

The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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Have You Been Justified?

By ROY MASON
Tampa, Florida

The doctrine of justification may sound like a prosy doctrine to some, but it is in reality one of the most glorious doctrines of all the Bible. If one should be brought before the court as a prisoner, charged with a crime that might lead to the electric chair, and if after trial a verdict of ACQUIT-TAL should be brought in, it certainly would not be a prosy matter. Picture yourself waiting with bated breath for the verdict — then when the word "acquitted" is pronounced you settle back in your seat with a sense of infinite relief. Joy floods your soul, for you are now free. You can walk out of the court room without a

thing against you. That is a very faint illustration of what it means for one to be "justified" (or acquitted) before God.

How Can Guilty People Be Justly Acquitted?

It is not right—it is not justice—for a guilty person to be turned loose by a court, as has often been done. It would not be right for guilty sinners to be acquitted with nothing done about their sins. (That's what people expect who talk about people "praying

through" to salvation.) They think that God just forgives and acquits because the person tearfully asks Him to—and without anything being done about the sins they have committed. How can God be a just God, yet acquit a guilty sinner? God's plan of salvation as given in the Bible answers that question.

God sent His Son to this earth, and that Son died an atoning sacrifice under the judgment and wrath of God. He, the Infinite One, died in the place and stead of every sinner who should ever receive Him as Sin-Bearer. When a sinner so receives Jesus, God (Continued on page eight)

1. Was the Devil an angel at day one time?

Isaiah 14 and Ezek. 28 indicate that this is true.

2. If so, doesn't this make God the cause of sin?

No. Read Isa. 14:13-15. Self-will and pride caused Satan's fall. He was created by God, but fell by his own sin.

3. Does God answer prayer today in regard to sickness?

Heb. 13:8 refers to Jesus as "the same yesterday, today and forever." He healed when here in the days of His flesh, and since He remains the same we can expect Him to heal today in response to faith. James 5:14,15 surely teach that God answers prayer in cases of sickness.

These verses do not authorize the so-called faith healing campaigns, such as are conducted by Oral Roberts, et al. These verses say for the sick man to take the initiative and invite the elders to his home, which is definitely in contrast with that of the modern "healers," who invite the sick to come to them, and make a public display of the healing.

4. Does Mark 16:18 apply to-

This referred to the miraculous period just after the resurrection and ascension of Jesus. It has nothing to do with this day in which we live.

5. What do you think of the average evangelistic singer?

I think that he is straight out of the pit of Hell, and that he is ultimately going there to stay. The joking, hot-air, worldly singers are a curse to evangelism. A church should have singing that teaches the truth, glorifies God, appeals to the hearts of worshippers rather than their heels, and makes melody unto the Lord. There are some good evangelistic singers, but like good preachers, they are few and far between. My querist is asking about the "average," and this is the crowd that entertains the worldly and tickles the fancy of the giddy and godless.

6. Is it right for a Christian man or woman to dye the hair?

Suppose we let God give the answer, with two Scriptures: "The hoary head is a crown of glory, if it be found in the way (Continued on page eight)

An Expose Of The Church That Campbell Established Without Any Hope Might Be Cheered

By J. CULLIS SMITH

Arguments from Credible History Against the Church of Campbell Being Established on the First Pentecost After the Resurrection of Christ.

It would do a Campbellite no good if he could establish the Pentecost church theory, since he could not back the Campbell church up and hitch on to it, if his life depended on it!

The church Campbellites try to defend was established at Brush Run, Penna., May 4, 1811, by Thomas Campbell, his son, Alexander Campbell, and others. The Campbells had been Presbyterians. Some of them had been sprinkled; some had not even been sprinkled, and none of them were baptized for the remission of their sins.

Can a group of lost sinners organize a Scriptural church?

Can churches which succeed from such a beginning be Scriptural churches?

The Genesis Of Campbell's Church

THE PRAYER OF A CHURCH WORKER

O Lord, I come to Thee in prayer once more, But pardon that I do not kneel before Thy gracious presence, for my knees are sore, with so much walking. In my chair, instead, I'll sit at ease and humbly bow my head. I've labored in Thy vineyard Thou dost know; I've sold ten tickets to the minstrel show; I've called on fifteen strangers in our town, Their contributions to our church put down; I've baked a pot of beans for Wednesday's spree, An old-time supper it is going to be; I've dressed three dolls, too, for our annual fair, And made a cake which we must raffle there.

Now, with Thy boundless wisdom that so sublime, Thou knowest that these duties all take time; I have no time to fight my Spirit's foes; I have no time to mend my husband's clothes. My children roam the streets from morn till night, I have no time to teach them what is right; But Thou, O Lord, considering my cares, Will count them righteous and heed my prayers.

Bless the bean supper and the minstrel show, And put in the hearts of all to go, Increase the contributions to our fair, And bless Thou the grab bag and the (Continued on page eight)

The Campbell church, was it from Heaven, or of men?

I can put my finger on the exact time and place of each essential part of the church of Campbell. Its beginning, Saturday, May 4, 1811, Brush Run, Penna.

Saturday, May 4, 1811

1. The Genesis (Beginnings of the Church of Campbell).

(1) Its first elder was Thomas Campbell. Mem. of Alex. C., V. 1, p. 367.

(2) Its first licensed preacher was Alexander Campbell.—Mem. of Alex. C., V. 1, p. 367.

(3) Its first deacons were John Dawson, George Sharp, William Gilchrist and James Foster.—Mem. of Alex. C., V. 1, p. 367.

(4) Its first Song was Psa. 118: 13-29 ("in the old Metrical version, which, as Seceders, Associate Reformed Presbyterian Synod, they had been in the habit of using.")—Mem. of Alex. C., V. 1, p. 367.

(5) Its first services were May 4, 1811.—Mem. of Alex. C., V. 1, p. 367.

(6) Its first prayers were May 4, 1811.—Mem. of Alex. C., V. 1, p. 367.—Mem. of Alex. C., V. 1, pp. 365-368.

"He (Thomas Campbell) had by this time (March 1811) become fully convinced that, on account of the continued hostility of the different parties, it was necessary that the Christian Association should assume the character of an independent church, in order to the enjoyment of those privileges and the performance of those duties which belong to the church relation. It was with great reluctance (Continued on page four)

There is a young man in Stateville Prison, Illinois, who has fallen heir to a farm in Oklahoma, on which wildcatters have struck oil. This makes him a potential millionaire.

Other young men of his age, 29, would be dreaming dreams and seeing visions of all that a million dollars could do for them and their friends—but not this young man!

He has a vision all right, a most persistent one, a vision he cannot dissipate by day or by night — a vision of the electric chair!

He was found guilty of murder in what police call a sex crime, and is sentenced to die in the electric chair!

Upon hearing of his inheritance, he exclaimed, "I don't care whether it's one dollar or a million of them!"

He talks freely of his days in the Navy in the Pacific aboard a landing craft, and about returning and securing work as a cab driver; but concerning his inheritance he only asks, "Who cares?" He blinks his eyes and shakes his head but the black vision of death in the electric chair will not go away. "It's always there," he said.

There is something else he must think about—at least occasionally —and that is what lies beyond (Continued on page eight)

OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

The Baptist Examiner Pulpit

"The Bible And Water Baptism"

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist we read,

"Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan."

—Matt. 3:5.

As a child I attended a service

at which this ordinance was administered. For weeks my older brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

The Proper Subject

Only a believer can be such. Only such as have repented of

their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance upon anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism. (Continued on page two)

Many "P's" Pertaining To The Suffering Of Our Lord

ELD. GERALD B. PRICE

III. The Preparation For The Lord's Supper

In I Cor. 11:28, it says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." And in verse 31, "For if we would judge ourselves, we should not be judged." We must have been saved and Scripturally baptized and belong to a New Testament church which is the pillar and ground of the truth.

IV. The Particular Elements For The Lord's Supper.

In I Cor. 11:23 we find, "That the Lord Jesus the same night in which he was betrayed took bread." And in Matt. 26:29 we find, "This fruit of the vine." When we study the Jewish Passover supper, we find it was wine and unleavened bread that Christ used after the Passover to institute the Lord's Supper, the reason being that there was no sin in His body and no sin in His blood. It represents the Virgin born, pure, holy, divine Son of God. Also in I Cor. 11:21,22 it seems that some had gotten (Continued on page five)

II. The Proper Time Of Observance.

There are some who teach that it is to be observed every Lord's Day; but according to I Cor. 11: 25 it says, "As oft as ye drink it," and in verse 26, "As often as ye eat this bread," and in verse 33, it says, "When ye come together to eat." So there is no certain day or time, but when it pleases the church.

A MESSAGE ON MONEY

In the midst of his sermon a minister emphatically exclaimed, "Make all the money you can!" An old miser in the audience shouted, "Hallelujah." The preacher continued, "Keep all the money you can!" The miser whispered excitedly to the man nearest him, "This is the best preacher we've ever had." Again the preacher spoke, "Give all the money you can!" And he who had so emphatically endorsed the preacher's first two statements flatly denounced the preacher as a fool.

