

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Message to Sinners--

Sinners In The Hands Of A Sovereign God

By Jonathan Edwards

Text: "Their foot shall slide in time."—Deut. 32:35

There is nothing that keeps men at any one moment out of hell, but the mere pleasure

of the mere pleasure of God, His sovereign pleasure, arbitrary will, restrained by obligation, hindered by no other of difficulty any more than if nothing else but God's will had, in the least degree, any respect whatsoever, any in the preservation of wickedness one moment.

The truth of this observation appears by the following considerations:

There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong, when God rises up. The strongest have no power to deliver themselves from his hands.

God is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly king meets with a great deal of difficulty in subduing a rebel, who means to fortify himself and has made himself strong by the number of his followers. It is not so with God. There is no fortress that is any defense against the power of God. Though he join hand, and a vast multitude of God's enemies combine and associate themselves, they are broken in pieces. They are like heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to trample on and crush a worm that is crawling on the earth; so easy for us to cut or single out a thread that anything

THE STRANGE EVIDENCES OF GOD

A broken leg is not a pleasant thing, yet a good Christian minister named Gilpin, who lived in the days of the cruel Mary, of England, had cause to be thankful for it.

He was actually on his way to prison, where he was to be tried for preaching the gospel, when he broke his leg through a fall. Of course it was impossible for him to proceed on his journey for some time, and the man in charge of him said with a sneer:

"You say that nothing happens to good people but what is for their good. Do you think your broken leg is for your good?"

He had no question but it is, for he was a Christian, and his faith was rewarded.

For he was able to travel, and when Mary died, and Mr. Gilpin was allowed to return to his parish, where he was welcomed by the people, who blessed him for the deliverance of their pastor.

He is so apt in bringing evil to good, that we can but admire the wisdom and kindness of God in bringing good out of evil to his people, who thus learn the blessed of God, "the bit-sweet, the medicine is food."

Banner of Truth.

hangs by: thus easy is it for God when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way; it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground."—Luke 13:7. The sword of divine justice is every moment brandished over their heads and it is nothing but the hand of arbitrary mercy, and God's mere will that holds it back.

3. They are already under a sentence of condemnation to hell. (Continued on page 8, column 1)

Another Gospel

By PASTOR MARVIN MERRY
Missionary Baptist Church
Gallagher, West Virginia

Writing to the churches of Galatia, the apostle Paul declared: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye received, let him be accursed."—Galatians 1:6-9.

We can see at once from this word that there is but one gospel. The gospel is the glad and gracious proclamation of full redemption for guilty sinners in the perfect Person and finished work of the Lord Jesus Christ.

In this message we want to notice the nature or character of what the Holy Spirit speaking

through Paul terms a "perverted gospel" (Galatians 1:7). The nature of this perverted gospel is two-fold. It presents: 1. Another Jesus; 2. Another message.

1. Another Jesus

(1) A Jesus who is not incarnate God. It has been well stated that the battleground of the New Testament was not what Jesus did, but who Jesus was. This is evident from the Epistles of John: "Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John 4:2,3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."—2 John 7.

(2) A Jesus with a human father. It is absolutely impossible for Jesus to have had a human



Pastor Marvin Merry

father, and be God. Here are just two reasons why this is an utter impossibility:

(a) The Bible expressly names the Holy Spirit as Progenitor of the physical Jesus by an overshadowing act of God (Luke 1:30-35, Matthew 1:18-25).

(b) The shed blood of the Lord Jesus is spoken of as the very blood of God (Acts 20:28).

(3) A Jesus that is not sovereign. It follows that since God is sovereign, and Jesus is God, then Jesus is sovereign. The Son of God cannot lie. Take heed to His own claims of absolute sovereignty. Here are two of them:

1. Our Lord prayed, "Thou (the Father) hast given Him (the Son) power (authority, rule) over all flesh, that He should give eternal life to as many as Thou hast given Him."—John 17:2.

2. "And Jesus came and spake unto them (the eleven apostles: His church), saying, All power (authority, rule) is given unto Me (Continued on page 8, column 5)



The Bible



When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armour for the fight;
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment, rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowerly lea.

—AMOS R. WELLS



AN APPRECIATED LETTER

I should first wish to say how very much I have enjoyed the Baptist Examiner. I thank God for the privilege of having been able to receive it and for you folk who are so dedicated to God in His work.

I indeed find it next to impossible to find a church that teaches along the same lines as you—most seem to be hanging their hats on the Arminian hat rack with undue consistency. Some of the most beautiful truths and promises of God become as bitter-sweets as a result.

Having discussed a few Baptist (Bible) doctrines with some of my close friends, I was appalled to find them, as I myself was not long ago, with no understanding of the foreknowledge of God, predestination, election, atonement, or justification and their relationship. So, with their consent, I wish to have you send T.B.E. to them and would wish you to renew my own, now expired, subscription.

Hoping that I may be able to assist you in your work in some way in the future and praying for your continued success, I respectfully remain, a brother in Christ Jesus.

C. E. Brittain, Ohio

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER NINETEEN: "PAUL AND THE FUTURE"

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:17.

There isn't any doubt that Paul was thinking about the future when he wrote the words of my text. In fact, he is contrasting the present with the future. He looks at the present with all of its problems and its burdens and its difficulties, and he refers to it as a light affliction.

I am sure that many times Paul thought it was a heavy affliction, and I am sure many times when we have our troubles, we think of them as pretty heavy burdens that come to us, yet, after all, they are not too bad. The problems that we have can be summarized in the words of Paul as but a light affliction.

The Apostle Paul looked upon

life as a light affliction—one that only lasted for a little while, for he said, "It is but for a moment." He contrasted it with what we have out in the future, for he speaks about the eternal weight of glory that awaits the child of God. The problems of this life, he says, are only for a moment. The problems of this life, he says, are but light afflictions, but in contrast, the future is eternal. Instead of the future being but a light affliction, the Apostle Paul says that there is an exceeding and eternal weight of glory awaiting us. Thus you can see that Paul is contrasting this life with the next life, and that he was thinking about the future when he wrote the words of my text.

He speaks very similarly, when he says:

"For I reckon that the suffer-

ings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18.

We use the word "reckon" very carelessly and loosely. When we say "I reckon," we usually mean, "I guess." That isn't the way that the Apostle Paul used the word "reckon." The word "reckon" has to do with mathematical accuracy. Just as a mathematician will put down a long column of figures and add those figures, when he has finished, he will say, "I have reckoned." By that he means he has calculated, and that he has figured, and it is with mathematical accuracy that he has arrived at a result, and can give you the sum.

The Apostle Paul says that so far as the sufferings of this world are compared with the glory that

(Continued on page 2, column 3)

"FIFTY YEARS IN THE CHURCH OF ROME."

The Bible Forbidden

By CHARLES CHINIQUY

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

Chapter 10

(Continued)

The next day Mr. Leprohon, our director, called me to his room during the recitation, and said "You seem to be troubled, and very sad today. I noticed that you remained alone while the scholars were enjoying themselves so well. Have you any cause for grief? Or are you sick?"

I could not sufficiently express my love and respect for this venerable man. He was at the same time my friend and benefactor. For four years he and Rev. Mr. Brassard had been paying my board, for, owing to a misunderstanding between myself and my uncle Dionne, he had ceased to maintain me at college. By reading the Bible the previous day I had disobeyed my benefactor, Mr. Leprohon; for when he entrusted me with the care of the library he made me promise not to read the books in the forbidden catalogue.

It was painful to me to sadden him by acknowledging that I had broken my word of honour, but it pained me far more to deceive him by concealing the truth. I therefore answered him: "You are right in supposing that I am uneasy and sad. I confess there is one thing which perplexes me greatly among the rules that govern us. I never dared to speak to you about it: but as you wish to know the cause of my sadness, I will tell you. You have placed in our hands, not only to read, but to learn by heart, books which are, as you know, partly inspired by hell, and you forbid us to read the only book whose every word is sent from heaven! You permit us to read books dictated by the spirit of darkness and sin, and you make it a crime for us to read the only book written under the dictation of the Spirit of light and holiness. This conduct on your part, and on the part of all the superiors of the college, disturbs and scandalizes me! Shall I tell you, your dread of the Bible shakes my faith, and causes me to fear that we are going astray in our Church."

Mr. Leprohon answered me: "I have been the director of this college for more than twenty years, and I have never heard from the lips of any of the students such remarks and complaints as you are making to me today. Have you no fear of being the victim of a deception of the devil, in meddling with a question so strange and so new for a scholar whose only aim should be to obey his superiors?"

