

The man who expects to go to heaven should take the trouble to learn what route will get him there.

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

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The Churches Of God

By Arthur W. Pink

(I Thess. 2:14)

lowship who meet in that building. Others use it in a denominational way and speak of "the Methodist Church" or "the Presbyterian Church." Again, it is employed nationally of the state-religious institution as "the Church of England" or "the Church of Scotland." With Papists the word "church" is practically synonymous with "salvation," for they are taught that all outside the pale of "Holy Mother Church" are eternally lost.

What constitutes a New Testament church? That multitudes of professing Christians treat this question as one of trifling importance is plain. Their actions show it. They take little or no trouble to find out. Some are content to remain outside of any earthly church. Others join some church out of sentimental con-

siderations, because their parents or partner in marriage belonged to it. Others join a church from lower motives still, such as business or political considerations. But this ought not to be. If the reader is an Anglican, he should be so, because he is fully persuaded that his is the most Scriptural church. If he is a Presbyterian, he should be so, from conviction that his "church" is most in accord with God's Word. So, if he is a Baptist or Methodist, etc.

There are many others who have little hope of arriving at a satisfactory answer to the question, What constitutes a New Testament church? The fearful confusion which now obtains in Christendom, the numerous sects and denominations differing so widely both as to doctrine and church-order and government, has discouraged them. They have not the time to carefully examine the rival claims of the various denominations. Most Christians are (Continued on page 2, column 3)

CAMPBELLISM

Series by Bob L. Ross

XIX

VARIOUS OTHER ERRORS

Campbellite "Evangelists"

Contrary to the Bible, Campbellites do not have bishops, or pastors, in their so-called churches. Of course, they have what they call "elders," but their practice is not in accord with the Word of God on this matter. What the Campbellites have instead of pastors are "evangelists."

The word "evangelist" (uangelistees) is used only three times in the Bible (Acts 21:8, Eph. 4:11, 2 Tim. 4:5). Not one time is "evangelist" said to be an office to which one is appointed. Nowhere are any qualifications given for such an office. The word itself means "a bringer of glad tidings" (Thayer).

In Acts 21:8, Philip is called an "evangelist." In Ephesians 4:11, the word is used along with "apostles," "prophets," "pastors," and "teachers." In 2 Timothy 4:5, Timothy is exhorted to "do the work of an evangelist."

Where, then, do Campbellites get any authority for the practice of appointing men to the office of "evangelist" in their "congregations"? How do they know who is qualified for that office?

I raised these questions to a Campbellite once and he quoted Webster's dictionary as his authority. "The dictionary says an evangelist is a traveling preacher," said the Campbellite. "That's what I am." But the same dictionary, in the same definition, also stated that Mormon patriarchs are "evangelists"! We are not interested in what the dictionary says about the matter, but what the Bible says about it. How does one know if he is qualified for being an evangelist? Where are scriptures that reveal whether or not an evangelist is to be ordained?

The truth of the matter is this: while every saved person (Continued on page two)

The Man To Whom The Lord Will Not Impute Sin

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness. 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 TO WHOM THE LORD WILL NOT IMPUTE SIN."—Romans 4:5-8.

The word "blessed" is used very often in the Bible. The man who walks not in the counsel of the ungodly (Psalm 1:1) is "blessed." Those who fit Christ's description in the "beatitudes" in Matthew 5 are "blessed." Those who die in the Lord are "blessed" (Rev. 14:13). Many other times the word "blessed" is applied to people in the Bible.

But the greatest of all the "blesseds" is this one: "Blessed is the man to whom the Lord will not impute sin." Upon this "blessedness" hinges all other "blesseds." Without this one, the others are impossible. Who is the man who is so blessed? The Bible tells us.

He Is a Confessed Sinner, Humble and Broken

A sinner? Yes. Who but a sinner can have his iniquities forgiven? Who but a sinner can have his sins covered? Who but a sinner can be blessed by the Lord's of not imputing his sins to him? A man without sin could not receive such blessings for he would not need them.

Psalm 51:17 states: "The sacrifice of righteousness, to open thine eyes, O Lord, and not to see sin."

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I see in your special bulletin your postage has gone up 400 per cent. Satan and his helpers are trying to get TBE out of the mail. I wouldn't take a million dollars to have been introduced to TBE. It is the soundest paper and will stand judgment by the Word. Over a year ago I picked the best heifer out of my nine heifers and gave her a hog ring in her ear, and every calf she has is for TBE. If the time comes when the paper has to stop, we will sell the cow and help put the last issue out.—Mr. and Mrs. Bill Lowe, Mo.

Halliman Writes

Dear Brother Gilpin:

Since I last wrote to you I have received two packages of papers, with letters. All were appreciated. (Continued on page 5, column 3)

NOTICE

Whenever you move without notifying us of your change of address, you cost us 10c.

If you notify us as to your change, we save this amount, but if the post office has to notify us they charge us 10c for each notification.

In view of the fact that we get from ten to fifteen of these daily, you can easily see that this increases our cost considerably. It will cost us about \$400 a year. It used to be that this was only a 2c charge, and when it was such we didn't think too much about it, but now that the cost is a dime for each notification, we must ask our readers' cooperation.

Therefore, please notify us whenever you are changing your address. It will help us if you do so.

THE MAN IN THE PULPIT

By FRANK BECK

62 Boylston St.

Jamaica Plain, Mass.

10:29: "FOR WHAT INTENT HAVE YE SENT FOR ME?"

I

Many rural churches are without pastors. This comes as a crying need throughout our fair land and country. The country church must be kept going. Many of our finest pulpites were saved and started preaching in the old village church house. America boasts of many statesmen and leaders in other fields that likewise were faithful in their attendance of the house of God in their youth.

In many cases this may be the fault of the preachers, who are "led" to leave the country church for a church nearer the city, or in the city, presenting a greater opportunity to preach the Gospel and also a "better salary"! For this reason some men (we're thankful it is only some) change pastorates quite often. To such traveling salesmen, the scripture "go not from house to house" would be very applicable.

However, we are prone to think that the fault of empty pulpits is not always the preacher's fault. Many a pastor might well ask of his congregation the question asked by another preacher in Acts

There are some churches that expect their pastor to be a preacher only. Let him be bold to "declare . . . all the counsel of God" (Acts 20:27). Let him "preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Let him: "preach good tidings" (Isa. 61:1); "preach Jesus Christ" (Acts 5:42); "preach . . . that (we) should turn from . . . vanities unto the living God" (Acts 14:15); "preach the Gospel" (Rom. 1:15); "preach the Gospel of peace." (Rom. 10:15); "preach Christ crucified . . ." (I Cor. 1:23); let him stand up and preach; let him preach without fear or favor; and let him halt right there! Let him not take any hand in the affairs of the church. Let him, for instance, preach hard against adultery, but make sure that he never takes a hand in calling on the church to discipline any who are thus ensnared. He is to preach, that is all.

II

There are some churches that expect their pastor to be a physician, nothing more. He is to acquaint himself with all the sicknesses of the saints. Alas! they are myriad.

There are the infants in the faith. These "new born babes" he must be careful to supply with "the sincere milk of the word that (they) may grow thereby" (I Pet. 2:2).

There are the invalids in the faith. Some are suffering from deafness. They apparently are deaf to the voice of God. "Hear— (Continued on page 8, column 4)

ANOTHER CHURCH SUPPORTING TBE

We at Elk Lick are a small church with but a few members that are gainfully employed, but we do want to do what we can to help support TBE. It has meant a lot to the membership of the church as well as to its pastor. It is my prayer that God's people will see the great need to support its ministry. Pray for us that we will not place our minds nor our hands to the task of being successful but rather to that of being faithful. — Pastor H. W. Baker, Ky.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW GREAT THOU ART!"

"Who is so great a God as our God?"—Psa. 77:13.

I am sure that everyone of you recognize that God is a great God. So far as I am personally concerned, there is no truth in all the Bible that stands out more clearly than the greatness of Almighty God. As I say, I am sure we realize that God is great, yet I am afraid the majority of us fail to recognize how great God really is. The prophet Isaiah, I think, comes as close to magnifying the greatness of God as any of the writers of the Bible, for we read:

"Behold, the Lord God will come with strong hand, and his arm shall rule for him. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehend-

ed the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. To whom then will ye liken me, or shall I be equal? saith the Holy One."—Isa. 40:12, 13, 15, 17, 22, 25.

You can't read verses like these without realizing the greatness of Almighty God. He is so great that He can take the waters of

the earth and hold them in the hollow of His hand. Imagine a hand into which you can pour the Ohio River, or the Mississippi River, or the Atlantic Ocean, or the Pacific Ocean, or all the waters of the world!

Then notice how God is strong enough that He can weigh the mountains in scales and the hills in a balance. The scales that are spoken of, and the balances that are mentioned, are the old fashioned steelyards whereby you hold them up in your hand with the article to be weighed in one balance and the measuring weight on the other; it says that God can take the hills and the mountains and weigh them in a balance.

Then it tells us that the nations (Continued on page 6, column 3)

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Campbellism

(Continued from page 1)

may be a bringer of glad tidings, there is no office of evangelist for the church. Apostle, prophet and evangelist are not offices in the church today. There are no verses that tell us to ordain such, neither are there verses to tell us who is qualified for such offices today. We do, however, have scriptures that tell us about pastors (bishops, elders) and deacons (1 Tim. 3:1-13, Titus 1:5-9).

Simply claiming to be preachers of the gospel will not justify the practice of Campbellites. As they would have it, we want "book, chapter and verse."

Campbellites themselves often get into scuffles about "evangelists." Some of them believe in "stationary evangelists" — that is, staying in one place for a good while, and others do not believe this is proper. Brumback, for instance, in his book, *History of the Church through the Ages*, says, "There was no example of a New Testament congregation calling an evangelist in from the work of preaching the gospel to the world, to become the 'minister' of a congregation with elders, to do their work of feeding the flock" (page 358). He also says that those who do this will "search in vain for the example in the New Testament of a congregation hiring an evangelist to assume the work that should be done by the elders" (page 374).

Brumback regards the hiring of "evangelists" as being a part of what he calls "the second apostasy" — an apostasy within the ranks of the Campbellites. This is just one of many things over which Campbellites are divided amongst themselves.