Which Shall It Be?

"I thought of it once as I sat by myself, And looked at the boxes that stood on the shelf; One so large, one so small, with a contrast most grim, A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown, And I paid for the furs that I purchased down-town; And when I returned it was plain as could be, A mite-box for Him and a band-box for Him (Continued on page eight)

More people are ready to shrink from sinners than they are from sin.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
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\$ A-MONTH-CLUB \$

As a result of our Dollar-A-Month Club, I have reminded our readers again and again of our obligation which is due on June 27 by way of a payment of \$1,000 and interest on our printing press.

For the past several months, we have been reporting each week the growth of this fund on page two of each issue. Some of our friends objected to the printing of names and amounts and of recent date, we have had four gifts toward this fund which were conditioned in that the name and amount was not to be printed. One brother even wrote saying that he believed there were others who would contribute if no public mention was made concerning the gift.

Accordingly, from now until the end of June, the contributor and contributions will not appear in the paper, although we thank God deeply for each and every one of them.

Suffice it to say today, we lack a little over \$400 having the amount necessary for the payment, and interest, which is due.

Now that the time approaches for the making of this payment, I have a deep burden and will have such until the payment is made. At the same time, I feel sure that God will enable us to make the payment on time, just as He did last year.

My slogan has always been, "Trust the Lord and tell His people." Well, I have done this, and as the Lord leads you, we shall be happy to hear from you. If you believe in this paper and the message it carries, and what it stands for, we invite you to share with us this obligation. Remember: what none of us can do alone, all of us together can do.

"Baptism"

(Continued from page one)

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

—Matt. 28:19.

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

—Acts 8:36,37.

THE BAPTIST EXAMINER

PAGE TWO

JUNE 4, 1955

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

—Acts 10:47.

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved... And he took them the same hour of the night, and washed their stripes: and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."

—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite church does. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptism.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the power to believe had become theirs. That infants have not the power of exercising faith in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years has elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which God neither commands nor commends, but rather that which he condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

A Proper Mode

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God says,

"One Lord, one faith, and ONE BAPTISM."—Eph. 4:5.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 12, 1955

THE PROMISE OF ISAAC

Memory Verse: "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."—Heb. 11:11.

I. God Never Gets In A Hurry. Gen. 17:1-2.

Thirteen years elapse between Gen. 16 and 17 and still Isaac has not been born. God never gets in a hurry. Cf. Ps. 27:14; Isa. 40:31; Ps. 62:5.

II. The Covenant With Abram. Gen. 17:4-8.

1. Abram's name is changed (V. 5).
2. Palestine promised to Jews (V.8).

III. Circumcision. Gen. 17:9-14.

1. Originally it was a token of the covenant God made with Abraham (V. 10).
2. Later it was a mark of contrast between Israel and the heathen nations among whom they dwelt. Cf. Judges 14:3; Acts 11:2,3.

IV. The Promise Of Isaac. Gen. 17:15-19.

Note Abraham's unbelief (V. 17). His affections had become entwined about Ishmael (V. 18).

V. Ishmael To Be A Nation. Gen. 17:20-23.

VI. Abraham Circumcised. Gen. 17:23-27.

Abraham hastened to render obedience to God's command. Abraham's obedience was characterized by two things; promptness (V. 26) and completeness (V. 27). How beautiful it is to see both old and young (Abraham was 99 and Ishmael 13) come to God in His appointed way.

VII. Another Appearance Of God. Gen. 18:1.

Abraham's obedience to the Divine command brought to him another manifestation of Jehovah.

VIII. Hospitality. Gen. 18:1-8.

Hospitality is a great Christian virtue. Cf. Heb. 13:2; I Tim. 3:2.

IX. A Woman's Place. Gen. 18:9.

When the angels asked of Sarah's whereabouts, Abraham didn't say that she was at lodge, or in politics, or preaching, or at the club. Rather he said, "Behold, in the tent." The tent stands for the home. A woman's first place has always been in the home.

X. The Lord's Power. Gen. 18:10-15.

Abraham was old; Sarah was past the age of bearing children (Gen. 18:11); but nothing is too hard for the Lord! Cf. Jer. 32:17.

XI. The Lord's Revelation To Abraham. Gen. 18:16-22.

When Abraham finished entertaining the angels, they rose up to go on their way. The two angels went away to destroy Sodom, while the third (none other than Jesus) went along with Abraham. Abraham had become God's companion and was walking now by faith, so that God said, "I will have no secrets from Abraham as to my dealings with the earth." What honor it is then to walk with God!

XII. Training Children. Gen. 18:19.

Abraham's great merit was that he correctly

trained Isaac, his son. Eli and Samuel's greatest sin was in their failure to rear their children for God. Catholics, Presbyterians and Christian Scientists are far ahead of Baptists as to their system of training. Baptists have the material to teach, and the pupils. How we do need to train them!

XIII. Intercessory Prayer. Gen. 18:23-33.

As soon as God announced the destruction of Sodom, Abraham commenced praying. This is a great illustration as to how we should intercede on behalf of the lost. Seven characteristics of intercession are given here: Communion (V. 23), Faith (V. 25), Humility (V. 27), Unselfishness (V. 23), Earnestness (V. 30), Perseverance (V. 32) and Compassion (V. 24).

XIV. Soul-Winning.

The reason that Abram didn't "go lower" than 10 souls is doubtless that he reckoned Lot had won a few souls while in Sodom.

XV. Protection Afforded The Wicked By The Righteous. Gen. 18:23-33.

The righteous are described as the salt (preserving quality) of the earth. Had ten righteous ones been found, Sodom would not have been over-thrown.

XVI. The Destruction Of Sodom. Gen. 19.

1. Lot was a saved man. Cf. II Pet. 2:7,8.
2. Lot was covetous. He chose the best land of Palestine. Cf. Gen. 13:10,11. He had gone to Sodom for worldly gain. How God does warn against covetousness! Cf. Mt. 6:19,20; Luke 12:15-21; Prov. 28:16; Eph. 5:1-3; Ezek. 33:31; II Kings 1:27; I John 2:6; I John 5:4.
3. Lot moved into Sodom. This was not bad in itself but the evil was that Sodom moved into Lot. He became a worldling, though a "big" man in the city of Sodom. Cf. Gen. 19:1. It is all right for a Christian to live in the world, but it is wrong for a Christian to let the world live in him. Cf. I Cor. 10:31; II Cor. 6:14-17; I Thes. 5:22; I John 1:27; I John 2:6; I John 5:4.
4. Lot knew better than to live as he did. Cf. II Pet. 2:5.
5. Lot's family followed his example. When he moved into Sodom his family figuratively went with the Devil. His wife became worldly. Cf. Gen. 19:26. His daughters accepted the morals of Sodom. Cf. Gen. 19:33-38. Each Christian should be careful as to his daily influence. Cf. I Cor. 8:1-13.
6. What Lot lost by going to Sodom:
 - A. Friendship of Abram (an irreparable loss).
 - B. Wealth (the very thing he went there for).
 - C. His influence. Gen. 19:9,14.
 - D. His wife and married children.
7. God chastened Lot for his sin. When he began to backslide, God permitted him to be captured. Cf. Gen. 14. All his wealth and family were destroyed when Sodom was burned. Cf. Ps. 89:33; Heb. 12:5-8; Lev. 26:14-20; Amos 4:6-12.

XVII. Abraham's Backsliding. Gen. 20.

Abraham lapses at Gerar, just as in Egypt. Cf. Gen. 12:12-20. This shows how easy it is to slip again after the habit is once established.

to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water."

—Matt. 3:13-16.

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus going up out of the water means nothing, if immersion did not take place within the water.

2. The practice of the early church.

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."

—Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT of the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some thirty odd miles behind a wagon to see if the back wheels ever caught up with the front ones.

We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch down into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

3. The method of John the Baptist.

"And John was baptizing in Aenon near Salim, because there was much water there."

—John 3:23.

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

4. The picture which baptism presents. Baptism is to picture a burial and resurrection.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

—Rom. 6:4.

Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose, you remove your place picture from your desk and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied? (Continued on page three)

A SERIOUS QUESTION

"WHAT IS YOUR LIFE?"

By JAMES H. SIMS
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"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil."
—James 4:13-16.

Let us consider the answer to the question, "What is your life?" This question was asked many years ago by a very serious-minded man named James. He was inspired by the Holy Spirit to ask it and to give an answer. The writer James was nobody's fool and he had no time for foolishness. He meant business, and everyone around him knew that he did. He spoke the truth in such blunt language that it sometimes seems harsh to our modern ears—yet God filled him and spoke through him in no uncertain terms. Think of this Bible passage as having come to you in a letter from a friend who loves you and is trying to instruct you for your own personal good and happiness. James strikes at the heart of a problem that is very real to us in the Twentieth Century! The problem of the relationship between our beliefs and our practices. In short, do we live in the way we profess to live? Or is it a living, fruit-producing vital faith of the heart? That is the problem Jesus wanted Christians like us to face. Now in the matter of conduct of our everyday lives, we say we believe in the providence of God and in the sovereignty of God, but do we really act like it? How about you? Do you make your plans as to where you will work, how much money you will make, when you will get those bills paid off, and so forth, without taking God into account? Do you boast about what you are going to do in the future without saying, "If the Lord will?" After all, He is the One who controls our lives and He knows what a day will bring forth. What is your life?

