

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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RUSSELL, KENTUCKY, MAY 19, 1956

WHOLE NUMBER 934

DEFECTS OF CAMPBELLITE REPENTANCE AND FAITH

BY W. C. TAYLOR

Campbellites hold "the Word alone" theory, which means that the gospel without the direct aid of the Spirit leads to repentance and faith. They believe that the Spirit expended His power in the inspiration of the Word and now has nothing to do in bringing sinners to repentance and faith. The defects common to both Campbellite repentance and faith are:

1. Without the aid of the Holy Spirit.

But the Holy Spirit grants men grace to perform these duties. "I have planted, Apollos watered; but God gave the increase" (I

Cor. 3:6). Paul did not ascribe the result to the truth alone, nor to his logic, nor to Apollos' eloquence, but to God. How could this be except through the presence and power of the Spirit?

Paul's preaching was "in demonstration of the Spirit, and of power" (I Cor. 2:4). This was not in simply the words spoken by Paul. He ascribes it to the Spirit.

"The Spirit and the bride say, Come" (Rev. 22:17). The church, by the word of salvation, ad-

resses the mind of man. The Spirit, by His personal influence upon the heart, whispers, "Come." The gospel conveys truth to the mind. The Spirit makes man feel it in his heart. The Word is the instrument—"the sword of the Spirit" (Eph. 6:17). The instrument can do nothing without the Agent. Without the Agent, the Word is a dead letter.

No man can savingly receive the Word until his heart is divinely opened, like Lydia's of old (Acts 16:14). "No man can come unto me, except the Father" (Continued on page eight)

1. Is it right to ask for a receipt from the church for the tithe money that one has brought in?

That depends. If it is for the purpose of making a show, or a display of the flesh, then the answer would obviously be "No." If it is for the purpose of presenting a receipt for taxation purposes, then the answer is "Yes."

2. Was Jesus anointed twice?

Yes, once by Mary of Bethany. Cf. Mark 14:3-8. And the second time in the Pharisee's house. Cf. Luke 7:46.

3. Who are the "sons of God" spoken of in Job 38:4-7.

These were the angels of God—thus a different group entirely from those referred to in Gen. 6:27, where the "sons of God" refer to the descendants of Seth.

4. Is it right to ever address a preacher as "reverend"?

The word "reverend" is only used once in the Bible and then as a characteristic or an attribute of God. Only when a preacher becomes as holy as God should

he be addressed as "reverend." In other words it is nothing short of blasphemy to take a characteristic of God and apply it to sinful man. Since the word was only used once in the Bible and then as an attribute of God, then surely it should never be applied to man, regardless of how good he may appear to be.

5. Was the prodigal son a backslider?

No. The very fact that Jesus' audience was made up of lost people (Cf. Luke 15:1) is sufficient proof that He was speaking about one that was lost. No one in his right mind would preach a sermon to backsliders if he knew his audience was composed of lost people. Since Jesus was God and since He knew His audience, then it would be absurd to think that He would deliver a message on backsliders to an audience of unsaved folk.

Furthermore, when the prodigal came home, he was given a robe and shoes. If he had been a backslider, he wouldn't have needed these. Instead he would have needed to have his feet (Continued on page eight)

The Proper View Of Christ And His Church

By Pastor Frank B. Beck
North East Baptist Church
Millerton, N. Y.

When I speak of *The Proper View of Christ and the Church*, I am inferring at the same time that there exists an improper view of Christ and the church. There is. In fact there are many. It will be necessary to uncover two of these wrong views in order to state clearly the right view of Christ and the church.

First, that view is wrong where the church is exalted at the loss of Jesus Christ—when the church instead of Christ is made the way to Heaven.

The church is made the way to Heaven when people are told they are Christians, and are saved, and are going to Heaven, by joining the church. How many thousands are deluded by this false teaching this very hour. You ask them if they are Christians and they reply, "Yes, I am a member of the First Baptist Church," or a member of the Methodist or Presbyterian or Luther or Roman Catholic Church. Do not forget that Judas Iscariot was also a member of Christ's Church, and an officer in that church, being an apostle (Matthew 10:2-4). Yes, even a special or honorable officer in that church, for apparently he was the treasurer of the group (John 12:6). If any one could go

to Heaven because a member of the church surely Judas could. However, the very opposite was true. Judas was a devil (John 6:70-71). He was a thief (John 12:6). He was a murderer, for he took his own life (Matthew 27:3-5), and according to the Son of God was lost (John 17:12). He was a member of Christ's church. He was an officer in that church. But he was lost.

That many more have been, are, and will be deceived into thinking they are surely going to Heaven because they have joined some church is solemnly warned by Jesus Christ, who says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many," please notice that, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). That these were members of a church can be taken for granted, for they were much more than that in the church. They were prophets, preachers! Yes, preachers! and they are lost. And not only preachers but healers, casting out devils! And wonder workers of every degree! But they were lost! Lost.

(Continued on page eight)

Letters Are Truly Appreciated As To Press Debt, June 27

It is only about one month until it will be necessary that we make a payment on our newspaper press, and frankly we only have a little less than half the amount in hand with which to meet this payment.

Humanly speaking, I'd be discouraged if I'd let myself worry over my problems, but I've been walking with Him a good long time now—long enough to know how wonderfully He takes care of His own, and the future is just as bright to me as the promises of God. God might have some reason to fail me this year—He might not put it upon the hearts of His own to give, yet if He does thus work, I'll still praise Him, for I know that whatever He does is well done. However, I don't believe that He will fail us. I am definitely planning to sing the Doxology on June 27 just as I have for the past two years.

