was worried. I spent several months in doubt and despair, striving after that which I could not reach. What a glory it was when the Spirit of God taught my soul by the Word of God that I was a child of God for eternity.

Over and over the Bible is clear that you can know that you are a child of God. "These things are written that ye may know that ye are the sons of God." Paul said, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him again that day." (II Tim. 1:12). I understand that the word "persuaded" means that I have weighed all the evidence and have come to a settled conclusion that He is able to keep that which I have committed unto Him against that day. There is no joy in the world greater than the joy of knowing that all is well for eternity. All the wealth and pleasure of this world rolled together cannot compare with the thrill and delight that comes to the soul of the man who knows, no matter what time may bring my way, all is safe for eternity. I am a child of God. I have a home in Glory, and what happens in this world does not make a lot of difference anyway.

Now the Hardshells would rob us of that. They say, "We hope so." Their "hope" is a hope-so, whereas the Bible hope is something of which you are assured, but it is called "hope" because you haven't received it yet. You are looking forward to it. You know it is yours. You know you are going to obtain it. It is called hope because you haven't entered into it yet.

The Hardshells glory in their sad experience and go around grunting, groaning and in such despair. To them the chief mark of blessing is to be in despair. If I just hope that maybe I am saved, but I have no assurance, how sorrowful and despairing I'll be. So they are robbed of that great joy that comes from knowing they are children of God. To me this is one of the major things why I am against the Hardshells, for they rob God's dear children of one of the great blessings to enjoy in this life.

The Hardshell Baptists are wrong on the place of the Word of God and the purpose of the preaching of the Gospel of Jesus Christ. You watch the man that strays toward Hardshellism; that is the point at which he will enter Hardshellism nine times out of ten. He will get off on the purpose of God in the preaching of the Gospel. God has magnified His Word. God has honored His Word. It has pleased the sovereign God to unite, so that no man might part them, the preaching of the Word of God and the salvation of God's elect. "What God hath joined together, let no man put asunder." God elected and predestined a multitude to salvation, and in so doing He has predestinated them to be saved through hearing and believing the Word of God.

The Scripture says, "How can they believe in Him of whom they have not heard?" The Scripture says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel." (II Thes. 2:13, 14).

The Bible tells us in James 1:18, "Of his own will begat he us with the word of truth."

The Bible tells us in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The Hardshells say that that means the Lord Jesus Christ, who is the living Word of God. Well, why don't they read further and see what it means, for it says, "But the word of the Lord en- (Continued on page 4, column 1)

Campbellism

(Continued from page 2)

to whom the Lord will not impute sin." (Rom. 4:6-8). Paul and David preached the same gospel, Paul quoting David to support his position.

Job likewise was redeemed by the Lord. He said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26).

The "Rock" that followed Israel was Christ, said Paul (I Cor. 10:4). Christ said, "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). In Luke 24:44-47, Christ opened the understanding of the two disciples so that they understood the Old Testament Scriptures as to the things "written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Paul wrote to Timothy, saying: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, THROUGH FAITH WHICH IS IN CHRIST JESUS." (II Tim. 3:15). This refers to the Old Testament scriptures.

Paul's preaching emphasized that Christ is revealed in the Old Testament. He "reasoned with them out of the (Old Testament) Scriptures" (Acts 17:3), teaching that "Christ must needs have suffered, and risen again from the dead." He says in I Corinthians 15:3 that Christ died for our sins and arose again the third day, "according to the scriptures." The Old Testament scriptures had directed men to the coming Christ and salvation by Him. See also Acts 28:23.

In Acts 26:6, 22, 23, 27 we read of the "promise made of God" concerning the resurrection of the dead and this promise comes to pass because of Christ's resurrection. Therefore, God made the promise long ago, in view of the resurrection of Christ that was yet to come. Men of all ages, belonging to Christ and saved by Him, will come forth from the dead. No one except those saved by Christ will have such a resurrection (I Cor. 15:20-25).

Paul referred to the "hope of Israel" when speaking of the reason for his imprisonment (Acts 28:20). What was this hope? It was the hope of a resurrection from the dead through the Messiah. This is the same hope of the Christian today. "Christ in you the hope of glory" via resurrection from the dead (Col. 1:27).

God has been the Saviour of His people in all ages (Isa. 45:22) and Christ is that God (Matt. 1:23, John 1:1, 14, I Tim. 3:16, Titus 2:13). He has always saved by grace, upon the basis of His own work (Rev. 5:9, 10). Salvation is not and never has been by works (Eph. 2:8-10, II Tim. 1:9, Rom. 11:5, 6, 9:8, 11, 15, 16, 4:1-8, Tit. 3:5, Phil. 2:13, 1:6). Salvation has never been of him that willeth, nor of him that runneth, but of God that showeth mercy (Rom. 9:16). The purpose of God according to His own election is what stands: "Not of works but of him that calleth" (Rom. 9:11).

The Campbellites quibble about the "gospel in fact" not being preached until Pentecost. That shows how little "facts" the Campbellites know. The word "gospel" simply means good news. The "gospel of Christ" is the good news of salvation by the grace of God on the basis of God's incarnate redemptive work. That message has been heralded all through the ages. It is the "EVERLASTING GOSPEL" that shall be preached by the angel "to every nation, and kindred, and tongue, and people." (Rev. 14:6). And incidentally, the angel will not be a Campbellite water gospeler.

This quibble about the "gospel in fact" is just another attempt by Campbellites to divert the minds of men from Christ to the water. In addition to what has already been said, the following verses reveal that the Gospel was preached before Pentecost:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have THE GOSPEL preached to them" (Matt. 15: (Continued on page five)

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 1/2 inches.

See the "DUNN" Folding Table at...

At All Baptist Book Stores

Campbellites Are Pushing 'Apostasy' Book Praised By Louisville Seminary Heretic

We recently received the latest catalog of a large Campbellite book house in which they list the "falling out of grace" book entitled, *Life In The Son*, written by Robert Shank. The Campbellite advertisement of this volume occupies a comparatively large amount of space and the Campbellites definitely are happy with the book. It is called "a very readable and valuable book."

This is the book that teaches the heresy of a Christian's apostasy from salvation and was very favorably reviewed by Seminary

professor Dale Moody in the *Review and Expositor* (April, 1961), the official magazine of the Southern Baptist Theological Seminary at Louisville. Mr. Moody has been in the news lately concerning his unscriptural views on apostasy and the fact that he commends this book is some of the evidence against him as a rank heretic. Now the Campbellites are pushing the volume and Mr. Moody thus has them as his "falling out of grace" companions. Good bed-fellows, no doubt.—Editorial.

Hardshell Baptists

(Continued from page three)

durth for ever. And this is the word which by the gospel is preached unto you. It is the preached Word of God that God uses in bringing men to life in Christ.

The Hardshells say, "How can a dead sinner believe the Word? How can he hear the Word? How can the Word make an impression upon the dead sinner?" The answer is that the Spirit of God uses the Word in producing life. It is not life apart from the Word, but it is the use of the Word in the producing of life.

When Ezekiel preached to the dry bones, God used the preaching of the Word, the wind typifying the work of the Spirit. So it is the Spirit — empowered preaching of the Word that God uses in producing life in the dead sinner.

The Hardshells have no revivals. They have no evangelistic efforts. They do not seek to win lost souls. Their only desire is to get folk who are supposedly already saved into their so-called church. They do not have any desire to make any effort to win lost souls to the Lord Jesus Christ. That is why they do not have missionaries. They do not go out on the foreign fields because they are wrong on the Word of God and the place of preaching in God's eternal plan and program.

May God help us to not only be missionary in name, but to go out and witness and give the Word of God, praying that the Spirit might empower it and use it in calling dead sinners to life.



Bar And Dancing

(Continued from page one) operated partly as a hotel for transient guests and as a general commercial facility.—News Item

COMMENT:

Many folk describe the city of Grand Rapids as the city of orthodoxy. It has more churches per capita than any other large city in the United States. Now they have a new record for apostasy. The Fountain Street Baptist Church has sponsored a home for senior citizens by purchasing one of the hotels. This project is named after the church's first liberal pastor, that is the Randall Fulfillment Project. On October 10, 1961 the City Commission granted this church sponsored project a dancing and bar license. It would appear that the Lord was not able to cheer-up the spirits of these church members so they were making it possible for them to purchase liquor to help in this project.