"It may be" said I, "that I am the first to speak to you in this manner, for it is very probable

that I am the only student in this college who has read the Holy Bible in his youthful days. I have already told you there was a Bible in my father's house, which disappeared only after his death, though I never could know what become of it. I can assure you that the perusal of that admirable book has done me a good that is still felt. It is, therefore, because I know by a personal experience that there is no book in the world so good, and so proper to read, that I am extremely grieved, and even scandalized, by the dread you have of it. I acknowledge to you I spent the afternoon of yesterday in the library reading the Bible. I found things in it which made me weep for joy and happiness—things that did more good to my soul and heart than all you have given me to read for six years. And I am so sad today because you approve of me when I read the words of the devil, and condemn me when I read the Word of God."

My superior answered: "Since you have read the Bible, you must know that there are things in it on matters of such a delicate nature that it is improper for a young man, and more so for a young lady, to read them."

"I understand," answered I; "but these delicate matters, of which you do not want God to speak a word to me, you know very well that Satan speaks to us about them day and night. Now, when Satan speaks about and attracts our thoughts towards an evil and criminal thing, it is always in order that we may like it and be lost. But when the god of purity speaks to us of evil things (of which it is pretty much impossible for men to be ignorant), He does it that we may hate and abhor them, and He gives us grace to avoid them. Well, then, since you cannot prevent the devil from whispering to me things so delicate and dangerous to seduce us, how dare you hinder God from speaking of the same things to shield us from their allurements? Besides, when my God desires to speak to me Himself on any question whatever, where is your right to obstruct His word on it way to my heart?"

Though Mr. Leprohon's intelligence was as much wrapped up in the darkness of the Church of Rome as it could be, his heart had remained honest and true; and while I respected and loved him as my father, though differing from him in opinions, I knew he loved me as if I had been his own child. He was thunderstruck by my answer. He turned pale, and I saw tears about to flow from his eyes. He sighed deeply, and looked at me some time reflectively, without answering. At last he said: "My dear Chiniquy, your answer and your arguments have a force that frightens me, and if

I had no other but my own personal ideas to disprove them, I acknowledge I do not know how I would do it. But I have something better than my own thoughts. I have the thoughts of the Church, and of our Holy father, the Pope. They forbid us to put the Bible in the hands of our students. This should suffice to put an end to your troubles. To obey his legitimate superiors in all things and everywhere is the rule a Christian scholar like you should follow; and if you have broken it yesterday, I hope it will be the last time that the child whom I love better than myself, will cause me such pain."

On saying this he threw his arms around me, clasped me to his heart and bathed my face with tears. I wept also. Yes, I wept abundantly.

But God knoweth, that though the regret of having grieved my benefactor and father caused me to shed tears at that moment, yet I wept much more on perceiving that I would no more be permitted to read His Holy Word.

If, therefore, I am asked what moral and religious education we receive at college, I will ask in return, What religious education can we receive in an institution where seven years are spent without once being permitted to read the Gospel of God? The gods of the heathen spoke to us daily by their apostles and — Homer, Virgil, Pindar, Horace, and the God of Christians had not permission to say a single word to us in that college!

Our religion, therefore, could be nothing but paganism disguised under a Christian name. Christianity in a college or convent of Rome is such a strange mixture of heathenism and superstition, both ridiculous and childish, and of shocking fable, that the majority of those who have not entirely smothered the voice of reason cannot accept it. A few do, as I did, all in their power, and succeed to a certain extent, in believing only what the superior tells them to believe. They close their eyes and permit themselves to be led exactly as if they were blind, and a friendly hand were offering to guide them. But the greater number of students in Roman Catholic colleges cannot accept the brand of Christianity which Rome presents to them. Of course, during the studies they follow its rules, for the sake of peace; but they have hardly left college before they proceed to join and increase the ranks of the army of sceptics and infidels which overruns France, Spain, Italy and Canada — which overruns, in fact, all the countries where Rome has the education of the people in her hands.

I must say, though with a sad heart, that moral and religious education in Roman Catholic colleges is worse than void, for from them has been excluded the only true standard of morals and religion, — The Word of God!

End chapter ten.

"Life and Ministry of Paul"

(Continued from page 1)

shall be, that he has come to a reckoning, a conclusion, a summation, whereby he realizes that the problems of this world are not worthy to be compared with the glory that shall be revealed. In both of these texts Paul shows us that the problems of this world cannot compare with the glory that is going to be ours after while, and he shows that he is contemplating and definitely considering what the future has in store for him.

Well, beloved, I'd like to show you some of the things that Paul knew was out in the future, and by so doing, I'd like to teach you what you and I, as God's children, have in store for us in the future.

THE APOSTLE PAUL REALIZED THE CHRISTIAN WILL LEAVE THIS WORLD BEHIND SOMEDAY.

"I Should Like to Know"

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

1. Is foreknowledge an act or a state of being on the part of God?

Foreknowledge is a term which refers to something that actually comes under the attribute of OMNISCIENCE. God KNOWS past, present, and future. This is not just an act of God, but an attribute. He knows all because He has decreed all. Charnock comments on the thought of foreknowledge as follows: "God knows his own decree and will, and therefore must needs know all future things."

2. Does predestination deal only with service and never with salvation?

Predestination covers all the events of life. Everything falls under this head, when the subject of God and human history are under consideration. The term "election" is used of that realm of predestination that has to do with salvation. It does not begin nor stop with conversion, but covers the whole of our salvation, from eternity past to eternity to come. Those who would limit it to service are those who would probably be trying to defend free-willism.

3. What is the origin of Northern Baptists?

The term "Northern" has been changed in recent years to "American" (Baptist Convention). This organization was formed in 1907. The issues involved as to the Civil War caused a division between the Baptists of the North and the Baptists of the South. Hence there was a Northern convention and a Southern convention formed. Prior to 1907, the Northern Baptists had been somewhat bound together by mutual support of various boards and societies, as well as having various associations.

4. What do you think of the New English Bible?

We printed a criticism of this Bible several months ago, shortly

Paul said:

"For we brought nothing into this world, and it is certain we can carry nothing out."—I Tim. 6:7.

When you read this, you are brought face to face with the fact that some of these days the Christian is going to leave this world. Paul looked at it again as a contrast. He said that we didn't bring anything into this world, and it is certain that we are not going to carry anything out of this world. We came into this world with nothing; and when we come down to the end of the way, we are going to leave this world behind, everything that we have striven for here within this world.

(Continued on page 3, column 3)

after it was published. Like all versions, it has a few helpful points and also some bad points. We don't think it will be very popular, however.

5. What do you think of the New English Bible views on I Pet. 3:18-21?

This is a much controverted passage and we believe the version has perhaps injected an interpretation into its supposed translation.

4. If you disagree with their view, give your view on the verses (19, 20).

Well, we believe the statement concerning Christ preaching to the spirits in prison is simply a reference back to the time before the flood when Christ, by His Spirit in Noah, preached to the people back then. We do not believe the preaching took place after the death of Christ, as the new translation seems to indicate.

5. Should I allow a Russellite to come into my house, in view of I John 10?

The verse you mention does not merely apply to allowing a false teacher into your house, but it involves a "receiving" and "bidding God's speed" to the person. In other words, you are not to cordially receive heretics and bid them God's blessings when they depart.

As for allowing a Russellite or some other heretic to enter your house, this might have to be determined with each case. You might speak a few words of truth to the Russellite and see if perhaps the person would listen to the Word of God. If he would, then it would be in order to try to teach him some more. Usually, however, these people are very rebellious to the Word of God and will not allow you to teach them anything. They have memorized their own speeches and teachings and get upset and confused when confronted by a person who knows his Bible.

6. II Peter 2:1 refers to false teachers who "deny the Lord that bought them." Does this coincide with the limited atonement?

This is a verse often brought up as if it opposed the limited atonement. However, we see no reason for thinking that it does. The Greek word for "Lord" is the word "despotes," which is not used of Christ, but of God. (Of course, Christ is God, but we refer now to Him as Mediator). The people of whom Peter speaks in this verse were Jews who claimed to worship God. They, like all Jews, boasted to be those whom God had bought out of Egyptian bondage. However, this very God that had bought the Jews from Egyptian bondage had sent down His Son into the world and now these Jews were denying Him. Hence they were denying the Lord that bought them (not bought at Calvary, but bought out of Egyptian bondage, as a people). This is one view taken with regard to this passage.

Another one is that Peter simply takes these false teachers on their profession and brings to light their sin. They professed to have been bought by the Lord, but they are denying Him. So Peter magnifies their wickedness by saying that they deny the Lord that bought them (as they professed). What could be more wicked out of one side of the mouth, yet denying Him out of the other? This latter view is similar to the interpretation that must be taken on the words of Christ, spoken to the Pharisees, when He said: "They that are righteous," etc. Certainly, Christ was simply taking the Pharisees on their own profession and bringing to light their condemnation.