I only wish that I could share all of the wonderful letters with our readers that we receive, yet (Continued on page eight)

OUR RADIO MINISTRY

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

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

The History And Trilemma Of The Campbellite Society

By J. R. GRAVES

This modern sect was originated by Alexander Campbell, in Bethany, Virginia, in 1827. A short history from unquestioned sources will be useful to those who have to meet the assaults of this pre-eminently bellicose sect:

"Mr. Campbell was born a Presbyterian in Scotland, and was educated for the ministry in the University of Glasgow." He set sail for America in 1809. Landing at New York, he proceeded to Pennsylvania where he commenced his labors in this country. Soon after, he became a citizen of West Virginia, and while still a Pedobaptist he gathered a small society at Bush Run. During this period, he made an unsuccessful attempt at reformation upon the following principle: "Faith in Jesus as the true Messiah, and obedience to Him as our Lawgiver and King, the only test of Christian character, and the only bond of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments and traditions of men."—Chy. Res., page 9. Of this attempt Mr. Campbell says: "On this bottom we put to sea, with scarcely hands enough to man the ship. We had head winds and rough seas," etc.—Chy. Res., page 10.

After his failure in this attempt at reformation, he decided to unite with the Baptists; not because he was one in principle, but because he regarded them as "being favorable to his views

of reform." Accordingly, in 1812, he was immersed by Elder Luce, a Baptist minister, without the action or authority of any Baptist Church, and contrary to invariable and recognized law and usage of Baptist churches. I will quote from the Memoirs of Mr. Campbell, written by his son-in-law, Mr. Richardson.

"Wednesday, the 12th day of June, 1812, having been selected, Elder Luce, in company with Elder Henry Spears, called at Thomas Campbell's on their way to the place chosen for the immersion, which was the deep pool in Buffalo Creek, where three members of the Association had formerly been baptized. Next morning, as they were setting out, Thomas Campbell simply remarked that Mrs. Campbell had put up a change of raiment for herself and him, which was the first intimation given that they also intended to be immersed." * * * Alexander had stipulated with Elder Luce that the ceremony should be performed precisely according to the pattern given in the New Testament, and that there was no account of any of the first converts being called to give what is called a 'religious experience.' This modern custom should be omitted, and that the candidates should be admitted on the simple confession that 'Jesus is the Son of God.' Elder Luce (Continued on page six)

SPURGEON AND AN ARMINIAN

I recollect an Arminian brother telling me that he had read the Scriptures through a score or more times, and could never find the doctrine of election in them. He added that he was sure he would have done so if it had been there, for he read the Word on his knees. I said to him, "I think you read the Bible in a very uncomfortable posture, and if you had read it in your easy chair, you would have been more likely to understand it. Pray, by all means, and the more the better; but it is a piece of superstition to think there is anything in the posture in which a man puts himself for reading: and as to reading through the Bible twenty times without having found anything about the doctrine of election, the wonder is that you found anything at all: you must have galloped through it at such a rate that you were not likely to have any intelligible idea of the meaning of the Scriptures."

← other side, too

The Baptist Examiner Pulpit

"As Thy Days, So Shall Thy Strength Be"

(Preached the first Sunday morning in January 1952).

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. 33:25.

Do you remember that book, "Uncle Tom's Cabin"? Do you recall in it the scene where Mrs. Stowe very correctly pictures the sadness and the heartaches of the slaves and then, in a very graphic manner, she tells how they were worn and tired, and then somebody speaks up to quote Matthew 11:28, where Jesus said: "Come unto me, all ye that labor and are heavy laden, and I

will give you rest." Thus far the scenes of that book are just ordinary and commonplace, but when that text of Scripture is quoted, Uncle Tom speaks and lifts the scene from the ordinary and commonplace to the unusual, for he very pertly asked the question, "Them's good words, but who says 'em'?"

Obviously, beloved, everything depends upon "who says them." That is true with the text that I have read to you this morning. Frankly, the text that I have read takes upon itself an unusual meaning when we recall that it is

God who has spoken the words that I have read for my text. These words were spoken by the God who spoke the world into existence. These words of my text were spoken by a God who opened a Red Sea and allowed the children of Israel to pass over dryshod to the other side to safety. These words of my text were spoken by a God who fed and watered and clothed, supernaturally and miraculously, the entire group of the Israelites—approximately three million of them—for forty years during their wilderness wanderings from Egypt to (Continued on page two)

ON PURPOSE, OR BY ACCIDENT?

Thirty-five years ago, possibly the most highly respected and revered man among the Baptists of the South was J. B. Gambrell. He was a Christian statesman, a born leader, a philosopher, and a man of the rare grace of exceeding homely wit. He tells of a lady, neighbor of his, who said to him one day: "Bro. Gambrell, I like the Baptists, but there is one thing I can't get on to." He said, "What is it, my sister?" She replied, "This matter of election and predestination."

He said, "My sister, are you saved?"

She replied, "I am."

He said, "I believe you are too. Ever since I have known you, I have believed you were a saved woman."

Then he said, "I want to ask you another question. Did you save yourself or did God save you?"