Campbellite Cliches and Slogans

"Cliches" are stereotyped expressions and phrases. Campbellites are very fond of cliches and have a variety of them which they use over and over. We shall now call attention to some of their more common cliches and slogans.

1. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

The father of this cliché was Thomas Campbell and it is stated in the *Memoirs of Alexander Campbell* (Vol. 1, page 237) that the utterance of this statement marked "the formal and actual commencement of the Reformation."

Some Campbellites word this cliché as follows: "We speak where the Bible speaks and are silent where the Bible is silent."

This cliché amounts to a claim of infallibility. Every one should strive toward complete conformity to the teachings of the Scriptures, but the claim made by Campbellites is a claim of infallibility and is in the class with the claim of the Pope of Rome and the "sinless" claim of the Holy Rollers.

James 3:2 says: "For in many things we all offend" (correct reading). Peter says we are to grow in grace and knowledge (1 Pet. 3:18). These verses indicate that none is as perfect as the Campbellite cliché would have us believe.

In Campbellism, this claim to infallibility is not merely a cliché, however; it is the very spirit of Campbellism itself. Actually, this spirit gave birth to the cliché. That arrogance so prevalent and noticeable in Campbellism results from this spirit of infallibility.

In connection with this spirit of infallibility, Campbellites make a vain show of humility by "inviting" you to "show" them their error, "if" they are wrong on some point of doctrine. As I write these lines, one of them has just come on the radio and said, "Now if we are in error, we want to urge you to write and tell us wherein we are erring. If no one writes to us to point out any error, we will just know that you believe we are teaching the truth."

Some deluded people have been deceived by this vain show of humility so as to think that Campbellites might have an open mind to the truth. When such people have cast their pearls before the swine, however, the swine have turned and rended them. The writer learned long ago that the only way to deal with a Campbellite is in the spirit of Proverbs 26:3: "A whip for the horse, a bridle for the ass, and a rod for the fool's back." If that seems harsh to some, remember that "the rod and reproof give wisdom" (Prov. 29:15). The Campbellites, who remind us of the Pharisees, must be dealt with as Christ dealt with the self-righteous religious hypocrites in Matthew 23.

As for their cliché about the Bible, it would be more truthful if they would change it to read, "We speak where the Bible is silent and are silent where the Bible speaks." This

(Continued on page three)

The Churches of God

(Continued from page one)

busy people who have to work for a living, and hence they do not have the leisure necessary to properly investigate the Scriptural merits of the different ecclesiastical systems. Consequently, they dismiss the matter from their minds as being one too difficult and complex for them to hope of arriving at a satisfactory and conclusive solution.

But this ought not to be. Instead of these differences of opinion disheartening us, they should stimulate to greater exertion for arriving at the mind of God. We are told to "buy the truth," which implies that effort and personal sacrifice are required. We are bidden to "prove all things."

Now, it should be obvious to all that there must be a more excellent way than examining the creeds and articles of faith of all the Denominations. The only wise and satisfactory method of discovering the Divine answer to our question, What constitutes a New Testament church? is to turn to the New Testament itself and carefully study its teachings about the "church." Not some godly man's views; not accepting the creed of the church to which my parents belonged; but "proving all things" for myself! God's people have no right to organize a church on different lines from those which governed the churches in New Testament times. An institution whose teachings or government are contrary to the New Testament is certainly not a New Testament "church."

Now if God has deemed it of sufficient importance to place on record upon the pages of Inspiration what a New Testament church is, then surely it should be of sufficient importance for every redeemed man or woman to study that record, and not only so but to bow to its authority and conform his conduct thereto. We shall thus appeal to the New Testament only and seek God's answer to our question.

I

A New Testament church is a local body of believers.

Much confusion has been caused by the employment of adjectives which are not to be met with in the N.T. Were you to ask some Christians, To what church do you belong? they would answer, The great invisible church of Christ—a church which is as intangible as it is invisible. How many recite the so-called Apostles' Creed, "I believe in the holy catholic church," which most cer-

tainly was not an article in the Apostles' "creed." Others speak of "the church militant" and "the church triumphant," but neither are these terms found in Scripture, and to employ them is only to create difficulty and confusion. The moment we cease to "hold fast the form of sound words" (Continued on page 3, column 2)

Examiner Editorials

By Bob L. Ross

BOOKS FROM MY LIBRARY TO GO

The series of articles on Campbellism is almost completed and its time to begin making final plans for putting the series into book form. Actually, the series developed to be much larger than I had expected and this means that it will cost much more to publish. In order to raise the necessary funds for the publication of this book, I am placing a number of books from my personal library on sale. I hope I'll be able to somehow replace these books in the future, but at present this seems to be the only way open for me to obtain the needed funds.

All of the books listed below are single volumes or sets on my library book shelves; however, if two or more people order the same title we will fill the order with a brand new copy of the book at the same price, if it is in print. Otherwise, money will be refunded.

Please enclose your payment with your order and add about 15c per book to cover postage costs.

(Regular prices of relatively new books are given in parenthesis. On older books and some others, I do not know what their retail prices were).

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IN LOVING MEMORY OF OUR LITTLE SON,

STEPHEN MARK ROSS

Whom the Lord took to Heaven,
January 9, 1960.

Somewhere back of the sunset
Where loveliness never dies,
He lives in the land of glory
Mid the blue and the gold of the sky.
Gone from us who love him
Into the heaven of rest,
To the home of our loving Saviour
Sweetly his soul to rest.
His life is a beautiful memory,
His absence a silent grief,
He is sleeping in God's beautiful garden
In the sunset of perfect peace.
His memory is our keepsake
From which we will never part;
God has him in His keeping,
We have him in our hearts.

Greatly missed by his Mother and Daddy,
Mr. and Mrs. Bob L. Ross, and family.

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Is it necessary to be a "Baptist" to gain salvation. Or is it possible to belong to some other religion to have salvation?

We want to answer this question so as not to be misunderstood. Salvation is not "gained," but it is by grace, God's gift (Rom. 6:23, Eph. 2:8, 9). It is not necessary to be baptized by immersion to be saved; neither is membership in a Baptist church a condition of salvation.

But one must be a "Baptist" when it comes to the way of salvation, for on this point Baptists teach exactly what Christ Himself taught; and that is: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). In other words, no man can be saved but through Christ.

2. If one can be saved without being a Baptist, why be a Baptist?

In effect, this question is simply asking why one should express any loving appreciation for the grace of God since this expression of love will not add to salvation. We find that this question is usually asked by Campbellites who love to show their "great logic." Instead, they just show their ignorance. They "reason" that if God has not made church membership necessary for salvation, then God has no purpose for church membership! They think that if man's obedience does not assist in salvation, then men have no cause to obey God! Their motive in religion is therefore completely selfish, as they think only of self's profit, rather than God's glory.

God who saved His people by grace (not by their works) has ordained that His new creations should walk in good works (Eph. 2:8-10). We believe sound Baptists are walking in good works and so God's people should get into some sound Baptist church and join this walk.

3. Is the Baptist church the church of the Bible?

Yes. Tested by history, doctrine and practice, sound Baptist churches alone stand the test.

4. Why didn't Christ mention the "Baptist" church?

For the simple reason that Christ did not give a name to His church. There was no need to name it since there were no others, and even if He had, it would have had very little to do with identifying it today, for all the sects started by men would have latched onto the name and used it. There are many today, such as the "Church of God," "Church of Christ," "Christian Church," "Assembly of God," "Jehovah's Witnesses," "Christian Science," "Church of Jesus Christ of Latter Day Saints," who try to persuade people to believe that they wear the "Bible name." None, however, has produced the verse that substantiates such a claim.

5. Will Baptists who faithfully attend church and follow the teachings of the Baptist church gain salvation?

Those who are sound Baptists received salvation when they trusted Christ as Saviour. Therefore, the question is based upon

a misconception that one is saved by his own works. Baptists teach the Bible truth that we are saved by grace and works follow (Eph. 2:8-10). Blood before the water, Christ before the church, salvation before good works—that is the Baptist position.

6. I have never been baptized and I would like to be. I can't find a church to join, but would it be scriptural to go ahead and be baptized at some other one, and then move my letter when I found a church I could join?

If you can't find a church you can join, then you can't find one to baptize you. No church should baptize one who is not coming into church membership. And if you are not satisfied with the churches around you, as to their soundness, then you probably would not be satisfied with the baptism of any of them.

7. Are these churches that have "training unions" and are in this Southern Baptist Convention and eat in the church building really scriptural?

We wouldn't say that these things mentioned in the question would invalidate a church, but certainly we don't approve of these practices.

8. Is it wrong to testify in church?

What is commonly known and practiced as "testifying" is not scriptural and is generally just a display of the flesh. Not only so, but where the women participate (and we've never seen a "testimony" meeting where women did not dominate), the Scripture on women's keeping silent in the churches is violated (I Cor. 14:34, 35, I Tim. 2:10).

9. When the saved die, do they go directly to be with Jesus, or do they wait in some place of comfort until a future day?

Yes, the saved go to be with Christ (Phil. 1:23, Luke 23:43).

The Churches of God

(Continued from page two)

(II Tim. 1:13) and employ scriptural terms, we only begot ourselves and others. We cannot improve upon the language of Holy Writ. There is no need to invent extra terms; to do so is to cast reflection on the vocabulary of the Holy Spirit. When people talk of "the universal Church of Christ" they employ another unscriptural and anti-scriptural expression. What they really mean is "the Family of God." This latter appellation includes the whole company of God's elect; but "Church" does not.

Now the kind of church which is emphasised in the N. T. is neither invisible nor universal; but instead, visible and local. The Greek word for "church" is "ecclesia," and those who know anything of that language are agreed that the word signifies "an assembly." Now an "assembly" is a company of people who actually assemble. If they never "assemble," then it is a misuse of language to call them "an assembly." Therefore, as all of God's people never have yet assembled together, there is to-day no "universal Church" or "Assembly."

In proof of what has been said above, let us examine those passages where the term was used by our Lord Himself during the days of His flesh. Only twice in the four Gospels do we find Christ speaking of the "church." The first is in Matt. 16:18 where He said unto Peter, "Upon this Rock I will build My church, and the gates of hell shall not prevail against it."