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FIFTY YEARS IN THE CHURCH OF ROME

BY "FATHER" CHINIQUY

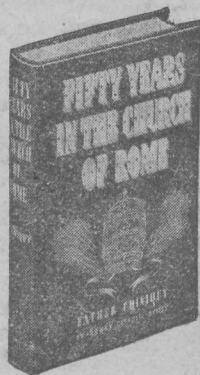
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For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

The Usefulness Of Gospel Tracts

Many Remarkable Stories Could Be Told About How God Has Used Gospel Tracts. Every Christian Should Make Use Of Them.

Without doubt, the victorious conquests of tracts are amazing. Once so poorly written, badly printed, seldom circulated, despised and rejected by Christians in general, tracts have come into their own as messengers of the Kingdom, and have a sale which is phenomenal.

Of the making of tracts there is no end, and every Christian who loves evangelism ought to praise God for the fact that millions upon millions of tracts, as truthful as beautiful, are being printed annually and scattered abroad. If we could secure the total sum of tracts printed by all tract societies and publishing houses, we would discover the figure to be colossal.

Whoever wrote the first tract deserves a niche in the Hall of Fame. It would be interesting to know who was the Christian responsible for the laying of the foundation of a ministry now worldwide in its scope and influence. Without question, tracts have come into their own, and have never enjoyed such popularity among sowers of the Word of God as at the present time.

Realizing that the circulation of tracts is a ministry we cannot afford to neglect, we deem it imperative to set forth a few aspects of such a service that will make for intensified interest in the purchase and spreading of brief, appealing printed messages.

In a most illuminating article in the extraordinary dynamic of the printed page, written by D. M. Panton, he compares the scattering of tracts and books to "thistle-down," which, blown by the winds, floats over the country. Thus it is with the Truth we liberate. Blown by the winds of the Holy Spirit, it is borne all over the world. Panton then relates one of two instances where tracts were used to win those for Christ who afterwards became conspicuous for their allegiance to the Scriptures.

"Someone once gave H. L. Hastings' lecture on 'The Inspiration of the Bible' to four infidels at different times. All four were converted and became ministers of the Gospel.

"Many decades ago a lady gave a leaflet to two actors. One of the actors, led by this tract to attend church and so became converted, was George Lorimer, pastor of the Tremont Temple in Boston. Through his influence, Russell H. Conwell was led into the ministry.

"Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman."

Another striking illustration given by Panton is that of "a young Frenchman who had been wounded at the siege of Saint Quentin, and was languishing in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted through it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with the Bible in his hand — Admiral Coligny the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, who then placed it in the hands of the Lady Abbess and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands."

Proving that the printed page is deathless, that while we may destroy the tract, the press is able to produce millions more; that as

rise again; that the ripple started by a given tract can widen down the centuries until it beats upon the great white throne, Panton tells of Leigh Richmond, who was once traveling in a coach. "Passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow travelers smiled derisively as he saw a tract treated contemptuously by the recipient, torn in two, and then thrown down the road. A puff of wind carried it over a hedge into a hayfield where a number of haymakers were seated, and soon they were listening to the tract read by one of their number, who had found it. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The reader was led to reflection on his sins, and subsequently became an earnest Christian and a tract distributor himself, and of the rest, within twelve months, three became earnest and active Christian workers."

Here are some further romantic histories of tracts gathered from various sources. When J. Hudson Taylor, was fourteen years of age, he was led to Christ by reading a Gospel tract which had been left on a table in his own home.

A tract was responsible for being the means of breaking up a belligerent clique at a school, which seemed bent upon breaking regulations and making life miserable for the faculty and staff. The situation became so serious that dismissal of the leaders was considered. Then God worked. Two boys sitting in the lounge one evening took some tracts from the rack and one or two of the girls became curious, asking the boys to explain them. Through this several of the girls in the group were saved and the disciplinary problem conquered.

Four or five years ago, after the American Tract Society had established a small printing press in Japan to publish tracts directly on the field for that needy country, a teen-age girl wrote: "Small piece of paper can lead to God. I was unknown girl, but when I hear preach I became to know more better about the Lord and I cried for His generosity and His eternal love. I was saved completely. You made me to say Galatians 2:20 that my faith becomes more clear. I give message to my village people. I pray all become Christians."

A letter received from the Society's representative two years later was full of rejoicing at God's faithfulness and grace. He said: "You remember the girl who said, 'Small piece of paper can lead to God?' She is at Bible School now and last month her father wrote that he wanted to come to see me. The man had no peace until he confessed his sin in my office after hearing a converted Shinto often as tracts are martyred, they priest give his testimony. He asked

us to come to his home with him to help him burn his idols. We went the next day and found that he was the head of his village, and the local Shinto priest as well! He was highly respected and now when the people ask him why he has taken down his gods he testifies to them concerning salvation in the Lord Jesus Christ. His wife and a grandmother in the home have been saved, too."

And then, have you heard of the "Miracle of the Bruised Reed"? A man named Richard Gibbs once wrote a tract entitled "The Bruised Reed." This was given by a peddler to a boy named Richard Baxter, and he was brought to Christ. Richard Baxter wrote "A Call to the Unconverted," which was the means of the conversion of Philip Doddridge, and also William Wilberforce, the eminent British statesman. Baxter's booklet, "A Call to the Unconverted," so moved Leigh Richmond that he wrote "The Dairyman's Daughter," of which an interesting story is told. When Goodell of the American Board of Missions was passing through Nicodamia in 1932, having no time to stop, he left with a stranger a copy of "The Dairyman's Daughter" in the Armenian - Turkish language. Seventeen years later he visited Nicodamia, and found a group of more than 200 Christians.

Thus, as Panton expresses it, "The printed page never flinches, never shows cowardice, is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper, and it works long after we are dead. The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool. . . It floats over the world." —Herbert Lockyer.

"Life And Ministry Of The Apostle Paul"

(Continued from page 2)

I often read this Scripture and think how useless it is for us to strive after the things of this world. Most of us strive for houses, and lands, and farms, and stocks, and bonds, and businesses. Most of us strive for what we speak of as the better things of life, but after all is said and done, the accumulation of everything just means more worry, and more burden, and more vexation for the body.

Paul says that we didn't bring any of these things into the world with us and we are not going to carry any of them away. It is true that we would like to carry many of them away, in all probability, and I have even seen people try to carry the things of this world with them out into the future.

I saw a man one night who was dying, who was worth a tremendous fortune. A man came into the room just before he died and said, "I believe I owe you a dime." The fellow said, "Yes, you do." He said, "Well, I want to pay you," and he paid this fellow the dime. The dying man put it in his mouth and died within five minutes' time. He went out into eternity with that dime clasped between his teeth. That was how he wanted to carry this world into the future. Beloved, I say to you, we didn't bring anything into this world, and we are not going to take anything out of this world. Some day the Christian will leave this world behind.

Do you realize that after all your striving and your planning, and after all your scheming, and after all you do trying to gain the things of this world, some day you are going to leave it all behind? We are going to leave this world. We are going out into another world.

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He Leadeth Me . . .

He leadeth me.
In pastures green? No, not always.
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would yield to sorrow and to fright
Only for this: I know He holds my hand.
So, whether led in green, or desert land
I trust, although I cannot understand.

He leadeth me.
Beside still waters? No, not always so.
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats wildest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: "Lo, it is I."
Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."

So whether on the hilltops, high and fair
I dwell, or in the sunless valley, where
The shadows lie—what matter? He is there.
And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go.
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—Author Unknown

As the poet has said:

"O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

'Tis the wink of an eye, the draft of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O, why should the spirit of mortal be proud?"

I say to you, beloved, so far as we are concerned, life holds but mighty, mighty little for us. There is a day coming when we are all going out to meet the Lord.

II

THE APOSTLE PAUL ANTICIPATED VICTORY, THROUGH JESUS, OVER DEATH.

Paul realized that death was going to be his lot, just as it will be the lot of every one of us, if our Lord tarries. However, knowing that death would surely be his lot, he anticipated that there would be victory over death through Jesus Christ. In I Corinthians 15:26, Paul says that the last enemy that shall be destroyed is death. He looks upon death as an enemy.

