

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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Why Sit We Here Until We Die?

By BOB L. ROSS

"And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?" — II Kings 7:3.

There is an interesting story in the Old Testament of the Bible which furnishes a good illustration of sinners and their salvation. Benhadad, king of Syria, had laid up a blockade around the city of Samaria and a dreadful famine was soon produced within

the besieged city. Four lepers, sitting outside the city gate, were dependent upon the benevolence of passers-by for their food; thus, during this famine, they were having a rather hard time getting anything to eat.

The four lepers began to think things over. They said, "Why sit

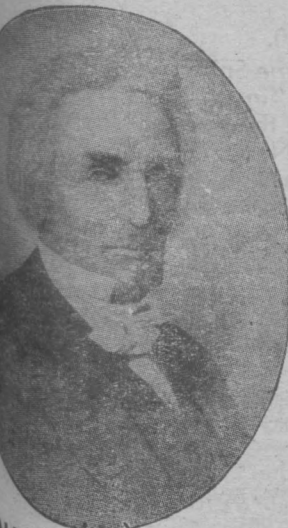
we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." (II Kings 7:3, 4).

The remainder of this story is recorded in II Kings, chapter 7, and it tells how the Lord worked in behalf of the lepers and the Israelites in the city of Samaria. The Lord made the encamped Syrian army to "hear a noise" and they assumed Israel had gotten some help and was attacking. (Continued on page 8, column 1)



"And when the lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it." — II Kings 7:8.

ALEXANDER CAMPBELL ON THE HISTORY OF THE BAPTISTS



ALEXANDER CAMPBELL
"Father Spirit" of Campbellism

EDITOR'S NOTE — This article by Mr. Alexander Campbell (1788 - 1886), the instigator of Campbellism and founder of the Campbellite Church, is taken from the book entitled, "Campbell-Walker Debate." This debate was held in 1820, a few years prior to Mr. Campbell's complete departure from the Faith. It is to be regretted that Mr. Campbell thus departed from the Faith but we are happy that he left this printed testimony as to the history of Baptists.

The portion of the book from which this article is taken, was added to the printed debate by Mr. Campbell, in reply to a Mr. Ralstone, a Presbyterian, who

(Continued on page 8 column 3)

son-in-law and biographer, Robert

referred to Campbell as the "father spirit" of the Campbellite movement. Truly, the "spirit" of Campbell has stirred up strife, discord, and

throughout the world. Campbell himself began to baptize for the remission of sins! In the early 1800s by Matthias Scott, Barton W. Stone, and Alexander Campbell (the father) failed to baptize "in order to" remission!

WE ARE SORRY

Yes, we are far behind with TBE. We are sorry and hope to catch up soon. In the meantime, just remember that it isn't the contents on a paper, but the contents that are most important.

Halliman Writes About The New Guinea Work

Dear friends in Christ:

I do not have too much to report at this writing but will bring you up to date and also give you some information that I promised a few weeks ago.

First the information. Some time ago I told you about the native from the Solomon Islands wanting to come to our mission station and spend some time with me to increase his knowledge in Baptist principles and doctrines. I asked you to pray about his plane fare and promised to let you know how much it would cost to get him to our Mission. The airlines have informed me that it will cost approximately \$80.00 one way from Bougainville to Koroba. The Tangi Baptist Church (our newly formed church here) has recently voted to give \$22.50 to-



FRED T. HALLIMAN

wards his fare here. Should the Lord provide another \$57.50 we could get him here. (Continued on page 7, column 1)

"EKKLESIA" — THE CHURCH, No. 2 By Bob L. Ross

Matthew 16:18

"And I (Christ) say also unto thee, That thou art Peter (Greek: petros), and upon this rock (Greek: petra) I will build my church; and the gates of hell shall not prevail against it."

This verse has long been the Romanist stronghold for the idea of the papacy. But only the uninformed or the wilful truth-rejector are led astray by the Romanist error. As we have indicated in the quotation, two different words are used in the Greek, "petros" — literally meaning a mere stone — and "petra" — a word used of huge boulders. This latter word is used in other Scriptures to refer to Christ, never to Peter. (See Romans 9:33, I Corinthians 10:4; I Peter 2:8.)

Peter had just finished answering Christ's question, "Whom say ye that I am?" and he had rightly stated, "Thou art the Christ, the Son of the living God." Now Christ speaks to Peter and His words evidently mean that a mere stone, such as Peter's name signified, would not be the foundation of the Lord's church, but the Rock — Jesus Christ Himself — would be that great boulder upon which the church would be built. Romanism falls to the ground when this fact is seen.

Having briefly cleared away the Romish gloss, we now look at the verse with the universal, invisible church theory in mind. This verse is declared by some to refer to such a "church." As to why they so declare is, as all who care to investigate will see, rooted in assumption. No evidence is given to convince the truth-seeker that the church of Matthew 16:18 is "universal and invisible." Of the many advocates of the theory which the author has read, he has yet to meet with one who rose above the realm of assumption and inference. Some say that their notion is "obviously" what is meant; another says

it is "undoubtedly" the "invisible church;" etc. But if one is seeking a true, concrete reason to reveal that the passage "obviously" and "undoubtedly" refers to such a "church," he will seek in vain.

In contrast to the universal, invisible church theory, we contend that Jesus here makes direct reference to the church according to the true and strict meaning of "ekklesia" — an assembly. (It is here used abstractly and institutionally, though taking immediate concrete form in the first disciples who composed the first "ekklesia.") Here is why we so contend:

1. That is the meaning of "ekklesia."
2. Jesus used the word "ekklesia" 21 times after Matthew 16:18 and in every instance it is clear that He refers to that which is truly meant by the word — an assembly. For these 21 times, see Matthew 18:17, Revelation 1:4, 11, 20, 2:1, 7, 8, 11, 12, 17, 18, 23, 29, 3:1, 6, 7, 13, 14, 22:16. If the Lord meant an assembly in all of these references, then it is evident that He meant the same in Matthew 16:18, since there is nothing in the verse to indicate He meant something else. (See the lengthy quotation from Roy Mason in the former article touching this particular point.)
3. The fact that Christ says "My church" indicates He had in mind an "ekklesia" other than that of the Jews and Greeks. When He used this expression, what else would His disciples understand Him to mean and what else could He have meant except that as the Jews had their "ekklesia" and as the Greeks had their governmental "ekklesia," so He would build His "ekklesia"? Thomas in *The Church and the Kingdom*, states, "He was then referring to the ecclesia" (Continued on page seven)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A Resume Of Paul's Life and Teachings"

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" — Acts 9:4.

It is my desire to give to you a resume of the life of the Apostle Paul. Every once in a while I go back in my own ministry, and look at Paul's life, and compare his life and ministry to mine, and while the comparison is far from pleasing from my standpoint, at the same time it is encouraging to me, just to observe the ministry of the Apostle Paul in comparison to my own ministry. This morning I hope you'll do likewise, as we study

Paul's ministry, and perhaps it may be the means of a blessing for each of you who are here today.

I

IN THE LIFE OF THE APOSTLE PAUL, GOD TOOK THE INITIATIVE.

We read: "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why

persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." — Acts 9:3-5.

You will notice, as I say, that God took the initiative. Saul wasn't seeking the Lord. In fact, the Lord was the farthest from his mind. He was actually on his way to Damascus, that he might kill all Christians whom he found there: so instead of Saul seeking the Lord, he was in reality seeking to get away from the Lord.

I heard a preacher say some (Continued on page 2, column 2)

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Ashland, Kentucky

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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VERSE OF THE WEEK

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." — II Corinthians 6:17.

Examiner Editorials

"SECTARIAN" BAPTISTS

Baptists are often accused of being "narrow and sectarian" by those who would have us "join up" and unionize in various ways. However, Baptists have a sound, Scriptural basis for refusing to unionize and "go along with the crowd." In the first place, the truth is at stake when we unionize and most likely it will be compromised. Secondly, by unionizing we are sanctioning, by our action, the unscriptural teachings of other groups. Thirdly, we are violating plain Bible teaching if we go along with unscriptural groups.

However, we fear that in the past several years, Baptists have been guilty of raising sectarian barriers, even among themselves. We refer here to the organizational barriers that divide many Baptist brethren from one another. We do not mean to say that Baptists ought to belong to a big Baptist organization, for we are not at all interested in such an organization as that. But we do believe that real Baptists, regardless of what group they are with (or are not with) ought not to make affiliation with a particular group a test of fellowship.

If fundamental Baptists of America were not so divided by the spirit of sectarianism, we feel there would certainly be more influence by Baptists apparent in the religious and secular world. If Baptist organizational "labels" were disposed of as tests of fellowship and cooperation, the spirit of "loving one another" (a mark of true discipleship) would once again be more evident than it is now.

How often have we had it cast into our teeth by people that "Baptists are so divided." People who call themselves "Baptists" are divided, it is true. But how much of this division is organizational, rather than spiritual? How many Baptists ask, "What group are you with?" rather than, "What do you believe?"