I. Life Is Something That God Gives, And Therefore It Is Something That He Controls.

"Life" is defined in the Thorne-dike-Barnhart dictionary as "a quality that people, animals, and plants have that rocks, dirt, and metals lack." Now that's plain language. How does it happen that people have this quality and the dust of the earth does not have it? The answer is found in Gen. 2:7:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Many answers have been given by so-called sciences such as that hodge-podge of slim facts and big imagination called "evolution," but the answer given to the puzzle of life by the modern evolutionists is just as absurd and non-

sensical, if not more so, than the answers given by pagan philosophers of ancient Greece and Rome. There is only one place to go for the true answer to the question, "What is your life?" That is to the Bible. The answer of God's Book towers high above all other answers in the sublimity of its simplicity when God says He "breathed into man's nostrils the breath of life and man became a living soul." So there is one thing you can be sure of about your life: it came from God and He has control over it. When word was brought to old Job that his seven sons and three daughters had all been killed and their lives snatched away in a moment of time, he said:

"... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
—Job 1:21.

The old patriarch was merely recognizing the fact that it is God who controls the lives of men and women of earth.

II. Life Is Something That Is Infinitely Precious To The One Who Possesses It.

Who is there that does not love life? Oh, occasionally, there are those who under the terrible strain of some extremely unhappy experience commit suicide, but such cases are few when considered alongside the normal death rate of our population. Did you know that the vast majority of people who attempt suicide fail in the attempt? Perhaps they don't really want to die so bad after all. An outstanding abnormal psychologist told me that there is evidence that successful suicides are often successful by accident. What does that mean? It simply means that people love life and would rather give up anything in the world than life. How about you? Do you want to die? I believe that you, like the rest of us, love life. Listen to what some of the great men of the past have had to say about life.

James himself gave the answer, "It is even a vapour, that appeareth for a little time, and then vanisheth away." James became a martyr for his faith in Jesus Christ, and so came to learn by experience that this physical life can be quickly snapped away like the vanishing of a vapour. On a cold morning, watch your white breath as you blow it out from your mouth, and see how suddenly it disappears. That's what your life is like. While it is here, it is a mysterious, misty sort of thing that cannot be explained or examined in a laboratory, and when it is gone, there is no trace of it in the cold dead corpse that's left behind.

In answer to the question, "What is your life?" Job said:

"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down."
—Job 14:1,2.

Yes, life, your life, my life, like the flower is a beautiful thing; but like the flower it is a perishable thing, easily killed, quickly turned from living beauty into dead ugliness. I'm not sure just how old Job was when his troubles began; but the Bible tells us that he lived 140 years after his troubles were over. And yet, a life 200 years long, or even as long as Methusaleh's, in the light of eternity is like a flower, no sooner opened into full beauty than it is blasted into ashes. It was my privilege to visit a home in Florida some years ago, where my host had a beautiful flower garden. All around his house was a rainbow of color. Right near the front step was a strange looking plant with no flower on it. I asked what it was, and he told me the Latin name. Then he said, "This plant only blooms once in a century, and when it blooms, it blooms at night." He went on to tell me of how they had determined the age of the plant and had scheduled the time for that plant to blossom forth. On the night appointed,

I'LL HANG THIS UP... I WON'T NEED IT UNTIL NEXT SUNDAY



"THE HYPOCRITE'S HOPE SHALL PERISH" — JOB 8:13

many people from the church where the owner was a member, came to his house to see the plant put forth its flower. At about 2:30 a. m., he said the bud opened and a flower of indescribable beauty and richness of color appeared there in the light from the porch. The people watched the flower and drank in its beauty until the morning sun came up over the horizon. And with the first few rays of sunlight, the flower faded and day found it a faded ugly thing. When my friend told me about that, I said, "How like human life that is. So beautiful, yet so brief, and so quickly can it vanish and leave behind only the ugly shell of clay that housed the soul."

"What is your life?" Solomon lived a long and prosperous life. If ever a man enjoyed physical pleasure to the utmost it was Solomon during his reign over Israel. But at the end of a long, full life, Solomon called life all vanity.

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow."
—Ecc. 6:12.

For Solomon, life was like the rapidly circling shadow of the sun-dial, soon to become a part of the darkness and night of death. Yet life was pleasant to Solomon. He spoke of it as the "silver cord about to break," the "golden bowl" dropped and broken; the water pitcher "broken at the fountain."

David said of life:

"Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee."
—Psa. 39:5.

What is your life? Just a handbreadth in the light of eternity. How does the width of your hand compare with the circumference of the earth at the equator, or with the distance from the earth to the sun? Just so do your few years of life compare with the world outside of time called eternity.

Old King Hezekiah spoke of his life in Isaiah 38:12 as "a shepherd's tent." He could look out on the hills of Israel in the evening and see the little tent of

some shepherd tending his flocks. The next morning as he looked out on the hillside the tent was gone. The shepherd had moved his flock on to some other grazing spot and taken up his tent, folded it, and carried it with him. "What is your physical life?" It is a temporary but beautiful quality that God has given us which He controls and which He can take away at any time. But how are we to apply this to ourselves?

If you are a Christian, it ought to make you want to live every minute, every hour, every day for the glory of God. It is too precious to waste—

"Only one life, 'twill soon be past
Only what's done for Christ will last."

If you are not a Christian, you ought to realize that your life is brief. Life is a vapor . . . a flower, quickly fading . . . a shadow . . . a handbreadth . . . like a tent that can be soon dismantled and taken away. "It is appointed unto men once to die and after that the judgment." What about the life of your soul which goes on eternally when the body is laid away in the cold casket? If you will trust the Lord Jesus Christ, you can say of life, as Paul did, "For to me to live is Christ and to die is gain."

"Baptism"

(Continued from page two)
when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

Greek lexicons. More than forty of these give the primary meaning of the word "baptizo" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism—to plunge repeatedly, to immerse, submerge. An immersion in water." While Liddell and Scott give, "Baptism—to dip in or under water."

Commentators of all denomina-

tions have translated "baptizo" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbon (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed in to the water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

(Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

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THE DOCTRINE OF BAPTISM

By BISHOP R. NELSON
Edmore, Michigan

Your opinion of baptism will indicate exactly your attitude towards the matter of salvation, the church, the Bible, and Christ. Since this subject is vital won't you then read this article very seriously.

I. THE IMPORTANCE OF BAPTISM.

1. Baptism will not take you to Heaven or deliver your soul from Hell. No church ordinance or sacrament will do this. "Ye must be born again" to enter Heaven (John 3:3-21). It is by faith in the person of Jesus Christ alone and not by good works or rituals (Eph. 2:8,9). Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

2. Christ also said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5:19). Here is one of the Lord's commands: It is for all nations unto the end of the age. Three things: (a) make disciples of the nations, (b) to baptize these disciples, (c) to teach these disciples. This implies membership in a local church. Matt. 28:19,20.

3. The early disciples commanded new converts to be baptized. This matter was not optional or the choice of new believers, but an

imperative. Acts 10:48.

4. It was the common practice of the early church in their evangelistic campaigns. The heathen people were not merely converted, but were baptized immediately. Look up the account of these evangelistic meetings that were held: Acts 2:41; 8:12; 9:18.

5. Jesus Christ set an example by being baptized Himself. He said, "It becometh us to fulfill all righteousness" (Matt. 3:15). Dear friend, if baptism is of no importance, then you are judging Christ, who is the Lord of glory. Indeed, this is dangerous ground to stand on.

II. The Way To Be Baptized? Sprinkle, Pour, Immerse

1. The word "baptize" comes from the Greek word "baptizo" which means "to dip," or "to immerse." (You can check the root meaning in any standard dictionary). The English translators failed to translate this word. The Greek word "rhantizo" means sprinkling and "cheo" means pour. These last two words are never used with the church ordinance.

2. Look up these baptismal services held in the New Testament: Jesus "was baptized of John in Jordan and straightway coming up out of the water" Mark 1:9-11. "John was baptizing in Aenon near to Salim because there was much water there. John 3:23. "Philip and the eunuch both went down into the water."

When Philip had baptized him, they came up out of the water. Acts 8:36-39.

3. The purpose of baptism makes matters clear as the way of being baptized. In Rom. 6:3,5, we read that baptism is a figure or pattern of salvation. It symbolizes our identification with Christ in His death, burial, and resurrection, and our death to sin, and resurrection to walk in a newness of life in Him. No other form of baptism signifies this. It is an outward testimony of an inward work of God's grace.