I grant you, beloved, that we have come to the day when undertakers try to make death ap-

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Actually, this is what most people look for in a "Bible Dictionary," but most of the Bible dictionaries are more like encyclopedias. In this work, words are truly defined; not merely the English words, but the Greek words. And one who knows nothing about Greek will have no trouble, for the words are arranged as they are

pear beautiful—beautiful caskets, beautiful flowers, soft music, beautiful green grass to cover over the clay and sod around the grave—yet after all the undertaker may do, death is still an enemy. Paul says that this last enemy, death, is going to be destroyed.

Paul also tells us how this enemy is going to be defeated, for he says:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the VICTORY THROUGH OUR LORD JESUS CHRIST." —I Cor. 15:54-57.

You will do well if you will take a little walk with Brother Paul and your pastor. We are going to walk out into the cemetery, and we are going to look around over those mounds. If we could but find them, we could see the graves of people from the day of Abel—yea from the day of Adam down to this present time. Paul and I could look at the graves of every individual who ever lived since the day of Adam down to this hour. Then as we look out a little farther, there are two more graves, and they are open. One of them is Paul's and one is mine. We stand there and look into those open graves, and I say, "Paul, what do you think about the future?" As Paul looks upon that grave into which he is going, and upon that one into which I am going, he asks, "O grave, where is thy victory?" I ask, "Can it be possible that this grave is going to be victorious?" Paul says, "Well, sin enters into this matter. The sting of death is sin. These graves have a sting about them, and the thing that puts a sting into death is the fact that we have sinned." Then Paul reasons a little further, and he says, "And the strength of sin is the law."

Beloved, here we stand before two open graves which are to be the final resting places of each of us. Each of us knows that we have sinned. Each of us knows that sin puts a sting into death. Each of us knows that the law demands that sin be punished. Each of us knows that the claim of death with its sting is strengthened as a result of the fact that we have violated the law of God. If that be true, what are we going to do? (Continued on page 4, column 1)

Who Will Be On Earth When Jesus Christ Comes Again?

"When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8).

Christ was referring, no doubt, to that type of preserving, believing faith that He illustrated by His parable of the Persistent Widow (in Luke 18:1-8). "Men ought always to pray and not to faint" (Luke 18:1).

However, by inference, we can detect this thought in the verse: "When the Son of man cometh, what state of affairs will he find on earth?"

Without going into the terrifying details of life on earth during the Great Tribulation -- that period of time that follows the rapture of the saints (I Thess. 4:13-17), and precedes His visible return to earth -- we might mention that it will be a period of unparalleled troubles, with wars and woes on earth. Antichrist and his "second," the False Prophet, will tyrannize the world, forcing all into an ungodly economic, social and religious mold; non-conformists will be put to death (see Rev. 13).

As to the people on earth, just prior to Christ's return for His saints, there will be five classes: the scoffers, the sleepers, the surfeiters, the sinners, and the faithful servants.

1. The Scoffers.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pt. 3:3, 4).

Many scoffers today are saying exactly what the prophet Peter said they would!

2. The Sleepers

"Life And Ministry Of Paul"

(Continued from page three)

ing to do? Is there any hope? When that day comes that Paul and I occupy our graves, is there any hope so far as we are concerned? Yes, thank God, there is. The hope is not in myself, nor is it in the Apostle Paul, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ. The only hope we have of victory for the future and the only hope that we can have of victory over the grave is that which is ours in Jesus Christ.

Years ago I visited a man who was a keeper of bees. He had been stung before I arrived at his home. His jaw was immeasurably swollen as a result of the bee having stung him. Though it had caused him a great deal of pain that day, he consoled himself with this fact, that that bee would never sting anybody else, for when that bee had stung him, it had left its stinger in his cheek. He said, "It may light upon a billion people, but it will never sting anybody else, because it left its stinger in me. I took the stinger out of that bee."

As I left that man's home that afternoon, I thought how death lighted upon the Lord Jesus Christ. Death did its best so far as the Son of God was concerned, but Jesus took the sting out of death. Death may light upon me, and it may light upon you. It may light upon thousands of God's own down through the years. But, beloved, death is helpless, because Jesus Christ pulled the sting out of death.

So the Apostle Paul would say, as we stand before our open graves, "I am anticipating victory. This grave doesn't worry me. Though sin has been my lot, though I have violated the law, and though my sin is augmented as a result of my violation of the law, I am going to be victorious over the grave, because Jesus Christ went to Calvary. He kept

"While the Bridegroom tarried, they all slumbered and slept" (Matt. 25:5).

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:11, 12).

3. The Surfeiters.

"And take heed to yourselves, least at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Many today are gluttonizing, drinking, and overly concerned about "the cares of this life." It was the evil servant who said in his heart, "My Lord delayeth His coming," who began to smite his fellow servants, and to eat and drink with the drunken" (Matt. 24:49).

4. The Sinners.

The coming of the Lord will bring sudden destruction to all godless, unconverted sinners.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:7-10).

5. The True Servants.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing." (Matt. 25:45-47).

--Christian Victory

the law in my behalf, and died for my sin, and took the sting out of death by His own resurrection, and I don't fear the future because of what Jesus Christ has done." I tell you, beloved, in consideration of the future, the Apostle Paul anticipated victory over death through Jesus Christ.

The Apostle Paul made a similar statement when he wrote to young Timothy. He said:

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath ABOLISHED DEATH, and hath BROUGHT LIFE and IMMORTALITY to light through the gospel."—II Tim. 1:10.

Paul said that the last enemy

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that shall be destroyed is death. Well, beloved, Jesus Christ has abolished death and has brought life and immortality to light through the Gospel. Thank God, the Apostle Paul anticipated victory over death through the Lord Jesus Christ.

III

THE APOSTLE PAUL KNEW A REWARD AWAITED HIM.

Paul said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—II Tim. 4:6-8.

Paul is telling Timothy that he is soon to leave this world. I wouldn't doubt but what, as Paul wrote this, he may have looked out to see them as they were preparing for his death. Maybe he had an inkling that they were getting ready for his execution. At any rate, he knew that it wouldn't be long until he would be leaving this world.

He knew that it wasn't going to be long until he would bid goodbye to that Roman cell. He knew that it wouldn't be too long until that damp dungeon from which he was writing to Timothy would be in the background. He says to Timothy, "The time of my departure is at hand, but as I look back over my life, I look at it as a fight. All my life from the day that I was saved on the road-way to Damascus has been a fight. I have fought a good fight."

Then he said, "I look on my life as a race course around which the individual may run, and I have just about made the circle. I have just about finished the course."

I look upon my life as a trust. I have had something given to me that I was to protect, that I was to guard, that I was to keep. I have had a trust, and that trust has been the faith. I have kept that faith, I have kept it as a sacred trust down through the years. The time has come now that I am going to depart. My fight is over, my course is finished, my trust is ended."

Then Paul said, "Timothy, this is the best part of it all. There is a reward awaiting me. I have done a lot of fighting in the last thirty years. I have done a lot of going around this course. I have striven to keep this trust of the faith that was committed unto me these last thirty years. Now there is a reward awaiting me, and that reward is a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Beloved, you can't read II Timothy 4 without the realization that as Paul contemplated the future he knew there was a reward awaiting him. As you look backward across your life, could you say that you have done any fighting for the Lord? Could you say that you have finished your course? Could you say that you have kept the sacred trust of the faith that was committed unto you? Could you say that this has been your experience? Paul said, "There is a reward awaiting me, and not just for me; but it is for everybody who loves His appearing." Thank God, there is a reward at the end of the way for the man who loves the appearing of the Lord Jesus Christ.

IV

THE APOSTLE PAUL EXPECTED A RESURRECTION.

Paul didn't anticipate that he was going into a grave and stay there indefinitely. He didn't think that that would be his final resting place. Rather, he anticipated and expected a resurrection. Listen:

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me,

Methodist Leader Doesn't Like Some Things In Bible

Dr. Leslie Weatherhead, former president of the Methodist Conference, would like to censor the Bible.

In an interview with correspondents of three London newspapers, he said he would like to go through the Bible and "be very free with a blue pencil."

Dr. Weatherhead, minister at the City Temple in the Holborn District of London, was asked what he would cut out.

"A lot of bloody massacres and a lot of smutty little pieces that choir boys read on the quiet," he said.

"There are also a lot of massacres which are supposed to have been ordered by God. What's the point of reading them?"

"There are also a lot of implicit passages. What's the use of telling stories of children being bashed against walls? That, I call

immoral."

The Bible was written, said Dr. Weatherhead, by human men who wrote stories of situations as they saw them. This has led to irrelevant advances now.

"We have learned much since those times," he said.

His main target was the Old Testament, which he described as "completely outmoded." —(AP)

★ ★ ★ ★

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."—II Peter 2:12, 17, 18.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."—II Peter 2:12, 17, 18.

