

Have you the Master's permission to stay home, or his command to go!

The Baptist Examiner

"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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Not Ashamed Of The Gospel Of Christ

E. C. VAUGHAN, Jr.
Fulton, Mississippi

Rom. 1:14-19

No other person in all human history, Paul probably felt the weight of his obligation to preach the Gospel of Christ Jesus to all men. He expresses the fact that he is indebted to the Greeks (of culture), to the Barbarians (those lacking culture); to the wise and the unwise, for a "hardship" of the grace of God committed unto him. This initial blinded the apostle to the real, political, religious, and intellectual frame. His qualification for a post on a Jewish seminary faculty, his competence as an expert of Jewish law, his keenness as a religious philosopher, his commission from the high God to represent him at the Council of Jerusalem, and the fact that these held the attachment upon Paul as did the con- obligation to preach the Gospel to all nations and ranks.

Persecuted For Preaching
Paul's readiness to preach is a testimony to all its lustre as we view his physical, moral, and

intellectual possibilities and the glories that could have been his for the exercise of these potentials — his readiness to preach is seen in lustre when we contrast these potentials against the harvest of sufferings he reaped.

For preaching he reaped inward fightings and outward fears. Persecution at the hands of his own countrymen awaited him at every turn of the road. Hardships were his lot to his dying day. His closest, most constant companion was a Roman guard. Instead of the garland to ornament his brow, the brazen cuff of a Roman soldier gauded his wrist. Instead of the freeman that he was born, he was the prisoner of the government that guaranteed him that freedom. All this because he was "ready to preach." He is ready to preach for that is his obligation.

But Paul was ready to preach because he was not ashamed of the gospel. He was not afraid to stand in the world's metropolis, a city shot through with Greek philosophy and pagan superstition, and proclaim a Man as the redeemer of a lost race of humanity. He was not ashamed to (Continued on page 2, column 3)

Out Of The Mail Bag



I talk to my Heavenly Father daily about you, and I thank Him for you that you take the stand you do. Your paper helps me so much, for it really strengthens me.

Mrs. J. N. Mellard, S. C.

Enclosing a little to help. One wishes for riches when a call comes for help to keep TBE in the mails. It has been such a help to me, for I have learned real Bible truths that are never preached.

Mrs. Elsie Tuggle, Mo.

TBE is truly a blessing to me; in every issue there is always an answer to many questions which trouble me.

—Spencer Randolph, Ill.

Enclosed is a small gift to help with the expense of sending out THE BAPTIST EXAMINER. It means a lot to me. May our Father's blessings be upon you and yours.

L. B. Ruth, Tenn.

Similarities Of Pharisees And The Campbellites

(Reprinted by Request)

It has been a source of amazement to this writer in the study of the New Testament, to notice the striking similarities which exist between the Pharisees of old and the Campbellites of our day. And after examining the New Testament more closely on this particular thought, I have become convinced that the same spirit that possessed the Pharisees of old now has possession of the Campbellites of today. It seems that after the apostolic days, the spirit that dwelt in the Pharisees left, and after "walking through dry places, seeking rest, and finding none," he has returned again, bringing with him seven other spirits more wicked than himself, and has taken up his abode in the "swept and garnished" house of Campbellism.

Pharisee and Campbellite History Similar

Very little is known of the history of the Pharisees. About all the certain knowledge that we have of them is given in the four Gospels. However, there are a few historical facts which seem

to be reliable concerning this religious sect. And lo, even these historical facts reveal a spiritual affinity between the Pharisees and Campbellites. For instance, historians tell us that the origin of the Pharisees came about as a reformation. Fatusset tells us that the professed intentions of the movement were "patriotism and faithfulness to the covenant." Smith says that "the sect included all Hebrews who separated themselves from every kind of Levitical impurity, following the Mosaic law of purity." But despite the intentions of the Pharisees movement, we clearly see that there was no more spiritually reprobate religious sect under the sun in the days of Jesus. (Read Matthew 23).

All who have read the history of Campbellism will immediately recognize the similarity that here parallels the history of the Pharisees. Indeed, Campbellism professes to be a reformation or restoration of the gospel of Christ, the church of Christ, and the ancient order of New Testament Christianity. And just as the (Continued on page 3, column 3)

Halliman's "Bible Conference Letter"

Read at the 1962 Conference in Ashland

Friends in Christ: I want to thank each of you in the presence of the Lord Jesus Christ. It hardly seems possible that it is conference time again. Needless to say, we would like to be with you all to enjoy the fellowship — we miss that above all things. I haven't had any of your fellowship in so long sometimes I find myself wondering that I am the only sound one living today, but I soon realize that when I receive my messages from the BAPTIST EXAMINERS and read the messages of various brethren of like precious faith — I am preaching at this conference. Since we cannot be there in person, we will be looking forward to some of your messages in

upon the Lord for daily guidance — thus it has been this year.

Every power that I possess and every ounce of endurance that, by the grace of God, I have been entrusted with has been heavily taxed this year, but I thank God that I have been permitted to carry on. When I first came in among these people I spent many days and nights not knowing what the next hour was going to bring. No white man had ever lived among these people before and some of them did not appreciate my being here. There has been

one attempted murder right in the midst of my camp, a threatened fight among two tribes in my front yard, and there has been times when I have had to break up fights among the men that were working around the mission.

God has always given me grace to handle every situation that has arisen.

Beloved, I am a firm believer in God's Word. My salvation rests in the truth of it; my daily life is guided by it; it is the hub around which all things are built and revolve. "For in Him, we live, and

move and have our very being" (Acts 17:28). Therefore I can believe and put into practice Heb. 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

I do not consider myself to be a man of God such as Abraham was, but one thing we both have in common and that is a depraved human body that grows tired and weary and is reluctant to cut loose from the things of the world. And while we do not know how long Abraham was in making the jour-

ney from Ur to Canaan, I feel most certainly that he did not suffer many more hardships in any two years of his journey than we did in the two years and nine days that we were in making the journey from Chicago to Tangi. Should God so direct, we would undertake the same thing again, but we hope He will never call upon us to experience what we did in those last 18 days. In those last 18 days from Bulolo to Tangi we traveled about 600 miles almost through the heart of New Guinea, with 500 miles of this being by road. During this time we waited for days at a time for the movement of planes, crossed raging rivers, cared for our sick in steaming jungles, built makeshift bridges that we might continue on our journey, slept on floors and walked several miles in order to reach our house after the last vehicle had carried us as far as it could go. I think, though, God had a purpose in allowing us to undergo those hardships for 18 days. If we had made the trip in a couple of days and had it easy all the way, perhaps we would not have been as content in here as we are, but after going through what we did, when we topped the last ridge that looked down on our house it was a beautiful sight to behold. Since that very first day we have been completely at ease and happy in our new home and the surroundings that God has placed us in, even though they may be strange.

CHANGES THAT WE HAVE SEEN IN THE PEOPLE AROUND THE MISSION

Many that once were our enemies have become very friendly. (Continued on page 6, column 1)

NO PAPER NEXT WEEK
Due to our Bible Conference, we always omit the first issue of September.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER SEVENTEEN: "PAUL AND PRAYER"

"Behold, he prayeth." — Acts 9:11.

Of recent date there has been quite a good deal of discussion in the newspapers and other periodicals relative to the action of the Supreme Court on the matter of outlawing public prayer in our public schools. I notice that quite a number of people have been very much upset concerning it, both saved and unsaved, both professors and possessors, and I expect a lot of people have had a good deal to say about it — people who never use the privilege of prayer but very, very little. In fact, I have been impressed by observing the statements of a few individuals whom I happen to personally know, whom I am sure have said a great deal more about the action of the Supreme Court than they ever said to God in the matter of praying.

May I say in passing that I do

not think that we can do enough to keep church and state separate. In our devotional message this evening we saw the curses that fell upon a nation when church and state were closely aligned and joined together. In fact, the closer the church and state are united, the more you can expect persecutions and difficulties to fall upon those who would stand for the things of the Lord. I believe so strongly in a separation of church and state that I doubt very seriously if it is even right to ever have a preacher or anyone else come into a public school to give a devotional, or to speak to an assembly.

To be sure, I like to go before schools and teach youngsters, and preach to them, in hopes that I might be able to help them. At the same time while I like to do so, I am sure there are lots of Baptist young people that possibly might

like to have me come. However, there are doubtless folk of other denominations who would not in any wise at all want me there, and they would resent the fact that their children had to sit and listen to what I had to say.

Now, beloved, I do not believe that it is one bit more right for me to force my teachings upon those people who don't want their children hear me preach, than it is for those individuals to stand up in the same position and force their teaching upon my children, since I don't want my children to hear the heresies that these individuals might present. Therefore, I say, I want to protect the other fellow's child the same as I want my own child protected, and for that reason I think it would be far better if there never were a devotional conducted by a preacher of any denomination, in any (Continued on page 5, column 1)

"FIFTY YEARS IN THE CHURCH OF ROME."

Paganism And Rome

By CHARLES CHINIQUY

(Selections by L. E. Jarrell, Lordsburg, New Mexico)

Chapter 10

In order to understand what kind of moral education students in Roman Catholic colleges receive, one must only be told that from the beginning to the end they are surrounded by an atmosphere in which nothing but Paganism is breathed. The models of eloquence which we learned by heart were almost exclusively taken from Pagan literature. In the same manner Pagan models of wisdom, of honor, of chastity were offered to our admiration. Our minds were constantly fixed on the masterpieces which Paganism had left. The doors of our understanding were left open only to receive the rays of light which Paganism has shed on the world. Homer, Socrates, Lycurgus, Virgil, Horace, Cicero, Tacitus, Caesar, Xenophon, Demosthenes, Alexander, Lucretia, Regulus, Brutus, Jupiter, Venus, Minerva, Diana, etc., crowded each other in our thoughts, to occupy them and be their models, examples and masters forever.