(Continued on page eight)

THE BAPTIST EXAMINER

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MEXICAN MISSIONS

The response to the issue of April 14, which featured your editor's recent tour of the mission fields in Mexico, is indeed most gratifying. Many extra copies have been ordered by our readers, many appreciated comments have been made and withal we are more than pleased over the response of our readers. We share some of our many letters with you:

Dear Bro. Gilpin:

It was thrilling to read about the precious work in Mexico. Thank you for sharing this blessing with us.

—John Falc, New York

Dear Bro. Gilpin:

I was thrilled in reading the last issue on the mission work in Mexico. The testimony of those whom God has recently let see the Truth is amazing, as well as the way He has delivered those who have been persecuted. I have been praying for you, as always, and also for this Mexican mission work.

—Walter F. Schneider, Md.

Dear Bro. Gilpin:

I am surely thankful for the sermons and the wonderful messages relative to the work in Mexico. I want to send some money for this work as soon as possible.

—Mrs. W. A. Childress, Ark.

Dear Bro. Gilpin:

Have just received and am reading the latest number of THE BAPTIST EXAMINER. This is without a doubt the very best of the good (very good) papers you put out.

—Mrs. Mona Ingels, Kansas

Dear Bro. Gilpin:

I have received much good from THE BAPTIST EXAMINER. The one on Mexican missions was very enlightening—a fine contribution to your trip in behalf of Bro. Moser and his missionary church and will be a great help to him. He surely appreciates you very highly. He mentions your name and your paper so very often over the radio.

—Little Rock, Ark.

Especially do we appreciate six financial contributions from our readers relative to this Mexican mission work, along with those letters we have received from our readers, as well as the telephone calls that have come to us. As soon as he received his copy, one Louisville, Ky., reader phoned to ask for 200 copies. Many have been the requests for this particular issue, so much so that all of our copies are gone. However, Bro. Moser still has some papers and if you address him in Little Rock, Arkansas, c/o Central Baptist Church, he'll be able to send such as you may wish.

THE BAPTIST EXAMINER

PAGE TWO

MAY 19, 1956

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 20, 1956

THE PARABLE OF THE MARRIAGE OF THE KING'S SON

MATTHEW 22

MEMORY VERSE: "Him that cometh to me I will in no wise cast out."—John 6:37.

I. The Parable. Mt. 22:1-14.

1. The King represents God the Father.
2. The Son represents the Lord Jesus Christ.
3. The servants (v. 3) represent the apostles, evangelists, ministers, missionaries, and all kinds of soul-winners.
4. Those bidden were the Jews (v. 3). God's first commission was to the Jews only. Cf. Mt. 10:5. To the Jews first is God's order now. Cf. Rom. 1:16, 17.
5. They were invited to a wedding feast, which represents the Gospel feast spread before every sinner.
6. The Jews were invited, but would not come (v. 3). "Would" is the past tense for "will." Thus, they "will not" come. Cf. John 1:11, 12; John 5:40; Mt. 23:37.

7. The other servants (v. 4) represent the various preachers of the kingdom; John first announced it (Mt. 3:2). Later twelve were sent, and still later, seventy others.

8. These He sent to reason with those bidden, but to no avail. It doesn't do much good to reason with sinners, except as the Holy Spirit draws them.

9. All things were ready (v. 4). God has made ample provision. As the oxen were killed, so Christ stands as a Lamb slain. Cf. Rom. 8:32. God has likewise provided the garment of Christ's righteousness. Cf. Isa. 61:10; 11 Cor. 5:21; 1 Cor. 1:30; Phil. 3:9.

10. Some (v. 5) ridiculed the message ("made light of it"). Modernists and the worldly wise, treat the Gospel that way today.

11. Some (v. 5) let business interfere (farm and merchandise). Lots of worldlings now say they are too busy.

12. Some opposed the invitation by persecution. The Catholics have done this through the ages. People would do it today if they could get by with it.

13. Jesus foretold the destruction of Jerusalem (v. 7). It was the Roman army, "his army." God has often used the armies of the world to bring about His purpose. Cf. Isa. 10:5; Jer. 25:9.

14. The real reason they would not come is found in V. 8; they were not worthy. That is just like every sinner. No man is worthy to feast on the Lord until he has been washed in the blood.

15. It was a broad invitation which was given (v. 9). God's Book is filled with invitations to the sinner. Cf. Gen. 7:1; Num. 10:29; Isa. 1:18; 55:1; Mt. 11:28; John 6:37; Rev. 22:17.

16. Because of this broad invitation, God's people should be inviting sinners to come to the Lord (v. 9).

17. Both good and bad came (v. 10). What an assembly! Yet, in God's sight there was mighty little difference. When robed, they looked exactly alike.

18. What a tragedy if no one had come! The King would have been dishonored. The Son would have been grieved. The provisions would have been wasted. The enemy would have triumphed.

Once each month in the future, there will appear from one to two pages of news relative to this wonderful mission work which is being done in Mexico. May I request that you pray for Mexico and this mission work.

PAPER IS STILL VERY SCARCE

The newsprint situation does not seem to improve, yet we thank God that we are as well off as we are, and as we face the future we take courage, and trust that conditions will soon be better.

For some months we have had a hard time buying paper—the paper on which TBE is printed. Other grades of paper are plentiful, but not newsprint, and accordingly it has been a problem for months to get our paper out on time. We are now about two weeks behind our schedule, but we hope eventually to catch up, since the paper houses tell us that there will be more paper available after the middle of the year.