IF THE DEAD RISE NOT? Let us eat and drink; for tomorrow we die."—I Cor. 15:32.

Notice that Paul says he has fought with wild beasts. By that, I think he means that they put him into the arena and turned the lions loose. I think this means that he, along with other Christians at Ephesus, actually fought with wild beasts. Paul said, "If I go through all this, if this has been my experience and the dead don't rise, what is the advantage of it? I would be a fool, an idiot, a stupid dope. If I fight with wild beasts in this life—if I jeopardize my own happiness here within this world, if I go through all this and there is no resurrection, what advantage would there be to me? I might just as well say, 'Let's eat, drink, and be merry, for tomorrow we die.'"

Beloved, why would a man live the life Paul lived, suffer as Paul suffered, have the troubles and afflictions that came to him, if there weren't any resurrection? How foolish he would have been. I tell you, Paul was expecting a resurrection.

Paul goes further to tell us about the resurrection. Listen:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:42-44.

You can see from this that the Apostle Paul was expecting a resurrection. Beloved, that is a glorious thought to know there is to be a resurrection.

This last week a good man at Russell died — Brother Charlie Bandy. Brother Bandy was led to Jesus through my ministry. He had lived a terrible life before I came to know him. After he was saved he told me that he hadn't drawn a sober breath in six months prior to the day that I met him. He came to see me for the first time only because of curiosity. Isn't it strange how God works? God made this fellow curious to see me. He came to see me, and he never drank again from that time on. He wasn't saved for probably six months after he first heard me speak, but in those six months he never touched a drop. As I say, I met him and began to witness to him, and little by little I presented to him the Word of God. God saved him. I used to look at Brother Bandy before he was saved and I thought he looked more like a beast than a human being. After he was saved, his face that had been beastly in appearance as a result of sin began to change, and when I would preach, his face would light up

like an old cathedral. I used to look at him just to be inspired, as I would be preaching, and I would think how wonderful it is that God had saved that man's soul.

Well, the Lord took him that past week in death, and if we were to describe him, we would say that his body was down there beneath the sod. But, beloved, that body isn't going to stay there very long. There is going to be a resurrection.

I can give to you the greatest hope in this world relative to the loss of some loved one. If you would grieve and sorrow over one who has died, I can tell you that there is to be a resurrection, and I thank God because of it. Someday there is going to be a breaking of the sod and that body is going to come forth. Beloved, a glorious resurrection is awaiting.

I say then, as Paul contemplated the future, he expected a resurrection.

V

THE APOSTLE PAUL LOOKED FORWARD TO A TRANSFORMING CHANGE.

Paul looked forward to a transforming change so far as his body was concerned, for he said:

"And as we have borne the image of the earthy, we shall also BEAR THE IMAGE OF THE HEAVENLY."—I Cor. 15:49.

Beloved, we have borne the image of Adam, but "thanks be unto God, someday we are going to bear the image of the heavenly." In other words, just as Adam bore the image of the first Adam, all through this life, someday I am going to bear the image of the second Adam, the Lord Jesus Christ. I am going to be transformed to look like the Son of God Himself.

That is what Paul meant when he said, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Won't it be wonderful someday to look like the Lord Jesus Christ? Won't it be wonderful when the imperfections and the marks and scars of our bodies are obliterated and removed completely and forever, and we are transformed to look like the Lord Jesus Christ?

Paul goes on to say:

"Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and this mortal must put on incorruption."—I Cor. 15:51-53.

Paul says it is a mystery, and we could never understand it if he hadn't explained it to us. We could never grasp it if he hadn't

Acts 2:38 Does Not Teach Salvation by the Water Route

Alexander Campbell, one of the men who "discovered" the water baptism for the remission of sins, but never obeyed it, stated in the same book, the "all-important evangel- ical" (Campbell-Rice Debate, 1897). In the same book, the following statement by Mr. Camp- bell is recorded: "I am bold, therefore, to affirm, every one of them who, in belief of what the apostle was immersed, did, in the instant in which he was put in water, receive the forgive- ness of his sin, and the gift of the Spirit. If so, then, who will concur with me in saying, Christian immersion is THE WATER ROUTE?" (page 443). To support his notion of bap- tism — past or present — can fail to see how fittingly Camp- bell's statement describes the great deal of torture work of the Scriptures. Actually, one of Campbell's own statements

best describes the character of the Campbellite movement, especially in regard to the notion of bap- tismal salvation. He stated:

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

No one acquainted with Camp- bellism — past or present — can fail to see how fittingly Camp- bell's statement describes the great deal of torture work of the Scriptures. Actually, one of Campbell's own statements

ing, jotting down all the texts and topics discussed, we venture to say that at least one-third of the preaching's content would concern baptism. Campbellism reminds one of the boy whose head was so large that it was out of proportion with the rest of his body to the extent that he was always wob- bling about and falling. One of their preachers once even referred this writer to the drop of water requested by the rich man in hell as an illustration of the need of water baptism! Surely, to see bap- tism everywhere one finds water is an evidence of "water on the brain."

Campbellite "Proof-texts"

The "few texts of scripture" — to use Mr. Campbell's expression — which are so often "recited" by Campbellites as if they taught baptismal salvation are as fol- lows: John 3:5, Mark 16:16, Acts 2:38, Acts 22:16, Galatians 3:27, I (Continued on page 6, col. 1)

and sign your name. I'd like to have your photograph and auto- graph along with the book." Bonar put in a picture and signed his name. He wrote a letter to Spur- geon and said, "Dear Spurgeon, I am sending you the best picture I have. It isn't much, but you wanted it now, and it is all I have that I can send. If you hadn't been so impatient I would have had a better one for you, for some of these days I am going to look like the Lord Jesus Christ."

Yes, beloved, the Apostle Paul, as he contemplated the future, looked forward to a transformed change whereby he would become like Jesus Christ Himself.

VI

THE SECOND COMING LOOMED BIG ON PAUL'S HORIZON.

If you will read the New Testa- ment, especially the words of the Apostle Paul, you will see that the second coming loomed big on Paul's horizon. Over and over again he refers to the second coming.

We read:

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—I Cor. 16:22.

The word "Maran-atha" means "our Lord cometh." Yes, if a man doesn't love the Lord Jesus Christ, let him be accursed; our Lord is coming. Even when Paul thought

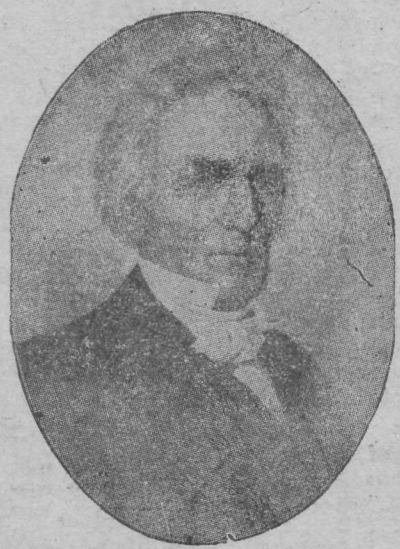
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about the curse that would fall upon the unsaved, the thing that blessed his heart was the fact that Jesus Christ was coming.

Notice again:

"For we know that if our earth- ly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:1, 10.

Our earthly house—the body we live in, is going to be dissolved. Our earthly house, this tabernacle, is going to come to an end. Though it comes to an end, we have another tabernacle, another house, that is eternal in the heavens, and some of these days we are going to appear before the judg- ment seat of Christ, that we may receive the things done in the body, according to that he hath done, whether it be good or bad.

Yes, beloved, the second com- ing loomed big on Paul's horizon as he thought about the fact that some day he was going to stand before the judgment seat of Christ for his reward, for you can read many places in the Word of God and find the same message. He couldn't even observe the Lord's Supper without preaching about the second coming, for he said:

"For as often as ye eat this bread, and drink this cup, ye DO SHEW THE LORD'S DEATH TILL HE COME."—I Cor. 11:26.

When Paul wrote to Titus, he referred to the second coming as "our blessed hope," for he said:

"Looking for THAT BLESSED HOPE, and the glorious appear- ing of the great God and our Se- vior Jesus Christ."—Titus 2:13.

Yes, beloved, the second com- ing loomed big on Paul's horizon as he faced the future.

I ask you, what does the future mean to you. Suppose you were to die today, would Paul's future be your future? Suppose you were to depart this life today, would your future be synonymous with the future of the Apostle Paul.

As the song writer has said:

"Ah the future lies before us,
And I know not where I'll be;
But where'er our Lord shall
lead us,
Saviour, keep us close to Thee."