It may be said that the same Pagan writers, orators and heroes are studied, read and admired in Protestant colleges. But there the infallible antidote, the Bible, is given to the students. Just as nothing remains of the darkness of night after the splendid morning sun has arisen on the horizon, so nothing of the fallacies, superstitions and sophisms of Paganism can trouble or obscure the mind on which that light from heaven the Word of God, comes every day with its millions of shining rays. How insignificant is the Poetry of Homer when compared with the sublime songs of Moses! How pale is the eloquence of Demosthenes, Cicero, Virgil, etc., when read after Job, David or Solomon! How quickly crumble down the theories which those haughty heathens of old wanted to raise over the intelligence of men when the thundering voice from Sinai is heard; when the incomparable songs of David, Solomon, Isaiah or Jeremiah are ravishing the soul which is listening to their celestial strains. It is a fact that Pagan eloquence and philosophy can be but very tasteless to men accustomed to be fed with bread which comes down from heaven, whose souls are filled with the eloquence of God, and whose intelligence is fed with the philosophy of heaven.

But, alas! for me and my fellow-students in the colleges of Rome! No sun ever appeared on the horizon to dispel the night in which our intelligence was wrapped. The dark clouds with which Paganism had surrounded us were suffocating us, and no breath from

heaven was allowed to come and dispel them. Moses with his incomparable legislation, David and Solomon with their divine poems, Job with his celestial philosophy, Jeremiah, Isaiah and Daniel with their sublime songs, Jesus Christ Himself with His soul-saving Gospel, as well as His apostles Peter, John, Jude, James and Paul — these were all put in the Index! They had not the liberty to speak to us, and we were forbidden, absolutely forbidden, to read and hear them!

It is true that the Church of Rome, as an offset to that, gave us her principles, precepts, fables and legends that we might be attached to her, and that she might remain the mistress of our hearts. But these doctrines, practices, and fables seemed to us so evidently borrowed from Paganism — they were so cold, so naked, so stripped of all true poetry, that if the Paganism of the ancients was not left absolute master of our affections, it still claimed a large part of our souls. To create in us a love for the Church of Rome our superiors depended greatly on the works of Chateaubriand. The "Genie du Christianisme" was the book of books to dispel all our doubts, and attach us to the Pope's religion. But this author, whose style is sometimes really beautiful, destroyed, by the weakness of his logic, the Christianity which he wanted to build up. We could easily see that Chateaubriand was not sincere, and his exaggerations were to many of us a sure indication that he did not believe in what he said. The works of De Maistre, the most important history-falsificator of France, were also put into our hands as a sure guide in philosophical and historical studies. The "Memoire du Conte Valmont," with some authors of the same stamp, were much relied upon by our Superiors to prove to us that the dogmas, precepts and practices of the Roman Catholic religion were brought from heaven.

It was certainly our desire as well as our interest to believe them. But how our faith was shaken, and how we felt troubled when Livy, Tacitus, Cicero, Virgil, Homer, etc., gave us the evidence that the greater part of these things had their root and their origin in Paganism.

For instance, our superiors had convinced us that scapulars, medals, holy water, etc., would be of great service to us battling with the most dangerous temptations, as well as in avoiding the most common dangers of life. Consequently, we all had scapulars and medals, which we kept with the greatest respect, and even kissed morning and evening with affection, as if they were powerful instruments of the mercy of God to us. How great, then, was our confusion and disappointment when we discovered in the Greek and

Latin histories that those scapulars and medals and statuettes were nothing but a remnant of Paganism, and that the worshippers of Jupiter, Minerva, Diana and Venus believed themselves also free, as we did, from all calamity, when they carried them in honour of these divinities! The further we advanced in the study of Pagan antiquity, the more we were forced to believe that our religion, instead of being born at the foot of Calvary, was only a pale and awkward imitation of Paganism. The modern Pontif Maximus (the Pope of Rome), who, as we were assured, was the successor of St. Peter, the Vicar of Jesus Christ, resembled the "Pontifex Maximus" of the great republic and empire of Rome as much as two drops of water resemble each other. Had not our Pope preserved not only name, but also the attributes, the pageantry, the pride, and even the garb of that high pagan priest? Was this not the worship of the demigods of olden time? Was not our purgatory minutely described by Virgil? Were not prayers to the Virgin and to the saints, almost in the same words, by the worshippers who prostrated themselves before the images of their gods, just as we repeated them every day before the images which adorned our churches? Was not our holy water in use among the idolaters, and for the same purpose for which it was used among us?

We knew by history the year in which the magnificent temple consecrated to all the gods, bearing the name of Pantheon, had been built in Rome. We were acquainted with the names of several of the sculptors who had carved the statues of the gods in that heathen temple, at whose feet on learning that the Roman Catholics of our day under the very eyes and with the sanction of the Pope, still prostrated themselves before the SAME IDOLS, in the SAME TEMPLE, and to obtain the SAME FAVORS!

When we ask each other the question, "What is the difference between the religion of heathen Rome and that of the Rome of today?" more than one student would answer: "The only difference is in the name. The idolatrous temples are the same; the idols have not left their places. To-day, as formerly, the same incense burns in their honour? Nations are still prostrated at their feet to give them the same homage and to ask them the same favours! but instead of calling the statue Jupiter, we call it Peter; and instead of calling that one Minerva or Venus, it is called St. Mary. It is the old idolatry coming to us under Christian names." (Continued next week, D.V.)

The Gospel

(Continued from page one)

proclaim all the implications of the gospel with which he was entrusted — that man at the height of his social evolution was totally incapable of meeting the divine standard set by his Creator; that man's most holy desires and affections were viewed by his Maker as vermin-eaten filth. And this he would preach in that colossal standard of civilization, the capital of the world, Rome.

No "Streamlining" The Gospel!

Paul was not ashamed to preach the gospel! He would not be humiliated in the presentation of the good news of God for sinners. Even if men rejected both the message and the messenger, no sense of defeatism would short-circuit Paul's ministry of the Word of Life. He would never apologize for the gospel of the grace of God in neither word nor deed in the presentation thereof. There would be no humiliation to be compensated for by offering aids to the effectiveness of the message. Paul would never apologize for assumed weaknesses of the gospel by the use of "tried and proven procedures" outside the plan proclamation of the gospel of Christ. Paul would never arrogate to himself the ministry of the Holy Spirit in the creation

"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. We address God the Father as being eternal, why don't we refer to Jesus Christ and the Holy Spirit as being eternal?

All those who believe the Bible doctrine of the Trinity do refer to the Son and the Spirit as being eternal. John 1:1, 17:5 shows that Christ is eternal and Hebrews 9:14 teaches the same of the Spirit.

2. What is the Greek definition of the word "gospel"?

The word means "good news," "glad tidings," "a joyful message." Certainly, the Gospel of Christ, that He saves by His incarnate work, is such to needy sinners.

3. Did the early church, in Bible times have a building which they called "the church"?

No, but they did of course meet in buildings. Sometimes they met in homes of the members (Col. 4:15).

4. Is it right to build such gigantic buildings for churches?

To us, this is one of the great sins of modern Christendom (so-called). It is just another expression of man's idolatrous nature. Think of the missionaries that could be sent out and supported with the money that is wasted on fabulous buildings. We know of one church which has a chandelier that would support a missionary for a good long while. Think of all the money wasted on kitchens, recreation halls, even bowling alleys and swimming pools, and the like. And these things are exclusive of all the "church finery" that could be mentioned.

of a "spiritual atmosphere" for the hearers. He would erect no altars, set no "mourners' bench," and he would use no psychology to persuade for "decision."

Paul would formulate no "plans," lay no "groundwork," hold no "kick-off-suppers," and have no inspirational speakers. Nor would he seek a "united effort" to add to the effectiveness of the gospel of Christ. He was not ashamed of the gospel as it came from the hand of Inspiration! So he would never belittle the gospel by substituting for it, nor adding to it, human activity. He would proclaim the plain gospel and leave it in the Omnipotent hands of Divinity to accomplish that which He pleases (I Cor. 2:1-5).

The Gospel Has Power

Paul was ready to preach because he was persuaded that the "gospel is the power of God unto salvation..." He knew it to be the instrument of Holy Spirit (Eph. 6:17). Therefore he never questioned whether the Spirit would use the gospel. Paul knew the Word of God is like a hammer, breaking the stoney, rebellious heart; he knew it to be like a refiner's fire, making pure the God-hating heart of man (Jer. 23:29). He had come to a settled persuasion of trust, by experience and observation, that the gospel was more powerful than any man's will, yea, more powerful than all rebellious men's wills.

Paul had seen the gospel overcome the very stiffest resistance that man's corrupt nature could muster. He had a run-in with Alexander the coppersmith, a man of great political influence. Alexander had tried to frustrate the effect of the gospel on the hearts of Paul's hearers. But Paul saw the gospel change the whole course of life for a maiden who brought her masters much gain by fortune telling. But the best of all evidence was the tremendous power Paul felt surging through his whole person since that memorable day on the road to Damascus. Thus he knew that no power on the earth, under the earth, nor in the air could success-

It is all right to have a building, but Christ did not indicate that He took pleasure in man's accomplishments in the realm of architecture.

5. If a man says, "I am trying to be a Christian," what is his condition?

We wouldn't be able to really judge his true condition, but we would say his statement is unscriptural and gives bad indications. If he is saved, he is a Christian; if he is lost, he is not a Christian and cannot become one by his works. Instead of trying to be one, he should trust Christ and be saved.

6. I know that children of God sometimes won't receive the truth right at first on some hard doctrines. But how long is a church to put up with one who not only won't receive the truth, but tries to get the people of the church to see otherwise?

If this man is seeking to get people to believe error and reject truth he ought to be excluded immediately. See II Thess. 3:6, Rom. 16:17.