We here are "independent" Baptists. Another brother is a "Conservative" Baptist. Another is a "GARBC" Baptist. Another is a "Landmark" Baptist. Another is a "Bible" Baptist. Another is a "Fundamental" Baptist. Another is a "Southern" Baptist. Another is an "American" Baptist.

And so a spirit is developed of accepting a man or church, if of the same Baptist label, rather than upon the basis of doctrinal agreement. Organizational leaders begin to speak in terms of "our" church, and "our" program. A sectarian spirit is thus fully developed and a harmful separation effected.

We feel that fellowship acceptance which is based upon organizational ties will eventually work

complete spiritual havoc among those who have this spirit. Let Baptists who love the truth put the Bible first and make nothing a barrier to fellowship that the Book does not justify.—BLR.

"A Resume"

(Continued from page one)
years ago that God never did save anybody except when that individual was seeking the Lord. When I heard him say that, I said to myself, "There is a preacher who needs to do some studying of the Word of God." Beloved, I listened to this man preach fourteen nights, and I heard him make this statement not once, but over and over again in each of those services I attended. I heard him say, "If it is your business to seek the Lord. Seek the Lord until you find Him, because the Lord never saved anybody that didn't seek Him."

I tell you, beloved, there is not one word of truth in that kind of preaching. Here was a man (Paul) who was not seeking the Lord. He had in his pockets letters of authority whereby he could go to the city of Damascus and arrest everybody there who claimed to be a Christian. He had letters in his pockets that would permit him to bring those Christians bound—dragging them back from Damascus to Jerusalem. You understand, of course, that as a result of what he had been doing, in persecuting Christians, that Christian "kindling wood" was getting pretty scarce in the city of Jerusalem. They were hiding, and they were do-

ing everything they could to escape being persecuted at the hands of Saul. Now, Saul asked permission of the rulers to go elsewhere to persecute Christians, and he starts on the road to Damascus, in order that he might bring from Damascus any Christian that he might find, in order that he might persecute him. I say to you, beloved, God took the initiative so far as Saul was concerned.

You will find the same thing true all through the Word of God. If you will go back to the time when Moses was herding sheep in the back side of the desert for his father-in-law you will find that Moses stood still, startled by a sudden appearance before him of a bush that burned, and yet was not consumed. He stood there and saw that burning bush. It burned, and burned, but it wasn't consumed. It still upright, yet it was burning; and the sight of it was so unusual, that it gave rise to an unusual experience in the life of Moses. Of course God made a revelation to Moses that that burning bush represented Israel, and that Israel was in Egypt; they were suffering, they were being persecuted, and yet couldn't be destroyed. They were like the burning bush — they were figuratively burning, yet couldn't be destroyed.

Beloved, when God called Moses at the burning bush, and told him to go down to Egypt, and lead the children of Israel out of Egypt, and into the promised land, I ask you was Moses seeking the Lord? Oh, no, he wasn't seeking God, but God appeared miraculously in that burning bush.

When Saul was on the roadway to Damascus, was he seeking the Lord? No, no, beloved; God came down and took the initiative and said, "Saul, Saul, why persecutest thou me?"

Jesus said:

"Ye have not chosen me, but I have chosen you."—John 15:16.

Many times when I have preached, at the close of the service someone came around and said, "Brother Gilpin, I can remember the very day, and the hour, and the place when I was saved, when I chose the Lord. I can remember the very spot where I stood when I made a definite choice of God."

Yes, beloved, I can too. But you know, my choice was merely a ratification of God's eternal choice. My choice was a mighty small choice in comparison with the big choice that God had made of me before the foundation of the world. I insist, beloved friends, that the choice you and I made was merely nothing more nor less than a small ratification of an eternal choice, of an eternal God, that was made of us in our behalf before the foundation of the world.

II

SAUL AT THIS TIME WAS GOD'S ENEMY.

You say, "Would God save an enemy?" Listen:



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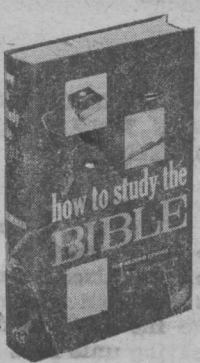
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Is it true that the Baptists of Virginia originated with a preacher named Robert Norden and that he had no authority?

According to John T. Christian's **History of Baptists** Norden had plenty of authority for his work. Christian says that in 1714 some Baptists in England "sent Robert Norden, of Warbleton, who already was an ordained minister," to Virginia (Vol. II, page 193). Christian quotes the Minutes of these Baptist churches, which clearly state that Norden was acting under the authority of churches. So this man, like Paul and other missionaries, had plenty of authority back of him.

Some leaders in the GARBC fellowship believe that ordinances of baptism and the Lord's Supper are "Gospel ordinances," so everyone has a right to administer them. Is this the normal Baptist position?

These two ordinances are certainly "Gospel ordinances," pictorially setting forth the truth of the work of Christ. However, Gospel ordinances, as the Gospel itself, were committed to Gospel churches — not to "Gospel individuals" — to administer. Therefore, only the persons appointed by the church may administer the ordinances.

Did anything happen between Genesis 1:1 and 1:2?

If so, there is no mention of it in Genesis or anywhere in the Bible. A book which will wreck the theory you probably have in mind is **The Flood** by Alfred Rehwinkel (\$5.00 plus 15c postage, from us).

How could people be saved in days prior to Christ, if the Holy Spirit were not in the world?

The Holy Spirit was in the world and worked in salvation just as He works today. The peculiar or special "coming of the Spirit" was to dwell in the church. Do not be "thrown for a loop" by the notions of those who make everything begin at Pentecost, as if God were dead in previous ages.

Also, how could anybody be saved after the Rapture if the Spirit is not here?

If the Spirit is not here, nobody will be saved. But **WILL BE HERE**. His being "taken out of the way" simply refers to His "hindering" work in preventing the reign of Anti-christ. One day He will hinder no longer.

Is it right to just walk up to a man and say, "You are a lost sinner and on the way to Hell?"

That statement may be true, but such a blunt approach as that may not prove to be of much benefit. A person may have stinking feet, but it wouldn't be wise or ethical to just say, "Buddy, your feet stink." Christ says, "People have the most powerful truth in the world, but they are using it wrongly can defeat our purpose. 'Be wise as serpents and harmless as doves.'"

Also, explain I Peter 3:19, 20.

You will note that it was the Spirit (v. 8) "by which Christ preached to the spirits 'in prison.'" Then in verse 20, we are told that this was in the days of Noah. In other words, Christ's Spirit was in Noah, and Noah preached under His leadership to those who were in "prison" — the prison of condemnation, God having condemned them to death (Genesis 6:13). This took place in the days prior to the flood.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." — Acts 9:1, 2.

Does that sound like a friend or an enemy? The church had been established by the Lord Jesus Christ, who was God in the flesh, and all those who were saved who were members of the church were God's own people. The Lord Jesus said:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Mt. 25:40.

So, beloved, when Saul was persecuting and seeking to destroy the Christians at Damascus, he was actually seeking to destroy God himself. I would remind you then that Saul was God's enemy, yet God saved him.

I ask you this morning, what were you the day God saved you? Were you His friend? "Oh, I am sure that I wasn't actively at enmity with God." Well, let's see what God's Word says. Listen:

"For if, when WE WERE ENEMIES, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." —

Rom. 5:10.

What does Paul say about himself, and about you, and me? He says that we were not the enemies of God. A little earlier he says that the Lord Jesus Christ had said, "Ye are my friends if you whatsoever I command you." He made the statement in the Gospel of John, but now Paul says that before we were saved we were enemies of God. Even in the preceding verse he says:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Notice, verse 8 says that we were enemies. If you will go to the 6th verse you will find that it says, "God died for the ungodly." Beloved, isn't that a pretty good description of a pretty bad group of people — sinners, enemies? The group includes you and me. All the balance of God's love is toward you and me.

Yes, beloved, when God saved Paul, God saved him from his enemy, and before you were saved, you certainly were an enemy of God's.

Jesus said:

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Beloved, that is the love that you can show and have in this world — to be a friend. (Continued on page 3, col.

The man who does as he pleases is seldom pleased with what he does.

The Baptist Examiner

FORUM

What is "blaspheming the Holy Ghost"? — Name detached, N. Y.

E. G. COOK
Cambridge, Ala.
TEACHER
Grace Baptist Church
Cambridge, Ala.



In Matthew 5:25 and onward Jesus confirms the thought that these Pharisees knew that this statement was not true, therefore they with knowledge and understanding, accused

RAY
SCHWARTZ

PASTOR,
Temple Baptist Church
Hutchinson, Kansas



Jesus of working under the influence of an evil spirit rather than the influence of the Holy Spirit. The Pharisees knew the miracle was really wrought by divine power. For this reason Jesus solemnly tells them that such blasphemy will never be forgiven.

MARVIN
MERRY

PASTOR,
Rollingsburg Baptist Church
Telcote, W. Va.



Blaspheming the Holy Ghost is THE UNPARDONABLE SIN (Mark 3:28, 29). This unforgiveable evil is the work of a comparatively small group of reprobate sinners who attribute the works of Christ to Satan. (Mark 3:22).