What kind of a "church" was

the Saviour here referring to? The vast majority of Christians have understood it as, the great invisible, mystical, and universal Church, which comprises all His redeemed. But they are certainly wrong. The "church" to which Christ referred in Matt. 16:18 could not be a universal one, that is, a church which included all the saints of God, for the tense of the verb used by Him on this occasion manifestly excluded the O. T. saints! Thus, the first time that the word "church" occurs is the N. T. it has no reference to a general or universal one. Further, our Lord could not be referring to the Church in glory, for it will be in no danger of "the gates of hell"! His declaration that, "the gates of hell shall not prevail against it," makes it clear beyond all doubt that Christ was referring to His church upon earth, and thus, to a visible and local church.

The only other record we have of our Lord speaking about the "church" while He was on earth is found in Matt. 18:17, "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church let him be unto thee as an heathen man and a publican." Now the only kind of a "church" to which a brother could relate his "fault" is a visible and local one. So obvious is this, there is no need to further enlarge upon it.

In the final book of the N. T. we find our Saviour again using this term. First in Rev. 1:11 He says to John, "What thou seest write in a book and send it unto the seven churches which are in Asia." Here again it is plain that the Lord was speaking of local churches. Following this, we find the word "church" is upon His lips nineteen more times in the Revelation, and in every passage the reference was to local churches. Seven times over He says, "He that hath an ear, let him hear what the Spirit saith unto the churches." not what the Spirit saith unto the Church—which is what would have been said had the popular view been correct. The last reference is in Rev. 22:16 "I Jesus have sent Mine angel to testify unto you these things in the churches."

In further proof that the kind of "church" which is emphasised in the N. T. is a local and visible one we appeal to other facts of Scripture. We read of "The church which was at Jerusalem" (Acts 8:1), "The church that was at Antioch" (Acts 13:1), "The church of God which is at Corinth" (I Cor. 1:2) — note carefully that though this church is linked with, yet is it definitely distinguished from "all that in every place call upon the name of Jesus our Lord!"

Again; we read of "churches" in the plural number: "Then had the churches rest throughout all Judea, and Galilee, and Samaria" (Acts 9:31), "The churches of Christ salute you" (Rom. 16:16), "Unto the churches of Galatia" (Gal. 1:2). Thus it is seen that, that which was prominent and dominant in N. T. times was local and visible churches.

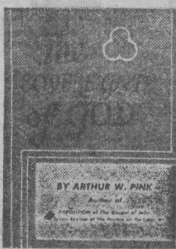
II

A New Testament church is a local body of baptized believers.

By "baptized believers" we (Continued on page 4, column 1)

THE SOVEREIGNTY OF GOD

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Campbellism

(Continued from page two)

would be much more fitting and truthful.

2. "Book, Chapter and verse."

Campbellites say, "We can give book, chapter and verse for everything we teach." Campbellites do quote from the Bible, but so did the devil. They do display scripture-references on their blackboards and charts, but this means no more than did the wearing of scriptures on clothing by the Pharisees. Even the Romantics claim to be able to give scripture to justify their heresies.

However, it takes a lot more than a numerical reference to uphold a doctrine. This is the thing that is lacking in Campbellism. We've never hesitated to examine every book, chapter and verse that they offer for we know that somewhere along the line "the fool layeth open his folly" (Prov. 13:16).

3. "We are the church you can read about in the Bible."

Over and over again you hear this one. "Investigate and be a member of no church but the one you can read about in the Bible," they say. Well, that is good advice, but the Campbellite church is not mentioned in the Bible! "Haven't you read about the churches of Christ?" Yes, we have, but by tacking that expression on a sign or building does not make a group of heretics who follow the interpretations and doctrines of Alexander Campbell & Co. a church of Christ. Russellites call themselves "Jehovah's witnesses," but that does not change the fact that they are the ambassadors of Satan. Eddyites call themselves "Christian Scientists," but this does not erase the fact that they are neither Christian nor scientists. Holy Rollers called themselves "Holiness," but this does not put away their carnality and unrighteousness. Mormons or Smithites called themselves "The Church of Jesus Christ of Latter Day Saints," but this in no wise changes the truth that they are the man-founded movement of Joseph Smith of latter day heretics.

So the so-called name "Church of Christ" does not change Campbellites from being a synogogue of Satan.

4. "We call Bible things by Bible names."

Well, where in the Bible do Campbellites find such "names" as "The Church of Christ," "Gospel meeting," "Bible school," "congregations of the church," "second law of pardon," "terms of pardon," "the plan of salvation," "the ancient order of things," "the good confession," "Gospel preacher" and the like? Understand, we are now objecting to terms to designate certain items for identification's sake, but we are objecting to the false claim made by the Campbellites when they say they "call Bible things by Bible names." The truth is, they are just like the rest of the religious world, having certain non-scriptural terms to designate certain items. Their "Gospel meeting," for instance, is no more a "Bible name" than "revival meeting." Their "Bible school" or "Bible study" is no more a "Bible name" than "Sunday School." Their claim is foolish and ridiculous and an insult to human intelligence.

Campbellites, Creeds and Denominations

Campbellites make the foolish assertion that, "We have no creed." They mean by this that they do not have what is called "a confession of faith" or "declaration of faith."

Campbellites are dead wrong on this point. They have a creed and they have written it many times on paper. The word creed simply means "belief." If anyone believes anything at all, he has a creed. Even an atheist has a creed, for he believes in athiesm.

Campbellites not only have a creed (belief), but they have put it into print and distributed it. I have a great number of their tracts which are remarkably similar to what might be called statements or confessions of faith. One in particular, **What Is The Church of Christ?** by Baxter, is broken down into twenty distinct points of doctrine, practice and history. Every single one of these Campbellite definitive tracts and booklets is in the same classification as a confession of faith.

Campbellites say, "But creeds are binding on people so that they must believe the doctrines in the creeds, else be excluded from membership in the church."

I remind the Campbellites that creeds or confessions state what the publisher believes to be the truth. I do not defend the doctrinal positions set forth in all confessions, but I do defend the sensibleness and propriety of stating what is believed. As for creeds being binding, so is the Campbellite "creed," stated in their publications. Just try to get into a Campbellite church without following the doctrines and practices advocated in their tracts and booklets! In fact, unless one believes every article of the Campbellite creed, he can't even go to Heaven!

"But we are just teaching the Bible in these," they say. Well, other people who publish what they believe also think that they do the same thing. They also give scripture references which seem to them to teach their doctrinal tenets.

Campbellites say, "We take the Bible alone." Why print the little creeds, then? The first article in our local church's statement of faith clearly states that the Bible is our sole rule of faith and practice. "Why the confession?" asks the Campbellite. For the same reason you wrote your tract — to tell people what we believe to be the teaching of the Bible. "Isn't the confession binding?" Is the Campbellite's little tract "creed" binding?

A few Campbellites seem to be able to lay aside prejudice and admit the truth about creeds. For instance, in a church paper called **The Reporter**, a writer says, "All have a creed, whether written in a book or not." Another says, "A man's creed is what he believes" (McClung).

We hope that other Campbellites will see the light on the point and cease appealing to the ignorance of unthinking people.

Are Campbellites a Denomination?

Another favorite hobby-horse of Campbellites is their (Continued on page four)

"EKKLESIA" -- THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

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

50c

I WON'T LET GO

"I want to let go,
But I won't let go;
There are battles to fight
By day and by night,
For God and the right
And I will never let go.

"I want to let go,
But I won't let go;
I am sick 'tis true
And worried and blue,
And worn through and through
But I won't let go.

"I want to let go,
But I won't let go;
I will never yield;
What, lie down in the field
And surrender my shield,
No, I will never let go.

"I want to let go,
But I won't let go.
May this be my song:
Mid legions of wrong,
Oh God, keep me strong
That I may never let go."

-SELECTED

The Churches of God

Continued from page 3)
mean Christians who have been immersed in water. Throughout the N. T. there is not a single case recorded of any one becoming a member of a church of Jesus Christ without his first being baptized; but there are many cases in point, many indications and proofs, that those who belonged to the churches in the days of the apostles were baptized Christians.

Let us turn first to the last clause of Acts 2:47: "And the Lord added to the church daily such as should be (the R.V. correctly gives it "were") saved." Note carefully it does not say that "God," or "the Holy Spirit," or "Christ," but **Lord** added." The reason for this is as follows: "The Lord" brings in the thought of authority, and those whom He "added to the church" had submitted to His lordship. The way in which they had "submitted" is told us in vv 41, 42: "Then they that gladly received his word were baptized; and the same day there were added about three thousand souls," etc. Thus, in the earliest days of this dispensation,

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Providence—As Seen in the Book of Esther
Resurrection With Christ

"the Lord added" to His church saved people who were baptized.

Take the first of the Epistles. Romans 14:4, 5 shows that the saints at Rome were a local church. Turn back now to Rom. 6:4, 5 where we find the apostles saying to and of these church members at Rome, "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His resurrection." Thus, the saints in the local church at Rome were baptized believers.

Take the church at Corinth. In Acts 18:8 we read, "Many of the Corinthians hearing believed, and were baptized." Further proof that the Corinthian saints were baptized believers is found in I Cor. 1:13, 14; 10:2, 6. I Cor. 12:13 rightly translated and punctuated (we hope to deal with this passage separately in a future article) expressly affirms that entrance into the local assembly is by water baptism.

Ere passing to the next point let it be said that a church made up of baptized believers is obviously and necessarily a "Baptist church"—what else could it be termed? This is the name which God gave to the first man whom He called and commissioned to do any baptizing. He named him "John the Baptist." Hence real "Baptists" have no reason to be ashamed of or to apologize for the scriptural name they bear. If someone asks, Why did not the Holy Spirit speak of the "Baptist church at Corinth" or "The Baptist churches at Galatia"? We answer, for this reason: there was, at that time, no need for the distinguishing adjective; there were no other kind of churches in the days of the apostles but Baptist churches. They were all "Baptist churches" then; that is to say, they were all composed of scripturally-baptized believers. It is men who have invented all other "churches" (?) and church-names now in existence.

III

A New Testament church is a local body of baptized believers in organized relationship.

This is necessarily implied in the term itself. An "assembly" is a company of people met together in organized relationship, otherwise there would be nothing to distinguish it from a crowd or mob. Clear proof of this is found in Acts 19:39.