4. The historical record of men concerning church history makes it clear that the church has predominately practiced immersion. Every church historian without exception declares that immersion was the mode until the 14th century. The Roman Catholic Church was the instigator of sprinkling. Martin Luther said, "They ought to be entirely immersed and immediately drawn out" (Sacrament for Baptism by Luther). Luther had all his children immersed. John Calvin said, "Baptize signifies to immerse and it is certain that immersion was the practice of the early church" (The Institutes, Vol. III, p. 343). John Wesley said, "Buried with Him, alluding to the ancient manner of baptism by immersion."

III. Who Shall Be Baptized?

1. Infant baptism is not Scriptural. Absolutely nowhere in the Bible does it say that

any infant was baptized or ever should be.

2. The Bible only lays down two requirements before any one can be baptized: Repentance and faith. This leaves infants out. They cannot think, let alone repent of their sins and believe in Jesus Christ.

3. Look up these passages of Scripture in your Bible which clearly indicate what took place before baptism: Acts 16:15, whose heart the Lord opened, Acts 2:41, gladly received his word, Acts 16:15 and 32-34, believed and were baptized, Acts 18:8, hearing and believing, Mark 16:16, believeth and is baptized. "What doth hinder me to be baptized?" And Philip said, If thou believest with all thine heart, thou mayest." Acts 8:36.

Conclusion

Your arguments are futile. Scripture and facts will not yield. Baptism is vitally important. The mode is by immersion. If you are a "born again" Christian, yet not immersed, you are a disobedient Christian. "We ought to obey God rather than men." Acts 5:29. It is also logical to question whether your church is true to the Bible if they do not immerse believers. Bible baptism is plain and simple, if they err in this matter, they probably have erred in other matters of vital importance. Search the Scriptures!

An Expose

(Continued from page one)
ance that he finally concluded to take this step, and to separate himself from those whom he desired to recognize as brethren... Hence a separation became inevitable, and this separation appeared not less grievous to the human feelings and sympathies of Thomas Campbell, than similar ones had done to those of other reformers. 'He would have liked,' as D'Aubigne says of Calvin, 'to see all the church transformed, rather than set himself apart and build up a new one.' Having found it impossible, however, to effect this transformation, he felt it to be his duty to organize an independent community."

"At the next meeting of the Association, accordingly, the matter was duly considered and agreed to, as the attitude which the religious parties has assumed, seemed to leave no other alternative. Before entering into this sacred relation, Thomas Campbell deemed it proper that each member should give some personal and public evidence of a fitting knowledge of the way of salvation; and he proposed therefore that each should be required to give a satisfactory answer to the question: 'What is the meritorious cause of a sinner's acceptance with God?'

With most of the answers to this question he was entirely satisfied, and was particularly well pleased with the views expressed on the occasion by Joseph Bryant. The answers of two of the members being unsatisfactory, their admission was postponed. Neither, however, was received, both having subsequently proved themselves unworthy. James Foster happened not to be present at the above meeting, and when, on Saturday, the 4th of May, (1811), he with the other members, assembled at Brush Run for the purpose of organization, the question arose: 'Is James Foster a member, not having been present at the time the test question was propounded?' Some seemed to think not; but Alexander, who, it would seem, was not entirely convinced that there was any authority arose and said: 'Certainly, James Foster is a member having been with us from the beginning, and his religious sentiments being perfectly well known to all.' The test question, accordingly, was not propounded to him, nor to anyone else afterward.

"At this (1) meeting, Thomas Campbell was appointed (2) elder, and Alexander was (3) licensed to preach the gospel. (4) Four deacons were also chosen, viz.: John Dawson, George Sharp, William

Gilchrist and James Foster; and amidst the (5) prayers and (6) solemn services of the day, they united in singing Psalm 118 from the thirteenth to the twenty-ninth verses, in the old metrical version, which, as Seceders, they had been in the habit of using. They felt that the position they had now assumed was one of great responsibility, and one that was destined to lead to most important results. They hoped, however, to have, in their new relation, a happy end to that painful state of suspense in which they had hitherto been kept, in regard to the results of their religious movement. Rejected, misrepresented and condemned by the rulers of religious society, they felt nevertheless, that they had experienced much of the Divine presence and guidance in their conscientious efforts to promote Christian unity; and they rejected that, all uncertainty being now at an end, they could proceed without delay or hindrance in the field of labor to which they had been called. Under these circumstances, these verses of the Psalm they sung had to them a peculiar significance:

"Thou sore hast thrust that I might fall;
But my Lord helped me—
God my salvation is become,
My strength and song is he.

The right hand of the mighty Lord
Exalted is on high;
The right hand of the mighty Lord
Doth ever valiantly.

I shall not die, but live, and shall
The works of God discover.
The Lord hath me chastised sore,
But not to death given over.

Oh, set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless.

God is the Lord who unto us
Hath made light to arise;
Blind we unto the altar's horns
With cords the sacrifice.

Thou art my God, I'll thee exhalt;
My God, I will thee praise.
Give thanks to God, for he is good;
His mercy last always."

—Mem. of Alex. C., V. 1, pp. 365-368.

Sunday, May 5, 1811

(7) Its first communion.
"On the following day, (Sunday, May, 1811) being the Lord's day, the church held its first communion service. Alexander preached from John vi. 48, "I am that bread of life," and verse 58 last clause: "He that eateth of this bread shall live for ever." In his introduction, he showed: 1. That as sin and death came into the world by eating, so God has ordained that righteousness and life

should be imparted by spiritual food... Thus there was formally established a distinct religious community, based solely upon the Bible, and destined, in its future history, to exhibit the entire sufficiency of the basis thus chosen." —Mem. of Alex. C., V. 1, pp. 368-369.

(8) Its first sermon was from John 6:48, "I am that bread of life." —By Alex Campbell—Mem. of Alex. C., V. 1, p. 368-369.

June 16, 1811

(9) Its first New Meeting house put in use June 16, 1811.

"On returning, he delivered a discourse in Warren, one at the house of John Forsyth, and one in Charlestown, reaching home in time to preach on the 16th, (June 16, 1811) the first sermon delivered in the new meeting-house at Brush Run, which, though unfinished, was used from this time forward, rough seats being provided for the assembly." —Mem. of Alex. C., V. 1, p. 371.

July 4, 1811

(10) Some of the first members were not baptized or sprinkled either.

"It had been remarked by some of the members that Joseph Bryant and one or two others, who had given satisfactory answers to the test question proposed by Thomas Campbell, did not partake with the rest at the Lord's Supper, which according to the custom of the Independent Churches in Scotland, was now celebrated weekly. The reason being asked, Joseph Bryant replied, that he did not consider himself authorized to partake, as he had never been baptized. Such was the case also with two other members—Margaret Fullerton, whose father had been a Baptist and Abraham Altars, whose father had been a Deist. These cases had brought up, in a new and more practical aspect, the question of baptism, and particularly as regarded what has been called its mode, or more correctly, the particular action meant by baptism; and the subject had continued to be generally discussed among the members during Alexander's absence." —Mem. of Alex. C., V. 1, pp. 371-372.

(11) Its first baptizing, July 4, 1811.

"While Thomas Campbell had, as formerly stated, serious scruples about baptizing those who had been already recognized as members of the church, he had none in the present instance, as none of the candidates had received baptism at all in any of its so-called forms. Neither did he appear to have any doubt or objection in regard to immersion, but he at once acquiesced in Joseph Bryant's view that this alone was baptism. Going over with Thomas Sharp to confer with Joseph Bryant upon the subject, he at once admitted it was evident that in the primitive

age they went down into the water and were buried in it. "Water," said he, "is water; and earth is earth. We certainly could not call a person buried in earth if only a little dust were sprinkled on him." He (unbaptized himself) consented, therefore, to perform the ceremony, which took place on the 4th of July in a deep pool of Buffalo Creek, about two miles above the mouth of Brush Run, and on the farm of David Bryant. The pool was narrow, and so deep that the water came up to the shoulders of the candidates when they entered it. Thomas Campbell, then, without going into the water, stood on a root that projected over the edge of the pool, and bent down their faces forward until their heads were buried in the liquid grave, repeating at the same time, in each case, the baptismal formula. James Foster, who was present did not altogether approve the manner of the baptism, neither did he think it congruous that one who had not himself been immersed, should immerse others. It so happened, however, that Thomas Campbell, who had been the first to introduce the reformatory movement, became thus, on this occasion, the first to introduce immersion, a practice which subsequently became a distinguishing feature in the progress of the reformation. . . .

"Hence it was, that the church at this time could reckon only about thirty regular members."

"Those who were then (July 4, 1811) members of the Brush Run Church were Thomas and Alexander Campbell; Mrs. Jane Campbell and her daughter,

Dorthea; James Foster and wife; John Dawson and wife; Thomas Hodgins, Sen. and wife, and his son, James Hodgins; James Hansen and wife; William Gilchrist and daughter, with his wife and her mother; George Sharp, Sen. and wife and son, John; Thomas Sharp and a Mrs. Sharp, wife of George Sharp, Jun., George Archer and wife; Abraham Altars, Margaret Fullerton, Joseph Bryant and John Donaldson." —Mem. of Alex. C., V. 1, pp. 374-374.