Some folk might ask, "Was this church corrupt from the very beginning?" The answer is a definite NO. Actually, this church was the mother church to the two largest fundamental Baptist churches of the city, namely, Wealthy Street Baptist and Berean Baptist. You then might ask, "How did this church ever get into such a condition as to sell liquor?" The answer is rather

simple. As a member of the Northern Baptist Convention (now the American) they compromised the truth, watered-down Baptist doctrine, practiced open communion, opened-up the membership to everyone and finally they deny the very Lord that was supposed to have brought them. —B. Nelson



"The Ability Of God"

(Continued from page one)

exactly as He had been treated. Though He would warn the apostles that they need to expect such treatment, at the same time He said, "Don't be afraid of the man that can kill only your body. People of the world may hate you, and may viciously oppose your ministry, and your preaching, but all that they can do is to kill the body."

If I were to walk out of this building, and somebody hated me sufficiently that he would be willing to risk a noose about his neck, or a one-way trip to the electric chair, then he might kill me because he didn't like what I stand for. But if he were to do so, all he could do to me would be to kill my body. He couldn't do anything else.

The Lord Jesus Christ said, "Don't be afraid of the individual who can only harm the body, but rather fear him that is able to destroy both soul and body in Hell." You know as well as I that the only one who can do so is God. God has the ability that man doesn't have. Man has the ability to destroy the body, but God, and God only, has the ability to destroy both soul and body in Hell.

II

GOD IS ABLE TO OPEN BLIND EYES.

We read:

"And when he came into the house, the blind man came to him: and Jesus saith unto him, Believe ye that I am able to do this? They said unto him, Yes, Lord."—Mt. 9:28.

If you will read the context you will find that Jesus was dealing with two blind men and that they followed Jesus, saying: "Thou son of David, have mercy on us." Jesus said to them, "Do you believe that I am able to do this?" and they said, "Yes, Lord." The Word of God tells us that as He touched their bodies their eye-sight was restored.

Though I might cite to you many more of like nature, I cite to you this one instance to show you that God is able to open blinded eyes. Beloved, that is exactly what God has to do in order (Continued on page 5, column 2)

"EKKLESIA"—

THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

Discusses the "proof-texts" and arguments of universal church theorists.

50c

By L. D. GIBSON
South Point, Ohio

(Acts 8:5-8)

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto these things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voices, came out of many that were possessed with them, and many taken with palsies, and that were lame were healed. And there was great joy in that city."

I

The first missionary of the church seems to have been Philip. The disciples were to begin at Jerusalem. Samaria is the next place you will find in the charter given in the Acts of the Apostles, and the first missionary was Philip. You would have thought that all the people of Christ would have been missionaries. In the burst of enthusiasm of the day of Pentecost it seems that they would have gone to every place on earth to preach the Gospel, but they were so satisfied with their own growing numbers that they were content to look after their own affairs. Mark the consequence. Recollect in application to yourselves that you are as much by divine institution a missionary church as the first church—that at Jerusalem.

A Christian is in his very nature evangelistic. The Christian might be called a missionary, and a church a company of missionaries and these people at Jerusalem seem to have forgotten all this, and God sent down a storm of persecution that scattered them abroad, and then they went forward preaching the word.

In the preceding chapter we have an account of the death of Stephen. He was the first, Philip was second of the deacons. Philip was therefore now the first man in the church; so the first missionary was the first man the church had.

Let us, if we can, send out our best men, men first in spiritual education, first in power. Mark this: this first note of mine is that the first missionary was Philip.

II

Next, the first missionary station claims our notice. It was nearest to Jerusalem—Shechem, four miles from Jerusalem. It has many names. It was the most influential town in the province or country of Samaria. The Samaritans were not Jews, but foreigners. Jesus Christ sent the missionaries there.

I would now stop to call your attention to the fact that it was to a city the missionaries went; they did not exhaust their energies in the sparsely populated districts; they went to the centers.

III

What was the first missionary theme? Let us not stop to inquire what it was not—what was it? He simply preached Christ, the great doctrine of the Gospel—Christ the Saviour, man the sinner. If a man were not lost, he would not need the Good Shepherd to find him. We must preach Christ; there is but one theme, though there are different ways of putting it. It was with a view to preach Christ that Moses taught the Law; it was with a view to preach Christ that Aaron and the priests ministered at the altar; it was with a view to preach Christ that the marvellous Temple was constructed; it was a view to preach Christ that the Jewish historians recorded their histories; it was with a view to preach Christ that the prophets poured out their harmonies; it was with a view to preach Christ that the Psalmist gave us his outpourings of praise and prayer. Christ is the subject that the hills bend to with harmony.

GREAT JOY IN THE CITY

Everything bends to Christ; all things find their meaning in Him. The first missionary was the forerunner of us all. He went to preach Christ, and that was all he did; Christ in the manger, Christ in the wilderness, Christ in the time of temptation, Christ in the water of baptism, Christ in the streets of Jerusalem, Christ on the waves of Gennesaret, Christ on the Cross, Christ typified, Christ crucified, Christ risen, Christ enthroned, Christ living now, Christ in you the hope of glory, Christ coming the second time. Christ in all the revelations of His love, Christ the First and Last, Christ all this through the Cross.

IV

And now I proceed to the next particular—the first effect of this missionary proclamation. This is summed up in one sentence — "And there was great joy in that city."

There were several reasons for that joy. There was great joy in that city because of the preparation of the people to receive the Gospel. The people were prepared by the Lord. It was prepared seed to be dropped into a prepared soil.

I think we are quite right in believing that the city to which Philip went, and in which he preached Christ, was the very city near which Christ sat when He had his conversation with the woman of Samaria. Christ was the first missionary to the city. It was, I think, about six o'clock the people began to draw water, while Jesus was waiting to keep an appointment as old as eternity. He was there to meet a certain person, at a certain place, at a certain time, for a certain purpose. She was the second missionary to the city. You know the effect of it on the people who heard the news. They urged Jesus Christ to stay, and He stayed two days. Though they were outcasts, and might have been tempted to look on Him as a Jew, they received Him with great delight.

Then Jesus went on His way. Jesus vanished from the scene; one year passed and no news, and another, and another, and no news; and then Philip came with great news that caused great joy. It was like an invested city; the Jews had no intercourse with the Samaritans. Tidings, therefore, travelled slowly, scarcely at all from Jerusalem to Samaria; so there they were. They wanted to hear more about that wonderful Stranger who had opened their minds. Philip brought the tidings to a prepared people, and told them about Jesus Christ. You recollect that Jesus Christ sat on the wall of the well and spoke about the Salvation that was for all who would worship Him in spirit and in truth. Well, Jesus Christ has died for sinners. He is ascended to the throne of glory and the same Jesus Christ sends you His love. He always loved you. While He was in the world, again and again He called at-

tention to the Samaritans in one of His wonderful parables. One of the most remarkable examples of His blessings was the Samaritan who glorified Him. Philip told them these things, and they caught fire; and there was great joy in that city, for it was a prepared city.

In the next place, there was great joy in that city because of the nature of the Gospel itself. It makes joy wherever it goes. Some Christians are not joyful because they do not fully understand the Gospel; but as far as the Gospel is concerned it is joyful because it speaks of pardon rich and free, bought with blood that can make poor lost sinners fit to stand boldly before the throne. It is joyful because it plants in the home and heart those beautiful plants of joy, meekness, and purity, those charming exotics that, no matter what there may be in the air or wind, will bloom under the most unlikely circumstances and the most suffocating atmosphere. It shows its most beautiful examples in the work-shop and in the close streets and dark places. The world of joy, so pure and grand and meek is the world of the Gospel. So this Gospel being received in that city, and being itself a Gospel of joy, made joy in that city.