Thank all of you for your wonderful patience, in this period while we are unable to do better, and especially pray for us in this respect.

"As Thy Days"

(Continued from page one)

Canaan. These words of my text, beloved, were spoken by a God who one day made the sun to stand still for about a day's time so that the Israelites might have light to continue and to press a battle against their enemies to a successful conclusion. These words of my text were spoken by

a God who made the ravens to feed Elijah—who caused those ravenous birds of prey to hold back their natural disposition of devouring, and to bring their own food and place it in the lap and at the disposal of Elijah, the prophet of God. These words were spoken by a God who took care of Daniel through a long night in a lion's den. These words were spoken by a God who took care of the Hebrew children when they were cast into a fiery furnace. So hot was that furnace that those who cast them in were killed by the heat thereof, yet those three Jews, Shadrach, Meshach, and Abednego, walked unharmed and emerged unscathed without even the smell of the fire upon them, from those flames.

Beloved, I say to you this morning, it is that God who said to the tribe of Asher, "And as thy days, so shall thy strength be." If I were to say it, or if you were to say it, or if any other earthly man were to speak it, this text would lose its import, and its power, and would amount to nothing. Remembering that it is the God of miracles, remembering that it is the God of the supernatural, remembering that it is the God of omnipotence, remembering that it is the God of omniscience, these words have power when we hear Him saying, "As thy days, so shall thy strength be."

If you will read carefully this chapter from whence my text is taken, you will find that the entire chapter was a part of Moses' last sermon on earth, and that in this chapter he is giving the blessing of God upon the tribes of Israel. He takes up each tribe by name, and after he calls each tribe by name, he enumerates a blessing—a blessing of God which is to fall upon that tribe. Then

19. But the Gospel didn't fail (v. 10). There were sufficient guests. Cf. Isa. 53:11. There won't be any empty chairs in Heaven. No man will be able to number the crowd. Cf. Mt. 8:11; Rev. 5:11-13; Rev. 7:9.

20. The king came in (v. 11). Jesus is coming back. Cf. Acts 1:10, 11; John 14:3.

21. One had come in without a wedding garment on (v. 11). Was clothed in his own garments. Cf. Isa. 68:6; Mt. 7:21-23; Eph. 2:8, 9. One must be clothed in His righteousness. Cf. Jer. 23:6; Rev. 6:11. Only one saw him because of the absence of the robe, and that was the king. Some brag that they are as good as church members. My question is, "Do you have this robe on?" None could get in without this garment. But both good and bad could get in with it.

22. The reaction of the unsaved one when questioned—speechless, because there was nothing to be said. Without excuse. He couldn't say he was too poor to buy one, or he didn't have time to provide such, for the wedding garment was furnished him.

23. The end of all who believe in salvation by works (v. 13). "Bind him" (no liberty). Cast out. Darkness, weeping, and gnashing of teeth.

II. Jesus And The Herodians. Mt. 22:15-22.

The Herodians were a strong political party who accepted the Roman government and its administration through Herod. Notice the tongue lashing they receive. Jesus called them hypocrites (v. 18). In His answer, Jesus says to pay two debts—the debt to man and to God. Neither are to be omitted. The greatest argument in the Bible for tithing is found in "unto God the things which are God's." The tithe is God's. Cf. Mal. 3:8-10. Therefore, we ought to pay it.

III. Jesus And The Saducees. Mt. 22:15.

The Saducees didn't believe in the resurrection. They were the modernists among the Jews. In His answer, Jesus denied the continuance of sexual relations in the world to come (v. 30). Then the Mohamedans are positively wrong as to their teaching. Likewise the Mormons. Jesus charged these enemies with error in two points (v. 29). They neither knew the Scriptures, nor the power of God. Some charges! Yet, it is true of every modernist. Jesus taught the doctrine of the resurrection (v. 32). The Saducees denied that one arose from the dead. Yet Jesus plainly says the dead will be raised.

IV. Jesus And The Pharisees. Mt. 22:34-40.

The Pharisees were worldly wise. They thought they could trap Jesus, but were defeated.

V. The Greatest Question For Each To Answer. Mt. 22:41-46.

"What think ye of Christ?" It matters not what others think of Him. The question is personal to each of us, "What think ye?" Oh, may you think of Him as your Saviour.

when he comes to the tribe of Asher, God gives a remarkable promise, and it is all the more remarkable when you recall the place that Asher was to inherit in the land of Palestine.

If you will study carefully this book of Deuteronomy, you will find that Asher's inheritance wasn't in the fertile plains of the Jordan, in a land that might be cultivated for crops and for vineyards. Asher's inheritance wasn't in a land that could be used for grazing, but rather, beloved, Asher's inheritance was the rough, mountainous seacoast where there was nothing by way of farming that could take place, where no crops could be grown, and where no cattle and sheep could be grazed. Thus it was that he said to this tribe of Asher, who was to live in the rocky, rough, coastal region of Palestine, "Ordinary shoes made of leather would be valueless to you. The roughness of the terrain would soon wear them out. Instead, thy shoes shall be iron and brass—not leather, for leather would not endure, but of iron and brass which will be natural protection for you." Then God said, "You will need more than iron and brass shoes if you are going to live over there in the rough, coastal regions, and thus I will give you another promise: 'As thy days, so shall thy strength be.'"

Oh, beloved, this promise takes upon itself new life when you recall that God foresaw the very place that these people of the tribe of Asher were to dwell, and God not only made provision for them by way of shoes of iron and brass, but a further provision by way of special promise that as their days were to come and go, he would give them the strength that they needed.