7. Can a work truly be a "good work" if a person is sincere yet does the thing unscripturally? For instance a missionary doing mission work through a board?

While much good has doubtless come about by such work, it nevertheless falls short of the mark. We are prone to condone a thing because of a person's sincerity but our sentimentality does not change God's word.

fully resist God's divine purpose in the proclamation of the gospel truth (Isa. 55:11).

God's Purpose Performed

Paul knew that the sovereign God had the sovereign right to make His own choice of methods used in calling out "whom He did foreknow" in His plan of redemption. He knew that God would call them out "through sanctification of the Spirit and belief of the truth" (II Thes. 2:13). Paul knew that it pleased God "through the foolishness of preaching to save them that believe." And that as God would use this method of calling men to faith in Christ, He would make sure that everyone who is "called," everyone to whom He specifically directed this message would receive it as the "power of God" (I Cor. 1:23,24).

Paul further knew that everyone called would be justified (Rom. 8:30). Thus he was never anxious concerning the effect of the message trusted to him. He could rest with settled peace that the purpose of God in his proclaiming the gospel could never fail. (Continued on page 8, column 4)

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FIFTY YEARS IN THE CHURCH OF ROME



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For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

A REVIEW OF AN ARTICLE WHICH OPPOSES THE USE OF WINE IN THE LORD'S SUPPER

A paper entitled "The Central Contender," edited by Norman Wells, recently carried an article by the editor in opposition to the use of wine in the Lord's Supper. We wish to call attention to this article in order to reveal the weak, unscriptural arguments that are offered against the plain truth that wine is to be used.

1. The writer quotes or refers to about twenty verses of Scripture to supposedly "establish the Bible attitude toward wine." However, what the writer accomplished was a warped presentation of the "Bible attitude on wine." Any time you just quote a portion of what the Bible says on a subject and use only those passages that deal with only particular angle, then you are not giving an over-all view of what the Bible actually has to say.

Just to show how lop-sided this article is on this matter, we offer this instance: the writer quotes I Tim. 3:3 ("not given to wine") as one of his proof-texts. As a matter of fact, the words "Not given to wine" are the title of the article. Yet the writer does not mention I Tim. 3:8, which says, "Not given to much wine." Neither does he mention I Tim. 3:23, "Use a little wine for thy stomach's sake and thine often infirmities." Neither does he refer to Titus 2:3, "Not given to much wine." All of these verses reveal that Paul did not throw wine out as being something that is only evil. It is not our purpose in this article to discuss the use of wine, but we refer to these few verses in order to expose the lop-sided, unscriptural "attitude" the editor of "The Central Contender" has toward this matter.

2. The writer says, "Nowhere, in all of Scripture, is the word 'wine' used in relationship to the Lord's Supper." But if this argument proves that we should not use wine, then it likewise proves we should not use grape juice. Wonder why this writer failed to consider this?

But he says, without any basis at all, "We are to accept the fact that it was grape juice and not fermented wine that was used at the Lord's Supper." He offers nothing as proof for this "fact." He does print this in bold type, but that doesn't prove very much.

He says, "The 'fruit of the vine' is a grape." Well, wine doesn't come from tomatoes, you know.

3. The writer thinks it is wrong to believe that Jesus turned water into wine at Cana (John 2). But surely the man who spoke the words of John 2:10 did not have grape juice in mind when he stated, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine unto now." It would sound rather odd to read this verse and substitute the words "grape juice" for wine. Whoever heard of people getting drunk on grape juice to the extent that "worse" grape juice could be served and no one would know the difference? No, that this ruler of the feast had in mind was fermented wine.

4. The writer quotes Mark 14:25 — "I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God" — and says, "If 'fruit of the vine' is taken to be fermented, intoxicating wine then Christ would have to be pictured as a regular user!" Right here Mr. Wells joins the Pharisees. Because Christ did drink wine, the Pharisees called him a "winebibber" (Matt. 11:19).

5. He erroneously charges, "Those who would have us to believe that fermented, intoxicating wine was used at the Lord's Supper have no way of condemning

the use of such wine at other times." What this writer seems to forget is the twenty or more verses of Scripture he quoted at the outset of his article. Of course, since he was trying to force them into an unjustified use, he evidently forgot that they can be used in another way.

6. The writer also charges that wine is a "poison." Isn't it rather strange that Paul would say to Timothy, "Use a little wine (poison) for thy stomach's sake and thine often infirmities?"

I will just here offer a bit of personal testimony about this "poison." About three years ago I was in the hospital for X-rays and other tests to find out what was wrong with my stomach. I could eat hardly anything without causing pain in my stomach. This pain would start slowly and gradually rise for about two hours until it reached its peak, then it would gradually pass away. The physicians who examined me and gave me various remedies could not find the trouble. So I determined that I would try Paul's remedy for stomach trouble, just to see if it would do any good. After a couple of weeks of daily taking a small portion of the same kind of wine we use in the Lord's Supper, the pain never bothered me again. Since then, I've related this experience to several brethren in various localities and to my surprise many of them have had similar experiences in the use of wine as an internal medicine.

7. The writer also charges that "wine . . . has caused more havoc among men than any other instrument of destruction." The truth is, wine "caused" nothing. It is the men who wrongly use wine that cause evil. I have heard of men drinking all kinds of useful but dangerous liquids when alcoholic beverages were not available. Many have died as a result. But did these liquids "cause" the deaths? No, they were simply made the instruments of destruction by passionate people. Take guns, knives, automobiles, matches, or anything of like nature — do they cause the harm, or do the people who wrongly use them cause the harm?

8. The writer quotes I Tim. 3:1-7 and Titus 1:6-9, which show the qualifications for a pastor. Among the qualifications is the one, "not given to wine." The writer concludes that if wine is to be used in the Lord's Supper, then preachers can't take the Supper.

Now if this argument is valid, then when Paul told Timothy to "use a little wine" for his stomach, he was in effect not only violating his own instructions as to a preacher's qualifications, but was telling Timothy to do likewise!

The truth is, Paul, in saying preachers should not be "given to wine," meant simply that preachers are not to be drinkers. They are not to be given to wine as a

Pharisees - Campbellites

(Continued from page one)

Pharisees professed to follow nothing but Moses' law, Campbellites today profess to "speak where the Bible speaks," etc.

There is conclusive evidence that the Pharisees maintained strong Messianic hopes, and this was possibly the chief doctrine which characterized their reformation. They expected Messiah when he came to destroy the Gentile world system and to set up a world-wide kingdom. On one occasion we even read that Christ "was demanded of the Pharisees, when the kingdom of God should come," they were so fanatical as to future things. Do we not recognize here another parallel of Phariseism to the history of Campbellism? Certainly so, for the father of Campbellism, himself, said that the object of his paper, THE MILLENNIAL HARBINGER, was "The development and introduction of that political and religious order of society called the Millennium." Striking? Indeed! No Pharisee would have stated the purpose of the Pharisaic movement any differently.

Again, Phariseism was only somewhere in the neighborhood of 150 years old at Jesus' first advent. We are not setting any dates, but we sincerely believe that the second coming of the Lord draweth nigh; and if He comes within the next twenty or twenty-five years, even the ages of these two sects will correspond, for Campbellism is only about 130 years old!

There were several different kinds of Pharisees, just as there are several different kinds of Campbellites. The Talmudic writers say, "There were seven sorts of them." I will not give all of their names, but just to give you somewhat of the comparison, I shall give these two:

(1) There was the Shechemite Pharisee. He was the Pharisee who was circumcised and kept the law for the profit and advantage which he might gain thereby. He is a perfect example of the Campbellites who are baptized and attempt to do good works in order to go to Heaven. As the Shechemite Pharisee, the Campbellites are nothing more than merit-mongers.

(2) Again, there was the What-am-I-yet-to-do Pharisee. This was the Pharisee who said, "Teach me what my duty is, and I will do it." He is an example of the Campbellites who are afraid that if there is one commandment that they fail to observe, by failing to do so, they will thereby be condemned to hell. This Pharisee is like many Campbellites who say that they want to be on the "safe side." They don't serve the Lord out of love or trust but out of fear of hell.

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beverage. He is not forbidding the use of wine either as a medicine or at the Lord's Supper.

Conclusion

Well, these are a few of the unscriptural arguments that we often meet with in those who are possessed of a fanatical attitude toward intoxicating liquids. We by no means advocate drinking of any kind but we are equally opposed to the unscripturalness of those who use grape juice in the Lord's Supper and condemn all uses of wine.



The Heresies Of The "Jehovah's Witnesses"

(4th in a series on cults)

This is the group found on street corners peddling highly colored periodicals containing sensational religious articles: If you engage them in conversation, they will immediately spout forth parrot-like a stream of their doctrine complete with proof texts taken from the original (so they say) Greek by which they hope to overwhelm the untaught.

For reasons we suspect connected with covering up their nefarious activities, they have changed their name repeatedly. At various times they have been known as "Millennial Dawn," "Watch Tower and Tract Society," "People's Pulpit Association," "The Brooklyn Tabernacle," "International Bible Student's Association," and finally "Jehovah's Witnesses."

They take their present name from several Old Testament passages which specifically refer to Israel's witness for God among the nations but have absolutely no reference to the Church of Christ today. The Church witnesses today to a crucified and risen Christ.

Their beliefs stem largely from the writings of "Pastor" Russell who was never a Pastor, and "Judge" Rutherford who was never a judge. Very ambitious claims are made for the six volume set of Russell's teachings. It is said that if one studies these books he has no need for the Bible. Furthermore, if he studies the Bible without the aid of this amazing commentary, he will go into hopeless darkness.