There was also joy in that city in consequence of the happiness people saw realized in those persons dear to them. Much of our happiness comes from the joy we see in those we love. It is so, naturally; it is so, spiritually.

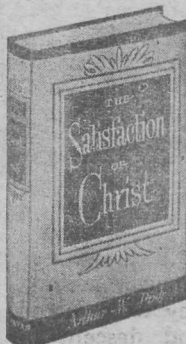
The people with one accord gave heed to the things he spoke of, saw the works he performed, and there was great joy in the city. At the same time that we find the immediate cause of that joy was this miraculous healing, we see that not only those who were healed were joyful, but brothers and sisters and fathers and mothers, were made glad beyond expression when they saw those who had been sorrowful, crying with a loud voice of praise.

The Holy Ghost was working miracles mightily. Philip preached Christ. Miracles wrought on dead souls, palsied souls, are far greater than these typical miracles that we want wrought on bodies. Next, there was joy in the city through telling glad tidings. The expression of joyful tidings will make you joyful, and when you hear the tidings of the Gospel it will make you joyful. There will be perpetual manifestations of the joy through the working of good news. Oh the sorrow of telling sorrowful news! Oh the bitterness of doing what is called sometimes breaking the news, of going to shatter some happiness and to be the instrument of dealing the blow.

I heard it told by one, told with unspeakable sadness of having to tell tidings of a shipwrecked sailor to his wife. The day was bright and the birds seemed to revel in the sunshine when a footstep caught the ears of the widow. She came down the path with a gladness, because she expected to hear glad tidings. I can imagine the sorrowful blow she received; it was as if she had been given her death shock. But we have nothing but gladness with our Gospel, and when we really believe it, there will be joy in giving the news and the joy felt in receiving the news. You know we have glad tidings to tell and if you simply take what we have to give, there will be joy in the city.

Further there was in this joy that came from the fulfillment of a mysterious and glorious prediction. You recollect when Jesus Christ was at Samaria, He said "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal." (Continued on page 5, column 1)

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.

Report Of New Guinea Missions

ace Baptist Church, Melbourne, Fla.	15.00
bernacle Baptist Church, Tulsa, Okla.	30.00
ngs Addition Baptist Church, South Shore, Ky.	10.22
thel Baptist Church, Philipsburg, Kan.	12.50
oonita Baptist Church, Pennington Gap, Va.	14.10
alles Mines Baptists Church, Bonne Terre, Mo.	100.00
on Baptist Church, Detroit, Mich.	10.53
ew Testament Baptist Church, Hamilton, Ohio	10.00
vidence Baptist Church, Henderson, Texas	40.00
Friend	10.00
lvalry Baptist Church, McLeansboro, Ill.	20.00
anhattan Bible Baptist Church, Manhattan, Kan.	10.00
lvalry Baptist Church, Ashland, Ky.	89.00
oodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
acedonia Baptist Church, Chicago, Ill.	100.00
est Side Baptist Church, Emporia, Kan.	10.00
ith Baptist Church, Hurst, Texas	15.13
rs. Harry F. Hall, Minn.	5.00
der O'Neal, Ark.	10.00
r. Marvin Long, Ky.	10.00
vanus P. Sebastain, Ohio	10.00
rs. Frank R. Parrish, Va.	5.00
r. Purdom Carney, Ky.	18.09
Z. Matthews, Ga.	3.00
r. Walter B. Branning, Pa.	3.00
r. W. R. Powell, Texas	5.00
r. W. F. Strait, Texas	10.00
rs. F. R. Parrish, Va.	7.00
rs. O. C. Whitaker, Texas	3.00
r. Herschel Estes, Ky.	5.00
eadows Baptist Church, Rolling Meadows, Ill.	7.00
ossil Baptist Church, Fossil, Oregon	14.50
TOTAL	\$684.90

New Guinea News

"The Ability Of God"

(Continued from page one)

own from there on out. Pray me, brother; I guess I'm not brave as some people.

It looks as though now it will be two and one half to 3 months from the time I left Bulolo until I get back. Remember Georgia and the children in prayer, she is more than her hands full when I am gone. We pray for all you and your entire ministry daily. I had to give the mission a name in order to list it with the government so that I could get a grant to build on, hence the name — Sovereign Grace Baptist Mission.

Sincerely,
Fred T. Halliman

Great Joy

(Continued from page 4)

at both he that soweth and he that reapeth may rejoice together. and herein is that saying true, he soweth, and another reapeth.

I sent you to reap whereon I bestowed no labour. Other men laboured and ye are entered into their labours." So He speaks; was a prediction. Glorious results followed the preaching to the Samaritans; the Apostles at Jerusalem were astonished. We read that they sent down to Peter and John and then there was a development in the hearts of those who recollected Christ's conversation.

YOUNG'S ANALYTICAL CONCORDANCE

By
ROBERT YOUNG

Price
\$11.75

(Plain)

\$12.50

(Thumb-indexed)

Words fail us to attempt to commend this marvelous book. To realize its value, one must own it and use it. It could not be praised highly, for its usefulness is estimable.

Order From our Book Shop

(Continued from page 4)

to save anybody. God would never save a single soul unless He opened blinded spiritual eyes.

That was the status of all of us spiritually before we were saved. Before we became a child of God our eyes were blind to spiritual things. We couldn't see spiritual truths. If it had been left up to us to see them, we never would have understood.

Don't you often wonder why it is when a sermon is preached, that everybody doesn't leap for joy at the prospect of being saved. It would seem to me that every person who is present in every service ought to immediately rush forward to profess faith in Jesus Christ and to say, "I believe in the Son of God as my Saviour." I ask you, why is it that they do not do so? Just one reason. What is obvious and plain to you, and what you can see so clearly is definitely in a fog bank so far as the unsaved man is concerned. Why? Because he is blinded as to his spiritual eyesight. God has to open a man's spiritual eyes in order for him to be saved.

Do you tell me that a man could save himself, or that a church could save him, or that a preacher could do anything in the realm of salvation to give a man absolution and forgiveness of sins? No, no, beloved. God Himself must open our blinded eyes before we might be saved. Therefore all the praise, and all the honor and glory goes to God for our salvation, because God is able to open blinded eyes.

III

GOD IS ABLE TO WORK MIRACLES IN THE REALM OF SALVATION.

Listen:

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is ABLE OF THESE STONES to raise up children unto Abraham."—Mt. 3:9.

The Lord Jesus Christ was talking to the Jews of His day. He was talking to individuals who were the sons of Abraham by natural birth, but who were ignorant of Jesus Christ as the Son of God. Though they would pride themselves that they were of the natural lineage and descent of Abraham, and though they would pride themselves that they were the children of Abraham according to the flesh, at the same time they were spiritually ignorant of the truths that Abraham had be-

lieved, that had made him the father of the faithful. Therefore Jesus said to them, "God is able of these stones to raise up children unto Abraham."

Do you pride yourself on your natural descent? Well, just remember this, if God wanted to, God could take these stones on which you are standing, and raise up a child to Himself, a spiritual descendent of Abraham.

I tell you, beloved, God is able to work miracles in the realm of salvation. That is exactly what God has to do. God has to work miracles in the realm of salvation. There would never be one of us saved if God didn't work miracles, for after all, we are just like the rocks — we are spiritually senseless.

Do you realize how depraved we are? Do you realize how far removed from God we are, and how blind we are, and how deaf we are? Do you realize how we are so far, far removed from Him? Beloved, if God didn't work miracles in our behalf for our salvation, just like God might take a stone and change it, then not one of us would ever come to know Jesus Christ as a Saviour.

IV

GOD IS ABLE TO KEEP HIS PROMISES.

We read:

"And being fully persuaded that, what he had PROMISED, HE WAS ABLE also to perform."—Rom. 4:21.