"A Resume"

(Continued from page 2)

to lay down your life for that friend. But the Lord Jesus Christ didn't lay down His life for His friends; He laid down His life for His enemies. Paul was an enemy of the Lord, and the power of the Lord saved him. Listen:

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it."—Gal. 1:13.

How much of an enemy was Paul? He said, "Beyond measure."

You know, beloved, we can measure most everything. For example, if we want to measure you from the standpoint of inches,

we get a tape line—or two tape lines. If we want to measure you from the standpoint of your weight, we get a pair of bathroom scales, or in some instances, two pairs, and let you stand on both of them at the same time and add the total. Most everything, I say, can be measured. You can measure distance on the basis of feet, yards, and miles. Most everything can be measured, but Paul says, "There is one thing you can't find a measure for, and that is the way I persecuted the church." He said, "I persecuted the church beyond measure."

Paul was an enemy of God, and when God saved you, the day that God reached down and touched your heart, you were an enemy of God.

We look at some child, maybe 8, 10, or 12 years old. We say that child is so pure, and so perfect, and so good. But, beloved, if we could see the heart of that child as God sees that child's heart, we would see instead of goodness, and perfection, and righteousness being the outstanding characteristics of that child's heart, that actually the outstanding thing of that child's heart is his enmity against God.

III

PAUL WAS A CHOSEN VESSEL.

We read:

"But the Lord said unto him. Go thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

You know what a vessel is. It is usually considered as something that will contain something else. Maybe it is a pan; maybe it is a gravy bowl; maybe it is a vegetable dish. A vessel is something into which you can pour something.

God said that Saul was a chosen vessel. God meant that Saul was chosen for a purpose. In other words, something was to be put inside him that would be a blessing unto others. God chose Paul that He might put something inside him that would overflow and be a blessing to other people. If I understand this Bible in any wise at all, the day God saved you, you became a vessel that He might fill, so that there would be an overflow from your life to be a blessing to the life of someone else.

It is rather interesting to turn through the Word of God to see that God chose the Jews to be His beloved people, or His own race. Listen:

"Blessed is the nation whose God is the Lord; and the PEOPLE WHOM HE HATH CHOSEN for his own inheritance."—Psa. 33:12.

You will notice that God chose the Jews to be His inheritance. They were chosen for that specific purpose.

Then when we come to the New Testament, we find that God chose every one of us who are saved, in order for us to be saved. Notice:

"According as he hath CHOSEN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When did God do the choosing? Before the foundation of the world. Imagine before the rocks were laid down, before the dirt was sprinkled on top of the rocks, before God ever scattered any grass seed in that earth, before a single acorn had ever sprouted to grow into an oak, or before a single hardy sunflower had ever come from the ground to lift its golden head to God and then bow it back to the earth in the fall of the year, before a single tiny delicate violet had ever crept from beneath the sod in the springtime, God had already chosen you and me as His children.

You ask me, how old is this world? I don't know, beloved. I read in the book of Job that when God created the world the angels of God clapped their hands for joy and sang the praise of God in the morning of the creation.

ITEMS OF INTEREST

Services Held By Florida Church

Pensacola Orthodox Baptist Church maintains preaching services each Sunday afternoon at 2:30 at 508 Houston Street in Mobile, Ala.

They also have services in Graceville, Fla., at the home of Bro. Leonard Burrell at 11:00 each Sunday morning. We do not know the address, but anyone interested may call Bro. Burrell's home (Graceville 263-6067).

This church also conducts services each Wednesday evening at 7:00 p. m. at the home of Mr. and Mrs. C. R. Coffey in Hartford, Ala. Again since we do not have the address, we would suggest that if you want information as to location, please call Hartford 588-2561.

It is a joy to us to tell you of these services and insist that our readers who live within going distance please try to attend the services as often as possible. We are sure that each and every reader of our paper will be blessed immeasurably by having fellowship around the Word of God with the saints in these locations.

THE CANDIDATES' RELIGION

In response to many inquiries we herewith present the religious affiliations of the principal candidates for the Republican and Democratic nominations for the Presidency. In 1960, we presented similar information. Republican: Barry Goldwater—Episcopalian, Richard M. Nixon—Quaker, Nelson A. Rockefeller—Baptist, William W. Scranton—Presbyterian, George Romney—Mormon, Harold E. Stassen—Baptist, Henry Cabot Lodge—Episcopalian, Margaret Chase Smith—Methodist.

Since there can be no question that President Lyndon B. Johnson will be the Democratic nominee, we have included here those who have been prominently mentioned for the vice-president nomination: Lyndon B. Johnson—Disciples of Christ, Robert F. Kennedy—Roman Catholic, Robert F. Wagner—Roman Catholic, R. Sargent Shriver—Roman Catholic, Edmund G. Brown—Roman Catholic, Richard J. Daley—Roman Catholic, Hubert H. Humphrey—United Church of Christ. (From "Church and State").

KOREAN PREACHER WRITES US

Dear Brother Gilpin:

Greetings to you in the name of our Lord Jesus Christ. Al-

I don't know how long it has been since God chose me. But I know this, before ever an angel had seen the world in its creation—before ever an angel had clapped his hands at the thought of the creation—before ever a seraph had sung one single melody, before ever the un navigated ether had been fanned by the wing of an angel, God had already chosen you and me in Christ Jesus as His children.

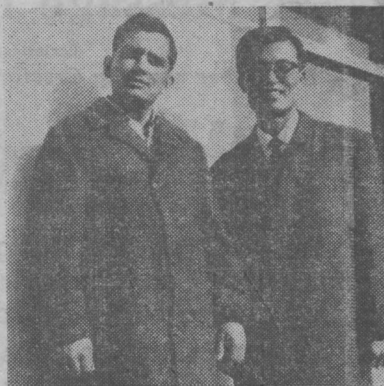
Beloved, I say He chose the Jews to be His people as a nation, He chose everyone of us who are saved to be His people individually, and He chose Paul to be a vessel. Paul was a chosen vessel, because he is going to hold something that is to overflow, the grace of God is going to be put in him.

IV

PAUL WAS ORDAINED TO SUFFER.

We sing:

"Must I be carried to the skies On flowery beds of ease, While others fought to win the prize, And sailed thro' bloody seas?"



Brother Bronson and Brother Sohn

though we don't know each other. (You probably don't know about me even now.)

But I know much about you through your sermons is TBE. And also Mr. Bronson told me much about you. I am working with Mr. Bronson and serve the Lord.

I am writing this letter now that I may say thank you for your sermons.

I had much blessing when I read your sermon on, "When John F. Kennedy met Pope John XXIII." I think that was the best sermon I ever read in my life.

After I read your sermon, I keep looking for your sermon and awaiting TBE to read your new sermon. A few days ago I got another TBE and I found another sermon which also was a blessing to me. That was "Worthy of our Praise."

I wonder how you can write such good sermons. But I believe you will have much persecution from enemies; maybe especially from the Catholics. But I think we ought never be afraid of those enemies but stand firmly before God, and preach His Word.

Since I thought you would have much persecution I pray especially for you and Bro. Ross. I can't help you with money but I would like to help you through prayer.

May I quote a Bible verse, please? Which you know very well, also I.

"Then said David to the Philistine, Thou camest to me with sword, and with a spear, and with shield: But I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." (1 Samuel 17:45).

Please write many good sermons for us. Your sermons really help me in preparing my Korean sermon too.

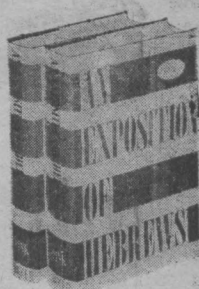
May the Lord give you much wisdom to write many good sermons and give you much courage and bless daily serving the Lord.

Your brother in Christ,
Sei Ung Sohn.

Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil endure the pain,
Supported by Thy Word." (Continued on page 4, column 3)

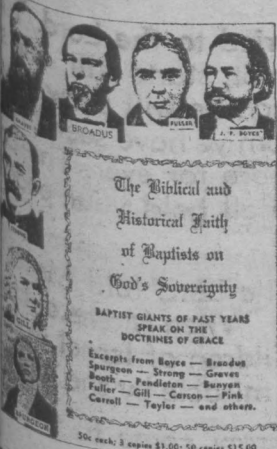
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A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

Why Trust Christ?

Reader, the one thing that separates every lost sinner from God and brings upon that person the justly deserved wrath of God in Hell is **SIN**.

"Your iniquities (sins) have separated between you and your God." (Isaiah 59:2).

The terrible thing about sin is that it must be punished. A just God cannot overlook or bypass sin. It must receive its just penalty.

If the guilty sinner could get his sins removed in some way, then he would not be subject to God's wrath. Then there could be nothing to separate him from God. He would no longer be in danger of suffering the penalty against sin. Now this is the **VERY HEART** of the Gospel: it tells guilty sinners about the only way possible to get their sins removed.

How is this?