(Continued on page three)

COMBATING ARMINIANISM

(Below, we have listed some passages in which the word "all" is used, and following each passage the Arminian perversion is refuted by the giving of the true interpretation).

I Timothy 4:10—"We trust in the living God, who is the Saviour of all men, specially of those that believe."

This cannot mean that the souls of all men are now saved or shall be saved, since we have too much testimony to the contrary. But the word for Saviour here is more properly rendered "Preserver." (See Scofield Reference Bible.) This gives the true sense to the passage. God preserves all men, and he especially preserves believers, for all things work together for their good. (Romans 8:28).

Titus 2:1—"For the grace of God that bringeth salvation hath appeared to all men."

Certainly, this cannot mean every single individual. For a great host of heathen, individually, have never even heard of the grace of God. The passage can only mean that salvation is now primarily "of the Jews," of old, but it is for men of all race or nation under Heaven.

Romans 5:18—"Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

The entire discussion of Romans 5:12 to 5:21 deals with the matter of the condemnation that came by Adam and those affected thereby, and the justification that comes by Christ and those who are blessed with it. Verses which precede and follow the verse before us clearly interpret for us the extent of the "all men" who receive justification.

"The gift by grace, which is by one man, Jesus Christ, hath abounded unto MANY."—v. 15.

"By the obedience of one shall MANY be made righteous."—v. 19.

All who are born into the human family are affected by the sin of Adam. But it is a limited number who are partakers of justification, only those born again into God's family by faith in Christ. Condemnation came upon the "all men" for whom Adam stood, and justification came upon the "all men" for whom Christ stood, which are His elect, of whom it is written, "The Son of Man came . . . to give his life a ransom for MANY," the same "many" of Romans 5:12-21.

All who are born into the human family are affected by the sin of Adam. But it is a limited number who are partakers of justification, only those born again, born into God's family by faith in Christ. Condemnation came upon the "all men" for whom Adam stood, and justification came upon the "all men" for whom Christ stood, which are His elect, of whom it is written, "The Son of Man came . . . to give his life a ransom for MANY," the same "many" of Romans 5:12-21.

II Corinthians 5:14—"We thus judge, that if one died for all, then all died."

This passage finds its fulfillment in the same people of the passage from Romans just considered. The elect of God died in their representative, Jesus Christ. When He arose, they arose; when He ascended, they ascended. All this of course, representatively.

I Corinthians 15:22—"For as in Adam all die, even so in Christ shall all be made alive."

That is, all who are of Adam's race as a result of sin die; likewise, all who are in Christ, justified by faith, shall be raised from the dead, receiving the glorified body to go to be with Christ in glory.

I Timothy 2:4—"Who will have

(Continued on page six)

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in the flesh, the messenger of

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You remind me, and I remind myself of the old gentleman back in the community where I lived as a boy, about four miles out of town, before the days of automobiles, who planned to catch an early train about five o'clock the next day. He would have to drive a horse and buggy four miles to the depot, which would mean that he had to get up real early to drive those four miles to catch that early morning train. Accordingly, he set his alarm clock before he went to bed. As he sat down on the edge of the bed and started to pull the

I wonder this morning beloved, if most of us don't have some fears just like that. This text doesn't say, "As thy fears, so shall thy strength be." This text doesn't go out into the realm of your imagination. This text doesn't comprehend what you may fear shall come to pass. Instead, this text comprehends the real, the tangible, what you can touch, for it says, "As thy days, so shall thy strength be." It has its limitations so far as our fears and our desires are concerned, but thank God, it gives to us a promise of strength for every day.

There are days of **duty** that you need strength for. I think of Sunday for myself particularly as a day of duty. It is the day I stand here to bring you a message that I trust will be the means of feeding the souls of God's elect. I look upon the Lord's Day as a day particularly of duty for me. There has been

(Continued on page six)

No Stamps, Please

MAY 19, 1956

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

AFTER THE BALL, CHAPTER IV

When Dancing Pays Off

HE SAVED OTHERS!

Dancing finally pays off . . .

Dancing is pleasure, for it arouses the strongest emotion possible, that of passion of man for a woman. This is inborn; and whatever inflames it, awakens or heightens it, gives pleasure. This is the hold dancing has on its devotees. It awakens the pleasure of passion, arouses the lure of lust, and puts man and woman on the closest relationship possible.

But dancing finally pays off. It is not all pleasure.

Dancing's pay-off comes in the breakdown of moral inhibitions. There comes a time when a man has petted so many women that he naturally longs to pet or become intimate with all he sees. The woman has been held in the arms of so many men that no man's arms alone satisfy her. She finds pleasure in fond embrace, the closeness of the dance, until at length, these things open wide the flood gates, and she begins to feel that a little pleasure is a fine thing, and more pleasure would be excellent.

With this moral breakdown the man and the woman finally go the limit of social iniquity. And dancing days off in the form of a hardened conscience or a blurred moral vision. You can not dance forever and not be affected by it.

Dancing also pays off in the form of undesirable companions. You return, "But we pick our companions."

If you dance at home, you bring into your home those who break down your standard, or you lower yourself to their level. The home dance leads to the dance hall and the night club. The night club leads to late hours, when the youth ought to be resting or the business man ought to be rebuilding the exhausted batteries of his emotions and nerves for the battle of tomorrow. And the mother gives time to the night life which ought to be devoted to the care of the family.