If you will read the preceding verses you will find that it is talking about the experience of Abraham. It tells how Abraham was justified and saved. This chapter deals entirely with our own experience in justification by faith just like Abraham was justified by faith. It says that as Abraham was justified by faith, we can be justified by faith. Then it gives to us an example. God said, "Abraham, a child is going to be born to you." Abraham couldn't believe it at first, and when Sarah heard it she laughed. The idea that she, a woman past ninety years of age, would bear a child, and that her husband already approximately a hundred years of age would become a father! The idea was ludicrous and ridiculous, and Sarah laughed at it, but Abraham believed God and eventually that came to pass. Old Sarah gave birth to a baby. The deadness of her womb did not keep her from bearing that child. God worked a miracle, and even though her womb were dead, she bore that child. Abraham believed that it was going to come to pass, and as this text says: "Being fully persuaded that, what he had promised, he was able to perform." God made a promise to Abraham, and Abraham was persuaded to believe that God was able to do everything that He promised.

Beloved, that isn't true of us. We aren't able to do everything that we promise. Sometimes you promise things that you can't do. You have promised things to your

A Truly Great Book For The New Year—

MORNING AND EVENING



By
C. H. Spurgeon

744 Pages

Price — **\$3.95**

Send Payment With Order

Add 15c — Postage

This devotional classic has never grown old or out of date. This edition of the book is complete and unabridged, published just as in large, easy-to-read, bold Spurgeon wrote it. Each devotional is one page in length, print-type. There are two devotionals for each day of the year.

Campbellism

(Continued from page three)

5). I know this verse is not the Campbellite water gospel, but it is the blessed gospel of Christ.

"Now after John was put in prison, Jesus came into Galilee, preaching the GOSPEL of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe THE GOSPEL." (Mark 1:14, 15). This is the same gospel preached by Paul (Acts 28:23). Of course, it is not the Campbellite water gospel, they themselves being the witnesses.

"And it came to pass, that on one of those days, as he taught the people in the temple, and preached THE GOSPEL, the chief priests and the scribes came upon him with the elders." (Luke 20:1). These self-righteous, salvation-by-works religious leaders rejected the gospel of Christ for their own doctrine. The Campbellites do the same, thus are under the same condemnation.

The following poem expresses the truth concerning the age of the Gospel of our great God and Saviour, Jesus Christ.

"Go back now for a while with me—
Away back into eternity.
Back beyond Creation's youth
Where everything that was, was truth.

Back, beyond sorrows and tears;
Back, beyond sufferings and fears;
Back, beyond anguish and gloom;
Back, beyond shades of the tomb;

Back, beyond trouble and pain;
Back, beyond losses and gain;
Back, beyond sobs and sighs;
Back, beyond the limit of skies;

Back, before a ray of light;
Back, before a day or night;
Back, before a prayer was prayed;
Back, before a world was made;

Back, before the moon or sun;
Back, before old time begun;
Back, before a now or then;
Back, before a where or when;

Back, before a here or there;
Back of anything, anywhere;
Back a thousand million years;
Back, further still with godly fears;

Back of the birth of all the past;
Back, to find the place at last;
Back, from when you faintly see;
Back to the first of eternity;

Back, before God gave any space;
Or aught of anything to trace;
Back, where all around, below, above;
Showed unlimited power and love—

Away back there, beyond our sight,
Where everything that was, was right;
Away back there preceding sin,
Is where the Gospel did begin."

Back then Christ was the Saviour. Back then God chose us in Him. (Eph. 1:4). Back then Grace was given to us in Him. (II Tim. 1:9). Back then we were ordained to eternal life through Him. (Acts 13:48). Back then we were predestinated to conformity to His image. (Rom. 8:29). Back then our names were written in the Lamb's book of life. (Rev. 17:8).

Thank God for the **EVERLASTING GOOD NEWS OF SALVATION BY GRACE!**

Objections

But someone says, "What about Mark 1:1, where we read of 'the beginning of the gospel'?" The word "the" is not in the Greek. Therefore, this is not referring to the initial beginning of the gospel, but only "a beginning." The gospel of Christ is **everlasting** (Rev. 14:6).

Another says, "What about Luke 24:17, 'beginning at Jerusalem'?" This has nothing to do with the initial beginning of the gospel, but rather refers to the fact that the church was to begin its ministry at Jerusalem, following the reception of the Holy Spirit's power.

There's not a verse in the Bible that supports the Campbellite notion that the gospel had its beginning on Pentecost.

Campbellites Teach Two "Laws of Pardon" For This Age

A tract entitled, **Some Facts About the New Testament Church**, sent to the writer by a Campbellite preacher in Texas, sets forth a teaching that is a basic doctrine in Campbellism; that is, two "laws of pardon." The tract refers to these as "Laws of pardon to Unsaved" and "Laws of Pardon to Erring Christian." Under the first "law," the five "steps" (hearing, believing, repenting, confession, and baptism) are given; under the second "law," repentance, prayer and confession of sins are given. The first "law" is for the person who has never been "saved," while the second "law" is for one who has "fallen out of grace." As to which "law" is applicable to a person all depends, therefore, upon his previous record. If never saved, you must go through the first "plan," culminating in a sous-

(Continued on page six)

Fern's Encyclopedia On The Word "Campbellite"

We notice where several Campbellites are quoting the little article in Fern's *Encyclopedia of Religion* on "Campbellite." The article says that "Campbellite" is used in three ways: "whimsically . . . ignorantly . . . viciously."

What Campbellites fail to explain, however, is that this little article was written for the *Encyclopedia* by a Campbellite! Mr. W. E. Garrison, a "Disciple of Christ" Campbellite, is the author, as indicated by the initials "W. E. G." and the list of contributors.

Furthermore, why should the "Church of Christ" Campbellites be using this little article? Mr. Garrison said nothing about them in it, but mentions only the "Disciples of Christ." The "Church of Christ" Campbellites do not recognize the "Disciples" as Christians.

Another matter brought out in the *Encyclopedia* is that the "Disciples" broke away from the Baptists (page 54) and that Baptists trace their continuity all through the ages (page 55).

It seems, therefore, that Mr. Fern's *Encyclopedia* is not much on the side of Campbellites.—Eds.



"The Ability Of God"

(Continued from page 5)

children which you expected to do, but you couldn't do them. Maybe something arose that prevented you from doing it, or maybe it was beyond your ability even when you promised it. The fact is, you just weren't able to keep your promise. You didn't have the ability to do what you had promised to do. I know I have had that experience in life. I have made promises to people that I had to renege on. I have made promises to people and I have had to go to them and say, "I am sorry but I just can't do what I have promised." Beloved, that is human inability.

However, that isn't true of God. God never made a promise that He can't keep. God never made a promise that was going to be worthless, because something else came up in the future, that caused God to go back on His promise. Beloved, doesn't it bless your heart to take the Bible and read these promises one after another, again and again and again, and just know that God is going to keep them? Every one of them will be kept. Every one of them will come to pass.

I turn to the Word of God and I read:

"I will never leave thee, nor forsake thee."—Heb. 1:5.

Beloved, I know it will come to pass. I know he will be with me tomorrow. I know He will be with me the next day. I know there won't be a day of my life that God won't be with me.

We read:

"No good thing will he withhold from them that walk uprightly."—Psa. 84:11.

Beloved, I know this promise is going to be kept.

A fellow was telling me a short time ago the reason why he was a member of the Masonic order was that if he got in any town, and got broke, he knew he could give the proper handshake and somebody would come to his rescue pretty quickly.

Beloved, I have something that beats that. I have a promise from God that "no good thing will he withhold from them that walk uprightly." If I got in a town and got broke, the first thing that I would do, would be, to say, "Lord, I am here, I am waiting on you." God would take care of me. I wouldn't have to depend upon the world. I wouldn't have to depend on a worldly organization. I have a promise from God, and I know that God is able to keep, and will keep, that promise.

I read in Revelation 17 that the old whore and her harlot daughters are going to be annihilated.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

They are going to be literally destroyed here in this world. When I read it I don't have any doubt but that it is going to come to pass.