"But if ye inquire anything concerning other matters, it shall

be determined in a lawful assembly."

These words were spoken by the "town clerk" to the Ephesian multitude which was disturbing the peace. Having "appeased the people," and having affirmed that the apostles were neither robbers of churches nor blasphemers of their goddess, he reminded Demetrius and his fellows that "the law is open, and there are deputies," and bade them "impead one another." The Greek word for "assembly" in this passage is "ecclesia," and the reference was to the Roman court, i.e., an organization governed by law.

Again, the figures used by the Holy Spirit in connection with the "church" are pertinent only to a local organization. In Rom. 12 and in I Cor. 12 He employs the human "body" as an analogy or illustration. Nothing could be more unsuitable to portray some "invisible" and "universal" church whose members are scattered far and wide. The reader scarcely needs to be reminded that there is not a more perfect organism on this earth than the human body—each member in its appointed place, each to fulfil its own office and perform its distinctive function.

Again, in I Tim. 3:15 the church is called the "house of God." The "house" speaks of ordered relationships: each resident having his own room, the furniture being suitably placed, etc.

Further proof that a New Testament "church" is a local company of baptized believers in organized relationship is found in Acts 7:38, where the Holy Spirit applies the term "ecclesia" to the children of Israel—"the church in the wilderness." Now the children of Israel in the wilderness were a redeemed, separated, baptized, organized "assembly." Some may be surprised at the assertion that they were baptized. But the Word of God is very explicit on this point.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1, 2).

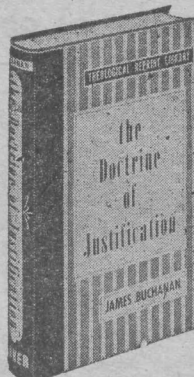
So, too, they were organized; they had their "princes" (Num. 7:2) and "priests," their "elders" (Ex. 24:1) and "officers" (Deut. 1:15). Therefore, we may see the propriety of applying the term "ecclesia" to Israel in the wilderness, and discover how its application to them enables us to define its exact meaning. It thus shows us that a New Testament "church" has its officers, its "elders" (which is the same as "bishops"), "deacons" (I Tim. 3:1, 12), "treasurer" (John 12:6; 2 Cor. 8:19), and "clerk"—the "number of names" (Acts 1:15) clearly implies a register.

IV

A New Testament church is a local body of baptized believers in organized relationship, publicly and corporately worshipping God in the ways of His appointment.

To fully amplify this heading would necessitate us quoting a goodly portion of the N. T. Let the reader go carefully through

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Campbellism

(Continued from page three)

harping about "not being a denomination." They condemn "denominationalism" and claim that they are not a denomination, but simply the "Church of Christ." Well, even if they were truly the church of Christ, they would be a denomination. What does "denomination" mean?

Webster gives these definitions: 1. Act of denominating or naming. 2. A name, designation, or title. 3. A class, or society of individuals, called by the same name; a sect."

On every one of these points the Campbellites are a denomination. They are denominated by a name: "Church of Christ," "Disciples of Christ," "Christian Church." They are also distinguished as a denomination by their doctrines. Furthermore, they have definite bounds to their religious association, recognizing only groups of like faith, thus are a particular "class" or "society."

It is just another appeal to ignorance for Campbellites to try and pan off the notion that they are not a distinct religious denomination. Actually, they are one of the most rigidly sectarian denominations in existence, teaching that outside their religious movement there is no salvation! To illustrate the sectarian character, if you believed exactly as they believe but used a piano instead of a tuning fork, you would go to hell! Or if you were "Christian" on the church instead of "Church of Christ," you would likewise perish!

The Campbellite "Plea for Union"

Campbellites had their initial origin in the efforts of Thomas Campbell to reform Presbyterianism and promote "Christian union." What this "plea" for union by Campbell and the Campbellites amounts to is that they want every one else to quit believing the Bible and accept their own view on the Bible. In making their so-called "plea for Christian union," they call on others to "unite on the Bible." There's nothing wrong with that, but when "on the Bible" is defined it always turns out to be Campbellite doctrine. If one differs with the Campbellites, he is not following the Bible, they say. If you don't swallow their "gospel plan," "Bible name," Arminianism, ruling elder church government, weekly communion, non-instrumental music, and other heresies, you are just not "uniting on the Bible!"

This "plea" for union is rather odd in view of the fact that the Campbellites already claim to have the unity of the Christians in their own church! They teach that one can be saved outside the church, and of course this is their church, "The Church of Christ." Why, then, do they make overtures to other denominations for the "union of Christians" when they teach that they only are Christians and others are children of the devil?

The truth is, this "plea" is a farce and hypocritical. It reminds us of the communists who speak of "peace" when they mean is communism. The kind of union Campbellites want is the kind the wolf wants in regard to the sheep; he wants the sheep "united" on the inside of his stomach.

the book of Acts and the Epistles, with an unprejudiced mind, and he will find abundant confirmation. Attempting the briefest possible summary of it, we would say:

First, by maintaining "the apostles' doctrine and fellowship" (Acts 2:42).

Second, by preserving and perpetuating Scriptural baptism and the Lord's Supper: "keep the ordinances" as they were delivered to the church (I Cor. 11:2).

Third, by maintaining a holy discipline: Heb. 13:17; I Tim. 5:20, 21, etc.

Fourth, by going into all the world and preaching the Gospel to every creature (Mark 16:15).

V

A New Testament church is independent of all but God.

Each local church is entirely independent of any others. A church in one city has no authority over a church in another. Nor can a number of local churches scripturally elect a "board," "presbytery," or "pope" to lord it over the members of those churches. Each church is self-governed, compare I Cor. 16:3; 2 Cor. 8:19. By church-government we mean that its work is administrative and not legislative.

A N. T. church is to do all things "decently and in order" (I Cor. 14:30), and its only authoritative guide for "order" is the Holy Scriptures. Its one unerring standard, its final court of appeal, by which all issues of faith, doctrine, and Christian living are to be measured and settled, is the Bible, and nothing but the Bible. Its only Head is Christ: He is its Legislator, Recourse, and Lord.

The local church is to be governed by what "the Spirit saith unto the churches." Hence it necessarily follows that it is altogether separate from the State, and must refuse any support from

it. While its members are enjoined by Scripture to be "subject unto the higher powers that be" (Rom. 13:1), they must not permit any dictation from the State in matters of faith or practice.

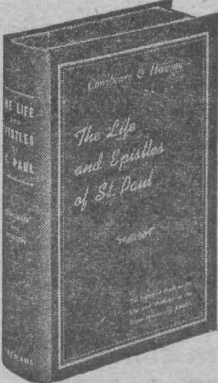
The administration of the government of a N. T. church resides in its own membership, and not in any special body or order of men, either within or without the church. A majority of its members decide the actions of the church. This is clear from the Greek of 2 Cor. 8:6:

"Sufficient to such a man (a disorderly brother who had been disciplined) is this punishment which was inflicted of many."

The Greek for the last two words is "hupo ton pleionon." "Pleionon" is an adjective; it is the comparative degree, and is generally rendered the clause signifies "by the majority," and works so rendered by Charles Hodge, than whom there have been few more spiritual and competent Greek scholars. Bagster's International renders it "by the greater."

(Continued on page 5, column 1)

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The Churches of God

Continued from page four)

demerit," and the margin of the nominal V. gives "Greek the more." The definite article obliges us to render it "by the more" or "by the majority."

To sum up: "Unless you have company of regenerated and believing people, scripturally baptized, organized on N. T. lines, worshipping God in the ways of His appointing — particularly in having fellowship with the apostles' doctrine and fellowship, maintaining the ordinances, preserving strict discipline, active in evangelistic endeavour—it is not a "New Testament church," whatever it may or may not call itself. But a church possessing these characteristics is the only institution on this earth ordained, built, and approved of by the Lord Jesus Christ.

Hence, next to being saved, the writer deems it his greatest privilege of all to belong to one of His "churches." May Divine grace increasingly enable him to walk as becometh a member of it. —Studies in the Scriptures, Dec. 1927. (A second article on this subject will follow next week).

The Man ...

(Continued from page one)

oman in Luke 7:36-50. She showed herself in the presence of Christ and others, realizing that he was a known sinner. She manifested her brokenness in her humility and the tears she shed. He showed her unconcern for herself in that she gave up her precious ointment in anointing the feet of Christ. God did not despise this broken sinner. Christ said, *"Thy faith hath saved thee; go in peace."* The Pharisee again was rejected, while God did not impute sin to the confessed sinner. The prodigal son, of whom we read in Luke 15, also illustrates the grace of God in salvation. After he had wasted his substance, he became broken and contrite and desired to return to his father. He came back with a humble attitude, thinking no longer of the sins of sin. He was received by his father. His self-righteous brother, however, despised him and "went out."

When Christ died on the cross, two thieves were put to death with Him. One of them became broken and contrite and looked to Christ as Lord. Did the Son of God despise the thief? No, He received him and promised him a place in glory that very day. The other thief continued in obstinate hardness and perished. The man whom the Lord did not impute sin to was the one who became broken over his sinfulness.

He Is Not Working for Salvation Sinners are saved by mercy and they then show their appreciation hereafter. They are not saved by works. The Lord does not put away a man's sins because of the man's works; no, it is "to him that worketh not, but believeth in him that justifieth the ungodly."

"Not by works of righteousness which we have done, but according to his mercy he saved us," Paul says in Titus 3:5.

Paul's desire was "to be found in him (Christ), not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phal. 3:9).

People who are trying to be saved by works can never find the peace which we have through faith in Christ. They can never be assured that God will not impute sin to their record. But those who trust Christ as their righteousness have their sins covered. Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4).

"Works" is not a very sweet message to the man who knows his sinfulness. An ungodly wretch could not respond to the message

of works for salvation; only those who wrongly think they can save themselves by their efforts will respond to that message. But grace is a sweet song to the sinner who knows he needs more than reformation or self-righteousness. Free grace is wonderful to the sinner who knows his only hope is for complete salvation from without.

The man to whom the Lord will

While Jews on their own works rely,
And Greeks of wisdom boast;
I love th' incarnate mystery,
And there I fix my trust.
—Watts

not impute sin is the man who is not looking to works for salvation.