While most of the emphasis in Jehovah's Witness teaching is on prophetic subjects, their treatment on the great fundamentals of the faith of Christians is alarming indeed. They reject in whole the Biblical doctrine of the Trinity. There is but one God, Jehovah. The Holy Spirit is not a Person but merely the divine in-

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fluence. Christ is not God, but merely "a" God, one of the lesser deities. He is not pre-existent, and His work on the cross does not save but merely cancels the wrongdoing of Adam. The atonement is still going on in the work of the Witnesses today. During the millennium all will have a full opportunity to gain everlasting life under favorable circumstances. This includes all sinners, small and great, of all ages.

There is really to be no judgment day, according to these cultists. God is too good to sustain an everlasting hell so there is no eternal torture for sinners. For those who fail to reach the standard required by the Witnesses, the other alternative is extinction of being, which is what happens to Satan too.

Russell and Rutherford seemed to have a particular hatred for all members of the clergy, both Protestant and Catholic. According to them there is no hope for the clergy, they are all consigned to everlasting destruction. Even now they are in "outer darkness."

Actually, according to the Witnesses' beliefs, Christ came back to the earth in 1874, took His throne with full authority as King over the nations in 1914 which date also marked the end of Satan's power. (Wonder if Satan knows this).

In essence, the teaching is that from Pentecost until 1914 all people were hopelessly blinded by the "clergy" who organized the false system known as the Church. Jehovah's Witnesses are said to be God's servants with the divinely appointed task of going from house to house to sell Russell's and Rutherford's books in order that people might know the truth. If people fail to buy and heed, they will move on to helpless despair. If they pull out and join the Witnesses they will get in on the ground floor of the Kingdom.

Because Alexander Campbell himself was dipped by a Baptist preacher! If the Campbellites say that Baptist baptism is from Heaven, then why do they not submit to it? But if they say "It is of men," then they thereby confess that they have unscriptural baptism. Which horn will the Campbellites take?

4. The Pharisees were ignorant of the new birth. We read of one of their religious leaders: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? . . . How can these things be? Jesus answered and said unto him, Art thou a

(Continued on page 4, column 1)

the others. But when they came to be baptized of John, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits therefore meet for repentance." (Matt. 3:7,8). John demanded that the Pharisees first be saved before they were baptized, but the Pharisees evidently thought that they could be blessed in some manner by being baptized. Certainly they would have made good Campbellites, for their belief concerning baptism is Campbellism to the core.

2. The Pharisees rejected John's baptism. This was evidently because John demanded salvation before baptism. The Scriptures say of the Pharisees that they "rejected the counsel of God against themselves being not baptized of him." (Luke 7:30). And like their predecessors, the Campbellites also reject the baptism of John. They say that it was not Christian baptism. Jesus taught that the baptism of John was from Heaven, whereas the Pharisees said, "He hath a devil." And today, anyone who says that John's baptism was Christian baptism will hear the Campbellites say that "he hath a devil."

3. But let us hear more on this question of John's baptism.

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did you not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell."

Here we see the dilemma of the Pharisees. But are the Campbellites not in the same dilemma? Truly the Campbellites will have to answer as to Baptist baptism being from Heaven or of men, "we cannot tell." And why so?

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To cheer me on the upward way.

So while we tarry here below,
May we be satisfied to know;
That He Who marks the sparrow's fall,
Will hear His children when they call.

The Lord will come again some day,
To take the faithful ones away
We'll join the saved gone on before,
And be with Him for evermore.

MARSHALL EFAW
Chesapeake, Ohio

Pharisees - Campbellites

(Continued from page three)
master of Israel, and knowest not these things? If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 1:4,9,10, 12.

And is this not the same spiritual state of Campbellites? Certainly so! They know no more about the new birth than did Nicodemus. They think that one is born again by baptism. In fact, I once was in a Campbellite "gospel meeting," and turning through the topical index of their song books, I found listed the sons, "Nothing But The Blood of Jesus," "There Is A Fountain Filled With Blood," and "Ye Must Be Born Again," all under the topic of "Baptism." This undoubtedly reveals the height of spiritual ignorance concerning the new birth.

5. The Pharisees believed in a conditional security.

We read in Acts 15:5 — "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses."

In modern language this would read, "But there arose up certain of the sect of the Campbellites which believed, saying, It is needful to baptize them, and to command them to keep other laws."

6. The Pharisees believed in salvation by works. Bliss says of them, "Failure, in any point, to keep the whole sacred form, was a sin; practical compliance with the traditions was a clear title to salvation." Again, we see a similarity between the Campbellites and the Pharisees. I once heard a Campbellite preacher preach on the subject, "What Must The Church Do To Be Saved." He listed a long string of things that each member must do and must not do if he was to finally be saved. But Jesus said of the righteousness of the Pharisees that one must have more than that type of righteousness. We read:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Read this statement again, substituting "Campbellites" for "Pharisees," and the same is true.

7. The Pharisees rejected Christ's doctrine of salvation by grace through faith. In Luke 5:20, 21 we read:

"And when he saw their faith, he said unto them, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?"

Like the Pharisees, the Campbellites ridicule those who preach

that a man's sins may be forgiven through faith in Christ. You hardly ever can hear one preach unless somewhere in the course of his sermon, he will mock the idea of salvation by grace through faith, and accuse those who preach such of preaching salvation by what he calls "faith only." Just as the Pharisees, he claims that God has appointed some other means of salvation, i.e., baptism; and that to teach men that they can be saved otherwise is heretical.

8. The Pharisees were blind as to their depravity. Jesus told the Pharisees that they were of their father the devil, and that the lusts of their father they would do. (John 8:44). But the Pharisees, nevertheless, believed that they were Abraham's seed, and thus children of God. When Jesus had earlier referred to their doing the deeds of the devil, naturally the blind Pharisees did not understand spiritual things, and they said, "We be not born of fornication; we have one father, even God."

In other words, they were simply denying the fact that they were totally depraved and that they were born as such. This is exactly what the Campbellites deny today.

9. The Pharisees were sticklers for little things, so much so that they were blinded to things of greater importance. We read in Matthew 23:23,24:

"Woe unto you, scribes, and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

That is exactly what the Campbellites do. They continually harp about the name of the church, instrumental music, etc., and like the Pharisees in so doing, they strain at a gnat and swallow a camel.

10. The Pharisees tried to de-

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stroy Christ. We read now in Matthew 12:14:

"Then the Pharisees went out, and held a council against him, how they might destroy him."

When Alexander Campbell and his contemporaries started their so-called reformation, their purpose was to destroy what they called "sectarianism," which of course included Baptist churches. Saul tried to destroy the first Baptists, and when Christ appeared to him on the road to Damascus, He said, "Saul, Saul, why persecutest thou me?" Here Christ identifies Himself in such oneness with His church that it was actually Christ whom Saul was trying to destroy. At this time, Saul was a Pharisee. Thus we see that when Campbellites attempt to destroy Baptist churches, they are actually persecuting the Lord Jesus Christ who founded the first Baptist church. May God in His grace convert these modern, persecuting "Pharisees" as He did the Pharisee Saul.

11. The Pharisees were continually trying to find fault with Christ and His disciples by persistently asking tricky questions. And despite Christ's clear answers, the Pharisees still remained in their error.

"But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day." Matthew 12:2.

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matthew 15:2.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?" Matthew 22:35,36.

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him." Mark 10:2.

"And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." Mark 8:11,12.

"And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, and seeking to catch something out of his mouth, that they might accuse him." Luke 11:53,54.

Likewise, the Pharisees were continually questioning the disciples of Christ. We read in John 1:24:

"And they which were sent to John were of the Pharisees." — John 1:24.

"And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them." Mark 9:14.

And throughout the ministry of the apostles, they were continually harassed by these reprobates.

There is not one group of religionists on earth today that can equal the Pharisees in this tedious occupation, except the Campbellites. And despite the fact that the questions of these Campbellites are answered over and over again, they continue to persist in thrusting them upon every party they come in contact with. For instance, one of them once sent us twenty-five questions which, he claimed, had been submitted to "numerous Baptist preachers" and that the questions were so forceful that not one of the Baptist preachers could answer them. Whereas the truth of the matter is, these questions have been answered thousands of times since the days of Alexander Campbell and his followers, with whom they originated. And the Campbellites, as the Pharisees, have closed their ears and eyes "lest at any time they should see with their eyes and hear with their ears and should understand with their heart, and should be converted." (Matthew 13:15).

Jesus became so irritated with the Pharisees that on one occasion we read "He sighed deeply

Examiner Editorials

THE ABA AND THE ICC

It was recently stated in this paper that the American Baptist Association (not to be confused with the American Baptist Convention) is affiliated with the International Council of Christian Churches, an inter-denominational movement that primarily seeks to give the National Council of Churches competition. We have received two letters—one from Bro. I. K. Cross who is director of Publicity and Public Relations for the ABA—stating that our statement is an error. Brother Cross says:

"We are not 'affiliated' with this organization. We did pass a resolution in 1956 'endorsing their fight against modernism and communism,' but we made it clear in the resolution that we were not asking for membership in the organization."

For the record, then, according to this statement, the ABA is not in the ICC.

However, the *Christian Beacon*, the leading paper of the ICC movement, listed the ABA in an article naming the various groups that in some way had affiliation with the ICC. Also, we understand that Brother Cross went on an overseas preaching tour under the sponsorship of the ICC. While the ABA may not be "affiliated" with the ICC as a member, there is certainly a close relationship between the two to such an extent that people—like ourselves—would not be able to clearly distinguish just what is and what is not "affiliation."

But whatever our error is on

in his spirit." (Mark 8:12). And all who have ever contended for the Word of God in the past few years have likewise been irritated by the modern "Pharisees."

12. Even when the Pharisees were apparently sincere in their questioning, their outward show of sincerity was hypocritical.

"And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?" Mark 12:14.

Now this apparently was a sincere question on the part of the Pharisees, but it was far from that, for earlier we read:

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words." Mark 12:13.