I am ready to grant you that Roman Catholicism and the Protestant churches that have come out of Rome are riding high and mighty today. I am ready to grant that Catholicism is really in the saddle in America. It looks like, right now, that we are going to have a Speaker of the House that is a Catholic. Of course that was to be expected, and it is to be expected that every office in which a Catholic can be placed will be thus filled, and that Catholics will infiltrate our Government, one by one, in all the appointive offices that become available. I come back to this fact, while Catholicism and Protestantism may be riding high, and eating high on the hog now, I have a promise. Revelation 17 talks about the destruction of the old whore and her harlot daughters, and it will come to pass because it is a promise of God.

Beloved, God is able to keep His promise. He never made a promise that He doesn't keep. Oh, doesn't it bless your heart to know that you are serving a God that is a promise-keeping God, a God that will never let you down, a God who will always keep His promises.

V

GOD IS ABLE TO DO MORE THAN WE EXPECT.

We read:

"Now unto him that is able to DO EXCEEDINGLY ABUNDANTLY ABOVE all that we ask or think, according to the power that worketh in us."—Eph. 3:20.

Notice, He is able to do more exceedingly abundantly above all that we ask or think. You might ask God to do something, but you can't ask enough. God is able to do more than you are able to ask.

Without telling you specifically, I'll say that for a long time I have been asking for a large contribution in behalf of THE BAPTIST EXAMINER. Though I have asked God for big money, I can't ask Him for enough, for He is able to do more abundantly beyond what we are able to ask or think.

You ask God to save lost people. You might like to see some of your own folk saved. Who wouldn't? You ask God to work out some problem for you, and you have plenty of them. You ask God take care of the burdens that fall on you from day to day. Beloved, God is able to do far exceeding beyond anything that you and I can ask or think. I mean by that, that you and I can't think of anything really big enough to challenge God. His ability is beyond our mental conception.

THESE 7 BOOKLETS FOR JUST \$2.00

The Five Points Of Calvinism
By Frank Beck (50c)

A Frank Exposure Of
Freemasonry (25c)

Protestant Persecution Of
Baptists In Early America
By Banvard (25c)

Laying The Axe To Arminian
Heresies By Bob L. Ross (25c)

"Ekklesia" — The Church, Not
Universal and Invisible By
Bob L. Ross (50c)

Origin and Perpetuity of the
Baptists by Bob L. Ross.
(75c)

"Close" Communion by Bob L.
Ross (5c)

This \$2.55 value is yours for
\$2.00. We pay all costs on
postage and handling.

ity is beyond our mental conception.

VI

GOD IS ABLE TO KEEP THE REDEEMED.

This truth is something that always blesses my soul. I know He is able to save. A lot of people are willing to admit that God is able to save, but they are not willing to admit that God is able to keep them saved.

We read:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day." II Tim. 1:12.

Beloved, He saved me. I didn't save myself. I couldn't work out nor effect my salvation. God did it entirely, and if God saved me, God can keep me.

Notice again:

"Now unto him that is ABLE TO KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceedingly joy."—Jude 1:24.

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

Here it doesn't say that God is able to keep you, but it does say that no man is able to pluck you out of the hands of God.

Listen again:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,9.

Beloved, there are not enough devils inside or outside of Hell, that are able to take a saved man out of the hand of God. God is able to save us, and God is able to keep us.

VII

GOD IS ABLE TO SAVE TO THE UTMOST.

We read:

"Wherefore he is ABLE TO SAVE THEM TO THE UTMOST that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25.

I am glad when I preach, I preach a God who has an ability to save. This text says that He can save to the uttermost. I think that would teach us first of all that He can save to the uttermost of sin. You can't find a man who is too low down for God to save him. You can't find an individual who is far enough removed from God that God can't save him. He can save to the uttermost of sin.

He can save also to the uttermost of conditions. Maybe every condition in this world is against a man's salvation, but God can save him.

He can save to the uttermost of time because when He saves a man, He will keep him for time and eternity. He is able to save to the uttermost.

CONCLUSION

I am glad when I stand before a congregation that I can present a God who has ability. I don't have to say to you, "I think God can do this," or "I have something to offer you if you will help God out." I don't have to say, "If you have a little ability and couple that with God's ability, then I have hope for you." Instead, beloved, I stand here and say to you that the God I present to you is a God who is able.

He is able to destroy soul and body in Hell. He is able to open blinded eyes. He is able to work miracles in the salvation of lost sinners. He is able to keep His promises. He is able to do more than we ask or expect. He is able to keep the redeemed of the Lord. He is able to save to the uttermost.

Maybe somebody will say, "Well, that sounds good and I would like to be saved. I'd like to

Campbellism

(Continued from page five)

ing in the baptism; if you've "fallen out of grace" and want back in, you can make it with only a dry-cleaning (repentance and prayer). Baptism isn't worth a dime to the one who has "fallen out of grace;" likewise, prayer is valueless to the one who has never had the sousing of the first "law of pardon."

So the Campbellites have two doors into Christ: the front door is baptism and the back door is prayer. Once you go through the front door, you can never go out through it, nor can you come back in through it. If you fall out of the Campbellite house, the only way into it for you is the back door. You can wash your sins away the first time by going through the front door, but the second and succeeding times you must repent and pray them away. In a practical manner, then, the Campbellites teach a mourner's bench type of salvation in this second "law of pardon."

In connection with this second "law of pardon," it is interesting to note that while Campbellites teach that a "never saved" sinner cannot pray acceptably to God, a person who has "fallen out of grace" (and is just as lost) can pray acceptably to God. In other words, here are two lost sinners, Jack and Joe. Jack has been baptized but fell out of grace. Joe has never been baptized. Jack can come to God and pray for salvation, but Joe must be dipped or be damned.

Now where do Campbellites get this idea of a second "law of pardon" which differs from their first one? It is primarily built upon a warped interpretation of the case of Simon, the sorcerer (Acts 8:9-24). Campbellites teach that Simon was saved, then fell out of grace. Since he was told to "repent and pray God, if perhaps the thought of thine heart may be forgiven thee," Campbellites conclude that this must be the second "law of pardon."

The Campbellite conclusion is wrong for several reasons, foremost of which is that it is built upon the false doctrine of a believer's apostasy. Supposing Simon were really a saved man, there is nothing said of him that indicates he had fallen out of grace. True, Peter told him that he had "neither part nor lot in this matter" and that his heart was not "right with God;" but then Peter was speaking of "this matter" — the matter of the miraculous power of the Spirit, in working supernatural wonders. Simon (if truly saved) came to a wrong conclusion regarding the gift of the Spirit, offering money to purchase it. He may have had good intentions in desiring to be filled in a special manner by the Spirit, but he did not understand the sovereignty of God in the matter. Thus he was not right in the thought of his heart. Nothing is said about his "falling out of grace."

Also, Peter told him that his "money perish with thee." But "perish" does not mean "fall out of grace," nor does it always mean "go to hell." The Greek phrase in Acts 8:20 is "be unto destruction." Vine says the word "apoleia" (destruction) is often used "of things, signifying their waste, or ruin," and gives Acts 8:20 as an example. The passage can be understood, then, as meaning that Simon and his money were wasted so far as "this matter" was concerned. Peter was not pronouncing damnation to hell upon Simon because he later exhorts him to "pray God, if perhaps the thought of thine heart may be forgiven thee." If Peter meant that Simon and his money were going to hell, would he have spoken thusly? No, but Peter could tell Simon that he and his money were wasted and then tell him to "pray God." Money "perishes" in this way, but how could it "fall out of grace" or "go to hell"?

Peter, it is true, told Simon that "I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (8:23). But this does not prove that Simon "fell out of grace," nor that he was lost. Peter himself was once in a state which could be called "the gall of bitterness" when he denied Christ, but he was not lost; Christ had prayed for him that his faith fail not (Luke 22:32). Though Peter's flesh did fail, his faith didn't. As for the "bond of iniquity," there was a man in the church at Corinth who was so sinful that Paul instructed the church to "deliver such an one unto Satan" (I Cor. 5:5). Was the man lost? Paul continues, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So the man wasn't lost, although delivered unto Satan for the destruction of the flesh.

So if Simon were saved before he was guilty of his presumptuousness, there is no evidence that he fell out of grace.