He Is Fully Depending Upon Jesus Christ Alone

The attitude of this man is such that he believes that salvation is either all by Christ or no salvation at all. He knows that he has nothing to add to the work of Christ. If it were left to him, he would perish. But he has good reason to believe that Christ is enough. The Bible tells him:

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).
"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

Such a man is not trusting in his experiences, be they ever so wonderful; he is not depending upon his "feelings," regardless of how good they are; he is not thinking of his prayers, baptism and church works, though he may be faithful in all of these; no, the man to whom the Lord will not impute sin is the man who is looking alone to Christ for his salvation from sin.

This man is clothed in the righteousness of Christ. That is why God will not charge sin to him. How could God charge sin to a man as perfect as Jesus? He couldn't; so the man who has the righteousness of Christ on his record stands justified by grace before the law of God (II Cor. 5:21).

He Is Not Perfect in the Flesh

Some people seem to think that the only person to whom God will not impute sin is the person that does not have any sin. It is wonderfully true that Christ took away our sins as our Substitute, but if salvation depended upon our being perfect in the flesh, then — as David asks — "if thou Lord shouldest mark iniquities, O Lord, who shall stand?" (Psa. 130:3).

The heresy of sinlessness in the flesh is contrary to both Scripture and human experience. The Scripture plainly says, "There is not a just man upon earth, that doeth good, and sinneth not." (Ecc. 7:20).

Paul did not claim such perfect-

tion in the flesh, but said, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Romans 7:25). James says, "In many things, we all offend" (Greek, James 3:2).

John states: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteousness." (John 1:8-2:1).

In human experience, the doctrine of sinless perfection in the flesh does not have any living examples to prove its authenticity. But to the contrary, if a doctrine is to be judged by the lack of practice in the lives of its professors, this one comes further behind than any other doctrine being propagated today. The moral shame and disgrace that have stalked hand-in-hand with the heresy of sinless perfection are beyond description. All who have had personal contact with these "sinless" ones know too well that the friends of the doctrine are not examples of its truthfulness.

No, the man to whom the Lord will not impute sin is not one who claims sinless perfection, but rather, he acknowledges his sinfulness and leans upon grace to live for God's glory.—B. L. R.

Halliman

(Continued from page 1)

I have not written for two reasons. One is that I have been working from 'can to can't' on the house, and have been so tired at night I would usually go to bed as soon as I finished supper. The main reason, however, is that I have been out of envelopes for about a month now. Fact of the matter is, I am still out of them and don't know when I will get this mailed, but felt like writing.

Things are going fairly well, but it has been a slow hard process. I have not had any lack of help, rather, I have had too much. It has cost me a lot of time just trying to straighten out things the natives have messed up. Their knowledge of building a house 'our style' is completely nill. For instance, one day this week I had one of them helping me chop out the door frames from small trees. I had roughed one out and told him to make one like it, he did a fair job at that. I gave him the draw knife and told him to smooth it up. A short while later I left for dinner and noticed that he was about through with the piece, thinking that he would soon quit. To my astonishment when I returned from lunch he was still cutting on what was left of the piece and was very proud of what he had done. Needless to say, what was intended as part of a door frame was no more than a small stick. This example could be repeated several times over. In spite of all the set-backs, though, the Lord willing, I will be ready to leave here for the family in another week to 10 days. This has certainly been a depressing time for us, but thank God that after this the times of separation for us won't be so long, perhaps two or three days at the time.

Since writing the rest of this letter a couple of hours ago, I realized I had not thanked you for sponsoring the campaign in TBE to "Move the Hallimans." I know that you and I know each other well enough that a lack of acknowledgement of something of this sort would not in any way mar our friendship, but at the same time I do want you to know that I am more than grateful for all that you and Bro. Bob have done for us in this behalf. As mentioned in the letter to you, the offering for this cause was probably about \$1000.00, about half, I believe, of what it will ac-

FRED HALLIMAN'S ADDRESS

Sovereign Grace Baptist
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tually cost to get us settled in here, but humanly speaking had it not been for your efforts in The Baptist Examiner there probably would not have been near this amount.

HALLIMAN WRITES TO CALVARY BAPTIST CHURCH

Dearly beloved in the Lord:

With great humbleness of heart and praise unto a sovereign Almighty God, for friends and brothers and sisters in Christ such as you, I attempt to write you these few lines.

Never have I thanked God more for a church and pastors than I have for the church of which you are members. Many of you have written to me and the family upon several occasions, but I must say that I have cherished that fellowship in writing more these past few weeks than ever before. It would be hard for me to express in words, and harder still for you to fully understand, the loneliness that I have experienced these past two months, and especially the feeling of being at the "back side of the desert" this last month. But time and again there has been a carrier boy sent from the government station out to this remote place with mail and in most every instance here has been from one to two letters or more from some one at the Calvary Baptist Church. Some of you do not know me personally that have written and perhaps it has been a great task for you to write to someone you have never met, but they have been a great boost to me, and I'm sure that God will richly reward you. Likewise many of you I do not know and some of your names I have probably forgotten, but never a day goes by but what I ask God to bless each member of your church, and your pastors are called by name in my devotions every day. From the time that I heard of Brother Gilpin's poor health last year (1960), I made special mention of it to God all through the year and my greatest reward was when I read the Thanksgiving Supplement to TBE, that his health had been greatly improved. I shall continue to pray for the well being of each of you.

Never have I known a church, of the same size, to do so much for missions as you folks have and are doing. It will be some time yet before the report on "Move the Hallimans" will appear in TBE, but it might interest you to know that the Calvary Baptist Church of Ashland was the largest contributor from any source,

to that cause. You folks have done so much already I didn't expect an offering from you at this time; however I was not at all surprised at the offering nor the fact that it was the largest. I do want all of you to know how grateful we are for this good offering. It has already cost us about \$1125.00 for plane fees alone, to say nothing of the initial amounts that had to be paid out for supplies which came to about \$820.00. I still have the family and about a third of our things to bring in here yet. Perhaps this is the most expensive mission work that you have ever engaged in, but beloved, I believe that the majority of God's elect have been called out and the few remaining pockets such as I am working with are going to be a burden financially, but the souls of His elect are precious in His sight regardless of the cost to reach them. I continually thank God that He has chosen you to have such a great part in reaching these last helpless wondering sheep of His.

Sincerely,
Fred T. Halliman

A SPECIAL LETTER TO THE READERS OF TBE

Dear friends:

Since I last wrote through TBE, many and varied have been my experiences. At times I have found myself laughing and there have been many times had it done any good I could have cried. Not a few times have I had to literally stand my ground with these people. They have tried me from every standpoint and at times, with fear in my heart as to what might happen should my threats fail, I have had to get tough with them. But as mentioned in one of my previous articles, these first few weeks would be the most crucial time that I would ever spend with them and I began to realize this fact more than ever after I was among them only a few days. Had I given in to some of their early threats I would have been back at Bulolo long before now with no intentions of coming back.

To give you just one example: One Saturday I was paying those that had worked during the week on the house. About 50 natives had come in at different periods during the morning and upon their own accord had done perhaps 15 to 20 minutes work each. Knowing that they would expect something for their efforts, I asked them if they wanted money or salt for their work. To the man they all wanted salt. I paid them all off in salt and then called the regular weekly workers in to get their money. When the first group saw these accepting money they decided they wanted money also, but wanted to keep the salt. When I refused to give them money they threatened to start a big fight, so out came their axes and they be-

(Continued on page 6, column 1)

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Halliman

(Continued from page 5)

gan to scream and shout, whether at one another or me I don't know, but I managed to get the message over to them through the interpreter, that if they wanted to fight to go ahead; that I could not stop them, but I had no intentions of paying them twice, and besides, if they started a fight, sooner or later they would have to answer to the government. With that I began to work my way out of the midst of about 150 of them and by the time I had gotten clear of them and almost to my house most of them had put away their axes, quit screaming and some of them were laughing. Times like this have been trying, but God has seemed to always speak to me, "Fear not, for I am with thee," and while I have never fully understood just what the Lord meant when He asked me, of all people, not to have any fear, especially among people like this, I do know what He meant when He said **I AM WITH THEE.**

It is almost two months now since I left the family in Bulolo, and needless to say, these have been the longest two months that I can ever recall. The house is not completed yet, but is nearing the stage that I can leave, the Lord willing, in about another 10 days for the family. There have been numerous hindrances and delays, but my wife and I both have tried to look upon these as being in the providence of God and in some way for His glory.

As to the help on the house, we have had plenty and most of the time more than was needed. Being overcome at the tools that I had to work with, they all want to help some just to get to use the tools, but if some one isn't standing over them they will ruin both the tool and the material which they are attempting to work on. Much of my time has been spent correcting work that has been done wrong.

Last week I went to see what

one of their sing-sing's is like. There were about 250 people there and by the time I arrived they had already killed the 25 or 30 pigs. They were sitting down in two rows (the men, that is), facing each other and one would hold a part of the pig while the other, with a bamboo knife, cut it up. This took a few hours and after that the hams and shoulders were carried, with a special ceremony, into a long house that had been specially prepared for the occasion and was "off limits" to most of the people; however, I was allowed to go in and see it. After this, most every one sat down and two or three men walked up and down the two rows of men who were cutting up the pigs and again took from them select portions such as tenderloin and brought it out to the head men of the tribe, sitting around in various places.

The women were sitting about 50 yards away and occasionally you would see some one throw a piece of meat in their direction and there would be a scramble to get it. I was sitting about a foot way from one of the most important men of the tribe and when his meat was brought to him he gave a piece to a small boy to cook and return to him. The boy took the meat and threw it into the fire and ashes to cook it in that manner until he thought it was done. Upon returning it to the chieftain the man tore off small pieces and without a word threw them on the ground close to where some were sitting. They quickly picked them up and without even looking to see if they were covered with dirt, they ate the meat and looked wistfully in the direction of their headman again.