Campbellites are famous for their long "spiels" about how they want to honorably and honestly discuss religious matters, so that the truth may prevail. But once they are in a religious discussion, they never fail to stoop to the lowest tactics to try to belittle those with whom they converse. And Campbellites, you know, never lose a discussion; they are always the winners! The other guy? Why, he was so confused he didn't know his name!

13. The Pharisees did not know God.

"Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also." John 8:19.

Neither do the Campbellites know God, for they admit that they are not the possessors of eternal life. This is nothing more than an admission that they do not know God, for Jesus said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3.

"And we know that the Son of God is come, and hath given us an understanding, that we may KNOW him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the (Continued on page 8, column 1)

this matter, we acknowledge

ARE WE STILL IN THE "DARK AGES"

"That was back in the Dark Ages. They wouldn't do anything like that in modern times."

This is what a lot of people say—or think—when the history of Roman Catholicism is opened up to view. None can deny that Rome is drenched with the blood of the saints, but those who do not realize the intended purpose of the Old Whore, nor understand the underlying hatred she has for those who will not bow to her Pope and his "infallible" teachings, vainly try to absolve modern Romanism by the "Dark Ages" attitude.

Well, if there are any persons reading this article, would like to call your attention to some statements made in the August 19, 1962 issue of the Romanist paper, *Our Sunday Visitor*. The Romanist who wrote the article from which we quote to give Rome a coat of white wash with regard to the Spanish Inquisition, in which Rome ordered thousands of people would not bow to her authority. However, while trying to wash "the Church," this "she" had divine right to "heretics." Notice:

And what is the truth? The "Congregation of the Holy Office" nicknamed "the Inquisition" was established by the Church to deal with matters pertaining to Faith. It is absolutely lawful in principle. And we know long ago in Apostolic times, ecclesiastical punishments were inflicted on those who tried to pervert or change the teachings of Christ. Even St. Paul demanded this another man, ("Let him be damned" against those who propagated false doctrines. (Gal. 1-9). All history attests that the "legal procedure of the Inquisition" was strictly regulated and its treatment universally fair. And especially is the Commission to be commended for its fairness and leniency in a harsh century where bloody violence and horrible brutality were the order of the day.

It is often said "Rome never changes." So far as her hatred for the truth is concerned, it is certainly true.

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Nothing To Pay?

"It is finished"—John 19:30

Nothing to pay?—no, not a whit;
 Nothing to do?—no, not a bit;
 That was needed to do or to pay,
 Jesus has done in His own blessed way.

Nothing to do?—no, not a stroke;
 Gone is the captor, gone is the yoke;
 Jesus at Calvary severed the chain,
 And none can imprison His freeman again.

Nothing to fear?—no, not a jot;
 Nothing unclean?—no, not a spot;
 Christ is my peace, and I've nothing at stake,
 Satan can that neither harass nor shake.

Nothing to settle?—all has been paid:
 Nothing of anger?—Peace has been made:
 Jesus alone is the sinner's resource.
 Peace He has made by the blood on His cross.

Nothing about judgment?—I'm thankful to say,
 Jesus has met it and borne it away:
 Thank it all up, when He hung on the tree,
 Leaving a cup full of blessing for me.

Nothing about terror?—it hasn't a place
 In a heart that is filled with a sense of His grace;
 Peace is divine, and it never can cloy,
 And that makes my heart overbubble with joy.

Nothing of guilt?—no, not a stain,
 How could the blood let any remain?
 Conscience is purged, and my spirit is free—
 Precious that blood is to God and to me!

Nothing of the law?—ah, there I rejoice,
 Christ answered its claims and silenced its voice:
 The law was fulfilled when the work was all done,
 And it never can speak to a justified one.

Nothing about death?—it hasn't a sting;
 In the grave, to a Christian, no terror can bring,
 Death has been conquered, the grave has been spoiled,
 And every foeman and enemy foiled.

Nothing about feelings?—ah! trust not to them;
 What of my standing?—"Who shall condemn?"
 God is for me, there is nothing to clear,
 From Satan and man, I have nothing to fear.

Nothing of my body?—ah, that I may bring
 To God as a holy, acceptable thing,
 That is the temple where Jesus abides,
 The temple where God by His Spirit resides.

Nothing to pay?—no, thanks be to God,
 The matter is settled, the price was the blood,
 The blood of the Victim, a Ransom divine—
 Believe it, poor sinner, and peace shall be thine.

Nothing am I waiting for?—Jesus, my Lord,
 He's coming to take me, so says the Word,
 To be with Himself in the mansions above,
 Enjoying forever His infinite love.

years ago that was rankly heretical. Though it was a Baptist service, it was rank so far as heresy was concerned. I was sitting upon the rostrum presiding and I knew that the man who was scheduled to lead in prayer after the message was a good man. While the message was being brought to a conclusion I whispered to him and said, "Brother, if you ever put any doctrine in a prayer be sure you pray right tonight."

I say, beloved, you can do a lot of teaching when it comes to the matter of praying so I take my stand alongside the gentlemen of the Supreme Court, believing that they have taken the proper position that would definitely keep from, and avoid, and avert a union of church and state.

Be that as it may, I come to the Apostle Paul. I believe in prayer. I believe a lot in it, although I don't do a lot of praying. I confess to the fact that I don't pray nearly as much as I ought. At the same time, I don't believe any of us spend the time in prayer that we ought to. There was a time when I was a boy preacher I came to the conclusion that the Apostle Paul, great man that he was, didn't pray much. I don't know why that conclusion came to me, nor why I developed that idea. I had read at that time the New Testament fairly accurately, but I failed to see in it that the Apostle Paul was a man of prayer. In fact, I remember a few times that I have publicly stated that I did not consider Paul to be a great example when it came to the matter of prayer. However, long ago, I learned the error of my way in that respect. I learned that the Apostle Paul was a great man of prayer.

My text says concerning him, "Behold, he prayeth." This was just at the beginning of his Christian experience. A few hours before, on the roadway to Damascus, Paul had been saved. When God sent Ananias unto Paul that he might be baptized, and that he might begin his ministry, God told Ananias the thing that was chiefly characteristic of Paul at that time was, "Behold, he prayeth."

That which characterized Paul at the beginning of his ministry was characteristic of Paul throughout the entirety of his ministry. I am sure that the Apostle Paul was a great man when it came to the matter of prayer. Therefore, I would like to turn through the Word of God and show you some instances of prayer in the life of the Apostle Paul.

I

"For God is my witness, whom I serve with my spirit in the gospel of his Son, that WITHOUT CEASING I make mention of you always in MY PRAYERS." — Rom. 1:9.

Paul was writing to the church at Rome. To be sure, this church was the one that later became the Roman Catholic church, but at the same time the Apostle Paul was writing to this church at Rome, it was a strong, sound, orthodox Baptist church. The Apostle Paul said concerning this church, "I'm praying for you. I'm making mention of you in my prayers. And I am doing that without ceasing."

I have often wondered how a person could pray without ceasing, as Paul said he was doing. I think it simply means that he was in a spirit of prayer. He was in an attitude of prayer. He had a prayerful spirit concerning this church at Rome. I am sure Paul wasn't on his knees twenty-four hours out of the day in behalf of Rome. I am sure that as he walked about he wasn't praying for this church twenty-four hours out of the day. I am sure as he was preaching that he had his mind centered upon his message, and certainly wasn't praying for them at that particular time. At the same time, I am sure that he was always in a prayerful spirit so far as the church at Rome was concerned. This helps us to see that the Apostle Paul realized the worth and value of prayer, because he reminds this church that he was making mention of them

always in his prayers.

II

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

I ask you, beloved, do you find it easy to pray? Do you find it an easy thing when you come to God to frame your prayers and shape them in proper order? I remember one day I decided that I was going to pray for an hour's time. I had heard people talk about praying by the hour, and I decided that I was going to spend an hour praying for various folk of our church. You know, I prayed, and I ran out of something to say and someone to pray for. I thought surely that was an hour, and I ran out of things to pray for. You know, I looked at my watch and it was scarcely ten minutes that I had spent in prayer.

As I look back over that experience and realize how the infirmities of our flesh are so great, I think how little we know how to pray, and how little we know as to how to frame and shape our prayers before God. This text says that the Spirit helpeth our infirmities. That word "helpeth" is one of the most interesting words in the whole New Testament. It is a compound word made up of three different Greek words: "sun-anti-labeti" — "sun" means "with," "anti" means "over against," and "labeti" means "to work."

Now let me illustrate. You have seen people carry a log, or a railroad iron with a cant hook, where a man would stand on one side of the log or railroad iron and another fellow would stand on the other side. Thus they are able to pick it up and carry it. Now I ask you, how would a man be able to carry it if he were standing on one side of that log or railroad iron, and there wasn't anybody on the other side. You see, the individual that works on the right is dependent upon the individual that works on the left, and vice versa.

Now that is exactly the illustration that the Apostle Paul uses here about the Holy Spirit. He says, "Here we are with our burdens and our infirmities. Here we are with our flesh holding us back in the matter of prayer. We don't know how to pray. We don't know how to shape our prayers. We don't know how to word our prayers. We just don't know how to come before God in prayer. Paul says the Holy Spirit helps us. He uses the Greek word, "sun-anti-labeti," telling us how the Holy Spirit works on one side of the

problem to help us, as we would try to face that problem in prayer.

Beloved, it helps me just to know how the Holy Spirit works with me. Doesn't it help you to know when you go to God in prayer that the Holy Spirit works along side of you? He works over against you. He works with you. He helps you, even in spite of the infirmities of your flesh, that you might be able to present a prayer to God that would be pleasing in God's sight.

Talk about a man of prayer. You can't read this without realizing Paul prayed. He knew the worth of prayer. He knew the meaning of prayer. At the same time, he knew the limitations of his flesh. Whenever I read this, I come back to this fact and say, "Thank you, Lord," because the same Holy Spirit that helped Paul pray, helps me when I come to God in prayer, too.