January 1, 1812

(12) First Ordination was that of Alexander Campbell, Jan. 1, 1812.

"We do hereby certify that Alexander Campbell, after a due course of trials preparatory to the work of the holy ministry, was, according to the principles of this church regularly chosen and ordained a minister thereof, upon the first day of January, one thousand eight hundred and twelve.

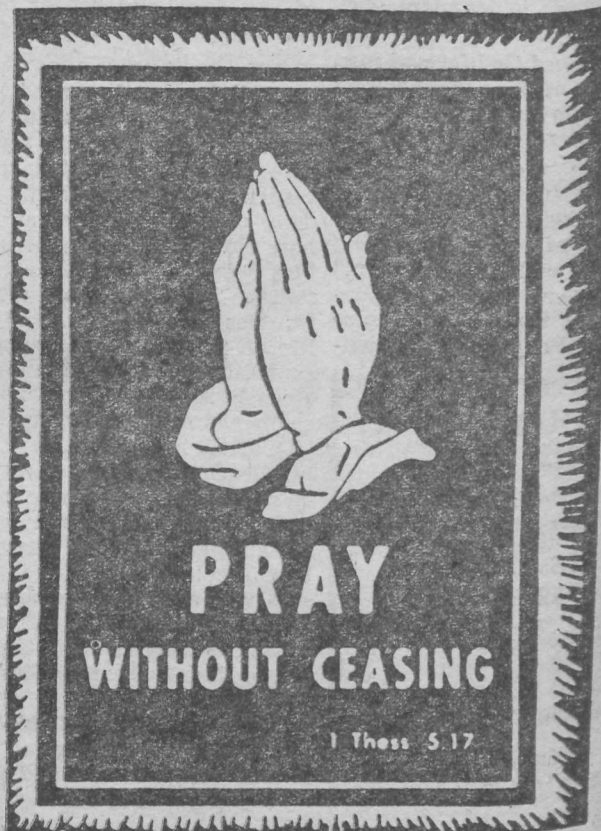
"Given under our hands at our church meeting held at John Dawson's, this 1st day of January, 1812.

"Thomas Campbell,
(First Church Name "Senior" minister of the First Church of the Christian Association of Washington, meeting at Crossroads and Brush Run, Washington County, Pennsylvania.

"George Sharp, William Gilchrist, James Foster, John Dawson.

"Deacons of the said Church.
"Brooks County, December Term, 1812.

(Continued on page five)



An Expose

(Continued from page four)

"The foregoing was produced in court, and ordered to be recorded on page 122 of deed book E. Teste.

"John Connell, Clerk B. C. C."
—Mem. of Alex. C., V. 1, pp. 390-391.

(13) The first time young Alexander Campbell is called Mr., is when Alexander led in being immersed and when he was ordained, becoming then the leading light of the Campbell movement, (not the Church of Christ).

"No one, however, more approved or admired the quietude and becoming solemnity with which this day was generally observed in Presbyterian communities, nor did any one render a more sincere respect to it than Mr. Campbell, for this term, in order to avoid confusion, will be hereafter, in these Memories, appropriated to the son, his father being designated as such, or by his name, Thomas Campbell."—
Mem. of Alex. C., V. 1, p. 434.

August 31, 1823

(14) The First letter of dismission from the new Campbell church to avoid exclusion from the Baptists and to form the 2nd Campbell church, the first one known as "a Church of Christ."

"The Sermon on the Law, which had been printed, furnished a favorite ground for charges of heresy, and the minority, led on by Elders Brownfield, Pritchard and the Stone, was full of expeditious to gain an ascendancy in the association, and to thrust Mr. Campbell and his friends out of it. In the month of August, 1823, he learned that they had

permitted to make a strong effort for this purpose, and, in order to ensure success, that special brethren traversed all the churches in the Association, and had induced many of them to appoint as messengers to the next meeting such persons as were unfriendly to him, in order to secure a majority against him. Considered it itself, Mr. Campbell cared but little for this impending excommunication on the part of the Association, but as he was to engage in a public debate shortly with Mr. McCalla, he thought it best to evade the denominational discredit designed by his enemies, lest this should mar his success, or possibly prevent the discussion altogether. He determined accordingly, though the time for association was but short (the Association having appointed to meet in September), to defeat the project, in a way his enemies little expected, but which was in strict accordance with Baptist usages.

"As he had been occasionally pressed by Elder Bently to leave the Redstone Association and unite with the Mahoning, and as a number of the members of the Brush Run Church lived in Wellsburg and its vicinity, he concluded to form there a separate congregation in which he would have his membership, and which might afterward unite with the Mahoning Association. He announced, therefore, to the church at Brush Run that for special reasons, which was not at that time prudent to disclose, he desired from them letters of dismission for himself and some thirty other members, in order to constitute a church in Wellsburg. This request, in deference to Mr. Campbell's judgment, was granted, and the second church of the Reformation was at once constituted in the town of Wellsburg, and continued to assemble regularly thence forward in the house which had been previously erected.

"The following is a copy of the letter of dismission in the handwriting of Thomas Campbell:

"Be it known to all whom it may concern, that we have dismissed the following brethren in good standing with us, to constitute a church of Christ at Wellsburg, namely:

"Alexander Campbell, Margaret Campbell, John Brown, Ann Brown, May Sayres, Mary Marshall, Mary Little, Richard McConnell, Stephen Priest, Mr.

Jones, John Chambers, Mary Chambers, Jacob Osborne, Susan Osborne, Mrs. Bakewell, Selina Bakewell, Mrs. Dicks, William Gilchrist, Jane Gilchrist, Mr. Brockaw, Nancy Brockaw, Alexander Holliday, Joseph Freeman, Margaret Parkinson, Jane Parkinson, Mrs. Talbot, George Young, Daniel Babbitt, Catherine Harvey, Mrs. Braley, Solomon Salah, Delilah Salah.

"Done at our meeting, August 31st A. D. 1823, and signed by order of the church.

Thomas Campbell"

—Mem. of Alex. C., V. 11, pp. 68-69.

(15) First baptism in order to obtain remission of sins preached by Campbell in Campbell-McCalla Debate in 1823 after the new church had been going for nearly 15 years!

"Thus the design of baptism and its true place in the economy of the gospel had gradually become clearer, and its importance proportionally enhanced, in his estimation, since the debate with Walker. Often, during the intervening period, had this particular point been the subject of conversation between him and his

(Continued on page six)

The Lord's Supper

(Continued from page one)
drunk on wine. These elements are not changed into the actual body and blood of Christ as some teach, but are only symbolic.



GERALD B. PRICE

Gerald B. Price, pastor of the Temple Baptist Church in Appalachia, Va., will begin a revival at the North East Baptist Church in Millerton, N. Y., where Bro. Frank B. Beck is pastor.

It will begin on Tuesday night, May 31st and continue through Sunday night, June 12th. All who love the Bible doctrines of Grace in this section are invited to attend.

V. The Person Of The Supper

It was Christ who instituted the Lord's Supper, at the last feast of the Passover. In Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." He did likewise with the cup in verse 27. In I Cor. 11:24,25, He said, "This do in remembrance of me." The Lord Jesus is the one who sets the place, time, and gives the invitation to the Supper which is to honor Him and to be observed in memory of Him. In I Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" It is not a communion with family and friends, but of the body and blood of Christ. Thank God for such a wonderful Saviour.

VI. The Purpose Of The Lord's Supper

Not only is this a memorial supper, but we find in I Cor. 11:20, "Ye do shew the Lord's death till he come." When we

take this supper, we say that our salvation is not of works, but all in the precious blood of Christ. Therefore we do shew or preach the Lord's death till he comes. Bless His Holy Name.

VII. The People To Participate

They are to be born again believers who are Scripturally baptized and following our Lord's teachings. In I Cor. 1:2 we find, "Unto the church of God which is at Corinth." Also in I Cor. 12:27, "Now ye are the body of Christ and members in particular." We find the supper to be observed here by the local, visible church at Corinth. In I Cor. 11:18 it says, "I hear that there be divisions among you; and I partly believe it." According to this Scripture, different denominations cannot observe the Lord's Supper together if they have any convictions at all. In verse 19, "For there must be also heresies among you, that they which are approved may be made manifest among you." Heresy always brings to light the real sheep and real wheat in the church. According to this verse there is not to be heresy when we come to the Supper. This also definitely proves different denominations cannot observe the Lord's Supper together. In I Cor. 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." In verse 13, "Therefore put away from among yourselves that wicked person."

We find in the local church, we are not to eat with people who are not living right, but exclude them. I believe according to the following teachings, the people to observe the Supper must be a local, independent, sovereign, New Testament church, which recognizes Christ as the head in all things, keeping His Commandments and preaching His Gospel. This I believe to be a Baptist church. Some say that we are narrow and selfish because we will not observe the Lord's Supper with other denominations,

but I think not. I would not observe it with my father, or mother who belonged to another Baptist church because I believe I am to observe the Supper in the church in which I am a member. If I were a Methodist or Presbyterian by conviction, according to the Scriptures, I still would be compelled to take the Lord's Supper in the local church of which I was a member. How could any church exclude me of which I was not a member?