Some one says, "Pray them away. Be sorry for your sins and beg God to forgive you."

No, that is not the Bible way. Remember, sin must be paid for; justice must pour out its wrath against sin. This cannot be done by praying to be let off or forgiven of sins.

"You mean God won't forgive a man if he begs for forgiveness?"

No sir. If God were to forgive sins without pouring out His wrath upon them, then He would not be a just God. Does a court of law have any right to pardon a murderer simply because the murderer begs to be let off? Neither does God set aside justice in saving sinners.

Well, some one else might say, "Straighten up your life. Turn over a new leaf. Quit your meanness. Live right. Then God will forgive you."

Not a word of truth in it! The Bible says, sinners are saved by grace, **"not of works, lest any man should boast."** (Ephesians 2:8, 9).

How could these acts of a sinner **PAY THE SIN-DEBT**? Sin must be punished; how do these acts of reformation do that? They don't and they can't.

Well, another says, "Get religion. Be baptized and join the church. Go to church regularly and you'll be forgiven."

That's not God's way of salva-

tion, either. None of these things can pay the sin-debt. None of them can take away the condemnation that sin has brought upon every last one of us. **OUR SINS HAVE TO BE TAKEN CARE OF.**

Reader, as one sinner to another, I want to tell you plainly what I am trusting for my salvation. I am not trusting any of my prayers, nor my baptism, nor my religion, nor my church membership, nor my good deeds, nor anything else that might be named; I am completely, solely, absolutely, entirely, wholly **relying on the death of Jesus Christ** to pay for every last one of the sins of my entire life.

Reader, that death pays for my sin. That takes away what has separated me from God.

But I hear you say, "Oh, I have always believed that. I have always believed Jesus died for our sins."

No, if you are not saved, you may have known the **FACT** that Christ died, but you have never **RELIED UPON HIM** as your own Sin-bearer. You have never believed on Him in the sense that you were trusting Him as your Redeemer from sin. Rather, you have just taken the death of Christ for granted and gone about to look somewhere else for peace with God. Maybe you have tried praying, or baptism, or church membership, but you have never been satisfied. You know you are not saved; you are still separated from God.

Why don't you now try the way God makes so clear in the Scriptures: relying solely on Christ as your Sin-bearer?

If you have Him as your Sin-bearer, you can never be separated from God, for Christ takes away all of the believing sinner's sins. He paid for them back at Calvary.

A believing sinner is not in the least worried about his sins any longer. Christ is his Sin-bearer. The believing sinner is looking to Him as the One who suffered for all of the sinner's sins. Notice

what the Bible says:

"He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

"Christ was once offered to bear the sins of many" (Hebrews 9:28).

"For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

You see, the thing that separates from God -- our sins -- are removed by Christ. If we rely upon Him, we have union with God, no more condemnation on our record.

That is why the Bible urges needy sinners to trust Christ. That is why Christ said, "I am the way," "I am the door." That is why the invitation says, "Come unto Me." You have everything necessary for your redemption in Christ. Go to Him now. Believe on Him as your Saviour.

"A Resume"

(Continued from page four)

Beloved, the most of us don't like to think about suffering. It is all right to sing it on Sunday morning that we'll bear the toil and endure the pain, but most of us like for it to come from our lips instead of our lives. I don't object one particle to singing that song, but I object seriously for it to become a reality in my life, and I think that which is true of me is likewise true of you.

When God spoke to Ananias, He said:

"For I will shew him how great things he must **SUFFER** for my name's sake." — Acts 9:16.

Notice, Paul was ordained to suffer.

Years ago, I was talking to a lady here in this town. She had had a pretty hard time all of her life. She was married when she was about 16, and she had never known anything but a hard time. One day when I was seeking to offer some little comfort from the Word of God, she said, "You know, Brother Gilpin, I think some people are just ordained to suffer."

Now whether that be true or not in her case, I don't know; but I know one thing: that was true in Paul's case, for Paul was ordained to suffer.

A little later I find Paul saying:

"If after the manner of men



FOR YOUTH

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I have **FOUGHT WITH BEASTS** at Ephesus, what advantageth it me?" — I Cor. 15:32.

"Yea, and all that will live godly in Christ **SHALL SUFFER** persecution." — II Tim. 3:12.

"As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should **SUFFER** persecution for the cross of Christ — Gal. 6:12.

Some people will seek to compromise rather than suffer. Paul, beloved, was chosen to suffer.

Let's notice just how much suffering he passed through:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, without the realization

once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; journeyings often, in perils waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, among false brethren; In weariness and painfulness, in watchings often, in hunger and cold, in fastings often, in cold, in nakedness. Beside those things that are without, that cometh upon me daily, the of all the churches." — II

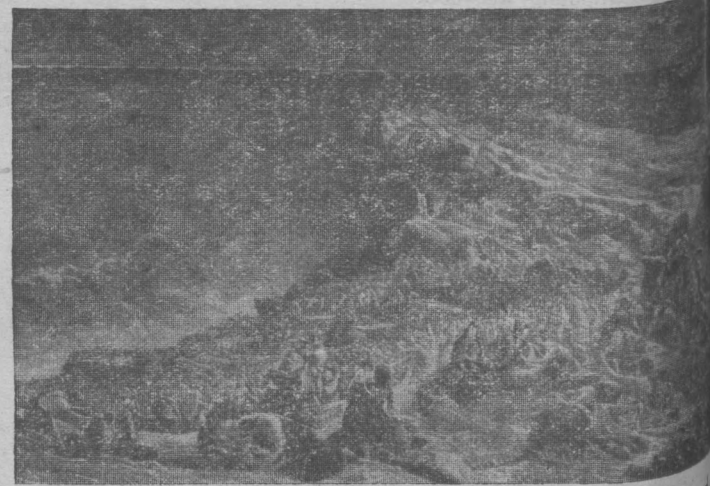
11:24-28. Beloved, you can't read

FOR THE KIDDIES



CROSSING THE RED SEA

Exodus 12-14



On the night of the Passover, the Lord killed the firstborn children and animals in Egypt. This brought great grief upon the Egyptians. This morning Pharaoh let the Israelites go. He called for Moses and Aaron and told them to take the children of Israel out of Egypt, immediately.

The Israelites quickly gathered everything together to leave Egypt. They left Egypt and started toward the Red Sea. This was the beginning of their journey to the land which the Lord was to give to Israel.

Not long after the Israelites left Egypt, Pharaoh's heart was hardened again. He decided to go after the Israelites and re-capture or kill them. Pharaoh got all his horses and chariots and soldiers together to pursue the children of Israel.

The children of Israel finally came to the Red Sea. This was a very large body of water and there was no way to get over it. Pharaoh's army was fast approaching from behind. Things were looking bad for the children of Israel. What could they do? They could not get over the water and they couldn't go back — what could they do?

The children of Israel cried to the Lord. Their leader, Moses, said, "Fear ye not, stand still, and the salvation of the Lord, which he will show to this day: for the Egyptians whom ye have seen to this day: ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." (Exodus 14:13, 14).

And Moses was right! The Lord told Moses to lift up his rod over the Red Sea. When Moses did this, the Sea opened up and the children of Israel went across on dry ground! It was a miracle by the Lord.

Then Pharaoh and his army came to the Red Sea. They also started across on the dry ground just when they were all in the middle of the Red Sea, the Lord made the waters come back together. The Egyptians were all destroyed!

On the other side of the Red Sea, Moses and the children of Israel began singing a song, praising the Lord for His deliverance.

MEMORY VERSE: "The Lord shall fight for you." — Exodus 14:14.



but



For thine is the kingdom, and the power, and the glory forever. Amen.

"And forgive us or debts, as we forgive our debtors. And led us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The Fall Of Jericho

By C. H. SPURGEON

The day is come, the seventh morn
The user'd in with blast of horn;
Tremble, ye tow'rs of giant heights,
This is the day of Israel's might.
Six days ye mock'd the silent band,
This hour their shout shall shake your land.
Old Jordan's floods shall hear the sound,
On circling hills with fear shall bound.

Thou palm-tree'd city, at thy gates
Death in grim form this moment waits;
See, hurrying on the howling blast,
That dreaded hour, thy last, thy last.

Lo, at the leader's well-known sign,
The tribes their mighty voices join,
With thund'ring noise the heavens are rent,
Down falls the crumbling battlement;
Straight to the prey each soldier goes,
The sword devours his helpless foes.
Now, impious! on your idols call;
Prostrate at Baal's altar fall.
In vain your rampart and your pride,
Which once Jehovah's power defied.

Now, Israel, spare not, strike the blade
In heart of man, and breast of maid;
Spare not the old, nor young, nor gay,
Spare not, for Justice bids you slay.
Who shall describe that dreadful cry?
These ears shall hear it till they die.
Pale terror shrieks her hideous note,
War bellows from his brazen throat,
Death tears his prey with many a groan,
Nor earth itself restrains a moan.

Ho! vultures, to the banquet haste,
Here ye may feast, and glut your taste;

Ho! monsters of the gloomy wood,
Here cool your tongues in seas of blood.