III

"Cease not to GIVE THANKS FOR YOU, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may GIVE UNTO YOU THE SPIRIT OF WISDOM AND REVELATION in the knowledge of him; The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the EXCEEDING GREATNESS OF HIS POWER to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." — Eph. 1:16-20.

Three things stand out particularly in these words. First of all, Paul was thanking God for these Ephesian Christians. Beloved, I thank God for the Ephesian Christians. I thank God for every Christian. I thank God for every man who knows the Lord Jesus Christ as Saviour. I particularly thank God for every member of this church who knows the Son of God as a Saviour. Paul was thankful and he was expressing his thanks to God for these folk who were saved at Ephesus.

Then you'll notice that he prayed for them that God would give to them the spirit of wisdom and revelation. Beloved, do you realize that you wouldn't know anything at all if the Lord didn't reveal it to you? So far as we are concerned, we are just Arminians — the rankest of Arminians — in our natural state. We never believed in the sovereignty of God, or in salvation by grace, or in a God who would elect. We believed that we had to work our way to Heaven, that it was all up to us if we got to Heaven. Truth has to be revealed. Even after a man is saved, truth has to be revealed to him.

I was impressed of recent date by a statement made to our congregation by one of our visitors, whereby he spoke of revealed truth. I thought, how wonderful it is when a man realizes that what he believes has been revealed to him of God.

Beloved, that is what Paul prayed for concerning these folk at Ephesus — that God would reveal truth to them. If you pray for me, let me ask that you pray that God would reveal more truth to me, and when I pray for you, I'll certainly pray that God will give you a revelation of more truth. I realize I can't teach you anything unless the Holy Spirit reveals it unto you, and if you know anything of the Word of God, it is because the Lord has revealed it to you.

Then, too, when Paul prayed for this church at Ephesus, he prayed that they might realize the greatness of God's power. And how great is it? Listen:

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and (Continued on page 6, column 3)

"Life and Ministry of Paul"

(Continued from page 1)

might go further and say that of instances today, even in public schools, they are having what is called religious instruction. I don't know of any school close by where such is held. I have known of various schools, in various states where people who claim to be missionaries would go in for an hour's time and the school would allow them to have religious instruction to the pupils that are there. This literally means that the individual who does the teaching has an opportunity to present his views or heresy as the case may be, and the children have nothing to do but accept or reject it and none of their immaturity the majority of them would accept it, I think nothing about it.

I just don't believe that it is right to use the school room in that manner. I think it is wrong at any time, any particular religious creed. Understand, I don't make everybody to be a Baptist, yet, at the same time, I recognize the fact that I have more right to force my religious views upon children than the Seventh Day Adventists, and the Methodists. None of the isms and religions of this world have a right to force their views upon children. Therefore, I am very definitely and strongly opposed to the

idea of anything that might savor of the union of church and state.

In the matter of the Supreme Court ruling, I think that the Supreme Court has ruled exactly right. I am of the opinion that praying ought to be done. I am of the opinion that a lot of prayer ought to be offered relative to our schools, and our teachers, and our school children, but I do not believe that it is right to go into a school room at any time and pray in that school room, because you have a tremendous opportunity to do a lot of teaching while you are praying.

I remember being in a service

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(Continued from page one)
 One old man that threatened to burn some of our buildings was here at the station only yesterday to get medical treatment. He is our friend now. Most of the natives still wear no clothes, only a few leaves in the case of men and a grass skirt in the case of women; but a few, perhaps a half dozen that have earned some money, have laid aside their leaves and bought some clothes. These have all been men and boys.

Another step forward which we feel that has been a big accomplishment in working with these people is to get the men and women in the same building for worship services. The men have a fear of being defiled by the women folk and never in any case is a woman supposed to be elevated above the man. They do not live in the same house and although the woman's house is usually close to the man's it is always on a lower level. Even the road or pathway that leads up to her house is on a lower level than his.

We have a building up now in which we have our services; before this was built we held our services out in the open and our crowds were from two to three hundred. But as soon as we started to have services in the building the attendance fell off to almost nothing and the men that did come would not sit down. All



FRED T. HALLIMAN

this was a mystery to me. One Sunday I got most of them to sit down but noticed that every time a woman walked in the men would suddenly jump up. This kept up, men popping up and down, until I began to wonder if I were dreaming that I was in a Roman Catholic service.

At the end of the service I inquired as to their actions and was told that the men were afraid of being defiled if a woman walked in while they were sitting. Even the seats in the building, such as they are, had to be built about eight inches higher for the men to sit on. The men sit on one side of the house and the women on the other. After much coaxing they have gotten to where they will come into the same building to the extent that our attendance yesterday was over 200.

A NORMAL DAY FOR ME AROUND THE STATION

Our work day begins at 7 a.m. and my morning usually starts off with an inspection and instructions of the various projects that I have under way. This usually takes about an hour. After that is finished I return to the house and between the medical work, pulling teeth, and buying food (mostly sweet potato) from the natives I am kept busy until the noon hour. In the afternoon, from 1 to 4:30 p.m., I keep more than busy doing general work around the mission such as various carpenter's jobs that cannot be trusted to native hands. At 4:30 p.m. our work day is finished and we begin to assemble for preaching services. Usually by 5:30 we are finished with our services and by 6 we are eating the evening meal. This is finished by seven and for the next fifteen minutes I always look forward to relaxation and

hearing the world news. As soon as the news is over it is language study and correspondence until about 10:00 p.m.

OUR MISSIONARY EFFORTS OTHER THAN THE TANGGI AREA

I have made numerous trips, that have lasted as long as a week, preaching wherever I found people and God would lead, but as yet have established no regular preaching points other than the mission station. By the time this is read I expect to have under way or perhaps finished two more buildings, back towards the Dutch border, that will be used for meeting houses. These will become regular preaching points then. One of these places is in territory claimed by another mission, although they have not started preaching there as yet, and I expect trouble with them, but will preach there as long as God directs. On numerous occasions the Roman Catholics have tried to get into our immediate area with a station, but up to now God has spared us of that heresy.

OUR PLANS AND HOPES FOR THE COMING YEAR

First and foremost we hope to be able to stay in the center of God's will at all times and we plan to do that by prayerfully seeking His guidance each day.

We have definite plans to extend our ministry this year beyond the mission station and to concentrate even more on the ministry around the station.

We hope to have a vehicle in before the year is up, as this long walk into the air strip and back takes a great toll on our strength.

We hope to be able to start some kind of a permanent dwelling place.

We hope to be able to have more time for language study than we have had in the past.

We hope to see some more of God's elect called out of darkness unto light.

We hope to have the prayerful support of the Lord's people back home.

This is your mission work and we are the instruments that God has chosen to use. I would say that you have looked after your work and workers well to date—we have not had to do without things that we really needed because of a lack of money and neither have we had an abundance left over. Like the children of Israel when they were 40 years in the wilderness—God has supplied our daily needs, and only as we needed them; for that we are grateful.

We hope to have more time for correspondence than we have had this past year. Since leaving Bulolo I have found it impossible to keep up with all the correspondence that I wanted to do. Some of you that will be at the Conference have written to me up to three times without an answer from me; beloved, I appreciate this. Few folk will write the second time without an answer, but whether you have written only once or many times without a personal answer from me, I want you to know that every letter has been used of God to encourage me.

I thank God for **THE BAPTIST EXAMINER**, the editors, and the faithful staff that produces it. It

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not only serves as a source of ministry to my hungry soul, but it also serves as a personal messenger from me to each of you. Every time I send a letter to Bros. Gilpin and Ross for TBE, it is meant as a personal message to each reader. I feel that the time and money spent on keeping TBE in print today is one of the greatest pieces of missionary work that anyone could engage in, regardless of what part of the world you live in. If God would be pleased to use these words to encourage you to pray for and give an offering to TBE during this Conference time, I would be happy. You hear of the needs of TBE, but few people have the slightest idea of the tremendous burden of keeping this paper in the mails. Whether you hear this read at the Conference or read it in TBE, why don't you ask God to make it possible for you to have a large part in the support of **THE BAPTIST EXAMINER**. NOW.

Beloved, we trust that each of you will enjoy the Conference, and take this ministry back to your churches and communities where you live. We will be with you in prayers and thought.
 Your Fellow servants in Christ,
 Fred T. Halliman
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"Life And Ministry Of The Apostle Paul"

(Continued from page five)
 set him at his own right hand in the heavenly places."—Eph. 1:19, 20.

Notice, it took the power of God to bring Jesus Christ out of the grave and raise Him from the dead. Beloved, it took the same power of God to bring me as a dead sinner to the Lord Jesus Christ, for Paul said, "According to the working of his mighty power." The same power that it took to raise Jesus Christ's body from the grave is the power that it took to raise me as a sinner into the arms of God that I might become a recipient of His saving grace.

My what power God has! I was a dead sinner. I was spiritually dead before God, just like the body of Jesus was dead and placed in the tomb of Joseph of Arimathea. The same power that reached down, and activated, and motivated, and raised that body to life, came to me when I was dead spiritually and made me alive in the Lord Jesus Christ. Paul prays for this church at Ephesus that they might realize how great is God's power.

Would to God that we might realize how great is His power—great enough it can bring the dead body of Jesus back to life, and great enough it can take a

sinner that is dead in sin and make him alive unto God. Oh, how great is God's power! Would to God that we might realize how marvelously great is the power of God that may be ours day by day.

IV

"For this cause I BOW MY KNEES unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to COMPREHEND with all saints what is the BREADTH, and LENGTH, and DEPTH, and HEIGHT; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:14-19.