Perfect Peace

The way was long and weary
As I stumbled through the night.
I faltered neath my burden
As in vain I sought the light . . .

But darkness spread its blackened shroud
O'er every step of mine—
Blotting out all else except
The sound of marching time . . .

As moment after moment passed
And futile hours were spent
In naught but empty happiness
And idle discontent . . .

But then I met a friend
Along the weary darkened way.
His presence there dispelled the darkness—
Turned the night to day . . .

I saw His hands were nail pierced,
That a wreath of thorns He wore
And somehow just to see Him there
Brought joy unknown before . . .

He took my burden from me.
Now I walk another way
A way of perfect wondrous peace
Through everlasting day . . .

—Sharon Mason

Such a pay-off comes in the form of a disunited family. One or other of the partners can not resist the urge to seek greener pastures, more alluring arms; and sooner or later there is a divorce in the offing.

It is not hard for a woman to lose her interest in a man who spends most of his time at the office, when there are plenty of other men willing to be snagged by a good looking woman. One step, one dance step, leads to another. The parked car is near—
(Continued on page five)

WHERE Would Your Soul Be?

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Robert Murray McChesney, one of the most spiritual Scottish preachers of the last century, was a well-brought up and carefully trained youth, whose outward life was without blame; in every way respectable, conscientious, and well-informed. He knew the Bible, said his prayers, went to church, and was well satisfied with his own righteousness, forgetting that Scripture has declared, "All our righteousnesses are as filthy rags" in God's sight. While he was away at school, a message came telling him of the sudden death of a very godly elder brother. He went home to the funeral, and upon reaching the house of mourning asked to be permitted to go alone into the room where lay the body of his dearly loved brother. As he stood there gazing upon the still silent form, he asked himself the question: "If it were I, where would my soul be?" The answer to his own question honestly given was, "Lost forever." There and then he broke down, gave up all pretensions to a righteousness of his own, and found in Christ, risen and glorified, that righteousness which he celebrates in his little hymn, "Jehovah Tsidkenu."

Men do not like to be put upon the grindstone, but they are dull tools for the purposes for which God designs to use them.

The world has been enriched more by the poverty of its saints than by the wealth of its millionaires.

During the fighting in France in the First World War, a detachment of British soldiers was sent to take a village near Rheims. As this company passed along a narrow street in this village, and was about to emerge into the open, suddenly another British soldier ran out of a nearby building shouting a warning. Almost immediately, rifle fire rang out, and the man fell dead in front of the advancing troopers. These Tommies were forced to take cover, and in the battle which followed, the Germans were driven out of the village.

It was then that the British learned the story of the soldier who gave his life to save them. He had been a private in the Royal Irish Guards and had been taken prisoner by the Germans. In some way, he had learned of the ambush laid for his comrades. And so, even though he knew it was sure death to do so, he had jumped up and run to warn them before it was too late. There was no way to save himself; yet this heroic Irish soldier saved many others. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

He Saved Others . . .

There was no way of learning the name of this soldier as his identification tag was gone. So the British buried him there, near where he died, with military honor. And sober soldiers, with tears in their eyes, and hearts melted by the Irish lad's unselfish deed, put up a wooden cross at the head of his grave. Then they hung his helmet on top and wrote these words on the crosspiece, "He saved others, himself he could not save." And do you think these soldiers could soon forget this nameless hero? No, he will always be remembered by each one as the man who died in his stead.

He Saved Others . . .

Dear friend, do you know where these British soldiers found the words they wrote on that cross? They are found in the Bible—the Word of God. They

are words that were uttered in contempt by ungodly men, to mock the dying Saviour. Nailed to Calvary's tree, He was suffering the judgment of God for the sins of His own people. Those sins were imputed to Him; they were laid to His charge though He never had sin of His own. As He hung there, scorned by man and forsaken by God, He was treading the winepress of the wrath of God alone. And of the people, countless people, He had known and lived among; there was none with Him save the two thieves who were receiving the due reward of their deeds. None could enter that ordeal of holy justice with Him; none could help Him, because His blood alone could save others. His death alone could atone for the guilt of sinners, and reconcile them to God.

He Saved Others . . .

Though spoken in mockery, these words stated a wondrous truth. Blessed be God, Christ has saved many, many others, though Himself He did not save. His desire was to be about His Heavenly Father's business, and so He spared not Himself. In John 18:37 we read His own blessed words, "To this end was I born, and for this cause came I into the world." And even though He came unto His own and His own received Him not, as many as did receive Him, He saved, even them who believed on His name. And as He laid down the ransom price of His own life, on that Cross for

(Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter Two

"I do not frustrate the grace of God: for if righteousness come by law, then Christ is dead in vain."—V. 21.

To "frustrate" is to "set aside." Many are they, who by their preaching and practice, set aside the wonderful grace of God. To hear what they say, and to observe what they do, one would suppose that there is no such thing as God's grace.

It is commonly accepted that it is merely a matter of individual differences of opinion that some people should believe and teach that salvation is by "right

living" or "law keeping" (which are the same thing), and others should teach that salvation is by grace through faith, and not of works. That the teaching of salvation by works should be a terrible crime against God few seem to realize.