But, no; the flames demand the whole,
In blazing sheets they upward roll;
They fire the heavens, and cast their light
Where Gideon pales with sad affright;
A lurid glare o'er earth is cast,
The nations stand, with dread aghast.
The shepherd on the distant plain
Thinks of old Sodom's fiery rain;
He flies a sheltering hill to find,
Nor casts one lingering look behind.
The magician scans his mystic lore,
Foretells the curse on Egypt's shore;

The Arab checks his frightened horse,
Bends his wild knee, and turns his course.
E'en seas remote behold the glare,
And hardy sailors raise their prayer.
Now, in dim smoke, the flames expire
That lit the city's fun'ral fire,
The glowing embers cease to burn;
Haste, patriot, fill the golden urn!
In crystal tears her dust embalm,
In distant lands, in strife or calm,
Still press the relic to thy heart,
And in the rapture lose the smart!

It must not be; her sons are dead,
They with their mother burned or bled;
Not one survives: the vip'rish race
Have perish'd with their lodgingplace.
No more lascivious maidens dance,
No youth with lustful step advance,
No drunkard's bowl, no rite unclean,
No idol mysteries are seen.
A warrior stands in martial state,
And thus proclaims her changeless fate:
"Accursed city, blot her name
From mind of man, from lip of fame.
Curs'd be the man, and curs'd his race.



"By faith
the walls
of Jericho
fell down,
after they
were
compassed
about
seven days."

—Hebrews 11:30

Who dares his house on thee to place;
He founds it on his firstborn's tomb,
And crowns it with the brother's doom."

Thus God rewards the haughty foe,
Great in their sin and overthrow.
He ever reigns immortal King;
With Israel's song the mountains ring.
Yet 'mid the justice dread, severe,
Where pity sheds no silv'ry tear,
A gleam of golden mercy strays,
And lights the scene with pleasing rays.
One house escapes, by faith secure,
The scarlet thread a token sure,
Rahab, whose seed in future time
Should bear the virgin's Son sublime.

Thus, when the Thund'rer grasps His arms,
And fills our earth with just alarms,
His hand still shields the chosen race,
And 'midst His wrath remembers grace.

which we have stood. Maybe you have had a little mental displeasure, but very few, if any, know anything about the physical discomforts through which Paul passed. However, Paul says to remember that if we do suffer, we shall also reign with Him. Therefore, what difference does it make if you do suffer, since there is going to be a day in which you are going to reign.

PAUL WAS A BIBLE PREACHER.

I am afraid Paul wouldn't make a modern evangelist. They tell me that a modern evangelist to be a success, has to be able to make you laugh one minute and cry the next. If a fellow can draw a smile from one side of your face one moment, and in the next moment draw a tear from your eye, they say he is a modern evangelist. I am afraid Paul would have been a failure as such, for Paul was a Bible preacher. When I say a Bible preacher, I mean that all Paul gave his audiences was the Word of God. Listen:

"For this cause also thank we God without ceasing, when ye received the WORD OF GOD which ye heard of us, ye received it not as the word of men, but as it is in truth, the WORD OF GOD, which effectually worketh also in you that believe?" — I Thess. 2:13.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH." — II Thess. 2:13.

Paul knew there wasn't going to be anybody saved that didn't hear the truth. He knew there wasn't going to be anybody saved that didn't hear the Word of God. Therefore, he preached it.

Notice again:
"These were more noble than those in Thessalonica, in that they RECEIVED THE WORD with all readiness of mind, and SEARCHED THE SCRIPTURES daily, whether those things were so." — Acts 17:11.

This is the story of the Christians at Berea. When Paul went there, he gave to them the Word of God in such a way that they searched the Scriptures daily to see whether or not he was preaching the truth to them.

You can turn to any of the books Paul wrote, or to any book

which refers to him, and you will find that Paul was a Bible preacher.

Listen again:
"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the WORD OF RECONCILIATION." — II Cor. 5:19.

"Holding forth the WORD OF LIFE; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." — Phil. 2:16.

I think of some of these modern evangelists who never preach the Word of God, who maybe even never have a text with which to start a sermon. And then, too, I think about some of these modern evangelists who will go through a sermon and never give to you anything except a text for a starting point. Some will entertain you, and tell you all kinds of stories, both to make you laugh, and to make you sad. He'll give an invitation to get joiners — yes, ecclesiastical corpses, that are added to the church.

What a contrast to the Apostle Paul! Paul said, "When I come down to the end of the way, I don't want to have run in vain, but I am holding forth the word of life so that I will not have run in vain, nor labored in vain."

Beloved, I am of the opinion that the average modern preacher who doesn't preach the Word of God is running in vain, and is laboring in vain; and when he comes to the end of the way, he is going to find what he has done, isn't going to amount to much in God's sight.

Listen again when Paul gives Timothy a closing charge:

"PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." — II Tim. 4:2.

Paul is an old man now, and he has had lots of experience. He is just about ready to come to the end of the way. He knows that death is just around the corner. As an old man, he now gives advice to a young preacher. What is it? Paul says, "Preach the word."

Beloved, if I had any advice this morning to give to any young man it would be this: preach the Word. There is just one thing that is going to endure when you stand in the presence of God to prove whether you have run in vain or labored in vain, and that is whether you have preached the

Word.
Notice again when Paul says:
"So then faith cometh by hearing, and hearing BY THE WORD OF GOD." — Rom. 10:17.

How are people saved? They hear. What? Sob stories? No. Jokes? No. They hear the Word of God. God's Word says, "Faith cometh by hearing, and hearing by the word of God."

Yes, beloved, Paul was not a modern day preacher. He was a Bible preacher.

PAUL EMPHASIZED THE CHURCH.

Paul wasn't like a lot of preachers. A lot of preachers say, "Well my business is just to get you saved, and when I am gone, these other preachers here will interpret the church to you," which is just a shrewd compromise to get out of having to say anything about the church.

I remember several years ago when George W. Truitt was holding a revival meeting in Huntington, that I attended one night. Brother Truitt said, "I am a Baptist. I am not a sectarian, but I am a Baptist." Well, that was

just a play on words for popularity's sake. If I am a Baptist, then I am a member of the sect called Baptists, and I am a sectarian at the same time that I am a Baptist. I want people to know that I am a Baptist, and I want them to know that I am a member of the sect called Baptists."

I tell you, beloved, I just don't fit in with the modern preachers, who try to get around the church and have nothing to say about it.

I have told you before, but I'll mention again, that Brother Ham held a meeting in this area several years ago. I have often said the best thing about that man was not his preaching, but his name — Brother Ham.

He was holding a meeting down in Georgia years ago and a woman came up to him and said, "Brother, that was a good sermon, but I just didn't get your name. I wonder if you would tell me what your name is." He said, "Now, sister, just think of the best part of the hog and you have it." She said, "Oh, Brother Chittlins, I am so glad to know you."

Well, Brother Ham held a revival meeting in Huntington, and he told about how the Lord condemned him for smoking. He said he liked to smoke a big cigar and the Lord condemned him for it. Well, I don't encourage anybody to smoke, and I wouldn't encourage anybody to smoke by making this statement when I say that Brother Ham surely got awfully wrought up about something that there is not a word about in the Bible. Understand, I am not encouraging you to smoke, and I am not telling you to go out and buy a package of the brand that I have endorsed. In fact, I haven't endorsed such yet. However, Brother Ham said that cigar just got on his conscience to the point that he couldn't sleep, nor eat, nor do anything because of that cigar he liked to smoke. But, beloved, there isn't one passage in the Bible that says one word about a cigar.

Oh, I'll grant you that it says we ought to keep our bodies clean, I'll grant you that we are the temple of the Holy Spirit. But there is not a word in the Bible about cigars.

Now don't misunderstand me: I am not telling you brethren, and sisters, to smoke. I wish I might never see a one of you smoke. In fact, I think I have just as much right to spit in your

(Continued on page 6, column 3)

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BRONSON WRITES

Dear Brethren:

It is about time for me to send a letter your way once again. As usual, I find it a little difficult in getting started at the task. I say task, because I find nothing particularly striking to write about. By this time, nothing seems too unusual to us here and most things of our life here seem rather commonplace. I am sure they do not seem so to our readers. For this reason, I would urge the necessity of your asking us questions that we might know what would be of interest to you.

First on my mind at this time is the subject of transportation. So far, we have gotten along without a vehicle, but it would be a great boon to us to have one of some kind. This is true mostly because of the inconvenience of public transportation. As I have mentioned, Korean public transportation vehicles are crowded, not to mention being dirty. One can go almost any place by bus or train, but it wastes a lot of time. For instance, to get on a train, one has to stand in a long line, wait a good while, and hope to find a place to sit, or at least stand. Both buses and trains are crowded beyond imagination. Too, there is some danger in riding buses. Last week, one overturned within view of our house and killed some people. Mostly, however, apart from any inconvenience, is the great waste of time involved every day in this manner.