Notice, Paul says, "I bow my knees unto the Father of our Lord Jesus Christ." In the Bible there are three postures of prayer—standing, bowing, and falling prostrate. As you study through the Word of God you will find that some men stood and prayed, other men bowed their knees and prayed, and still others felt the burdens of life so greatly that they fell prostrate before God in prayer.

Now I don't think it makes a bit of difference whether you stand, whether you bow your knees, or whether you fall prostrate. I don't think the posture has one thing to do with getting an answer to prayer. I just merely mention the fact that there are three postures that are mentioned in the Bible relative to prayer.

In this case Paul says, "I bow my knees." He didn't always bow his knees when he prayed. He said on many instances that he was praying without ceasing.

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Well, beloved, if he were praying, shall we say, both kneeling and on the run, as we had a hard time keeping our hands of his enemies. Before, I say, the Apostle Paul n't always bow his knees when he prayed. However, in this instance, Paul went on his knees for the Ephesian Christians. Notice what Paul prayed particularly in this instance—prayed that those folk at Ephesus might be able to comprehend the breadth, and the length, and the depth, and the height of the love of Christ, and to know and understand that love of Christ which passeth all knowledge.

How long is the love of God? Beloved, it goes back through eternity. Go back beyond eternity, beyond all that ever existed of anything. God loved us before the foundation of the world. How long is it in the future? The same God that loved us before the way through eternity past, is going to love us all the way through eternity to come.

How broad is that love? How broad enough that God reached down and has saved every elect remnant out of all nations, and races, and colors, and tongues. You can read in the book of Revelation as to how broad is that love when you see that mighty host that gathers before Him of every tongue and nation under Heaven. It is broad enough that it includes the elect of all the nations of the world. How deep is it? It is deep enough that it got down beneath every one of God's elect, and deep enough to get beneath the deepest sin that we might be guilty of.

How high is it? It is high enough that it picks us up and sets our feet on the solid Rock of Ages.

Now do you understand how far it is to eternity past. I don't understand how far it is to eternity to come. Therefore, I can't understand the length of His love. I don't understand how many people He has saved in all the ages. Or, for, I can't understand the breadth of His love. I don't know how far He had to get down to save me, or save others. Therefore, I don't know how high His love is because I don't know where He is going to plant it eventually.

Beloved, the Apostle Paul might understand the length, the breadth, the depth, and the height of the love of Christ, that might know the love that passeth all understanding. What a privilege for these folk at Ephesus. (Continued on page 7, column 1)

ST 25, 1962

Life And Ministry Of Paul

Continued from page six)

ere today!

V

ALWAYS with all and supplication in the and watching thereunto perseverance and suppli- for all saints."—Eph. 6:18. you will read the preceding you will find the Apostle talking about the war- which a spirit-filled believer age. He tells what kind of that the believer is to be tells us what we are in our hands. He tells our head is to be covered. us about the shield that to carry. Finally, after he described all the Christian's then he says that we are always with all prayer ulation in the Spirit. wondering if perhaps one why most of us live so is because we may de- the rest of the arm- fail to realize the worth Paul declared that we ay always, with all pray- application. I say to you, on why God's people fail the battle, so far as their concerned, and why God's all before Satan so often, we fail to live in the this last statement rela- the warrior's armour and as a Christian. We ay.

you, how much have you prayed today that God would ent- to live as a child of to live? Paul says everything else—after you th, and all you can to arm then pray always with and supplication in the

VI

is I PRAY, that your ABOUND, yet more in knowledge and in ment; That ye may ap- things that are excellent; be sincere and WITH- FENCE till the day of Phil. 1:9, 10.

Paul says, "I pray that you may abound yet more in knowledge." In other you have knowledge that gathered from the Bible to truth. We are not some individual because Christian, but we are to because of what he and the truth that he says, "I pray that your abound more and more."

find it easy to love just before you answer just interrupt your and say that I know don't. It is not an easy love everybody. It is ay thing to love all the of the same church. ed that we might love more, and the thing help you to love people know, their stand for of God, for there is a ship that a child of ound the Word of God.

notice Paul also prays folk at Philippi might e prays for them that id put their stamp of upon the things that ent, the things that or the things that nally sound.

prays that they might rthy walk, for he says, may be sincere and ffence till the day of the word "till" here ans "until Jesus comes are to be sincere and ffence till Christ comes

us comes, I'd like for and me busy. If it would I'd like to be stand- here preaching when Regardless of where that when He comes, and me without offence of Christ.

going to be lots of ple that are not going without offence. He

SOMEDAY—A PAYDAY

"...WHEN GOD'S RIGHTEOUS JUDGMENT WILL BE REVEALED... HE WILL RENDER TO EVERY MAN ACCORDING TO HIS WORKS:"



is going to come and find lots of His people in sin. He is going to find lots of His people in violation of His Word. He is going to find lots of His people with withheld tithes in their pockets. He is going to find lots of His people some- place else other than in His house. Paul prays for these folk at Philippi that they might be without offence when Jesus comes. It is mighty hard to be without offence. Would to God that we might pray as Paul prayed, that we might be without offence when the Lord Jesus comes.

If you knew He were coming tonight at 10:00 o'clock, I ask you, what would you be doing? Do you suppose you would be any better Christian at 10:00 tonight if you knew He were coming then than you will be by not knowing when He is coming. You know you would trim your lamp, and your profession would be a whole lot brighter than it has ever been before. I tell you, you would have your lamp all trimmed and burning brightly if you knew the Lord Jesus Christ were coming at any one particular hour. But we don't know when He is coming. May God help us to pray that the Lord will help us to be without offence when He comes.

VII

"Be CAREFUL FOR NOTHING but in every thing by PRAYER and supplication with thanksgiving let your requests be made known unto God. And the PEACE OF GOD, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6, 7.

This would tell us not to be over-anxious about anything. We are to be careful for nothing. This was the same teaching the Lord Jesus Christ gave in the sermon on the mount, for He said:

"Take therefore no thought of the morrow: for the morrow shall take thought of the things of itself. Sufficient unto the day is the evil thereof."—Mt. 6:34.

Now does He mean that we are not to even give tomorrow a thought? No, I don't think so, but we are not to be over-anxious about what we are going to do tomorrow. That doesn't mean that I am not to plan for tomorrow. That doesn't mean that I am not to work with the thought in mind that if tomorrow comes I'll be doing such-and-such a task.

I remember a preacher who, years ago, had a pretty hard time. In fact, I had helped him a great deal all during the preceding winter. Summertime came and we had a good garden. We had lots of beans, more than we wanted, and I offered them to him. I said, "Pick three or four bushels of those beans and 'can' them and get ready for winter." He said, "Well, I don't think I'll do it, because I don't know whether I'll be here next winter. The Lord may come and I may not need them. For that reason, I am not going to do it, for the Bible say, 'Take no thought for tomorrow.'" You know, beloved, the next winter I didn't take any thought of him, either. This is not what Paul meant. Simply interpreted, it means that we are not to worry and fret and be over-anxious as to the future.

Paul is saying, "Don't be over-anxious." Beloved, how I need for you to pray for me like that. How I need that you remember me in prayer in just those words. I don't know what tomorrow has in store. I have no idea what God may have in store. Would to God that you would pray for me that I wouldn't be over-anxious about it.

Then you will notice he says, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We are not to pray for just a few things, but we are to pray about every thing. We are not to pray just for the big things, but we are to pray for the little things as well. We are to let our requests be made known unto God.

Did He say He would give us an answer. No, no, beloved, but

He did say He would give us peace. Listen:

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

I tell you, beloved, God isn't going to answer every prayer that you pray, and it is a good thing that He doesn't. If the Lord had answered every prayer that I prayed, I'm sure I wouldn't be here today. And if God had answered every prayer that you prayed, you wouldn't be here either. Sometimes we pray without an answer, but I'll tell you what He will do. He will give you a peace that passeth all understanding. I don't know anything that is any more precious than to have the peace of God settle down upon your soul even if you don't get the answer that you pray for.

VIII

"For this cause we, also, since the day we heard it, DO NOT CEASE TO PRAY for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleas-

ing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:9, 10.

Paul said, "From the day that I had a letter from you—from the day I learned through Epaphras your spiritual status—from that day I haven't ceased to pray for you. Furthermore, I have prayed that you might be filled with wisdom and understanding, and that you might walk worthy of the Lord unto all pleasing."

Beloved, this was a great prayer. It was a prayer that these people might be filled with knowledge, and that they might have a walk that was worthy of their Christian profession. Would to God when the world sees you, it might see one who is walking worthily before God.

IX

"Epaphras, who is one of you, a servant of Christ, ALWAYS LABOURING FERVENTLY FOR YOU IN PRAYERS, that ye may stand perfect and complete in all the will of God."—Col. 4:12.

Epaphras had been one of Paul's helpers, who had assisted him particularly in Colosse. He had stayed at Colosse, then he comes to visit Paul, and the result is that he ends up in prison with Paul in Rome. When Paul wrote to the church at Colosse, he and Epaphras were both in jail for the preaching of the Word of God.

Now, can you imagine this situation? Here is Epaphras who was a native of Colosse, who had remained there and carried on the work at Colosse. Now he is in jail with Paul. He and Paul are praying for their fellow-Christians back at Colosse, and Paul says, "He always labors fervently for you in prayer."

What else could Epaphras do? He couldn't do anything else but pray. He was in jail. He couldn't preach to them. He couldn't witness to them. He couldn't visit with them. He couldn't do but one thing, and that was to pray. He labored fervently for this church at Colosse, though he himself was shut up in jail.

X

"NIGHT AND DAY PRAYING

which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."—I Thess. 3:10, 11.

Paul wanted to go to Thessalonica to preach to them. Paul prayed that he might go. It wasn't just a prayer occasionally, and it wasn't a prayer just when the mood struck him, but Paul said, "Night and day praying exceedingly that we might see your face." That is the kind of praying that we ought to do, beloved—daytime praying—night-time praying—all the time praying, for we read:

"Pray without ceasing."—I Thess. 5:17.