Beloved, every saved man can pray thus, and every saved per- son can know that it will be thus —that he will be kept close to the Lord Jesus Christ. But is that your future? Are you saved? Are you ready for the future that Paul talks about? Would his future be yours if you were to die today? Oh, might the future of the Apost- le Paul, be the future of every person within the sound of my voice.

May God bless you!

God's Inheritance

By A. W. PINK

"For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. 32:9).



ARTHUR PINK

This verse brings before us a most blessed and wonderful line of truth, so wonderful that no hu- man mind could possibly have in- vented it. It speaks of the mighty God having an "inheritance," and it tells us that this inheritance is in His own people! God refused to take this world for His inher- itance — it will ye be burnt up. Nor did Heaven, peopled with angels, satisfy His heart. In eter- nity past Jehovah said, by way of anticipation, "My delights were with the sons of men." (Prov. 8: 31).

This is by no means the only scripture which teaches that God's inheritance is in His saints.

In Psalm 135:4 we read, "For the Lord hath chosen Jacob unto Himself, and Israel for His pecu- liar treasure."

In Mal. 3:17 the Lord speaks of His people as His "special treas- ure" (see margin) — so "special" that the highest manifestations of His love are made to them, the richest gifts of His hand are be- stowed on them, the mansions on High are prepared and reserved for them!

The same wondrous truth is taught in the New Testament. In Eph. 1, we behold the apostle Paul praying that God would give unto His people the spirit of wisdom and revelation in the knowledge of Him: the eyes of their under- standing being enlightened that they might know "what is the hope of His calling, and what the riches of the glory of His inheri- tance in the saints" (v. 18). This is a truly amazing expression; not only do saints obtain an inheri- tance in God, but He also secures an inheritance in them! How over- whelming the thought that the great God should deem Himself the richer because of our faith, our love and worship! Surely this is one of the most marvellous truths revealed in Holy Writ — that God should pick up poor sin- ners and make them His "inheri- tance!" Yet so it is.

But what need has God of us? How can we possibly enrich Him? Does He not have everything — wisdom, power, grace and glory? All true, yet there is something that He needs, yes, needs, namely, vessels. Just as the sun needs the earth to shine upon, so God needs vessels to fill, vessels through which His glory may be reflected, vessels on which the riches of His grace may be lav- ished.

Mark that God's people are not only called His "portion," His "special treasure," but also His "inheritance." This suggests three things.

First, an "inheritance" is ob- tained through death: so God's in- heritance is secured to Him through the death of His beloved Son.

Second, an "inheritance" de- notes perpetuity — "to a man and his heirs forever" are the terms

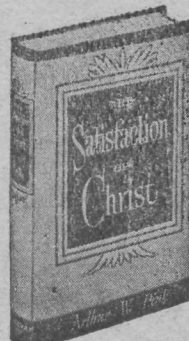
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often used.

Third, an "inheritance" is for possession, it is something which is entered into, lived upon, en- joyed.

Let us now consider five things about God's inheritance:

1. God purposed to have such an inheritance:

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." (Psa. 33:12).

The "nation" of this verse is identical with the "holy nation" the "chosen generation, royal priesthood, peculiar people" of 2 Peter 2:9. This favoured people was chosen by God to be His inheritance: it was not an after- thought with Him, but decreed by Him in eternity past. Ere the foundation of the world God fixed His heart upon having them for Himself.

2. God has purchased His people for an inheritance.

In Eph. 1:14 we read that the Holy Spirit is the earnest of our inheritance until the redemption of the purchased possesion, unto the praise of His glory." So again in Act. 20:28 we read of "the Church of God which He hath purchased with His own blood." God has not only redeemed His people from bondage and death but for Himself.

3. God comes and dwells in the midst of His inheritance:

"For the Lord will not cast off His people, neither will He for- sake His inheritance" (Psa. 94:14).

Thus these scriptures are not referring to the nation of Israel after the flesh. Just as Jehovah tabernacled in the midst of the redeemed Hebrews, so He now in- dwells His church, both collective- ly and individually. "Know ye not that ye (plural) are the tem- ple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16) "Know ye not that your body (singular) is the temple of the Holy Spirit?" (1 Cor. 6:19).

4. God beautifies His inheri- tance.

Just as a man who has in- herited a house or an estate takes possession of it and then makes improvements, so God is now fit- ting His people for Himself. He who has begun a good work with- in His own is now performing it until the day of Jesus Christ (Phil. 1:6). He is now conforming us to the image of His son; each Christian can say with the Psalm- ist "the Lord will perfect that which concerneth me" (Psa. 138: 8). Nor will God be satisfied until we have been glorified. The Lord Jesus Christ "shall change our vile body, that it may be fashion- ed like unto His glorious body, ac- cording to the working whereby He is able even to subdue all things unto Himself" (Phil 3:21). "When He shall appear, we shall be like Him" (I John 3:2).

5. And what of the future?

God will possess, live upon, en- joy His inheritance. In the unend- ing ages yet to be, God will make known the "riches of His glory" on the vessels of His mercy (Rom. 9:23). The glory which God shall ever live upon — as upon an in- heritance — shall rise out of His (Continued on page 7, column 5)

Do They Have Souls?



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Acts 2:38

(Continued from page five)

Peter 3:21 and about a half dozen or so more that take a "back seat" to these six verses. These are the verses you will hear rattled off in nine out of every ten Campbellite sermons which you hear. They constitute "the rigid sectary's Bible."

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

The Campbellite Interpretation

Acts 2:38 reads as follows:

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

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

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

John was beheaded for his faithfulness.

The criminal was hung for his crime.

The people laughed for joy. Christ died for our sins.

The child cried for hunger.

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

"For Thy Cleansing"

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

"And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man:

but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded for a testimony unto them" (vv. 13, 14).

1. He was healed before he offered a sacrifice.

2. The offering was "for thy cleansing;" not to obtain it, but a formal declaration in ceremony that it was already enjoyed.

3. The offering was "for a testimony." So is every form and ordinance, for they have no power to do anything else. Their place is one of testimony, not for procuring actual blessings. They show forth whatever it is that they are ordained to refer to.

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

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

Campbellite preachers usually avoid telling their hearers that the Greek preposition in Acts 2:38 is the word "eis." They much prefer to stick with "for" and play on the ignorance of the people. (They also depend upon ignorance when they deal with the words "baptized into." Into is the same Greek word rendered "for" in Acts 2:38, yet Campbellites give "for" the meaning of "in order to" and they define "into" as putting the sinner into Christ. But the Greek word is the very same!) To the discomfort of Campbellites, we wish to call attention to the fact that "eis" will not often bear the Campbellite "in order to" notion. "Eis" is used in the Bible nearly 1700 times. No Greek lexicon (to the writer's knowledge) ever gives "in order to" as the primary or secondary meaning of "eis." Only a very few give this

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meaning at all, with Mr. Thayer, a baptismal regenerationist, being one of those eminent lexicographers who does not. A lexicon investigation on "eis" would be suicide for Campbellism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As stated, these verses are those in which both "eis" and some reference to baptism appear. There are hundreds of others with "eis"

The Heresies Of The "Unity" Cult

(Sixth in a series on cults)

Unity is another metaphysical cult of the same stamp as Christian Science, only Unity has the Fillmores as originators in place of Mary Baker Eddy. It is a nicety-nice, God-is-love, all-is-lovely type of belief which denies all evil and affirms all good. There is danger that because Unity is given to quoting largely from Scripture, the untaught person could be deceived.

But the God, Christ, and Holy Spirit of the Bible are very different Persons from those set forth in Unity. Christ is a Son of God only as all men are, but He happened to be the first idea, the real self of all men. The Holy Spirit was the wife of Christ. He is only spoken of in the masculine because this was the bias of the oriental mind. He is really feminine.

Concerning man Unity affirms that every man is potentially all that God is. He has never ceased to be a Son of God. He is the I-

am-age of God's mind. He is everlasting to everlasting.

Salvation therefore, is not obtained by denying false sinners as the Bible teaches (for instance that all men are sinners as the Bible teaches) affirming the truth (?) of our own "I Am Christ" power.

With regard to heaven Unity says it has already passed. The many mansions spoken of in Scripture are merely degrees of our realization of the divine. The only heaven to be known is the perfected mind.

Hell, too, is only the imperfect state produced by harmonious thinking, or the of man's negative thoughts, he emits from his mind.

Many other saccharine things are said of spiritual things but these hide the deadly but subtly concealed in the self-taught teachings from the hell. Absent entirely are great fundamental teachings true and proper interpretation of the Word of God.

(but not baptism) that could be quoted, but we will confine ourselves to just two more. Comment is needless.

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

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

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

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

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

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

place and purpose of ordinance.