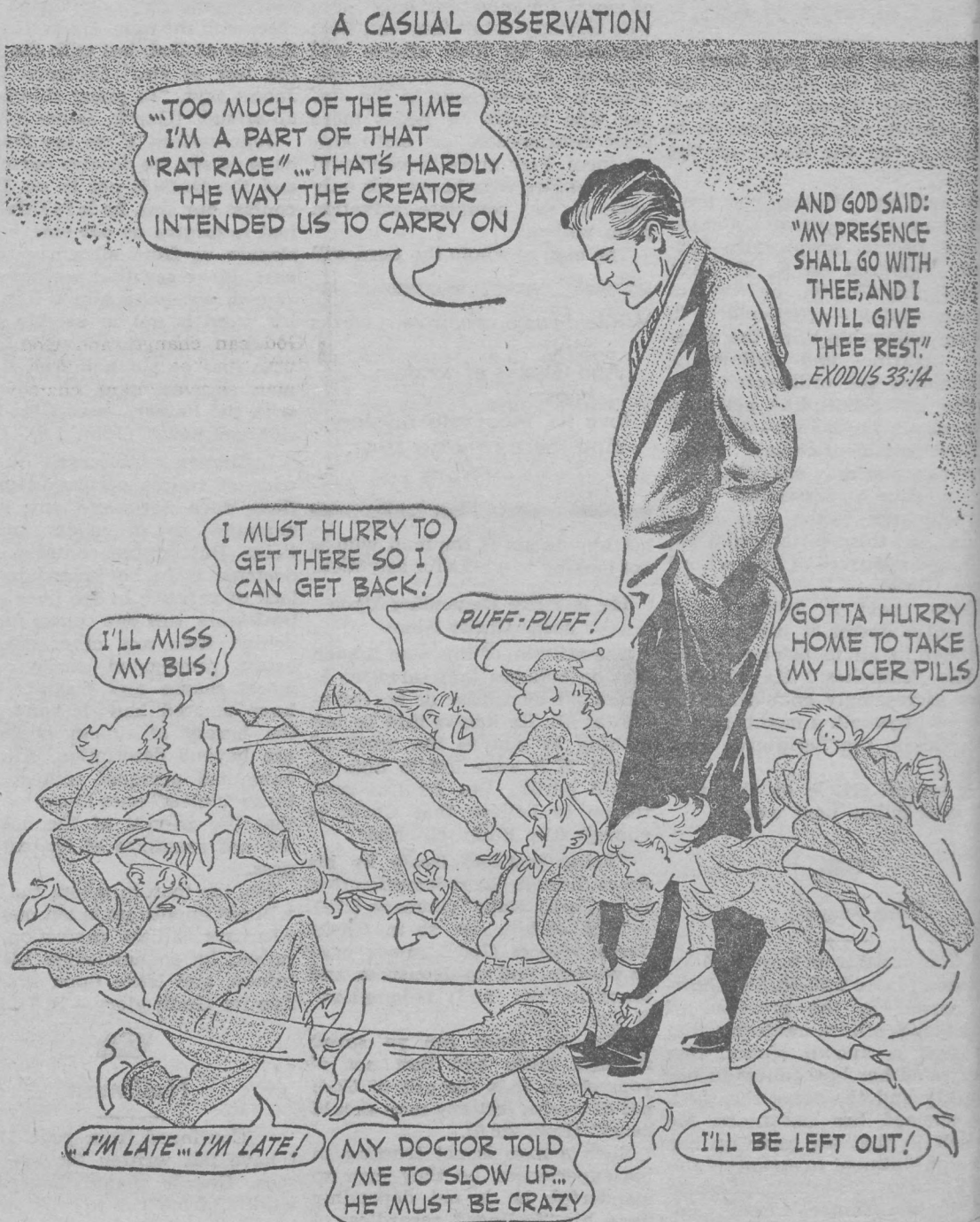
The sing-sing had been going on for two days before I arrived and the main part of the ceremonies were over. The main purpose of the occasion was to initiate young men or boys into manhood. I don't know what all this consisted of but I saw the results of part of the initiation at least. They showed me a young fellow, possibly 20 years old, who had gone through the initiation the night before and his body was literally covered with bleeding whelps where they had beaten him with switches about the size of one's finger. Sometimes they faint from exhaustion and pain and the whipping stops until they revive,

A dear friend of a preacher once said, "Brother, you have just as many children as the patriarch Jacob." The preacher replied, "Perhaps so, and I also have Jacob's God to care for them."

and then it starts in again. This boy, however, was proud of his bleeding wounds, as they were evidence to all that he was a man now, and that he could carry bow and arrows like his elders and fight and kill.

Many of them I had never seen before and I am sure that I was the first white man that many of them had ever seen. While walking through the crowd and mingling among them it was not uncommon to feel someone touching and rubbing my skin. As most of them had various kinds of paint on their bodies, they no doubt thought that I had completely painted my body with some sort of white paint. Again at the services today I noticed some feeling my skin. It used to bother me a little but now I scarcely notice it.

I have been having services every Sunday since being here working on the house. At first the women wouldn't come, or were not allowed to come, but I kept after the men until they let the women come. There has been an average of about 150 per service. I don't know how well they are receiving the Word, but that is all they are getting to receive from me. After I was in here the first time another man who calls himself a missionary had taken a



walk back into this area and talked to some of these people and upon my return this time he told me I had a good prospective church back there in that remote place. He said, (and I quote) "They told me they had been living a bad life for a long time and now they wanted to start living right."

That is the kind of mission work that is usually done here in New Guinea. If they can get the folk to "turn over a new leaf" and "start living right" they think they have accomplished what the Lord said to do in the Great Commission. Beloved, I have been saved for some time and I'm still not living right, are you? Some people say "No, but I'm doing the best I know how." But beloved, I am not even going to lie about that as those do that make such statements. I wouldn't want to be misunderstood and have you think that I am bragging about this old sinful depraved body that I possess, but beloved just turning over a new leaf, quit killing and fighting, won't get me, these natives, nor any one else to heaven. As mentioned above, I don't know how they will receive the Word, but that's all that I have to offer and if some of God's elect are here they shall hear. "So then faith cometh by hearing and hearing by the WORD of God." (Rom. 10:17).

Beloved, we don't deserve, but we desire your prayers. We re-

member each of you daily as we pray.

Fred T. Halliman

"How Great Thou Art!"

(Continued from page 1)
are but a drop in a bucket. When you have poured all the water out of a bucket, then take that bucket and shake it backwards and forwards so that every particle of water in that bucket is gone. Then look down in the bottom of the bucket and probably see a drop of water that may have formed. God says that the nations in His sight are but a drop in the bucket. The United States with all of its pride, and the nations of the world with all their grandeur, stand in the sight of God just like the drop in the bottom of a bucket.

It goes on to say that all nations before Him are as nothing, and they are counted to Him as less than nothing. How much of a mathematician are you? Are you able to delve into mathematics far enough that you can add up the nations of the world to find that the answer is less than nothing? In algebra we used to talk about negative numbers. I don't know whether negative numbers would even in any wise at all encompass this Scripture, for God says the nations of the world are less than nothing.

Then it tells us that He sits upon the circle of the earth. "Great God thou art"—so great the prophet says that God sits upon the earth as a circle.

Then we read: "To whom then will ye liken me, or shall I be equal? saith the Holy One." I say, you can't read a verse like this without realizing "how great thou art."

If you will read a little further in the Old Testament prophecies you will find that Nahum likewise magnifies God, for he says:

"The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. The mountains quake

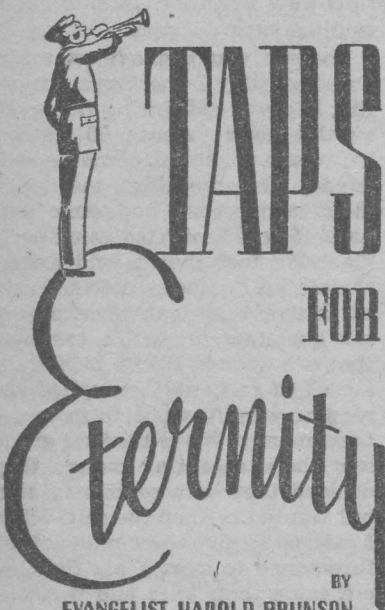
at him, and the hills melt, the earth is burned at his presence, yea, the world, and all dwell therein. Who can stand before his indignation? and who can abide in the fierceness of anger? His fury is poured out like fire, and the rocks are thereof broken down by him. The Lord is a strong hold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:3-6

As I have read this again again to meditate upon it, I never come to the place yet I felt I could truly contemplate God in all of His greatness. Every time that I read it, I come to the words of the song, "How Great Thou Art." I say, whenever you read this fortieth chapter of Isaiah and the first chapter of Nahum, you realize the greatness of God. However, I am afraid that most of us don't think of God as being very great. The majority of people think of God as being just a little bit more than man—just a big man. Himself tells us that is the way the world thinks of Him, for he read:

"Thou thoughtest that I was altogether such an one as thyself."—Psa. 50:21.

Beloved, the majority of people think of God as just a little bit more than man. I come back to my text which says, "is so great a God as our God?" Well, I'd like to show you a few things wherein God excels. I like to show you a few things wherein God manifests His greatness.

(Continued on page 7, column 1)



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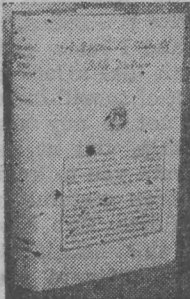
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Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

"We'll never pay rent for our mansion,
The taxes will never come due;
Our garments will never grow threadbare,
But always be fadeless and new.
We'll never be hungry nor thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children will share.

"There'll never be crepe on the door-knob
No funeral train in the sky;
No graves on the hillsides of glory,
For there we shall never more die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

"I'm bound for that beautiful city
My Lord has prepared for His own;
Where all the redeemed of all ages
Sing "Glory!" around the white throne;
Sometimes I grow homesick for heaven,
And the glories I there shall behold;
What a joy that will be when my Saviour I see,
In that beautiful city of gold!

-F. M. LEHMAN

How Great Thou Art!

(Continued from page 6)

I

GOD IS GREAT IN HIS SOVEREIGNTY.

When I say sovereignty, I mean that God rules. God reigns and controls this world. We read:

BUT OUR GOD IS IN THE HEAVENS: HE HATH DONE WHATSOEVER HE WILLETH PLEASED. — Psa. 115:3.

Now that is sovereignty, beloved, God does what He pleases. I do as God enables us to do. Not one of us could ever do that he has done all the way through his life what he pleased, God does as He pleases.