Are we in an attitude of prayer all the time? Most of us would say, "Well, we are just too busy to pray." They say that Martin Luther prayed four hours every day except the days when he was busy, and on those days he prayed six hours. You know, beloved, you and I ought to be mighty cautious lest we get so busy that we crowd prayer and spiritual things out of our lives. Paul says that we are to pray without ceasing.

XI

"But withal prepare me also a lodging: for I trust that THROUGH YOUR PRAYERS I shall be given unto you."—Philem. 1:22.

Paul is in Rome, in prison. He is chained probably to a Roman soldier. He wants to visit Philemon. He has written to him and made intercession for Onesimus, the runaway slave that belonged to Philemon, that he might pardon Onesimus. He says to Philemon, "You prepare a lodging, and keep on praying. I trust that through your prayers I shall be given unto you." In other words, Paul is saying, "Prepare a lodging and pray that I will be able to come and occupy it."

Beloved, I think that is exactly how God would have us pray. I think God would have us work as though everything depended upon us, and pray as though everything depended upon God.

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Pharisees - Campbellites

Continued from page four) true God, and ETERNAL LIFE." I John 5:20.

Thus another similarity between the Pharisees and the Campbellites; neither have eternal life, neither know God.

14. The Pharisees were apparently clean on the outside, yet were unclean on the inside.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matthew 23:25-28.

The Pharisees thought that they could cleanse themselves of their sins by some outward act, as the Campbellites think that they can cleanse themselves of their sins by the act of baptism.

15. The Pharisees could not hear God's Word.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:47.

This is true of the Campbellites, also. Undoubtedly, they are the

most reprobate people on earth in the matter of hearing God's Word. In them is this Scripture fulfilled: "They that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." The Catholics are deceived by priestcraft, the Holy Rollers by fanaticism, and the Protestants by sacramentalism; but the Campbellites choke on the very Word of God itself. In that they use the Bible, they are likened to the spider who gets poison from the same flower from which the bee gets pollen with which to make honey.

16. The Pharisees claimed to be God's representatives here on earth to guide the people concerning the things of God. Jesus referred to them as sitting in Moses' seat (Matthew 23:2). But actually, they were blind leaders of the blind.

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matthew 15:14.

So the modern "Pharisees" claim that they are the church of Christ. And in their church only they claim that salvation is to be had. Thus another similarity.

17. The Pharisees shut up the kingdom to others.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matthew 23:13.

So do the Campbellites who preach that people enter into the

kingdom by the water route; whereas, to enter the kingdom, one must be born again. (John 3:5). They neither go into the kingdom themselves nor suffer others to enter, as the result of following and preaching their water salvation.

18. The Pharisees were zealous proselyters.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23:15.

A Campbellite preacher once offered to take me a distance of some 500 miles to prove to me that there was a church in existence before the days of Alexander Campbell which wore the name "Church of Christ." He said that he could prove it by the date on one of the wine bottles which were used for the Lord's Supper — still in the possession of the church which now wore the name "Church of Christ." He said that the sign now on the church was the same sign on the original building, and that the date on the wine bottle thus proved that the church existed before the days of Alexander Campbell! How he could prove by a wine bottle that the sign was that old is beyond me, for wine bottles often bear a date that is years past at the time the bottle is uncorked for the use of wine. But nevertheless, I agreed to go, but he "backed out," saying that I wouldn't accept the truth even if I were to go. I understand that this

plies to Campbellism since it was not planted by the Heavenly Father, but by Thomas and Alexander Campbell in the early 1800s. After Campbellism is rooted up, the Campbellites along with other heretics will face the judgment of Matthew 7:21-23.

What Jesus Said About Phariseeism

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees . . . Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Matthew 16:6, 12.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:8, 9.

"Let them alone." Matthew 15:14.

Many people do not believe that anything should be said about Campbellism despite the fact that it is erroneous. They contend that all the Campbellites want to do is to argue, and that they won't accept the truth. That is true, and that was also true of the Pharisees. Yet Jesus continually warned His disciples against the errors of the Pharisees. We should sound the same warning concerning the errors of the Campbellites, so that the Lord's disciples might not be led astray. As for the Pharisees themselves, Jesus said, "Let them alone." And we should do the same to Campbellites who evidently want nothing but an argument. We should warn against their heresies, as far as trying to convince them of truth. Deal with the Campbellites as you deal with Satan and the rest of his demons. Warn against them and leave the converting to the truth of any of them to God.—B. L. R.

The Gospel

(Continued from page 2)

be thwarted, because that purpose depended not on him nor his hearers, but solely upon God's power and faithfulness.

The Gospel Reveals Righteousness

There is another reason for Paul's readiness to preach the gospel. And that is, God's righteousness, apart from human effort, is revealed therein. This is a righteousness that finds its source in God; it is a product of God Himself. It is not and cannot be originated within man (Rom. 8:7,8). Allow me to paraphrase Rom. 1:17: "There is revealed in the gospel message a righteousness wrought out by God Himself; this righteousness is for man, to become his by faith in Christ Jesus, and cannot be attained to nor wrought out by man through good works, even in keeping a law, whether it be a good one or a bad one; just like it is implied in the Scriptures: The just person shall live by faith (not by deeds)." (We repeat, this is a paraphrase, not a translation of verse 17).

What the apostle is saying here is that man's need of righteousness has been provided by God Himself. It is God performing in behalf of man. And the gospel tells of this performance on the part of God for us.

Man will not pass judgment on himself for his sin and guilt. And even if he were disposed to do so, the prerogative is God's alone. And God exercises this prerogative in coming forth and passing judgment on the sins of His people in the person of Christ Jesus. God has performed a righteous act, an act that takes care of the sin question of His people. It need never be performed again. And this righteousness is for man and revealed as such in the gospel.

God's Wrath

Then Paul is ready to preach because "the wrath of God is revealed from heaven . . ." God has manifested His attitude toward sin and the sinner. And no more

graphic display of His absolute displeasure for them can be found than that on Calvary's height when Jesus died. And we sincerely believe that if all God's ministers could catch the vision here, each would be compelled from utter fear for lost men to immediately with this gospel message. A dampness is thrown over us, our zeal cooled off by the modern day Arminian conception that God's wrath is revealed against sin only. And if against sin only, then God is not angry with, but in panicky love with even wicked men.

But we cannot separate man from man. Sin is an act of man. And Paul thus says, "the wrath of God is revealed . . . against ungodliness and unrighteousness of men who hold the truth in unrighteousness." It is men whom God's love is concerned. And it is none-the-less MEN whom God's wrath is concerned as stated here.

The reason that modern-day messengers place the emphasis of atonement for sin instead of atonement for men is that they hope thereby to make the redemption Christ "obtained" (Heb. 9:12) potentially for the entire race of mankind. But in so doing, they among other things, lessen the force of the apostle's readiness to preach. God's wrath is revealed as upon every one who believes not in the Lord Jesus (John 3:36). It is men with whom Paul is concerned. He knows from the display at the cross that God will hurl the eternal souls of men into hell because of their sinfulness. The cross reveals the fact that God cannot tolerate sinful men.

We maintain, contrary to the thinking of some, that the gospel reveals God's wrath. Yes, we know it reveals His infinite love. But that love cannot be better portrayed than when Jesus bore God's wrath for us. What else but love could prompt one to take His only Son and send Him to die without God? Thus love lessens its meaning apart from God's wrath upon the Son of His love as He took our place.

This severe hatred which God's attitude against the sinner makes Paul shudder. His heart sinks in despair as he thinks of man standing in God's presence with nothing to allay His vengeful wrath. No doubt Paul here reminded of what would have happened at Mt. Sinai on the occasion of the golden calf, if Moses had not stood in for God's people. He knows for man to come face to face with God in his unrestrained state is for unrestrained wrath to be poured forth. His heart burns within him.

But there is hope in this revelation of the wrath of God. That wrath was poured out on One Who went there in our behalf. And Paul wishes to tell this story for thereby God shall call man from under the impending doom of that revealed wrath.

What does the revelation of God's wrath in the gospel mean to you? Does it mean that wrath is past for you? God help you to see that truth.

Are you ready to preach?

"The Life And Ministry Of Paul"

(Continued from page 7)

CONCLUSION Beloved, I consider Paul a great preacher, a great missionary, a great evangelist. I consider him a great logician, a great writer. I consider him one of the greatest men of all times. If a man like Paul had to pray as much and did pray as much as we have seen in these Scriptures that he prayed, then certainly you and I ought to mighty careful that we spend a lot of time in prayer too. As the poet has said: "There are more things wrought by prayer than this world dreams of."

May God help us to realize it and to spend more time talking to Him, and less time talking about Him, or talking about Him, or talking to someone else. May God bless you!



WHO do You think of

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Campbellite preacher was later fired by the congregation where he was the so-called evangelist, and I don't doubt it!

The Campbellite spirit is supremely a proselyting spirit. Alexander Campbell and his followers started the movement to bring about what they called Christian union. And the Campbellites today still harp about uniting on the Bible. Actually what they mean is to unite on their interpretation of the Bible and to submit to them as being the true church! And if anyone is enough of a reprobate to fall for such fraudulence, he is truly made "two-fold more the child of hell" than the Campbellites.

19. The Pharisees were guilty of the unpardonable sin.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matthew 12:31.

It is my contention that if anyone today has committed the unpardonable sin, it is certain Campbellites whom I have heard blaspheme God's Spirit. When they ridicule the spiritual experience as preached by Baptists and call such the work of the devil, I understand this to be nothing short of the same sin of which the Pharisees were guilty when they accused Jesus of casting out devils by the power of the devil. They have the same rancorous spirit as the Pharisees in this regard.

20. Phariseeism was to be rooted up.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." Matthew 15:13. This verse of Scripture also ap-

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