I have looked into this problem a little more and find that I cannot seem to get vehicle-tax exemption. One must expect to pay 3,000 won or more per month as vehicle tax. This is roughly \$25.00. Since I am not connected with a mission board, have no property here and am doing no relief work, I cannot get tax exemption; at least that is the situation at this time. So, if I get a Jeep or car of some kind, I must expect to pay about 10,000 won every three months as tax. Still, I would rather do this than get involved in some relief program or be entangled with some unscriptural way of doing missions.

I haven't looked around too much to find out the price of a Honda (Japanese-made) motor-bike. I find I can get a new one on the Korean market for \$650.00. This seems to me to be a "steep" price, but everything is like that here. If a person bought one in Japan, it would be much cheaper, but by the time it could be gotten through customs, etc., it

would be just as expensive.

For the time being, for a year or perhaps more, I could get along fairly well with only a motor-bike. This would eliminate the tax problem and provide us with cheap transportation.

Sooner or later, however, we are going to have to have an automobile of some kind, especially when we launch out into the more remote areas.

Now, to tell you about the work here: I must say that things move rather slowly here. Back home in America, everything must be done on a grand scale and get done in a hurry. Consequently, we are an impatient people by nature. I have no glowing reports to make of "heathen being converted." But I believe God has blessed our efforts here and some progress is being made. One missionary said (I believe it was Carey) a good many years ago: "Give us 20 years and you will hear from us again."

The two things that seem to me to be significant at this time are the Bible class here in our home and God's blessing in my teaching Bro Sohn, my fellow-helper. I am always blessed in teaching these folk every Sunday and they keep coming for the truth even though they are not large in number. I have not "hedged" on the truth in teaching them and give them the Word of God, verse-by-verse. What the "results" will be, I cannot know. I can only be faithful as God opens up opportunities to teach His Word.

Bro. Sohn is a blessing to us. He has read "The Trail of Blood," in both Korean and English, and now knows something of the historicity of Baptists. I have taught him on the major points of doctrine and he seems to be developing into a good worker. Whenever he learns a doctrine which he didn't know before, he begins to pass it on to others.

There is another man in whom I am interested who says he feels he is called to preach. There may be a possibility of teaching him, and if so, I could send him out with Bro. Sohn to preach. I believe this is the Bible way, for Paul tells Timothy to teach the truth to faithful men so that they may teach others. (II Timothy 2:2).

It was my desire, even before I came here, to teach young preachers. It has been said that of all the good works C. H. Spurgeon did possibly the most im-

portant was his teaching other preachers. As God shall bless, it will be very gratifying to me to do so. I might mention that in due time it might be very good for some church or churches to support such young men as native missionaries. One could be supported very well on \$100.00 or less per month, not including the expenses of their work. One church could possibly support one such missionary.

Bro. Sohn wants to be baptized as soon as possible. He feels he cannot really teach others on scriptural baptism until he himself is obedient in this respect. So, perhaps, when warm weather comes, I will baptize him; I imagine by then there would be no further reason for delaying it. I could do so right away, but I do not think I should be hasty in this.

We continue to be in good health outside of minor ailments at times. I am glad that we can get medical and dental care here. We lack for very little and are happy with what God has given us. There are things we need at times, but we have no pressing worries and God cares for us.



C. W. BRONSON

There are temptations aplenty. Life is much more complicated here than at home. We lived a simple, quiet life at home and had few problems, other than an ordinary pastor and his family have. Here the beggars (professionals) constantly trouble us; we cannot leave the house unattended; various, unsavory characters try to take advantage of us and so on. Still, we take it all calmly (generally) and think of it as a matter of necessity to be borne.

The main trouble is the isolation of this kind of life. How we would love to go to church, but there is no place to go. I refuse to go to such churches as I have seen here so far. Too, even if we went, the services are all in a foreign tongue. How good it would be to join in congregational singing in our mother tongue. Oh people back home just don't know what they are doing when they forsake the assembling of themselves. What a gross ungrateful base sin!

As a result, I find everything combined has a deteriorating effect on one's spiritual health. Only God's grace can keep us in the path of duty. The verse, "He leadeth me in the paths of righteousness for his name's sake," is a great comfort to me. If God were not on our side, keeping us, Hell would open her mouth to swallow us up. Thank God, He has promised, "I will never leave thee, nor forsake thee." How precious! Yet, what a vicious lie it is to say that God would ever forget one of His own children. I think Satan invented it to undermine the faith of the weak. (Continued on page 7, column 1)

"A Resume"

(Continued from page five)
drinking water, as you have to blow smoke in the air that I breathe. I think you know now where I stand.
However, Brother Ham said that cigar got on his conscience

"THE FAMILY ALTAR"

The family altar in our home
Holds such a beauty rare;
Among the treasures of this life
There's none that can compare.

'Tis just about the evening hour
When day has spent itself
That Dad takes down the Bible
From its place upon the shelf

We read the Word together and
We bow at Jesus' feet;
How precious is that fellowship!
It makes our day complete!

And, all the burdens we possess
Are swallowed up in prayer;
The sweetness of this time with God
Reveals His love and care.

A family altar in the home!
How blessed and how true
That if we put God first—He'll
bless!

We hope you have one too!

—Georgia B. Adams

to the place that he just had to quit smoking. He just simply couldn't smoke another time. Before the service was over, he said, "You know, I am not here to do anything but get people saved. I am not here to preach baptism. I am not here to preach the church. After I am gone, this good Methodist preacher can talk of the church to you, or this good Christian preacher, or this good Episcopal preacher, or this good Holiness preacher — they will interpret the church for you."

Imagine a Campbellite preacher, or an Episcopalian preacher, or a Methodist preacher, or a Holiness preacher interpreting the church! Beloved, they don't know anything at all about the Word of God on the church, for if they did, they would get out of the organization that they are a member of. If they knew how to interpret it, they would interpret themselves out of it before they would try to interpret somebody else into it.

After the services were over, I said, "Brother Ham, isn't it strange how a cigar would get on a man's conscience as badly as you say it did yours, and yet the church has never bothered your conscience one particle?" Now isn't that strange? The Bible doesn't say one word about a cigar, but it speaks often about the church. I said to him, "It seems so strange to me that what isn't in the Bible could get on your conscience so strongly, and yet that which is in the Bible never seemed to have affected your conscience one particle."

I want to tell you something, if it had been the Apostle Paul holding that revival meeting, he wouldn't have said, "This good Christian preacher, or this good Methodist preacher, or this good Holiness preacher will interpret the church for you when I am gone." Do you know what Paul would have done? He would have done just exactly like he did when he was here in this world.

When he was sent out as a missionary, what organization was it that sent him out? He didn't go out under his own authority, and he didn't go out because he wanted to go as a missionary. He went out because he was sent by a church. Listen:

"As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'—Acts 13:2.

Who sent them out as missionaries? It was the church. When he came back home, to whom did Paul give his report? Did he go to a mission board and tell the mission board about what all he had accomplished? Notice:

"And then sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of

faith unto the Gentiles."—Acts 14:26, 27.

Beloved, it was the church that sent them out, and when he got back home, he got the church together and gave a report of what had been done.

Paul started to make a missionary journey, and he Barnabas had a fuss. It was plain and frankly that they a fuss. Barnabas took Mark and went off in one direction to preach. What does the Word of God say about Paul? Listen:

"And Paul chose Silas, departed, BEING RECOMMENDED BY THE BRETHREN to the grace of God."—Acts 15:40

Notice, when the Apostle Paul went out on his first missionary journey it was the church that sent him out. When he came back, he went to the church and gave a report of that first missionary journey. When he started on his second missionary journey with Silas as a travel companion, though Barnabas went away without the recommendation of the church, the Word of God says that Paul was recommended by the brethren unto the grace of God.

I tell you, beloved, this Paul was a Bible preacher who emphasized the church that he built.

That is the kind of preacher that I want to be. Years ago when I was just a boy, I stood through the Word of God and I found some things that I thought and I begun to preach them. I haven't gotten away from them. One of those things I found that Jesus said:

"Upon this rock I will build my church; and the gates of Hell shall not prevail against it."—Matthew 16:18.

I am definitely persuaded that the Apostle Paul as a preacher just had one church to tell people about, and that was the Bible. I want to be a Bible preacher like Paul. I want to preach the Word of God that Paul preached and I want to emphasize the church just exactly like the Apostle Paul.

CONCLUSION

This, I say, is but a resume of the life of Paul. There are a lot of other things that I would like to say to you about Paul, but I want you to go out and tell this place this morning that this truth, that Paul anointed of God, was saved by God to the initiative, he was called by God to be a chosen vessel to carry His name, and in order to do this, he was a Bible preacher who emphasized the church that he built.

I want you to be that kind of Christian. I want you to be that kind of Christian. I want you to be that kind of church. I want our paper, as it sends out a message from week to week, to be the same. May God bless you!

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

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The Apostles, Baptized By John,

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MATTHEW 16:18

(Continued from page one)

was about to found as an institution characteristically different from the familiar Jewish (page 247).