VIII. The Plan Of The Lord's Supper

The plan is very simple. In I Cor. 11:23-25, "And when he had given thanks, he brake it, and said, Take, eat: this is by body, which is broken for you." In verse 25, "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood." In verse 33, "Wherefore, my brethren, when ye come together to eat, tarry one for another." Verse 34, "And if any man hunger, let him eat at home." In Matt. 26:30, "And when they had sung an hymn they went out." Brethren, let us as ministers and churches follow this plan as closely as possible. In I Cor. 10:17, "For we being many are one bread, and one body: for we are all partakers of that one bread." The one bread and one cup should show the one Lord, one faith, and one baptism which would make us the one body, and we should observe this Supper in one spirit which pictures our whole Faith. In I Cor. 10:21, "Ye cannot drink the cup of the Lord, and the cup of devils; Ye cannot be partakers of the Lord's table and of the table of devils." Let us not partake of the table of the devils and drink of the cup of the devils, as Paul warns in verse 14, "My dearly beloved, flee from idolatry," the trouble with the Gentiles at that time. But let us truly be partakers of the Lord's table and drink the cup of the Lord.

IX. The Punishment Of Unworthy Observers

The observance of the Lord's Supper is a very solemn and

serious matter. Not to be taken lightly at all. Notice I Cor. 11:27, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Verse 29 says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Verse 30, "For this curse many are weak and sickly among you, and many sleep." Unworthily means in an unworthy manner. Certainly we are all unworthy and all of our worthiness is in Christ Jesus.

I have written this whole message with the intent that we might better and more worthily observe the Lord's Supper. As we have seen there is a severe penalty on those who observe it unworthily. They are chastened of the Lord in verse 32. Many are weak and sickly and many sleep, they are cut off by the Lord and their days are shortened. So let us be careful that we come not together unto condemnation as in verse 34.

X. The Prospect Of The Lord's Supper

In I Cor. 11:26, "Ye do shew the Lord's death till He come." It is to be observed until He comes and it also points to His coming. In Matt. 26:29, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb." Wonderful things are ahead for the true children of God. For the church and people who will do His commandments and teach them. In Matt. 5:19, He says, "The same shall be called great in the kingdom of God." Let us properly observe His ordinances of baptism and the Lord's Supper and preach His glorious gospel of grace until He comes.

PAUSE FOR POWER



"THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES, THEY SHALL RUN, AND NOT BE WEARY, AND THEY SHALL WALK, AND NOT FAINT."

—ISA. 40:31

JACK HAMM

Baptism

(Continued from page three)

7. The practice of Greek Christians today. The Greek language has undergone changes, but "baptizo" is still translated "immerse." Missionaries of all denominations in Greece today are compelled to immerse both adults and infants.

From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it?

A Proper Purpose

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It can not be too strongly argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein, also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

—Col. 2:12.

2. It symbolizes the death of our old life to sin; the burial there; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

—Rom. 6:4.

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit, Hence the formula,

"Baptizing them into the name of the Father and of the Son and of the Holy Spirit."—Mt. 28:19.

Our baptism then declares our faith in the Triune God.

4. Baptism symbolizes our putting on of Christ.

"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:26,27.

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies. (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the symbolism as of the Old Testament—that of baptism.

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."—1 Pet. 3:21.

Thus baptism symbolizes the inner workings of grace in the heart.

A Proper Administrator

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must of thought it made a great difference or else he would never have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this

ordinance it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance. That authority rests upon the church and on the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? to you or to the church?" That ended the conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intended to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit that the Y. M. C. A., the B. Y. P. U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society. Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector, "Are (Continued on page seven)"

An Expose

(Continued from page five)

father, as well as with Walter Scott, and of careful Scripture examinations, and these utterances in the McCalla debate presented the views they had beforehand agreed upon as the true and obvious teachings of the New Testament."—Mem. of Alex. C., V. II, p. 83.

(16) First Campbell Church named "The Church of Christ" was organized in 1831 when the "Christian Church" and some "Reformers" united.

"This editorial union of B. W. Stone and J. T. Johnson was soon followed by a fraternal union between the "Christian" church and a number of Reformers residing in Georgetown. Agreeing to worship together, they found so much agreement in all essential matters, and so happy an effect produced in the increased number of conversions, that they were induced near the close of 1831 to appoint a general meeting at Georgetown to continue four days, for the purpose of considering the subject of a complete union between the two people. . . . After the meeting at Lexington, some further friendly conferences were held by means of committees, and by arrangement the members of both churches communed together on the 19th of February (1832) agreeing to consummate the formal and public union of the two churches on the following Lord's day, the 26th. . . . Thomas M. Allen, coming to Lexington, induced them to complete the union and to transfer to the new congregation, thus formed under the title of "the Church of Christ," the comfortable meeting-house which they had previously held under the designation of "the Christian Church." This wise measure secured entire unanimity, and was especially gratifying to the Reformers, who had been meeting in rented building."—Mem. of Alex. C., V. II, pp. 383-384.

(17) The first New Movement invitation to baptism for remission was a failure.

"Thus encouraged, Mr. Scott determined to make the experiment; but fearing to give cause

of offence to the churches who had employed him, he sent an appointment outside of the Association ground, and with considerable trepidation, but in an earnest and interesting manner, laid before the audience his analysis of the gospel, and at the close gave a formal invitation to any so disposed to come forward and be baptized for the remission of sins. No one, however, came. The effort was a failure."—Mem. of Alex. C., V. II, p. 209.

(18) First practical (or was it impractical?) application of baptism for (in order to obtain) the remission of sins was administered by Walter Scott to Robert Amend, Nov. 18, 1827. (18 years, 6 months and 14 days after the Church was set up.)

"Just as he was about closing his long discourse, and while he was exhorting the people to trust in the Word of God in preference to all human systems of religion, a stranger entered the assembly, and when, a few moments afterward, the speaker closed by again quoting Peter's words and inviting any present to come forward and be baptized for the remission of sins, this stranger, to the surprise of all, at once stepped forward and presented himself. Here was a singular circumstance. This person had not been enlightened and convinced by the preacher, for he had heard only his few closing remarks. Yet he came forward with all the firmness of an assured purpose, and all the tokens of intelligent apprehension (fixed) beforehand to request baptism for the remission of sins! Mr. Scott knew not what to think of it. The individual, when carefully questioned, seemed perfectly to understand the matter, just as did the preacher himself. There being, therefore, no ground for objection and no reason for delay, Mr. Scott, taking the confession of the candidate, baptized him in presence of a large concourse "for the remission of sins," thus annexing to the usual formula the words of Peter, Acts 2:38, explanatory of the purpose of the institution. The people were filled with bewilderment at the strange truths brought to their ears, and now exemplified before their eyes in the baptism

of a penitent for a purpose which now, on the 18th of November, 1827, for the first time since the primitive ages was fully and practically realized. A great excitement at once ensued; the subject was discussed everywhere through the town, and Mr. Scott, continuing daily to address increasing audiences and developing his views of the gospel in all its parts, succeeded, before the close of the meeting, in inducing in all seventeen persons to accept the primitive faith and baptism. Thus the charm was broken; the Word of God had triumphed, and the veil which theology had cast over men's hearts was removed. Henceforth the Reformation, which had already restored to the Church the ancient order of things and the simplicity of the primitive faith, was enabled to make a practical application of the gospel to the conversion of the world."—Mem. of Alex. C., V. II, pp. 211-212.

That is the Genesis of the Campbell Church. Does that look like a New Testament scene?

The Campbell Church was formed 1,781 years too late to be the church of Christ. It is the church you CAN'T read about in the Scriptures.

The origin of the church of Campbell is a flat contradiction of Matt. 16:18. Campbell never restored the church of Christ. He formed a NEW church!

Does the brush on Brush Run Creek, Penna., May 4, 1811, look like the brush on the Mt. of Olives in Palestine in 30 A. D.?

According to the doctrine of baptismal salvation, every member of this new church was lost until Nov. 18, 1827, when Robert Amend was first baptized for remission of sins!

Can a bunch of lost sinners found a New Testament Church?

Where was the Church of Christ when the Campbells came to America?

I charge that the Church of Campbell has been a colossal failure, and is not from Heaven, but of man! It has not united all denominations as it started out to do, but it is split into many sections itself!

ONCE TO EVERY MAN AND NATION

By JAMES RUSSELL LOWELL

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;

Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;

Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Truth forever on the scaffold,
Wrong forever on the throne;

Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

"Baptism"

MABEL CLEMENT

(Continued from last week)

"We all claim to have that; and I am showing you do not have it, but teach a theory, which is your creed, that is at war with the New Testament. Here is another passage on the point in debate: 'By grace are ye saved through faith.' Eph. 2:8. The Revised Version renders it, 'By grace have ye been saved through faith.' The Twentieth Century New Testament, 'You have been saved through your faith.' The Em. Diaglott, 'You have been saved through the faith.' The text teaches three things: 1. We are saved by grace wholly. 2. We are saved now—saved on earth. The past perfect tense is used here. Hence all these translations quoted, except King James', say, 'Have been saved.' Just remember Doctor's position about being saved only when we get to Heaven. 3. We are saved through faith. Faith is the channel through which salvation flows to us. One more passage and I have done: 'Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.' I Peter 1:8,9. The Em. Diaglott renders verse 9: 'Obtaining the issue of the faith—even your salvation.' Now these passages fully sustain my proposition, *the penitent believer is saved*. This fact is as plain as daylight to all unbiased, unprejudiced minds. If we are willing to accept the Word of God unchanged, unmodified, unqualified, the passages I have quoted ought to carry conviction to our judgment."