If, on the other hand, Simon were a hypocrite, professing but not possessing salvation, there is only one problem to the case; that is, Peter's instruction for him to "pray God." The Bible teaches that God does not hear the unsaved pray (John 9:31). Would Peter tell such a man to pray?

Supposing Simon were lost, this problem is solved by noting that the Greek word for pray (deomai) is not the ordinary word (proseuchomai) used for this act. In fact, the word is used less than two dozen times and while it often refers to prayer, it is also used in the sense of beseeching. The word appears in this sense in Acts 26:3: "I beseech thee," Paul said to Agrippa, "to hear me patiently."

So we do not have to necessarily understand Peter to be instructing Simon to pray for salvation, but we can understand him to be telling Simon to beseech God, in accordance with the Gospel of Jesus Christ, for salvation, if he were lost.

To build a doctrine upon such a case as Simon, contradicting other clear passages and examples, is only typical of Campbellism.

walk under the banner of a God you can't do it. Listen: that is able like that." Maybe "Ever learning, and never ABLE to come to the knowledge of the truth."—II Tim. 3:7. Beloved, you don't come to the edge of the truth and believe all knowledge of the truth through that." Let me tell you something. (Continued on page 7, column 1)

THE ORIGIN OF MORMONISM

NOTE: The following information is quoted verbatim from the booklet, "Temple Square in Salt Lake City," published by the Mormons. Out of their own mouth, therefore, the Mormons confess that their church was started at the wrong time, the wrong place, and by the wrong person.

The Visions

Western New York in the early part of the nineteenth century was a scene of religious confusion and excitement. Revivals were not uncommon, and sect vied with sect in proselyting members. Feelings were often stirred up and

"The Ability Of God"

(Continued from page 6)
our head. You don't learn the Bible by mental ability. No man has ever yet come to a knowledge of the truth because he was smart, intelligent, or because of his own mental acumen. You can learn mechanics that way. You can learn history and geography that way. You can learn physiology and biology and literature and all the sciences and languages of the world that way, but you don't learn God that way. You don't learn spiritual things that manner. Men are not able to come to the knowledge of the truth through their own ability. How then? Beloved, God is able, the Lord God works miracles in our behalf in that He opens blinded eyes, He unstops deafened ears, and He grants truth unto individuals. He is able to save and to keep, and to Him be all the praise for your salvation. If you are ever able to stand in the presence of the Lord, it will be because, not of your ability, but because of the ability of God.

We read:
"For the great day of his wrath is come: and who shall be ABLE to stand?"—Rev. 6:17.

John has given to us a picture of the last days. He talks about the times when the heaven departs as a scroll, when the mountains and islands are moved out of their places, when the rich and the mighty fall on their faces and are out to the rocks to grind them to pieces and destroy them from the presence of the Lord, and when they seek for death and are unable to find it. Then he closes the chapter by saying, "For the great day of his wrath is come; and who shall be able to stand?" Beloved, no man will be able to stand in God's presence unless he knows the God who is able. Don't say to you, if you are able and will save you, but I present you a God of ability, a God who is able to save you and keep you. May God grant that His grace will rest richly upon you now, and that He will save you and keep you saved, and help you from day to day as you walk with Him. May His blessings be upon you.

Foxe's Book of Martyrs

590 Pages

3.95

(Add 25c for postage-handling)



This book has lived through hundreds of years to tell the story of the saints' martyrdom. Story after story is told of how God's people were persecuted by Roman Catholics and others. No library is complete without this book.

emotions strained. Among those who were troubled by the resulting confusion was a boy of fourteen who lived near the town of Palmyra. Deeply disturbed by the tumult of opinions, Joseph Smith sought answer in the Bible. He found his answer in the fifth verse of the first chapter of the Epistle of James in the New Testament: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him."

To him that promise and direction seemed plain enough — and exceedingly simple after all of the argument to which he had listened. He resolved to do as James directed. In the early morning of a spring day in 1820 he retired to a grove of trees near his home to ask God for wisdom.

Kneeling, he began to offer up the desires of his heart. To use his own words — "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other — 'This is my Beloved Son. Hear Him!'"

Joseph reported that in response to his queries he was told that he should join none of the churches seeking his membership, and further that if he lived worthily he should become a power for good in the hands of the Lord.

Though his neighbors and associates believed that God had anciently spoken to His chosen servants, as stated in the Bible, it was incredible to them that in their day He should manifest Himself to a farm boy of their own acquaintance. They ridiculed the lad and became bitter toward him.

Three years after his vision, on the night of September 21, 1823, as Joseph prayed for more light and understanding, his room grew light, and there stood before him a personage clothed in white who announced himself as Moroni, a resurrected being.

During most of that night Joseph and the messenger conversed, and many wonderful things were told the boy. Some of these concerned a large hill not far from the Smith home. In it, according to Moroni, was buried a set of gold plates — a book of golden leaves with strange writings — containing the history of people who had inhabited the land anciently. He, Moroni, had been the last of a great nation and had put them there fourteen centuries earlier. And now they were to come forth, to be translated and become a power for good among men, "a new witness for Christ."

The Sacred Record

From the description given by the angel, Joseph had little difficulty in finding the place. On the west side of the hill not far from the top he saw a rounded stone, its center exposed by erosion while its edges were still covered with earth. Prying it up, he found it to be the cover to a box formed of stones. And there, indeed, was a volume of gold plates!

But it was not until four years later that he was permitted to take the sacred volume. Then his townspeople, learning that he had the record, commenced harassing him in an effort to get possession of it.

It soon became evident that nothing could be done with the translation with conditions as they were in Palmyra. Joseph, accordingly decided to go to Harmony, Pennsylvania, to the home of his wife's father, and there with the aid of instruments which he received with the plates — the Urim and Thummim spoken of in

the scriptures — to undertake the task of translating the ancient writings.

The Translation

While engaged in the translation Joseph and his assistant, Oliver Cowdery, came to a passage concerning baptism. They themselves had not been baptized, and after considering the matter they decided to inquire of the Lord. On the 15th day of May, 1829, they retired to a secluded spot on the bank of the Susquehanna River, and raised their voice in prayer.

While they were praying a messenger from heaven descended in a cloud of light and announced himself as John, known in the time of the Savior as the Baptist. Laying his hands upon their heads he conferred upon them the Priesthood, with power to baptize, and then promised that yet further keys would be bestowed upon them. This promise was fulfilled shortly thereafter.

The translation led to another series of remarkable experiences. Until this time Joseph had shown the golden volume to no one. Even while translating he had separated himself from his scribe by means of a curtain. But the record spoke of other witnesses to the reality of the plates. Inquiring of the Lord, he was given to understand that certain others might be permitted to see and handle them. Two groups, one of three, and one of eight, participated in this experience, both in the broad light of day. Both groups signed written testimonials to the reality of the record and the engravings thereon. These testimonials are printed in each copy of the Book of Mormon. Bas-reliefs of the group of three are found on one of the monuments on Temple Square.

With the completion of the translation the book was printed in Palmyra, New York, issuing from the press in the spring of 1830. The first edition comprised 5,000 copies. Since that time scores of other editions have been printed, it has been translated into twenty-three languages, and its distribution today is more extensive than ever before.

The Organization of the Church

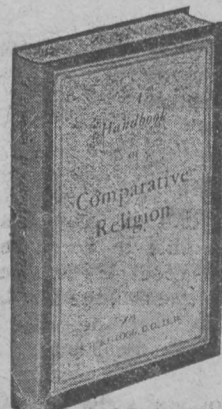
The authority of the Priesthood having been received from those who held it anciently, Joseph Smith and associates proceeded to organize the Church. On April 8, 1830, six men met in the home of Peter Whitmer, Sr., in Fayette, New York, and formally established the Church of Jesus Christ of Latter-day Saints. It was set forth on its mission as a restoration of the primitive church set up by the Savior, the phrase "Latter-day Saints" being used to distinguish it from the organization of the Saints of early days.



I have received many blessings from TBE in the last year, and I am still praying that you will still have great success with TBE. May God bless you all.