But, "if righteousness come by law, then Christ is dead in vain." If man is, or can be saved by what he does, then the death of Jesus Christ on Calvary, to say nothing of His leaving Heaven, coming to earth, taking upon Himself the form of a servant, etc., was an empty, useless thing. How horrible it is to consider what it really means to declare useless and vain the death of the Son of God. It is no wonder that a century ago in England, Charles H.

(Continued on page five)



Young People Ask

Q. Does I Corinthians 3:16, 17 mean the church?

A. Yes. See Ephesians 2:21, 22. However, the Holy Spirit also indwells each believer. See I Cor. 6:19, 20.

Q. Is it wrong for women to plait their hair as we know it today? What does I Timothy 2:9 mean? (Cf. I Peter 3:3.)

A. Some try to do away entirely with passages that have to do with such phases of godliness or the above mentioned. But this is wrong. These passages, although they seem trivial to some, are given for our admonition and are profitable (II Timothy 3:16). However, we do not interpret the passage in the strict sense; as we think that it applies to the dress, hair fashions, etc., of the world, the unsaved revellers, banqueters, etc., re-

gardless of what day and age. Christian women are taught here to not pattern after the fashions and styles of the world but to be modest, sober, and chaste in their dress. A woman's hair is her glory (I Cor. 11:15), and she should not follow the world in how she wears it. The hair styles of the world only cater to lasciviousness, immodesty, and ungodliness. A Christian should always be on the simple side in such matters. Verse 10 of I Timothy 2 states that a Christian lady is to dress in a manner "which becometh women professing godliness."

Q. Is every little thing supposed to be voted on in the church? A while back our pastor said that we would start reading our Sunday School book on Wednesday night; then after several times he de-

(Continued on page five)

No Place In Medicine For Atheists

The president of the American Medical Association, Dr. Edward J. McCormick, of Toledo, Ohio, told the graduating class of Hahnemann Medical College in Philadelphia that there is no place in medicine for the atheist or the materialist. He also told the future doctors that "medicine is a priestly calling, and its followers must have due regard for the soul as well as the body."

"The Oath of Hippocrates and the Code of Medical Ethics are based upon the Ten Commandments," he continued, "but they can mean little or nothing to those with only skilled scientific training and no knowledge of the existence of a Supreme Being in whose image and likeness man has been created."

—Moody Monthly

Our Bible Study

(Continued from page four)
Spurgeon, the famous English preacher, branded as "criminal doctrine" the teaching that righteousness before God comes by the deeds of man.

This passage we are studying here is exceedingly rich and highly important. We hope that each reader will go over it again and again until he sees clearly the great and gracious truths.

When you have finished studying this passage, then go back and read and study carefully all of the first two chapters of Galatians together. Learn to tie together the portions of Scripture, and see the letter, or book, as a whole, as well as feed upon the separate verses and passages.

Young People Ask

(Continued from page four)
cided to start back to studying the Bible—lots of things like that, and no vote was taken.

A. In the first place, only the Bible should have been used to begin with. Sunday School books are a curse. If the church voted for the Sunday School book, though, the pastor had no authority to put it away. However, we do not know the circumstances, so we cannot answer your question as it should be answered. Such things as the use of Sunday School literature should definitely be voted on, and I might add, voted against and out. The best Sunday School literature is the Bible.

Q. Our youth rallies are sponsored by the church, but young people hold all offices, lead singing, etc. There are always adults there, but they don't take over. I wondered if a girl should bring a devotional, lead in prayer, give her testimony or other things that she should not do in church?

A. No. Women should never speak in a mixed assembly gathered for such purposes as you

mentioned.

Q. Is it wrong to dance?

A. Order the booklet from us which has the question for its title (by John L. Bray, price 20c). This is a thorough discussion of this question.

Dancing Pays Off

(Continued from page four)
by. The freedom of today makes it easy for pick-up dates to be made, and a little cocktail party for just two to be formed. And when the husband finds out that his wife is two-timing him, there is trouble on some judge's docket. It is just the dance paying off.

Ask the judge, "How many couples that come before you to break up their marriage, date their trouble to dancing?"

He answers, "More than half of wrecked marriages go on the rocks because of dancing. New partners, new arms that bring new thrills, new companions and there is a wedge driven into the marriage vows."

Dancing just pays off, that is all.

"She's everybody's girl," said a boy on a rage to marry.

"But I thought you liked to dance with her."

"That's the trouble... the girls who make dancing good are not the kind that a man wants to marry when he gets ready to settle down. He wants one that doesn't show every man, into whose arms she steps, a good time."

Dancing is just paying off in the form of making the girl a second-hand article on the marriage counter.

The average man who figures a girl will let him kiss her on short notice or long embrace also believes she will treat every other man the same way. Such girls are not good marriage risks. They are too loose. The girl who will play around with men's emotions and lusts before marriage is not always willing to settle down to one man after the minister

has pronounced them one. It takes more than a mere wedding ring to make such a wedding permanent!

Here's a little secret, girls, that grandma found out and practiced—the harder you can slap a man when he begins to get familiar the more he will want you. Girls who are easily made, like the dance hall girls become, are not long hunted by men who are in a marrying mood.

Do not let dancing pay you off in the form of being a cast off girl when the boys "a-court-ing go."

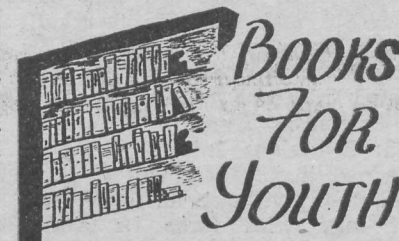
(Reprinted from *After The Ball* by U. E. Harding, by permission of the Zondervan Publishing House, Grand Rapids, Michigan.)