T. T. Eaton, late editor of the *Western Recorder*, asks, "Can it be believed that our Lord, using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not **anomalous for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understand the words to have.** Christ knew that His disciples would understand Him to mean local assembly by His use of *ecclesia*. Knowing this, He used the word to them, **without a word of explanation.** To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment." (As quoted by J. B. Hastings in "My Church," page 70.)

In the famous *Great Texts of the Bible* (edited by Hastings), the truth of Matthew 16:18 is expressed thusly:

"The word 'church' was neither new nor unfamiliar in meaning to Jesus' disciples. It was rendering they found in that Greek Bible they had in their hands, for one of the most sacred and significant terms of the Old Testament. The Greek word *ecclesia* is the translation of the Hebrew expression for 'the congregation of the people.' Peter and his fellow-disciples could not realize that Jesus was forming the little assembly who had companied with Him into a **defined and organized religious community.** They called it the church, the society, the congregation, the assembly. That society was seen in those twelve who looked up with wondering eyes and adoring faces to Him whom they had confessed. It was seen again in the Upper Room at the supper

table. It was seen again in Jerusalem as, together with the women, they waited on God in prayer, and the number of the names was about an hundred and twenty. It was seen again when the believers met in the first council at Jerusalem, and the apostles and elders came together to consider. It was seen also whenever men and women met for prayer and for service to Christ.

"Ruskin has pointed out how the New Testament use of the word 'church' emphasizes this simple and unecclasiastical meaning of the term." (page 292).

4. Christ only promised to build one "ekklesia," and since other Scriptures show that Christ has His concrete "ekklesia," we can only conclude that this is the one He speaks of in Matthew 16:18.

In this passage, Christ is presented as the **Foundation** of the church. Paul, writing to the **Ephesian church**, tells them that they are "built together for an habitation of God through the Spirit," being "built upon the **FOUNDATION** of the apostles and prophets, **Jesus Christ Himself being the chief cornerstone.**" (See Ephesians 2:19-22).

Christ is also revealed to be the **Builder** of the church. See Him as He goes from place to place, calling out those to compose His church. See that church on Pentecost, meeting together after the ascension of Jesus Christ. He had built His church and now it had been left on the earth to fulfill the commission He had given to it.

Christ is the **Owner** of the church, for He says it is "My church." He is Head over all things to the church; it is His institution.

He is the **Preserver** of the church, for He promises, "the gates of hell shall not prevail against it." He has kept His church through all ages, and it is still here on earth today.

All that Christ is to the church He is to it as a real "ekklesia." Matthew 16:18 does not require a broader meaning in any wise whatsoever. Everything said in the verse is applicable to an "ekklesia."

to the support of TBE. A lot of people I talk to say it's the best paper in print and they would hate to see it go down. I just hope there will be more and more put action into what they say. It seems that we get everything in reverse and put off the most worthwhile things till later to such an extent that we find ourselves neglecting them altogether.

—The Fredericks, Texas

I am writing you at this time to let you know that I am still being blessed from reading the paper. It is an inspiration and a real help to me. I am not well and haven't been for some time, but I am willing to do my mite for the cause. Please keep my paper coming this way. I get a joy from reading the Word of God in it.

—J. W. Wheeler, Ala.

Praise the Lord for your work in putting forth such a needed paper! I'm so grateful to friends of mine who bought me my first subscription. I, in turn, have and will continue to introduce others to it. Please use the enclosed money in the area where it is most needed. I wonder if there would be any way for you to let me know of any missionary fundamental New Testament Baptist churches out here near the Base. I've tried several, but they seem to all be Southern Baptist—who are very lax in most areas. (I live near San Francisco). I would appreciate any help.

—Ursula Guendel, Calif.

SAVED FROM DANGER

What a blessed peace there is in trusting God—"casting all your care upon him, for he careth for you" (1 Peter 5:7).

While looking out of the window one day, I watched with great interest twenty or more little birds happily hopping about, chirping their joy as they busily ate a quantity of nut crumbs which had been put out for them. Soon I saw a cat creep up and begin to stalk them, so silently that not one bird was aware of approaching danger.

Closer the cat came, with his eye fixed on the bird nearest him; but just before he was close enough to spring, that little bird had had its fill of food and flew away, singing, as did each of the others, wholly unconscious of how near death it had been. **How like our loving Father who guides and leads us, letting us enjoy His provisions for us to the full, while He protects us from many unknown and unseen dangers.**—Ruth Thomas Banks.

died only for those whom "the Father has given Him." If he had died for every man, Hell would be empty. Christ failed in nothing.

My interlinear New Testament has a slight change which must still be an error. The change is to "for every one" or "every thing." We know that Christ did not die for the lower animals, or the fowls of the air or fishes of the waters. They were not and are not held in condemnation.

The two Greek words I contend are erroneously translated, are **UPER** and **PANTOS**. Properly translated they would be in complete harmony with verses 7, 8, the first part of 9 and verse 10.

The Greek word **PANTOS** — spelled **PANTOSE** in the Lexicon — means "in all ways," "in every direction," not "every man" or "every one"

The Greek word **UPER**, under certain circumstances, is translated "for that cause," "on behalf of." It is also translated "over," "above" or "authoritative," such as a "command."

Hence, "**SO THAT BY THE GRACE OF GOD HE (CHRIST) HAVING AUTHORITY IN ALL THINGS MIGHT TASTE DEATH.**" This translation is not erroneous and I believe it to be what the writer intended, because (Continued on page 8, column 1)

Bronson Writes

(Continued from page 6)

Brethren, we need your prayers. Pray for us without ceasing. We came here for only one purpose: to glorify our Lord Jesus Christ. I have a single purpose: to preach the gospel and the truth here. Even though we must decrease and Christ increase, I would that God would multiply His Son through the preached Word.

It shall be so. God is going to glorify through His Son, and the world perish and pass away as it must soon do. "Unto the Father, who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

Yours in His name,
C. W. BRONSON

this month (April), we will baptize some more of the believers. Five were voted by the church to be received into the membership upon their baptism and three were rejected for various reasons, thus the church stood the test of the teaching of the Scriptures in keeping with worldliness out of the church.

In the past month we have erected three new meeting houses and outwardly there is more interest being shown in the work than ever before. At all of our preaching places the attendance is very good. Our services on Sunday night here at the Station have increased to where we always have quite a few lost people every Sunday night and usually we have several lost folk in attendance at our Monday and Friday services.

This past week I made the trip up the Tumbuda Valley and visited all of our preaching points there. It's always a pleasure to visit these preaching points; for while there are very few Christians up that Valley most every one is my friend and all the services are always well attended.

I spent the night Saturday at the Government Rest House at Aienda. That night it rained most of the night and by the next morning all the rivers had risen to flood level. The Tumbuda River is the large river that drains this valley and on Saturday night it had come out of its banks in several places. The place that we were to have services on Sunday morning was about 200 yards from one of the tributaries of the Tumbuda River. About 9 a.m. one of the head men came into my camp and said the river was flooded over the bridge and the people would not be able to get across for the services.

In a little while I went to see how high the river was and, just as he said the bridge (a long log about 10 inches in diameter) was far beneath the water. But I noticed several people had come across somehow then I looked down the river a short way and saw that a tree had fallen across the river. While most of it was submerged, enough of it was above the water that the men and women, boys and girls were slowly but surely making their way across the river so they could attend the preaching service.

Many of them had come from the far end of the valley where I had held a service on Saturday afternoon; some of them had

walked nearly 5 miles over a muddy bush track to get there and they had had to cross two flooded rivers on the way. Most every one of these folks — insofar as we know, are lost. How about it, Christian friends, wouldn't this put most of us to shame? May the Lord bless you all.

Sincerely,
Fred T. Halliman



The time may come when I can't send any money to help carry on the good work, but I am sure the time will never come when I will forget you and the many blessings you have been to me. I get a blessing from each of your sermons. In fact, I enjoy TBE as a whole and just wouldn't want to be without it.

—W. S. Hardman, W. Va.

We certainly wouldn't want to miss an issue of the Baptist Examiner, so I am enclosing an offering to help on the indebtedness which you have with the beginning of the new year.

—Mrs. Earl Gregory, Kansas

Greetings to you all down in Kentucky. We pray that the Lord is blessing all of you. We are blessed greatly by the new paper, SALVATION, and hope and pray that it is the Lord's will that you might keep it in the mail for years to come. There is more truth in this small paper than many so-called Christians hear in a lifetime. I thank my God for you brethren down there in Ashland for the stand you take on these Truths, and truly you and I can only stand but for the grace of God. Praise His Holy Name.—Lyle Henley, Illinois.

Here is a small offering for the spread of the gospel. We are so thankful for the paper. It helps me and I give it to my neighbor: they give it to their neighbor, and then it goes to another — so it is a real missionary in this neighborhood.

—Mrs. Grace Harmon, Ohio

Do trust the Lord will move upon His people to send money

KANSAS READER COMMENTS ON HEBREWS 2:9

Dear Sir:

It is my intention to prove an erroneous translation in the New Testament that has been allowed to stand these several hundred years simply because of the general acceptance of the doctrine of the "Free Moral Agency" of mankind. The Scripture I refer to is Heb. 2:9. The portion of the verse I question is "That He by the grace of God should taste death for every man."