—Mrs. Ulva Henry, W. Va.

A Handbook Of Comparative Religion



By S. H. Kellogg

Price \$2.50

Other religions compared to the religion of the Bible.

Why We Are Not Southern Baptists

We often received inquiries concerning the Southern Baptist Convention and what relationship we have with it. We do not affiliate with this convention and for the benefit of those who might desire to know why we do not, we herewith briefly state our reasons.

1. The Convention is an organization without a command or example in the Bible to justify its existence.
2. The Convention is boss-ridden by ecclesiastics.
3. The Convention dominates the churches and will use all its power to grab the property of any church that withdraws.
4. The Convention is a monstrous machine that destroys independency and autonomy.
5. The Convention is corrupted by modernism and neo-orthodoxy.
6. The Convention, with but very few exceptions, is Arminian to the core.
7. The Convention's Cooperative Program is a leech upon the churches, forcing people to unknowingly support all shades of heresy in the colleges, seminaries and on the mission field.

8. Most Convention churches will not ordain a God-called preacher as pastor, unless the man will pledge allegiance to the Cooperative Program and the Convention's work.

9. The Convention's churches will not generally grant letters of dismissal to members who join non-Convention Baptist churches that are sound in the faith.

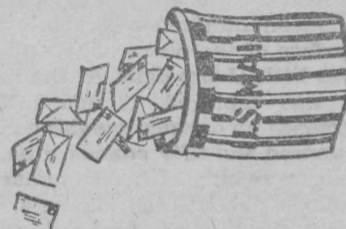
10. The Convention, though officially outside the National Council of Churches, is very closely allied to it in various ways.

11. The Convention stinks socially, favoring racial integration and other Socialistic objectives.

12. The Convention hates and fights independency and church-controlled missionary work.

These are some of the major reasons why we are not Conventionites.—Editorial.

READERS WRITE



Dear Brother Gilpin:

A few lines to let you know how much I do enjoy reading each copy of "The Baptist Examiner," and words can't express how I appreciate the good sound doctrine that is printed in each copy of the paper. I greatly enjoy the articles on Campbellism by Bob L. Ross. I'm glad that we have some people who will stand up and declare the true Gospel, as it is revealed to them from God and the Bible. I sure agree with him on everything he says about Campbellism. I believe it is right to oppose it. There might be a few things in the entire paper that I don't agree with, but I still enjoy and get a great blessing from reading every page of it. It is so inspiring that when I start to read it, I can't seem to quit until I have read the entire paper. I greatly appreciate you for sending me the paper free. I just wish I were able to send an offering to help you with the expense of printing the paper. Just pray that I will be able some day to help such a worthy cause as your great work for God. I hope to keep receiving each copy of the paper. May you continue your strong fight for God and his Word. Pray that I will always recognize the true Gospel. Best wishes always.

Sincerely your friend,
Willard Windsor

Thanksgiving is right at our door, so I am sending my offering today. It isn't much, but it is what I can spare. We don't have any Thanksgiving services at our church — only a "Union" service the night before, and I don't go to that. I would like to be with you all for Thanksgiving, but as I can't you will have my prayers, that you will have a good service.

—Mrs. H. G. Bew, Va.

I have received many blessings from TBE. It has taught me many things about the Bible. I pray that our Lord will supply every need to keep it coming to each one of us until He comes in the air. Bro. Gilpin, you will never know the good you have done through TBE until you get to glory. I listen every Sunday morning to Bro. Ross on the air. I thank my Lord daily for saving a wretch like me and the many blessings that I am so unworthy of.

—Mrs. Homer Chaffins, Ky.

I'm sending a Thanksgiving offering to help you and Bro. Bob in the printing and sending forth of TBE. It would be hard for me to tell you all how much I enjoy TBE. I've enjoyed every issue from the very first. It gives me hope and courage from day to day, as there are so many things as we travel along this life that cause us to grow a bit weary. But when we realize what the Lord has aid and done for His people in the past, and will do in the future, our heart is greatly encouraged, and certainly TBE brings these things to our heart.

—L. L. Beacham, Texas

Will write you a note to tell you I have enjoyed your paper very much, and especially did I enjoy your Thanksgiving message. Hope you have many more Thanksgivings and hope and pray God will continue to bless you. I have been sick for several years and can't read your paper like I used to but thank you for them just the same. I am sending you an offering. It is not much but maybe it will help some.

—Mrs. J. T. Rochester

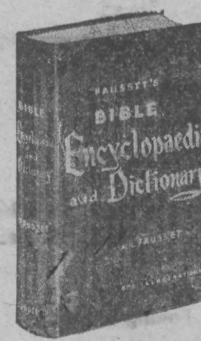
The Lord has been very gracious to us this year and we know of no better way to praise Him than to send you a word of encouragement and a small Thanksgiving offering. If our means were greater, we would surely include more, but we rejoice that He has enabled us to give something to your fruitful work. God bless all of you and use you for His glory.

—Marvin and Shirley Merry, W. Va.

Enclosed is a small offering to help you to get out THE BAPTIST EXAMINER because we know what it stands for. Our prayer is that the financial burden will be provided for by the Lord through His elect.

—Mr. and Mrs. Wilbur Moore, W. Va.

BIBLE ENCYCLOPEDIA AND DICTIONARY



By A. R. Fausset

756 Pages

Price \$5.95

This book is one of the best reference books that a Christian could possess. It ranks with the very best in its field.

Alphabetically arranged, contains 500 illustrations.

THE BIG FISH STORY

By ELLIS FRIEND
Ivydale, West Virginia

NOTE: Several years ago we printed this article in TBE and it attracted a great deal of comment and all of our extra copies were ordered. We are reprinting it, believing that our present reading audience will find it to be of interest.

On a summer morning in the year 1910, the old C. C. & S. rolled into Ivydale, W. Va., which was the end of the run, as the railroad extended only to Ivydale at that time. I hung around the Post Office until the mail had been made up, and was handed my mail for the day, which included a copy of the Charleston Gazette. I quickly glanced over the front page of the paper, looking for the latest happenings. However, there weren't many things that happened back in those times. But I noticed an item in the Gazette stating that there would be an exhibition of a very large fish on a specially built boat which would be docked near the end of Capitol Street in the Kanawha River. Being a fisherman myself, this was of much interest to me. So I immediately began making plans to board the afternoon train for Charleston.

I had no other business in Charleston at that time, except to see the big fish. The train arrived in Charleston about four o'clock in the afternoon. So I started walking out Capitol Street in the direction of where the big fish was. I could have gotten a jitney bus, which was a buggy or hack, drawn by two horses (sometimes, however, they were drawn by one horse), but I was in a hurry, and this means of transportation would have been entirely too slow for me just then.

On arriving at the end of Capitol Street opposite the Alderson-Stephenson Building, I proceeded

down the board steps to the dock, where I was required to purchase a ticket in order to go on board the big boat where the fish was on exhibition. The price for the ticket was 25c. Well, I was soon aboard the big boat which had come all the way up from the Gulf of Mexico, up the Mississippi River to the mouth of the Ohio, then up the Ohio River to Point Pleasant, and thence up the Kanawha River to Charleston, W. Va.

This fish was placed on exhibition in only the large cities, and especially at as many state capitols as possible. Well, this was just about the most interesting thing that I had ever seen. The fish measured forty-five feet long, its tail fin measuring ten feet from tip to tip. It measured twenty-seven feet around, and was nine feet thick. I might say here, this was not a whale, it was a fish. This fish had no scales, but had skin much like a catfish, and had very much the shape of a blue catfish. Its skin was three inches thick, and it weighed thirty thousand pounds. Its liver alone weighed seventeen hundred pounds. It had eyes only the size of a full grown ox, indicating that it had lived at a depth of at least eighteen hundred feet below the surface of the ocean, where there was little if any light. At the time it was captured, it had in its stomach an octopus weighing four hundred and fifty pounds, a block fish weighing fifteen hundred pounds, about ten bushels of coral, and other sea-bed substance. But still, it was going around practically with an empty stomach. It could have swallowed men like a twenty-inch bass swallowing creek minnows. This fish had a mouth much like a catfish, with rough lips, and no sign of teeth, which indicates that it evidently swallowed its food alive, without killing it. Its throat was at least three feet or more in diameter. It could have swallowed at least three large men bound together without any effort whatever. Its mouth was propped wide open, with two chairs sitting in its mouth where two men could walk in and sit down and be comfortable. Two men occupied the chairs most of the time.