Notice again:
For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: HE PUTTETH DOWN THE ONE, AND SETTETH UP ANOTHER. — Psa. 75:6, 7.

At the position you hold, you hold it because you are a lot smarter than someone else. You don't have it because you have more strength in your arm than the man who perhaps lives next to you. You don't have the position you have because of any special or educational advantage you have had in life. Instead, this tells us that God putteth down one, and He exalteth, or setteth up another.

Here used to be a woman here who had a common extension I thought was very good. I used to say, "You ought to be a mighty kind to the people as meet them from day to day, use the very people you pass the way up the ladder, you going to have to meet when start back down the ladder." I've often thought of that extension. Whether you are going the ladder, or whether you are coming down the ladder, it is God. What your position in is, is because God has given that position. Promotion does come from the east, or the north, or the south. In other words, it doesn't come from man, for God putteth one down and setteth up another. I read again:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." — Psa. 76:10.

Talk about sovereignty. God even takes the wrath of man and uses it for His praise. Sometimes individuals though will go so far in their wrath, that it is beyond what God can use to His praise, and what does God do then? He restrains the balance of wrath.

I think I know the meaning of this from first hand experience. I think I have seen in life many, many times individuals who have wreaked their wrath upon me. Sometimes, beloved, it was just more than I could stand. I can remember one experience in particular that I went to God and said, "Oh, God, I can't stand it another day." Do you know, beloved, it wasn't twenty-four hours before God restrained the wrath of this individual. I tell you, He is a sovereign God.

Listen again:
"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." — Psa. 50:10-12.

Beloved, God owns the cattle upon a thousand hills. God controls the birds that fly in the air. God owns the beasts that

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roam the forests. I tell you, He is a sovereign God.

If you would see His sovereignty, then hear Solomon as he says:

"The king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will." — Prov. 21:1.

Beloved, the hearts of men are in God's hand. God can turn the hearts of men whithersoever He will. Does somebody hate you? God can change that individual. God can change, and God does turn the hearts of men just the same as we might change the course of a stream of water.

I remember when they changed the course of the Scioto River at Portsmouth. For several weeks they worked with a clam shell, moving earth, and changing the course of that stream of water. I remember as I went along one day that I looked over where the Scioto used to flow and it was practically dried up. Then I looked over to the right and I saw the new channel for the Scioto to flow in, and I thought of this text: "The king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will."

If you want to see how great God is, then read with me from the book of Job. Listen:

"With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt." — Job 36:32.

If you will notice in the King James Version, the most of this verse is in italics, which means that it has been supplied by the translators. In this instance, they did a very poor job. In the Revised Version this Scripture says: "He covereth his hands with the lightning, and giveth it a charge that it strike the mark."

Do you believe that God is behind every bolt of lightning that goes through the atmosphere? Do you believe if lightning strikes your house that God gave it a charge to do so? Do you believe if lightning strikes a prize cow out in the pasture, that it "just happened," or it was by chance? No, no, beloved, this Scripture in Job indicates that God giveth the lightning direction and a charge that it strike the mark. I tell you, beloved, God is great in His sovereignty.

If you will read the story of those plagues in the book of Exodus, how that God sent frogs and flies and lice—one plague after another, you will be impressed by the sovereignty of God.

Or look, if you will, at that Red Sea when it stood still. The waters stood up on each side in a solid wall. God made the ground as concrete beneath those Jews as they crossed the Red Sea, and went over dry shod to the other side. I tell you, beloved, that was the sovereignty of God.

Look on that day when they would cross the Jordan River at floodtide. Just as soon as the priests stepped down into the waters, the Word of God says that the waters cut off from above so that there was a division in the river. The waters flowed on and the rest of the water piled up, heap upon heap, wave upon wave, and the children of Israel marched dry shod across the Jordan River.

If you want to see the sovereignty of God then look at the ravens when Elijah is hiding for his life at a time of a drouth, and the ravens bring him food day by day. He had a raven for a butler, a raven for a maid, and a raven for a cook. God held back the ravenous nature of those birds of prey so that instead of eating the food themselves, they brought it into the prophet Elijah. I tell you, beloved, you can't read Scriptures like this without realizing "how great thou art." Truly we get a picture from this of the greatness of the sovereignty of God.

If you would see perhaps the greatest illustration of the sovereignty of God in all the Bible, then look at those Philistines when they had the ark of God that they had captured, and they wanted to get rid of it. They

tried sending it around to various cities, and every place they sent it, it brought trouble to the people. Finally the people heard about the trouble they had at Ekron and Gaza and all the towns round about, and when they would think about sending it to another town, the inhabitants would say, "No, don't send the ark over there." Finally when they didn't want to keep it, and they couldn't get anybody else to take it, they said, "We had better send it back home. Maybe these plagues came from God, and maybe they didn't. Maybe the troubles that have befallen us didn't come from the Lord. Maybe they just happened to fall on us. Maybe the mice did overrun our wheat fields. Maybe it is true that our god, Dagon, fell off his pedestal and was killed. It's all true, but maybe it just happened. Maybe it wasn't a curse from God." So they said, "We'll just try it out and see. We'll just take two young heifers that have never been broken and we'll hook those heifers up to a cart. We'll take two that are fresh with calves and we'll leave the calves, and we'll hook those heifers to a cart. We'll set the ark on a cart and we'll turn them loose. If those young heifers take that ark back to the Jews we'll know that it was of God, and if they don't, we'll assume that all this has just happened to us." They turned the heifers loose and they forgot all about their calves in the barn. The Word of God says that they went down the highway, peaceful, contended, lowing as they went, and they took the straight road back into the land of Canaan. I tell you, beloved, God is a sovereign God. He can take a young heifer and cause that heifer to react contrary to her nature. I come back to my text which says, "Who is so great a God as our God."

II

GOD IS GREAT IN SALVATION.

We read:

"Salvation is of the Lord." — Jonah 2:9.

Beloved, salvation is of the Lord. It is not of man. It is not something that man works up or prays down. Rather, it is of the Lord.

God is great in the planning of salvation. Can you imagine anything planned greater than God planned salvation? When you were getting ready to build a house you made many plans concerning the building of that house. When you were getting ready to

Question: Of how many sins is each of the human race guilty, reckoning only at the rate of one sin for every minute?

Answer: At ten years old (according to that method of calculation) we are guilty of no fewer than 5 million, 256 thousand sins. At twenty, of 10 million and 512 thousand. At thirty, of 15 million, 568 thousand. At forty, 21 millions and 24 thousand. At fifty, of 26 million and 280 thousand. At sixty, of 31 million and 536 thousand. At seventy, of 36 million, 792 thousand. At eighty, of 42 million and 48 thousand.

make some investment you made many plans relative to that investment. Maybe when you were getting ready to get married you made lots of plans concerning your marriage. I tell you, beloved, nothing was ever planned with the meticulous care that God planned our salvation. Listen:

"Whose names are not written in the book of life of the lamb slain FROM THE FOUNDATION OF THE WORLD." — Rev. 13:8.

I ask you, are you saved? Are you a child of God? Do you know Jesus Christ as your Saviour? Then if you do, the salvation that you are enjoying was planned of God before the foundation of the world. You may have planned on your marriage for a few weeks, or you may have planned on buying your house for a few weeks or months. You may have planned on your education for maybe several years, but God planned our salvation before the foundation of the world. Oh, how great our salvation is!

Not only consider the planning of it, but consider how He chose the subjects of salvation. We didn't choose our own salvation, but the subjects of salvation were chosen of the Lord. Listen:

"The earth shall wonder, whose names were not written in the book of life from the foundation of the world." — Rev. 17:8.

You say, "Brother Gilpin, I went to church sometime ago and I heard the preacher say as they were getting ready to sing the invitation hymn that God was up there with a recording angel beside Him, and that recording angel was just ready to dip his pen into the ink well to write down the names of the individuals that might profess faith, and God was getting ready to record them in the Lamb's Book of Life." I know, beloved, I have heard the same thing, but that is not what you read in the Bible. That is what you have heard from an Arminian pulpit. The Bible says that God recorded the names in the Lamb's Book of Life before the foundation of the world. If you are saved, God didn't make an entry in the Lamb's Book of Life the day that you were saved. If you are lost, yet one of His elect, God is not waiting until you are saved to write your name in the Lamb's Book of Life. Instead, your name was inscribed there from before the foundation of the world.

Listen again:

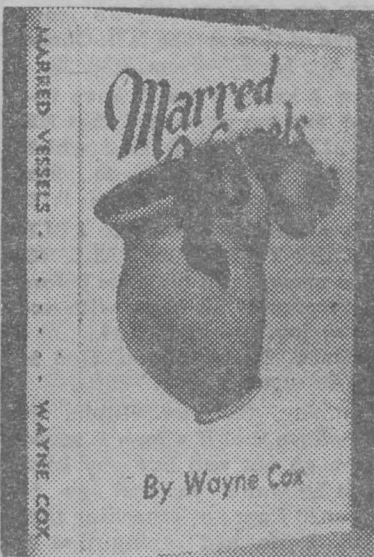
"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath FROM THE BEGINNING CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

"According as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD." — Eph. 1:4.

Beloved, when did God lay down the foundation of the world? I don't know, but I know one thing. Before God ever laid down one single rock, before God ever sprinkled any dust on top of it, before God ever scattered any grass seed in that dust, before even a tiny violet peeped from beneath the sod in the spring- (Continued on page 8, column 1)

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"How Great Thou Art!"

(Continued from page 7)

time—before a golden hardy sunflower raised its head aloft in the fall, God had already chosen us in Christ Jesus. I tell you, beloved, in the planning of our salvation, in the choosing of the subjects of it, and even in the education of the world for the coming of that salvation, surely how great God was.

Go back to the Old Testament and find how God educated the world for the coming of salvation. Adam sinned. God killed an animal. He used that animal as a sacrifice for Adam's salvation. You read how Abel brought a sacrifice and God accepted it. You read about the types and the shadows and about all of the offerings of the Old Testament. What do they tell us? God was educating the world, so the world would recognize salvation when Jesus walked on the shores of the sea of Galilee. Four thousand years passed in which time they offered sacrifice on top of sacrifice. Hundreds and thousands and millions of lambs and bullocks had died through the years. For four thousand years God educated the people. One day a man walked along the shores of the sea of Galilee, and John the Baptist looked at Him and said, "Behold the Lamb of God that takes away the sin of the world."