We know that to accept that translation at face value would bring about more than one contradiction. We also know that there is no such thing as contradictions in the original writings. We know that Christ did not die for Judas, nor for Pharaoh, nor Esau. We know that Christ

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Kansas Reader

(Continued from page seven)
it is in keeping and complete harmony with Christ's Sovereignty referred to in verses 7 thru 10.

I have purposely made this as brief and to the point as possible, avoiding the lengthy discussions to make a point. I would like for you to study it carefully and give a personal answer, not thru the paper. If you judge it to have merit it should be re-written for print, if not that is alright too.

Vernon Cornett
1322 East Third
Hutchinson, Kansas

"Why Sit We Here?"

(Continued from page one)
ing. The Syrian army wasted no time leaving their camp "on the run."

The four lepers, upon arriving at the deserted camp, were completely surprised at what they found. The began to take their fill of food and drink, satisfying their hunger. Afterwards, they went back and told the city, and all the people came out for food.

From this story, we, as sinners, may draw the following lessons:

Sinners are Under a DEATH SENTENCE

The lepers, sitting outside the gate, reasoned that they could not live much longer without food. They said, "If we sit here, we'll die; if we go into the city, there's no food there, so we'll die; if we go to the Syrian camp, the worst thing that can happen there is that we'll die — no more than what we'll experience if we stay here or go inside the city." Death was staring them in the face, regardless of where they turned.

So it is with the sinner, in regard to his spiritual future. We read:

"The wages of sin is death" — Romans 6:23.

"The soul that sinneth, it shall die" — Ezekiel 18:4.

This "death" of the soul is final and eternal separation from God in hell. Read it in Revelation 20:14: "And death and hell were cast into the lake of fire. This is the second death."

If Sinners Remain Where They Are, They Will Certainly Die

The lepers were sensible enough to know that if they stayed where they were, their death was inevitable. So they concluded to do something else.

Sinners, being under the judgment of God against sin, are certain to go into everlasting torment, if they remain in their present spiritual condition. The Bible says:

"It is appointed unto men once to die, but after this the judgment" — Hebrews 9:26.

The sinner in "condemned already" (John 3:18). He has "the wrath of God abiding on him" (John 3:36). If he remains where he is, he will certainly perish.

While the Lepers Had No Promise, God Extends Numerous Promises

The lepers had no assurance that the Syrian army would feed them or even spare their lives. Neither did they know that God would intervene. But they did know that their only hope was the Syrian army, for the Syrians had the food. So they determined to go and cast themselves at the mercy of the Syrians.

Unlike this, sinners are invited to come to Jesus Christ for life! God invites sinners to come. He extends such invitations as Isaiah 1:18.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Also, Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

No sinner need to fear he will not be received. Jesus has said, "Him that cometh unto me, I will in no wise cast out" (John 6:37).

God Dispels the Sinner's Enemies

The Syrian army had plenty of food in its possession, but the city of Samaria was starving! The four lepers were starving!

But God intervenes. He dispels the Syrian army by His own power. Now the food is available for the starving Israelites.

This is also what God does for the sinner. God dispels our enemies! He has conquered the power of sin to damn us through the death of Christ. If Christ bore our sins, then we are set free.

Also, God dispels the power of Satan by sending us His truth, thus leading us into the light. He makes it clear that salvation is by simply trusting Christ, and not through the "works" methods advocated by Satan.

He dispels US! Yes, us! Our lusts, our selfishness, our love for the world, our worldly companions — all would hinder us from trusting Christ. But God makes us dissatisfied with all these and we can only be satis-

fied with Jesus!

O, what an "army" there is that surrounds the "Bread of Life" (Jesus Christ) and seeks to keep the starving souls of sinners away! Reader, hasten to part with every practice or companion who would keep you from Jesus. That which will hinder your eternal salvation is an ENEMY!

"A Day of Good Tidings"

After those lepers had found the food and eaten to their satisfaction, they said, "We do not well: this day is a day of good tidings, and we hold our peace." So they went back to the city and told the people that there was food enough for all. Although the people were at first doubtful, yet they soon found that it was indeed "a day of good tidings."

And sinners who come to Jesus for salvation from sin find an even greater spiritual satisfaction. They find that the Gospel, which literally means "glad tidings," is certainly true. In Jesus they find "joy unspeakable."

Reader, if you are nothing but a spiritual leper, your soul starving for spiritual life, Christ's message to you is this: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (John 6:51). You "eat" of Christ by trusting Him as your Saviour. "Believe (trust) on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).



Campbell

(Continued from page one)
had made some erroneous statements as to Baptist history. This is a portion of Mr. Campbell's reply to Mr. Ralston, the purpose of which was to show how ignorant Mr. Ralston was of the history of Baptists.

This book can be ordered from us for \$2.75.

While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany PROTESTED against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a PUBLIC DEBATE with Peter Caroli, and constituted a church in Geneva; whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle John Knox"; while the English Presbyterians must date their origin from November 20, 1572, "when a small Presbyterian church was erected at Wandsworth, a village near London," whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect; while the Unionists or Scotch Burghers, must date their origin from the year 1747; the Methodists from John Wesley, 1729; the Quakers from George Fox, 1655;—I say, while all these sects are of recent origin, not one of them yet 300 years old—not one of them able to furnish a MODEL of their peculiarities, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the MODEL of their peculiarities the Scriptures themselves afford, as far as the name BAPTIST is concerned.

It must be acknowledged that each sect is distinguished by

some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have found their name, is found in the Scriptures as a part of Christianity, and is simply this—To require faith or repentance, as previous to baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son, and Holy Ghost.

This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day.

The First Church

First Century, Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a GRAND MODEL, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3,000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian Church for little better than thirty years. See his Treatise styled "Acts of the Apostles," chapter 2:41-47, "They that gladly received his word were baptized; and the SAME day there were added unto them about 3,000 souls; and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—praising God, and the Lord added daily to them such as should be saved," or such as were saved.

The members, then, of the first Christian church ever planted on earth, gladly received the word BEFORE they were baptized, and upon the SAME day of their baptism were added to the church; and thence forward CONTINUED in the above practices. It is then incontrovertibly evident, that the FIRST Christian church planted on earth was, in respect of baptism, as now distinguished, a BAPTIST CHURCH; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pedobaptist church, too, which was a thing unknown in the apostolic age, as all ancient historians declare.

The Second Church

The second church that was planted was at Samaria—"Philip went down into Samaria and preached Christ unto them. And the people with one accord gave

heed unto those things which Philip spake — and there was GREAT JOY in that city. When they believed the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, BOTH MEN AND WOMEN." The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist church. Acts 8:5-13.

The Third Church

The third church of note in order of time, was the church of Caesaria, a church interesting to us, inasmuch as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church—Peter yet spake these words: "Holy Ghost FELL ON THEM WHICH HEARD THE WORD"—Then said Peter, "man forbid WATER, that should not be baptized, THEY HAVE RECEIVED THE HOLY GHOST as well as we." And he commanded them to be baptized in the name of the Lord." Acts 10:44 to the close of the chapter.

To these I might add the churches in the New Testament, for there is something said of baptism of most of them. Particularly something is said of the church at Philippi, at Corinth, Rome, at Ephesus, at Colosse, of the churches of Galatia, in these cities and regions, it is to be said, as was said of the Corinthians, viz, "many of the Corinthians hearing, believed, and were baptized." This is the CRED ORDER of these words: first, to hear; second, to believe, and third, to be baptized. The testimonies of the apostles reach down to the first century; and there has been observed, mentioned other kind of churches than composed of believers, based upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses every age attesting the same important truth, viz., that baptism are the ONLY proper SUBSTANCE and that immersion is the proper ACTION of baptism. Testimonies of God are the foundation on which our faith practice rest.

(In other spots throughout Campbell's reply to Mr. Ralston we have such statements as following:)

It would be imposing upon the reader, and an imputation of understanding, to be more than in furnishing documents put to silence the ignorant and foolish men who would say that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of many. That men professing Baptist principles have acted in instances incorrectly, is a common truth. That some duals professing Baptist principles might have been in or any other insurrection, be conceded, without at the time yielding that the Baptist arose out of the Anabaptists in Germany in the sixteenth century. Yes, Mr. Ralston, equal truth and honesty must have said that all Christians originated from the Moham- dans, or Socinians, as that Baptists arose from the Anabaptists of Germany...

Thus I have shown, that in England, the Baptists continued from the apostles to the present day, and that there have been in every century advocates for Baptist principles...

We cannot subscribe to maxim which saith, "Ignorance is the mother of devotion." can we excuse that ignorance history which caused Mr. Ralston to fix the origin of the Baptist at Munster. If his assertion not proceed from ignorance, must have proceeded from something worse. For it is the spring of either ignorance or levolution.

(To Mr. Alexander Campbell contention as to Baptist history we say "Amen and amen.")

THE DEVIL'S COUNTERFEIT CHURCH

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