The fish was captured off the shores of the Gulf of Mexico by Captain Thompson who was captain of a sea-going fishing schooner. They had been fishing all night, and had just come inside the breakwaters, and it was almost what you might call "grey day-light." The captain sighted an object in the water out ahead. He didn't know what it was, but was very anxious to find out, so he ordered a rowboat lowered to the water. Then he took with him one mate, and they rowed off toward the object. After moving in close, he decided that it was a great fish of some kind. About one-third of the fish extended above the water; otherwise, it would not have been sighted.

After making up his mind that it was a fish, the captain reeled out some line and threw a harpoon into the fish which held fast. The big fish immediately went into convulsions, and with its powerful tail and strength, it literally churned the sea into foam. However, for some reason, the fish could not submerge or dive under the water. There was about one-third of the fish continually extending above the water.

After several minutes churning the sea and wallowing in the water, the big fish headed straight for the open sea, out through the breakwaters, pulling the boat with its two occupants behind it. The rowboat was occupied by Captain Thompson and the one crew member. Well, at this stage, the big race was on. The remainder of the crew on the fishing schooner, seeing the plight of their captain and fellow-mate, quickly turned and started off in the direction that the fish was traveling, trying to give assistance to Captain Thompson in helping

him land the big fish. The fish is said to have pulled the rowboat at a speed of about forty-five miles an hour at some times.

The big boat lost sight of the fish several times during the first day of the race. And had it not been for the fact that the fish ran in circles and zig-zagged, cutting its speed down, the boat would have lost contact. As often as the fish would wear down, slowing its speed, Thompson would move in and throw another harpoon into the fish, which would always accelerate the speed again. Soon several harpoons were in the fish. According to the scars on the fish, the harpoons had been thrown into its body around twelve to eighteen feet back on the body from the head.

It took four and one-half days to finally land the fish, but after the first day, the race had slowed down considerably. The crew of the fishing schooner managed to get food and water into the rowboat for the two occupants. After the first day's wild racing and harpooning, as it began to get dark, the mate became frightened and panicky, and he grabbed an axe that happened to be in the boat, attempting to cut the ropes between the boat and the harpoons in the fish. But Captain Thompson, being so determined to land his prize, drew his pistol and prevented the ropes from being cut. The captain sat with the pistol in his lap all night in order to prevent the ropes from being cut.

After the fish was thought to be dead, they drew it up and strapped it alongside the sea-going schooner. They were then ready to head for port with the fish. They started the motors, putting the propellers into motion, and attempted to swing the boat around, when a propeller touched the fish which suddenly brought it out of a stupor. With one last big surge of its mighty tail, it broke the rear end of the boat completely off. Then they shot the fish five times in the head with a high-powered rifle, which finally killed it. Then they towed the fish into port with another boat where it was beached and prepared for being exhibited. After the fish had been put on exhibition in all the state capitols and in larger cities which could be reached by boat in this country, it was taken to Europe for exhibition, and is now possibly in a museum somewhere in Europe. I am not sure about this, but I haven't heard of it ever being returned to this country.

The fish was much different

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

GARBC Is Inconsistent As To Interdenominationalism

By BOB NELSON
Owosso, Michigan

Very recently, November 15, 1961, the General Association of Regular Baptist Churches (GARBC) sent out a special bulletin to their pastors. They expressed alarm at the spirit of "interdenominationalism." Here is what the letter said:

Interdenominational Baptists

"After long observation in many churches, I am convinced that when division and trouble arise in one of our churches, there is one cause in a major percentage of cases. We have taken into membership too many people who are not Baptists!

"No one objects to Presbyterians receiving only Presbyterians, or Methodists receiving only Methodists. But many think that aBaptists are supposed to receive anyone who professes to believe in Christ. There is a great deal more than this required to qualify a person as a Baptist!

"Baptists have historically held to a strong, distinctive, New Testament theology. Interdenominationalists make poor Baptists. They thrive on doctrinal compromise that is utterly foreign to real Baptists. Interdenominationalism is ecumenicalism within the framework of redemptive truth. It ignores great areas of the Word of God.

"When interdenominationalists are received into the membership of a Baptist church, that church is thereby asking for serious controversy in the future. Most of us have failed in this matter in the past. May the Lord give us more courage and discernment in the future. This is no day in which to compromise the truth! Let us hold

from any other fish ever captured. It don't believe that we have any history of any fish of this species ever to have been captured before or since this incident. And from the examination of the fifteen hundred pound black fish, also the four hundred and fifty pound octopus, which were both found in the stomach of this fish, it was determined that the fish always swallowed its food alive.

We read in the Bible that a large fish swallowed the prophet Jonah. This is found in the Bible in the Book of Jonah, first chapter, seventeenth verse, which reads as follows:

"Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights."

There is no reason not to believe that this fish could be of the same species as the one that swallowed the old prophet Jonah, possibly a descendant.

In the Book of Jonah, second chapter, tenth verse, it reads as follows:

"And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land."

This was the first fish ever to be discovered that could have swallowed a man alive. Years before it was captured, I heard "educated" people, who claimed to believe the Bible in so far as it was reasonable, say that the story of Jonah and the whale was impossible, for a whale has a small throat, and the shark and other large fish have teeth and kill their food before swallowing. Well, the appearance of this fish should offset any argument that the Bible story of Jonah and the fish is untrue or impossible. We believe God's Word, and this fish is testimony to its truthfulness. But if such a fish had never been caught, we still would not doubt the written record of the God who can do all things.

fast the faithful Word!

"It will pay to check more carefully on people transferring into our churches. We ought to more thoroughly indoctrinate them before receiving into membership those who have held other convictions. It is not enough for them to be "willing" to be immersed. This should be a Biblical conviction. This is also true concerning our other Biblical, Baptist positions."

—Paul R. Jackson,
National Representative

We certainly would commend Mr. Jackson for this insight as to the dangers of this vague unscriptural position of undenominationalism. BUT in this same bulletin it tells how many of its leaders are planning to attend the International Council of Christian Churches, with which the GARBC affiliates.

The GARBC associates and fellowships with the American Council of Christian Churches. This man-made organization was set-up to fight the apostate National Council of Churches and is filled with off-brands of Methodism, Presbyterians, and undenominationalists.

Member Churches and Individuals of A.C.C.C.

Bible Presbyterian Church Association	6,050
Bible Protestant Church	2,530
Congregational Methodist Church	14,270
Evangelical Methodist Church of America	25,610
General Association of Regular Baptist Churches 83%	126,080
Independent Churches, Affiliated	14,100
Methodist Protestant Church	2,670
Militant Fundamental Bible Churches	1,260
Southern Methodist Church	5,270
Tioga River Christian Conference	2,960
United Christian Church	5,150
World Baptist Fellowship	68,000
Independent Baptist Bible Mission	5,510
Fundamental Methodist Church	1,070
	280,580

Membership of Individually Affiliated Churches	738,260
Members Affiliated as Individuals	145,000
Total:	1,163,840

We come to the conclusion that it is wrong to have interdenominationalism within the local GARBC church but perfectly all right for its leaders to hob-nob with Arminians, baby-sprinklers, interdenominationalists, holy rollers, and what-have-you in the ICC. I call this inconsistency

APPRECIATED COMMENT

Hope you and yours are enjoying the blessings of the Lord. Enclosed please find \$5.00 of the Lord's money — use it as you feel led. Hope you have a good Thanksgiving offering.
—John T. White, Ga

CHURCH PEWS

Pulpit Furniture
• Budget Terms
• Ask about our Used Pews

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

TAPS FOR Eternity

BY
EVANGELIST HAROLD BRUNSON

\$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