Beloved, one-fourth of a million lambs had been slain every year through the Old Testament dispensation, but never were those lambs referred to in the plural. It was always in the singular. Now when Jesus walked by, John said, "Behold the Lamb of God." For four thousand years God had been educating His people to recognize salvation when Jesus Christ appeared in the flesh in Palestine.

Not only is our salvation great in the planning of it, in the choosing of the subjects of it, and in educating the world to recognize salvation when Jesus appeared, but it is great in the execution of it. Did you ever stop to think how God times our salvation so perfectly? One day Jesus was born. Did it just happen to come to pass at that time? No, for we read concerning the birth of the Lord Jesus Christ:

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

Beloved, Jesus Christ came in the fulness of time. Just exactly when God's time was, Jesus Christ put in His appearance.

Not only was it timed perfectly, but all the prophecies were fulfilled, even in the minutest detail. If you will read in the Old Testament you will find it says that not a bone of Him would be broken. Then when Jesus Christ was in the cross, with a thief on the right hand and a thief on the left hand dying, the Word of God tells us that the crowd came to examine them to see whether they could take them down from the cross, and they broke the legs of the thieves, one on either side, to hurry their death, but when they came to Jesus they found that He was already dead, so that not a bone in the Son of God was broken. Oh, beloved, how great is our salvation even in the execution of it.

Then notice how great God is in making it real to us. We read:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified."—I Cor. 1:21-23.

Beloved, here is a Scripture that ought to thrill our hearts. God makes salvation real to us in the most unusual way. There is not another religion that preaches like Christianity. Mohammedanism makes converts at the point of a sword. The religion of Zoroaster, Confucius and Buddah does not make converts by preaching. Rather, they make converts by being born into a certain class. Beloved, God choose a different form. It pleased God by the foolishness of preaching to save them that believe.

Isn't it about the most foolish thing you can think of, to preach? (I'm not talking about foolish preaching now; I'm talking about the foolishness of preaching). To think that God would use this as the way of making salvation real to us, that He would cause a man to stand before you and attempt to teach you the things concerning the Word of God and as that individual faithfully does so, God makes salvation real to you. It is the most foolish thing in the world.

Paul says that the Jews require a sign. The Greeks seek after wisdom. But how about us? We preach Christ crucified. I say to you, in the planning of our salvation, in the choosing of the subjects of our salvation, in educating the world for salvation, in the execution of salvation, and in making salvation real to us, we stand in amazement to say, "How great thou art."

III

GOD IS GREAT IN SECURITY.

I can't emphasize it enough that God is great in security. If you are saved, you are saved because God saved you, and you are kept saved because God has kept you saved. You haven't kept yourself saved. Rather, you are saved, and kept saved, and you are secure because of God's greatness in security. Listen:

"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.

"Who shall also CONFIRM US UNTO THE END."—I Cor. 1:8.

"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, 39.

"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.

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

Beloved, I say to you, God is great in security.

You say, "Brother Gilpin, do you believe that if a man is saved he can go out and live any kind of life he wants to and go to Heaven?" I am not preaching that at all. I am just saying that if God saved you, God will keep you. You don't keep yourself. You have two natures. If you are unsaved, one of those natures is dead and the other is alive. That spiritual nature is dead and the physical nature is alive. That is why you like to live like the Devil. That is why you like to do the things of the world. But the day that God saves you He makes that spiritual nature alive. Now you have two natures and both of them are alive. The old fleshly na-

A man went to hear George Whitefield preach and took some stones in his pockets to cast at the minister. As Whitefield read his text, the man took out a stone and waited for an opportunity to throw it. But God sent His Word to the man's heart and he dropped the stone. After the sermon, the man said to Whitefield, "I came here to break your head, but instead, God has broken my heart through your message."

ture is still alive and you still want to live like the Devil, but that new nature wants to do what is right. That new nature does to the old nature just what a bridle does to a horse. A bridle controls a horse, and the new nature helps to control that old fleshly nature.

Beloved, I say to you, your security doesn't depend on you to come to church every time that you are a good boy or a good girl. Your security doesn't depend upon your strength of character. Rather, your security depends upon God Himself.

IV

GOD IS GREAT IN SERAPHIC PRAISE.

Go back and read when this world came into existence. What do you suppose happened first when the world came into existence? When God spoke and a world was formed, the first thing that took place was that the angels of God clapped their hands, and the sons of God shouted His praise. Listen:

"When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:7.

On the night that Jesus was born, an angel of God came down out of Heaven with a message that any ambassador would have thanked God for the privilege of delivering. That angel came not to kings, and not to princes, and not to royalty, and not to the rulers of the world, but the angel came to the lowly shepherds of the field. The message was:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10.

Immediately the whole sky was peopled with the angels singing:

"Glory to God in the highest, and on earth peace, good will to men."—Luke 2:14.

Some of these days the Lord Jesus Christ is going to take possession of this world that He has created, this world that has been in the hands of the Devil, this world that has been controlled by Satan. Some of these days Jesus is going to take possession of it, and what is going to happen? Listen:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."—Rev. 5:9-14.

On the morning of creation the angels sang His praise. On the night of His birth the angels sang His praise. On the day that He takes possession of this world, the angels and the redeemed of God shall sing His praise. Out yonder, someday, when even rebellious Hell-deserving, Hell-born sinners are cast into Hell, the saints of God are still going to sing His praise, for we read:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA. And again they said, ALLELUIA. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: ALLELUIA: And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:1,3-6.

What has happened? The unsaved, Hell-deserving, Hell-bent sinners have been cast into Hell, and the saints of God sing His praise because they know that He whose praise the angels sang on the morn of creation, He whose praise the angels sang the night that He was born, He whose praise was sung by the angels on the day that He takes final possession of this world, that He has had His way, and even though the unsaved go into Hell, God's saints must sing the praise of Jesus because they know that He hath done all things well.

CONCLUSION

I say then, He is great in His sovereignty, He is great in salvation, He is great in security, and He is great in seraphic praise. Shall we not then say together, "How great Thou art?"

You may look upon Him as a great God, but do you look upon His Son as your Saviour. May you receive Him as your Saviour, and may you go out singing the praise of our great God. If you are saved, come out on God's side and ask for baptism. If you are not saved, may you trust Him and receive Him, and become a child of God. May God bless you!

The Man In The Pulpit

(Continued from page 1)

ing they hear not" (Matt. 13:13). For this reason a preacher and pastor and physician is needed. "How shall they hear without a preacher?" (Rom. 10:14). Some have personal grievances between themselves and brethren in the church and even "neglect to hear the church" (Matt. 18:17) and must be excluded.

Some in the church are dumb. They cannot testify of Jesus Christ or pray. Ofttimes they lose this spirit of dumbness outside of the church house, and sometimes they regain their speech in church business meetings, but for the most part they remain in silence. This is spiritual lock-jaw. God has said: "The Lord is good . . . let the redeemed of the Lord say so" (Psalm 107:1-2). "Whosoever believeth on him shall not be ashamed" (Rom. 10:11).

Others in the church have fail-

ing eyesight and feeble mind. Such as these are spoken of in Peter 1:9: "But he that lacks these things is blind, and cannot see afar off, and hath forgotten that he was purged from his sins." People in such pitiful condition are indifferent toward foreign missions, for they "cannot see afar off." Likewise they know little about prophetic preaching. Future events, and even eternal life, seems, holds little for them, is "far off" to them.

Some have been crippled up by the scourge of "yellow fever." They have such a consuming desire for gold that it has paralyzed the end of their fingers. The attacks happen quite severe when offerings are taken. "O loveth a cheerful giver" (2 Cor. 9:7). The pastor-physician must know how to deal with the "crippled givers."

Thus the pastor must needs be a physician. But let him deal there! He may pamper, pillage, preach and pet, but put the surgical knife far from him (Heb. 4:12).

III

Some churches look upon the pastor as a priest. This he is, not any more a priest than the fellow believers. I Peter 2:9: "Ye are a chosen generation, a royal priesthood . . ." This is written to all the faithful. Both pastor and people compose a common priesthood.

The pastor is not a priest at the order of the Romish clan. He cannot pray away the sins of his flock. Nor can he make up for the lack of praying in the lives of others. Yet some members of the pastor as being "paid" make the Sunday morning prayer!

All churches should expect to assist their pastor to be a pastor. The word itself occurs but once in New Testament writings. "And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

That a pastor is required to be a teacher is clearly seen in that they are connected together: "pastors and teachers." That a pastor is not merely a teacher is clearly seen in that they are made distinct: "pastors and teachers." "Pastor" means shepherd and is so translated elsewhere in New Testament. It is used in reference to the shepherds in Luke 2 and concerning Christ in John 10:11: "I am the good Shepherd" and Heb. 13:20 and I Pet. 5:4. As the shepherd (under the Chief Shepherd) the pastor has the God-given duty of leading, feeding, fleecing, and guarding the flock. "Obey them that have the rule over you . . ." (Heb. 13:17) is the word given the flock. The church is to obey the pastor and follow his leading according to the scriptures.

Pastoral work is government work. Churches should expect to assist their pastors to govern their flocks and not the flock the shepherd, so pastors should lead the church and not the church pastor. He is to be a pastor and not a puppet. The shepherd is the door of the sheep, not the sheep.

"Obey them that have the rule over you, and submit yourselves for they watch for your souls, they that must give account, and they may do it with joy, and with grief: for that is unprofitable for you" (Heb. 13:17).

"And we beseech you, brethren, to know them which labour among you, and are over your life in the Lord, and admonish you; and esteem them very highly in love for their work's sake. Right to be at peace among yourselves" (I Thess. 5:12-13).

When John Knox was nearing death, he was asked, "How do you feel any pain?" Knox replied: "I cannot look upon the pain which brings on the end of mortality and trouble, and is the beginning of life."

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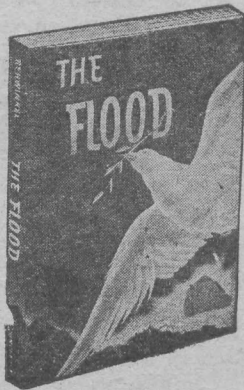
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