"I would hate to risk my hope of Heaven on faith without baptism," said the Doctor. "He who disregards the commands of the Son of God, hazards his immortal soul! The fact is, he cannot be saved and all the argument, or rather sophistry, of earth cannot make him so."

"You wrong me, Doctor," replied Mabel; "we do not rest our hope of Heaven upon our faith; but by faith we place all hope upon Jesus. By faith we wholly trust in, rely upon Jesus for salvation. Nor do we disregard any command of our Saviour. We labor as diligently and faithfully as you to keep the commandments; but we do not try to save ourselves, as you do by keeping them. Obedience to them is not essential to salvation, but to *duty*."

"Jesus says, 'Ye are my friends if ye do whatsoever I command you,'" said the Doctor. "If we do not keep them we are His enemies. Baptism is one command and we cannot be friends of Jesus till we keep it."

"As soon as we become friends of Jesus," replied Mabel, "we obey Him, and this obedience proves we are his friends. You say we are not friends till we keep His commands. Which? Baptism? Why select that? Why not select some other of the many? I dispute your statement. We are not to obey while enemies, but after we become friends and because we are such. If we refuse to obey we prove thereby we are not the friends of Jesus."

"It is getting late," said Arthur, "and we had better adjourn till 8 tomorrow evening, and then proceed with the discussion."

This seemed to meet the approbation of the company and in little groups they were soon wending their ways homeward, some chatting freely, others silently pondering what they had heard and wondering what would come of it.

Arthur and Mabel were left in the parlor sitting on opposite sides of the room. He rose, crossed the room, and sat down by her side. He took her not unwilling hand in his and said: "Mabel I marvel at your knowledge of the Scriptures and the consummate skill with which you handle them. I cannot understand how you so readily meet objections, expose fallacies, and so clearly, forcibly, irresistibly explain the Scriptures in sustaining your positions, that there is really nothing to be said on the other side. How is it to be accounted for?"

"God helps me," she said, while the tears flowed down her beautiful cheeks. She never looked so beautiful to Arthur as then. A celestial light shone in her face. "I owe much," she continued, "to my aunt and cousin; but God helps me in answer to prayer. O Arthur! what a joy to pray!"

"I fear I do not understand the business of prayer," said he. They were choked with emotion. He kissed her hand and went silently out.

CHAPTER IX.

On Friday evening the crowd was larger than ever, the large parlor and hall being filled to their utmost capacity. There was an eager, nervous anxiety that produced silence.

"I believe we are still to inquire into the condition of a penitent believer," said Arthur. "Is this correct, Miss Clement?"

"Yes, there are other things to be said," replied Mabel.

"Proceed then," said the Doctor. "I am anxious to get to the design of baptism."

This produced a ripple of pleasantness and relieved the sense of oppression on the little assembly.

"I hope, Doctor," said Mabel, "when we get to that we will have things in such a shape there will be scarcely anything to say."

"I will risk having much to say on that fruitful theme," he replied. "So go ahead with your fixing up your candidate for

baptism. I must say it takes a sight of fixing."

"It is our purpose," said Mabel, "to see how the Bible, how Jesus and the Apostles, have fixed him up. I have shown he is pardoned and saved. The next thing I have to say about the penitent believer in Jesus is this:

"3. *He has eternal life*. If this cannot be proven by the Bible it should not be believed. But if the Word of God teaches it, we dare not reject it. In John 3:14,15 is the language of Jesus to Nicodemus: 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.' The serpent was lifted up in the wilderness when the Israelites were bitten and dying. God's plan was for the bitten Jews to look and be healed. *Every one that looked, lived*; all who refused, died. So Jesus, God's remedy for sin, was lifted upon the cross. And God's plan is for sinners to believe on Him (i.e., look by faith), and have eternal life. According to the text all who believe, live—have eternal life. This is true to the illustration. The Jews did not have to look and then do something else ere they were healed. No overt act came in between the looking and being healed; they were healed the moment they looked. So it is not, believe and do something else. All who believe have eternal life—have it the moment they believe. He who says that the believer has aught to do ere he has eternal life, adds to what the Saviour says. The same truth is taught in the next verse: 'For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.' Here Jesus avers the same great truth, that the believer is the character upon whom God is pleased to bestow the gift of eternal life. God declares that believers shall not perish, but shall have eternal life. This is as plain as infinite love can make it. It is plain enough; we do not wish it plainer. John the Baptist in his notable testimony to his master declares: 'He that believeth on the Son hath eternal life.' John 3:36. John does not say he will have, but he *has*—he already has life. Jesus also solemnly says: 'Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' John 5:24. Where is Campbellism in the face of such Scriptures as these? It vanishes like darkness before the rising sun. Jesus again avers in one of His most important discourses: 'This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life.' John 6:40. Our Heavenly Father deliberately willed that the believer should have everlasting life. Can we say he shall not have it till he has done something we fancy is necessary?"

"Not what we fancy is necessary," said the Doctor, "but what God's Word says is necessary."

"Where does it say one cannot have life till he is baptized?" inquired Mabel. "Nowhere. The idea of baptizing a dead man to bring him to life is as unscriptural and ridiculous as burying a dead man to make him alive. He must have life before he is baptized. Now, let me show the design of John in writing his gospel: 'These (things) are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in Him.' John 20:31, Revised Version. This is too plain for comment. The best comment is simply to repeat the text. There is no room for doubt after this. But before I close I must pass beyond Pentecost and record the testimony of Luke and Paul. Luke says: 'As many as were ordained to eternal life believed,' simply because this was the one thing necessary. Paul says: 'For this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter *believe on Him to life everlasting*.' See Acts 13:48 and I Tim. 1:16. Thus Luke and Paul, as well as John, remember the word of Jesus: 'Verily, verily, I say unto you, he that believeth on Me hath everlasting life.' John 6:47. Here now I rest my argument. My position is impregnable. If any one thinks I have not proven fairly by the Bible that the believer has eternal life already begun in his soul, I shall be glad for him to show it."

There was a hush for a quarter of a minute. Mabel had gained her point. Her position was so strongly bulwarked with glittering passages of Scripture, not even the Doctor had courage to attack it. The painful stillness was relieved by the spectacle man, who performed his odd maneuvers, as usual, looking at the Doctor as if he felt that he was vanquished irrecoverably. Brother Jones spoke first:

"It seems you've proved it mighty plain; and I don't think any one can disprove it: so I accept it, sure."

"I believe," said Arthur, "you have proven that the penitent believer has pardon, salvation and eternal life. Do you propose to prove him in possession of other blessings?"

"Oh, yes," responded Mabel, "there are several other blessings that belong to the believer that I wish to mention. It is true they differ but little from those already named; but as there is a shade of difference, or a different way of expressing the same great fact, I want the matter so developed. Now to proceed. The penitent believer is:

(Continued Next Week, D. V.)

(Continued from page six)

you sure Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hades shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist Church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again says the objector, "Wouldn't I be making a mock of baptism to do down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the abolishing of the death of the old life to sin, and the putting on of the new life in Christ! a proper administrator, a New Testament Church. And if these who are waiting are willing to accept this as Scriptural baptism and this church is willing to administer it as such, the question of Peter, at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babes. There are graves of your dead and of mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in

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I Should Like To Know

(Continued from page one)
of righteousness." Prov. 16:31.
"The beauty of old men is the grey head."—Prov. 20:29.

7. How can we go about securing letters to organize a new church?

Ask the church of which the individuals are members to grant the church letter for the purpose of forming such a new organization. Four times during my long pastorate in Russell we did thus. When the churches of Raceland, Wurtland, Danelyton, and Coal Grove were organized, from members of the church of which I was pastor, we granted letters to these individuals so that they might become charter members of these various churches. In each instance the letters were granted before the church was organized, in view of the fact that such a church was to be organized.

8. Is it wrong for a church to eat in their building?

Yes. I Cor. 11:22.

9. Is it right to accept hearsay or circumstantial evidence against the reputation of a preacher?

Definitely, no! Paul told the church at Philippi to guard the reputation of Epaphroditus. Cf. Phil. 2:29. However, when a crowd of worldly unregenerate church members want to get rid of a preacher, they utterly disregard all that God says, and led by their flesh, they will stoop to ruin a preacher's reputation, if need be, to carry out their devilish plans.