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

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

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

The true sense, then, in baptism remits sins, or has reference to the remission of sins in the sense of an ordinance cannot be for the same kind of remission that Christ has obtained. It cannot be for the real, actual, real remission of sins. All this was by Christ's death. But baptism — which is a picture of a death, burial, resurrection — refers us to the work of Christ, by which sin is remitted. Baptism is a ceremony which is a "figure" and like of Christ's work (I Peter 3:21). In this act we demonstrate our death to sin by Christ; we exhibit how our sins were remitted; we commemorate His sacrifice, just as we do in the Lord's Supper.

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

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

If the reader can recall things learned during school (Continued on page 7, column

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Christians Should Not Enter Into Mixed Marriages

portion hath a believer unbeliever?" In a marriage is the measure of agreement. What is a marriage like if it cannot bend the knee in the same God? Can full communion be attained if God cannot be shared, in concert? Can comfort come in trial if there is no common ground for Can death be faced with if life's ultimate destination is not the same for man and

Christian contemplating any with an unbeliever come up with a significant to these questions. And the difficulty is that the answer has been given.

ers in an unequal union are hard for answers. agree to disagree."

to our own way, to our church, or to no church."

to not discuss religion."

respect each other's con-

husband does not object if church and take my chil-

these are not answers.

only accommodations to on that is something less

point is not that there are

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are the same faith and yet

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in marriage. And, more

Christ, when one is a Chris-

the other is not, the

atmosphere is stunted for a

ous marriage relation-

ship. The solution of difficulties in marriage -- and all marriages have some difficulties -- cannot be found outside of Christ.

There is, first of all, the relationship itself. Marriage is a bond. The two are made one. Two lives share their joys and sorrows. Christianity makes one happy in God's grace and gives stability when storms blow hard on life. When only one is a Christian, joy cannot be shared. Trials cannot be carried in the same strength.

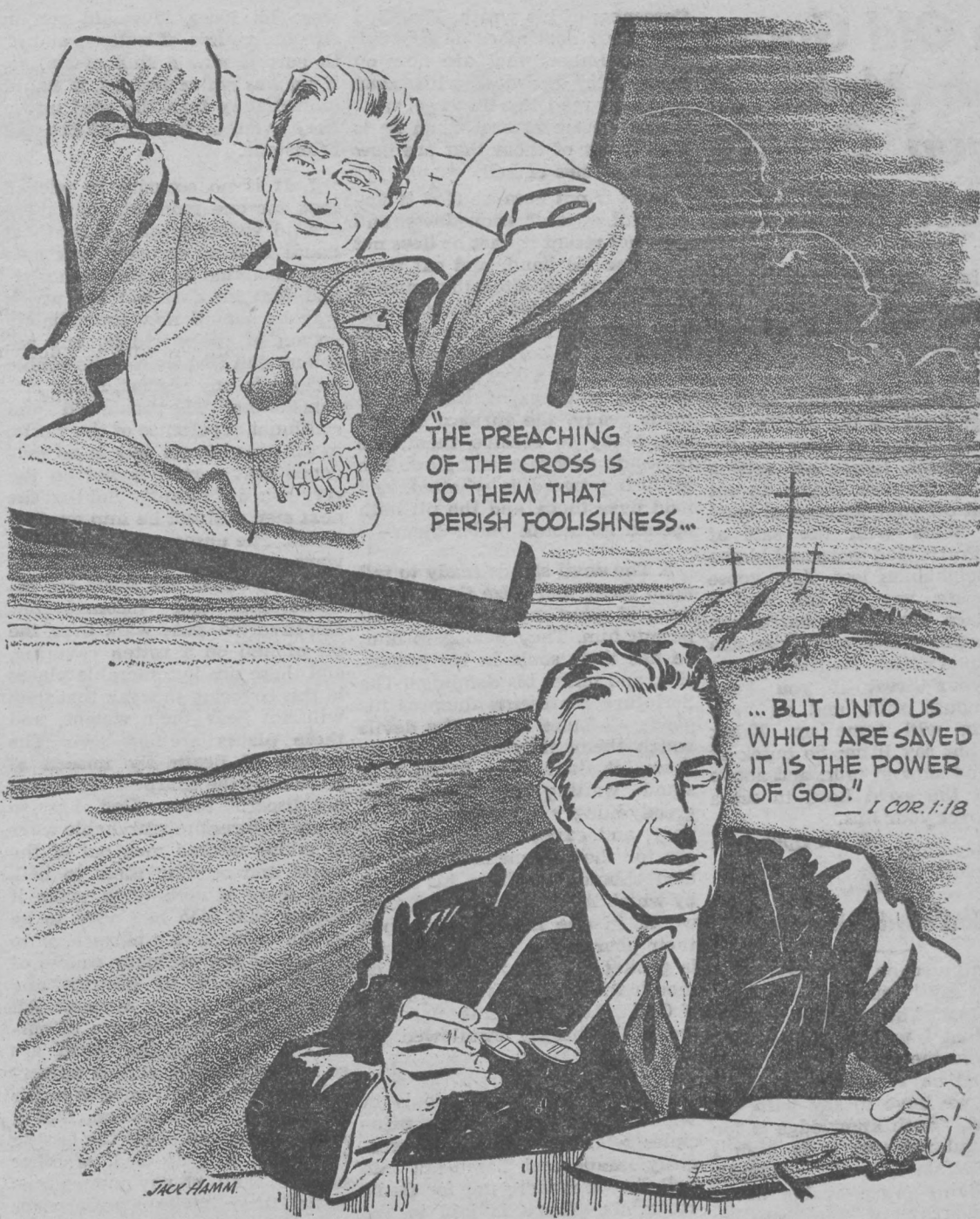
Then there are the children. They are forced into a choice between parents. Children in a mixed marriage cannot and will not accept both lives. They will either reject Christianity, or they will accept it, but in so doing they will be forced to decide against one of the parents. The most important factor in child training will be weakened at best, and destroyed at worst. It has happened before. It is happening today. It will happen in the future.

Does love conquer all? No, not the kind of love that is talked about so frequently today -- the synthetic, counterfeit, Hollywood type of love that some young people think will conquer all. This kind of love will not cover up a real problem.

Think twice before bringing such a union to pass. And if this seems to be a cliché, then make it this, "Think three times, four, five -- yes, keep thinking until such a union is pushed out of your mind."

Complete happiness is an impossibility in a mixed marriage. And what young couple is ready to settle for something less?

--Arthur W. Hoogstrate, in The Banner.



Acts 2:38

(Continued from page 6)

have any difficulty in

even the grammatical

of Acts 2:38 is death

of (Campbellites. What Campbell-

do is to combine "re-

be baptized" as a com-

mon predicate of "every one of

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anything. Any one who

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We shall quote the

given in the American

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understood subject of

ye, and be baptized

of you in the name of

unto the remission of

and ye shall receive the

Holy Spirit."

who know grammar, will

the following facts con-

verse:

are three clauses: (1) "Re-

(2) "be baptized every

in the name of Jesus

the remission of your

(3) "ye shall receive

the Holy Spirit."

case:

subject, second person

plural number.

"Repent" -- verb, second person

plural number, aorist imperative

active voice.

Second clause:

"every one of you" -- subject,

third person, singular number.

"be baptized" -- verb, third per-

son singular number, aorist pas-

sive imperative voice.

"unto the remission of your

sins" -- modifying phrase.

Third clause:

"ye" -- subject, second person

plural number.

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

Second clause:

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

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

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

Third clause:

"ye" -- subject, second person plural number.

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

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

Observe that the subjects ("ye" and "everyone one of you") in the first two clauses are different both in person and number. Also, the verbs (predicates) in these two clauses differ in person, number and voice. It is therefore grammatically impossible to make a compound predicate of these verbs for such a predicate would not agree with its subject. (In Greek, as in English, the predicate must agree in person and number with its subject. The one exception is a neuter plural nominative. Acts 2:38 is in the masculine gender, however.)

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

The modifying phrase, "unto the remission of sins," is another grammatical headache for Campbellites. This phrase cannot modify in two different clauses, and since we have seen that the first two clauses cannot be combined into one, the Campbellites will have to be satisfied with this phrase in one or the other clauses. Where will they have it? If they place it as modifying "repent" in

the first clause they will have to give up their notion that baptism is "in order to the remission of your sins." But if they place the phrase in the second clause (where it really belongs), they will throw away repentance as being "in order to the remission of your sins." They can't have it modifying both "repent" and "be baptized."

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

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

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

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

Axioms

1. There cannot be a Scriptural administration of baptism except in the case of believers in Christ.

2. There cannot be a church without its having received Scriptural baptism.

3. The church built by Jesus Christ has existed, preached the Gospel, and administered baptism

in all the ages since New Testament times.

4. A baptism that has not been administered by the Lord's church in every age since He instituted baptism, is not the baptism of Christ.

Facts

1. The present baptism of the "Disciples of Christ," "Church of Christ" and "Christian Church" movements -- both as to the interpretation of its purpose and the subject to receive it -- is traced by historians back to the movements of which Alexander Campbell and Walter Scott were notable leaders.

2. Mr. Campbell and Mr. Scott claimed to have "restored" baptism to its proper place, asserting that it had not been practiced Scripturally for many ages.

Conclusion

The baptism of the present-day "Disciples of Christ," "Church of Christ," and "Christian Church" movements is of man's origination and therefore is not the baptism of Christ.

(From chapter 12 of "Campbellism -- Its History and Heresies" by Bob L. Ross. This 176-page book, priced at only \$1.00, exposes Campbellism as a religious sham and refutes the heresies boasted to be "what the Bible says.")

God's Inheritance

(Continued from page five)

people. What a marvellous statement is that which is found at the close of Eph. 2, where the saints are likened unto a building "fitly framed together (which) groweth unto an holy temple of the Lord," of whom it it said, "in whom ye also are builded together for an habitation of God through the Spirit."

Wonderful and glorious is the picture presented before us in Rev. 21: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and He will dwell with them and they shall be His people and God Himself shall be with them and be their God" (vv. 1-3).

What a marvellous statement is that in Zephaniah 3:17: "The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." The great God (Continued on page 8, column 1)

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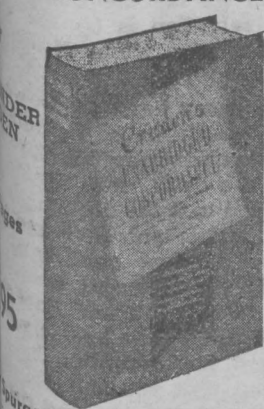
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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

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An Old Goose Can Make A Loud Cackle

"Thou shalt not go up and down as a tale-bearer among thy people." -- Lev. 19:16.

"A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." -- Prox. 11:13.

Gossips of both genders, give up the shameful trade of tale bearing; don't be the devil's bellows any longer to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame your neighbours less. Any goose can cackle, any fly can find a sore place, any empty barrel can give fourth sound, any briar can tear a man's flesh. No flies will go down your throat if you keep your mouth shut, and no evil-speaking will come up. Think much, but say little; be quick at work and slow at talk; and above all, ask the great Lord to set a watch over your lips.

C. H. Spurgeon.



God's Inheritance

(Continued on page seven)

will yet say "I am satisfied: here will I rest. This is Mine inheritance that I will live upon forever even the glory which I have bestowed on redeemed sinners." Surely we have to say with the Psalmist, "Such knowledge is too wonderful for me; it is high I cannot attain unto it" (139:6). May Divine grace enable us to walk worthy of the vocation wherewith we are called.



Sinners In The Hands . . .

(Continued from page one)

They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18 — "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is. John 8:23 — "Ye are from beneath;" and thither he is bound: it is the place that justice, and God's Word, and sentence of his unchangeable law, assign to him.

4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell; and the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not at present very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the

fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea doubtless with some who may read this message, who, it may be are at ease, than he is with many of those that are now in the flames of hell.

So it is not because God is unkindful of their wickedness, and does not resent it, that he does not let loose his hand, and cut them off. God is not altogether such a one as themselves though they may imagine him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whetted, and held over them, and the pit hath opened its mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods. — Luke 11:21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions, that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men these hellish principles reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. The principles are active and powerful, exceedingly violent in their nature; and if it were not for the restraining hand of God upon them, they would soon break out; they would flame out after the same manner as the same corruption, the same enmity, does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in Scriptures compared to the troubled sea. — Isa. 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying "Hitherto shalt thou come, and no further," but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of the man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints; whereas if it

were let loose, it would set on fire the course of nature; and as th hart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand! It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger, in any respect, in his circumstances. The manifold and continual experience of the world, in all ages, shows this is no evidence that a man is not on the very brink of eternity and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or to go out of the ordinary course of His providence to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to His power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that, if it were otherwise, we should see some difference between the wise and politic men of the world and others, with regard to their liableness to early and unexpected death; but how is it in fact? "How dieth the wise man? as the fool." Eccles. 2:16.

9. All wicked men's pains and contrivances which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do; every one lays out matters in his own mind, how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore, are going to hell; but each one imagines that he forms plans to effect his escape better than others have done. He does not intend to go to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive, it was not because they did not lay out matters as well for themselves to secure their own escape. If we could come to speak with them,

and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be subjects of that misery, we, doubtless, should hear one and another reply, "No, I never intended to come here: I had arranged matters otherwise in my mind; I thought I should contrive well for myself; I thought my scheme good. I intended to take effectual care; but it came upon me unexpectedly; I did not look for it at that time, and in that manner; it came as a thief. Death outwitted me: God's wrath was too quick for me. O my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying peace and safety, then sudden destruction came upon me."

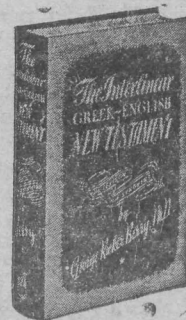
10. God has laid himself under no obligation, by any promise, to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of my deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promise of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that thus it is that natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked: his anger is as great towards them as those that are actually suffering the execution of the fierceness of His wrath in hell; and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up for one moment. The devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator; there are no means within reach that can be any security to them. In short they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

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Another Gospel

(Continued from page one)

in heaven and in earth." — Matt. 28:18.

(4) A Jesus that can be disposed of by the human will. The consideration that we must endeavor by the help of the Holy Spirit to impress upon the minds of men and women is not "What are you going to do with Jesus?" but "What is Jesus going to do with you?"

The Biblical doctrine of Inability makes it clear that a dead sinner has no power to reject a living Saviour. The saving operation resides in the omnipotent hands of God the Son who "quickeneth whom He will, determines the reception of Christ as Saviour" (See John 11-13, especially verse 13). The Holy Spirit is the great Saviour winner who leads men to Christ through the Word (John 6:38; Matthew 11:25-27).

2. Another Message

(1) Salvation by "divine marks" signifying irony. The deity here has no reference to the deity of the Godhead, but to that professed or supposed deity of which both ancient and present-day modernists love to speak. They assert that man created in the image of God and thereupon endowed with a spark of divinity from our God who is "a consuming fire" (Heb. 12:29). They theorize that the will and works of men can fan the glowing spark into a burning flame.

The uniform teaching of Scripture is that the fall of man is not merely mar his divine likeness, but actually shattered it. The restoration of the divine image can only be brought about through instantaneous regeneration and progressive conformation to the likeness of Christ. This is the inward work of the Holy Spirit, and will be finally achieved at the coming of our Lord Jesus Christ for His saints (Philippians 1:6, 1 John 3:2).

(2) Salvation by determination. Here we have reference to a concerted act of the human will whereby a depraved sinner resolves to reform, to turn a new leaf, to start attending church services, and to begin living a moral and ethical life. Yet, as he may, a depraved sinner can only change his state, not his state. Without Christ he is a lost and helpless sinner, and only God can save sinners. Struggle all he may, the unregenerate man in the quagmire of ruin will but sink deeper into the sinking sand. God alone lifts the sinking sinner out of the horrible pit and establishes his feet upon the Rock, Christ Jesus (Psa. 40:2).

(3) Salvation by decision. This is the popular mode of salvation but one contrived in Hell to be conflagrated in this hey-day of "evangelism" falsely so-called. Salvation is pre-determined by divine decree, not decided in time by an imaginary "encounter" with a syrupy savior who is helpless to save any man against his will. Again we say the Bible declares that salvation is by the will of God, not the whim of men (Romans 9:16).

On every hand today we hear the blasphemous definition of the Election whereby "God votes for you, the devil votes against you, and you cast the deciding ballot." This makes out God and Satan to be helpless dualists striving vainly for the soul over which man retains full and final sovereignty. Someone has tersely debunked this definition by pointing out that you and I were not old enough to vote, and the devil is not a registered voter!

Friends, there is but one gospel: the good news of redeeming grace in the Lord Jesus Christ. Do you know Him? May God the Holy Spirit today lead you to quit all human effort and to rest in Christ alone for salvation!

Send TBE To The Lost

Each week we intend to carry at least one message on page one directed especially to the lost. We hope our readers will send TBE to some lost person and ask God to bless His Word to the salvation of lost souls. Won't you be a witness for the Lord by this means?

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