I know this by personal experience, for I have had ungodly worldly church members not only peddle the lies of others, but deliberately lie themselves concerning me. How blessed it would be if churches would only heed God's Word, when Paul says, "Against an elder, receive not an accusation, but before two or three witnesses."—I Tim. 5:19.

10. In a recent issue you had a poem, "Have You Disappointed Jesus." Was this poem Scriptural?

A few years ago, I carried a most splendid article—in fact, one of the best I ever printed—entitled, "A Disappointed God Is No God." This is definitely true, for God being omniscient, can never be disappointed. He knows all things, even the end from the beginning. Cf. Isa. 45:10.

Strictly speaking, since God can not be disappointed, the poem was not Scriptural. However, even the writers of the Bible speak of God sometimes as a man. Cf. Gen. 6:6. In poetry, this is called "poetic license." In the light of these facts, I think it was a good poem, though strictly speaking, the title is un-Scriptural.

11. Were you correct in saying the name of the Federal Council of Churches had been changed to American Council?

No, I was wrong. This was an error that has twice crept into the columns of our paper. The old Federal Council of Churches was changed to National Council of Churches.

12. What do you think of a Baptist church with 45 male members out of a membership of 85 or 90 and not a male member that will lead in prayer and no deacons?

I think that whole bunch of men probably need regeneration or they are the worst hen-pecked and most poorly taught bunch I ever heard of.

A Message On Money

(Continued from page one)
box for me.

I tossed in a dime but it didn't seem right,
I couldn't be proud of that curious

THE BAPTIST EXAMINER

PAGE EIGHT

JUNE 4, 1955

sight;

So I took out my check book and tried to be square
For I wanted my giving to look like my prayer."

—Author Unknown

How sad it is that the followers of Christ can be so apathetic, and sometimes even hostile to the grace of giving!

The Psalmist asks, "What shall I render unto the Lord for all his benefits?" (Psa. 116:12). Mark the Evangelist answers, "Render unto God . . . the things that are God's."—Mark 12:17.

The question arises, "What things belong to God?" There is only one basis on which this question can be answered for there is "nothing beyond what is written." If we accept the Bible as final, as God expects us to do, then we must say that whatever God lays claim to in the Bible is that which we shall render unto Him.

On that basis, we must render our tithe, or one-tenth of our income, to the Lord. No decent Christian would ever think of giving less than one-tenth of his income, for whenever a man is truly converted, his pocketbook is entirely inverted.

In language that cannot be mistaken, God lays claim to the tithe. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30,32.

" . . . Ye shall bring your burnt-offerings, and your sacrifices, and your tithes."—Deut. 12:6.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year . . . thou shalt bring forth all the tithe of thine increase the same year."—Deut. 14:22,28.

"We should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."—Neh. 10:37.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me; even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8,10.

"But," says the objector, "Those passages are all from the Old Testament; what does Jesus say of the tithe?"

Whenever "thus saith the Lord" rings out, it makes no difference as to which Testament the Scripture cited can be found in. But let us notice the New Testament.

"Woe unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE."—Mt. 23:23.

In the parable of the Pharisee and the Publican, Christ commends the tithe: "I fast twice in the week, I give tithes of all I possess."—Luke 18:12. WHAT CHRIST COMMENDS SHOULD BE OUR COMMAND!

Of Christ was it said, "Thou art a priest forever after the order of Melchizedek."—Heb. 7:21. What kind of a priest was Melchizedek? Gen. 14:20 tells us that he was a tithe receiving priest: "And he (Abram) gave him tithes of all." Then according to the simplest logic known, Christ is a tithe-receiving priest.

There are those that say that since Christ was virtually silent as to commanding the tithe that He does not intend for His followers to practice tithing today.

Quite the converse is true. The tithe was so well established that it needed neither command, elaboration, nor commendation.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Mt. 5:17. Christ came to fulfill the Old Testament. The tithe is one of its laws. Jesus' coming established the tithe.

Nowhere is there a statement that the tithe has been repealed. All the laws of the land are in effect until a repeal has been secured. It seems strange that if Christ abolished the tithe that no one else is able to find the book, verse, and chapter in the Bible in which the matter is recorded!

Yes, the tithe is taught in both the Old and the New Testaments. If the Jews under law gave one-tenth to the Lord, then for a Christian to give less than one-tenth, it is not that he is living under grace, but he is living in disgrace.

We do not give the tithe to the Lord. No man can give that which is not his. The tithe is God's, not man's. **No man gives a cent to God until after he has paid the tithe which he owes to God.**

How Sadly True

"Once I knew a Baptist,
He had a pious look.
He had been totally immersed—
Except his pocketbook.
He'd put a nickel on the plate,
And then, with might and main,
He'd sing, "When we asunder
apart,
It gives us inward pain.

"I also knew a Baptist
Who couldn't sin he said.
He'd holler "Glory" loud enough
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing
fat,
His shouting wasn't loud enough
To ever quite raise that."

—Copied

And now here is what I started to write at the beginning of this article.

"Do not read this, unless you are willing to accept the Scriptures as final." If they are to you the final criterion, the supreme law, the unmistakable evidence, the last word of a complete analysis, then you know that tithing is taught within the Bible.

The question remains, "Are you an obedient or disobedient child of the King?" The Scriptures demand the tithe. Your obedience to Christ demands the tithe. Your heart, your conscience, your mind whispers, "If you are an obedient child you will tithe." Which shall it be: tithing and obedience, or robbing God and disobedience?

Believing it to be of Divine direction and realizing it to be both my duty and my privilege, I, as a Christian, do this day, solemnly but cheerfully agree to live a life of faithful stewardship and to give conscientiously, from love of the Master at least one-tenth of all my income to the support of His church and to the missionary, educational, and benevolent interests of His Kingdom."

Signed.....

Justification

(Continued from page one)
can be just and yet the justifier of that person, because settlement has been made for his sins. That is exactly what is taught in Rom. 3:26.

Because justification (or acquittal) can only be secured by simply receiving what Jesus has done, any sort of human works offered to God in an attempt to secure acquittal, are utterly worthless. Not only worthless, they are an insult to God, for they offered in the place of the work that Christ wrought, and would indeed supplant His work.

Makes "Falling From Grace" Foolish

Justification comes through faith (Rom. 3:28). What then of the claim that one keeps justified by means of works? It is absurd.

If one is acquitted upon the ground of the work of Christ, then could lose that standing and pass under judgment again, it would require that Jesus go back to the cross and be crucified over again in order for one to be re-justified. The truth is, acquittal is not for sins that have been committed in the past only, but for all sins of the past, present and future. "Our Saviour Jesus Christ who gave Himself that He might redeem us from ALL INIQUITY."

How Long Does It Take To Get Acquitted?

Justification, or acquittal is INSTANTANEOUS. The one who believes on Jesus is acquitted right now! "There is therefore NOW no condemnation to them that are in Christ Jesus." No long process, for justification is not a process.

The Position Of The Person Acquitted

The person who believes in Jesus is not only acquitted before God, and given a standing as good as if he had never sinned, he is likewise given the righteousness of Christ. (Read Rom. 3:22; 4:3-6; 10:4; Phil. 3:9). Our standing before God is a perfect standing. Let that truth soak in, and you will feel like shouting hallelujah! Think of what it means to have all of your sins completely paid for—the old sin garments taken off, and a new, perfect robe put on us, fit for the presence of God! Most people of this world have no true conception whatsoever of God's way of saving people, hence they talk about doing good, paying their debts, living right and all that. Such doesn't enter into God's consideration at all. All sinners are hopelessly lost so far as they are concerned. Provision has been made in the death of Christ, for their acquittal, and the only possible way of being acquitted is through receiving by faith what He did. When Christ and his finished work is received, one is set apart as God's property forever. (See Heb. 10:14). Men can rail upon one and can say what they please, but God says, (Rom. 8:33), "Who shall lay anything to the charge of God's elect, IT IS GOD THAT JUSTIFIETH." How wonderful that neither men nor devils can bring one under condemnation, for it is "God that justifieth!"

"Baptism"

(Continued from page seven)
the voice of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul.

"Therefore we are buried with him by baptism into death: that

like us Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection."—Rom. 6:4,5.

Will you hear Peter?
" . . . when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."
—I Pet. 3:20,21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

A Millionaire

(Continued from page one)
death. The Bible says, " . . . it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Death does not end all.

It should be a comforting thought to murderers that the Saviour prayed the Father's forgiveness for His murderers (Luke 23:34). And the Apostle Peter's message to those who "killed the Prince of life, Whom God raised from the dead, was: 'Repent ye therefore, and be converted, that your sins may be blotted out . . .'" (Acts 3:12-26).

So, murderers may be saved and forgiven as well as thieves, liars, extortioners, adulterers, idolaters, infidels, and gentlemen sinners and lady sinners. "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 white." (Isa. 1:18).

The Gospel of Christ is the power of God unto salvation to everyone that believeth (even a murderer); to the Jew first, and also to the Greek (or Gentile).

Church Worker

(Continued from page one)
gypsy tent, The flower table and cake that's sent. And when Thou hast bestowed these blessings then, We pray that Thou wilt bless our souls. Amen.

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