He Saved Others

(Continued from page four)
poor lost sinners, He cried with His last breath those triumphant soul-saving words, "It is finished." And such was the value of that atoning blood of Jesus that God can say regarding every person who trusts in it completely, "When I see the Blood, I will pass over you" (Exodus 12:13).

He Saved Others...

Among those countless thousands who have been saved by the Lord Redeemer's precious blood are, the thief who reviled Him, Peter who denied Him, Mary Magdalene who was possessed with seven devils, Saul of Tarsus who was a persecutor and blasphemer, and Nicodemus the Pharisee who believed not Jesus and said, "How can these things be?" Though they were all vile and sinful, yet now they are in Glory because Christ saved others and not Himself. None will ever be in Heaven except through the merits of that atonement. For we read in Acts 4:12, "There is none other name under Heaven given among men, whereby we must be



All of Grace, by C. H. Spurgeon, 35c.

God's Plan With Men, by T. T. Martin, \$1.25.

Is It Wrong to Dance?, by John L. Bray, 20c.

The Heart of The Rose, by Mabel McKee, 35c. Deals with the relationship of the teen-age boy and girl.

Communist-Socialist Propaganda in American Schools, by Verne P. Kaub, \$2.50. Supply nearly exhausted.

Studies in Galatians, by A. M. Overton, \$1.00.

The Bible Doctrine of Election, by C. D. Cole, 20c.

The Bible Doctrine of Election, by T. P. Simmons, 25c. Arminianism mercilessly flayed, and the Sovereign, Elective Grace of God exalted.

Why Be A Baptist, by H. Boyce Taylor, Sr., 25c.

The Trail of Blood, by J. M. Carroll, 25c. Traces Baptist history back through all ages to Christ.

Alien Baptism and The Baptists, by W. M. Nevins, 50c.

Church Manual, by J. M. Pendleton, \$1.00.

Church That Jesus Built, by B. H. Hillard, 5c each, 50c per dozen \$3.00 per hundred.

Defence of Calvinism, by C. H. Spurgeon, 20c.

Sinners in The Hands of An Angry God, by Jonathon Edwards, 20c each, six for \$1.00.

Compare And See, by C. A. Baldwin, free while supply lasts. RSV and KJV compared.

Order from:
BAPTIST YOUTH WITNESS
P. O. Box 7
Russell, Kentucky

For Little Children

THE LIFE OF JOSEPH

Joseph's Brothers Visit Egypt Again

The famine in the land of Israel became sorely worse. The corn that Jacob's sons had brought back from Egypt was now gone. So Jacob finally said that his sons could take young Benjamin back with them to Egypt.

Joseph had told the brothers that they could have no more corn until they brought their young brother Benjamin with them. And besides this, Joseph was holding their brother Simeon as a hostage until Benjamin was brought to Egypt.

The brothers got ready to go to Egypt. They harnessed their animals and placed on their backs the corn sacks. The money which they had found in their sacks when they came back from their first visit to Egypt, was loaded to be carried back to Joseph. They were afraid that it had been put there by mistake, and they did not want to be punished for having it. Besides these things, the brothers took a present for Joseph.

When the brothers came to Egypt, they told Joseph about finding the money in their sacks and wanted to give it back to

him. But Joseph would not take it. Instead, he brought them into his house. And he told his servants to feed their animals.

The brothers then presented Joseph with the gift which they had brought him. Then Joseph asked, "Is your father well? Is he still alive?" They told Joseph that he was, and bowed before him. This was the fulfillment of the dream that Joseph had had years ago. He had dreamed that one day his brothers would bow to him. They had not believed him and were very angry, so angry that they sold him as a slave. Now after many years, the dream comes to pass.

As Joseph looked at his young brother Benjamin, he could not keep from weeping. He ran into a room and there he wept. But he arose and washed his face after a while. And he came in and made a great feast for his brothers. Everyone had plenty to eat. But Benjamin was given an extra special treat because Joseph loved him so.

Joseph treated his brothers like the Lord Jesus treats many of us. Although we have been wicked sinners against Him. He died for us and loves us.

Next Week: Jacob Visits Joseph.

saved." Every avenue of escape from the judgment of God is closed to all sinners who try to climb up to Heaven some other way. For He who was God's own Son and endured such contradiction of sinners against Himself and died on Calvary, saves no righteous person but only men who come unto God by Him, as that poor publican in the temple who cried, "God be merciful to me the sinner."

He Saved Others...

The Irish soldier who died for his comrades only saved them from physical death. But when the Lord Jesus Christ died, His soul was made an offering for sin, that those who repent of their sins and believe on Him might be delivered from eternal death—the Lake of Fire. He is willing to save any sinner who comes to Him, pleading only the value of His blood—wrought atonement. And in the Word of God, we read that the Saviour Himself said, "Him that cometh to me I will in no wise cast out" (John 6:37). Those who in the day of grace thankfully receive Him as their Lord and Saviour can know even here below the blessed truth that they shall never perish. Oh, what a priceless boon to guilty sinners, to know on the authority of God's own Word that Jesus Christ the righteous not only saved others, but He gave His precious blood for me and has saved me! To know one's soul is washed in the fountain filled with blood, to know Jesus as Lord, is Heaven here and Glory hereafter.

He Saved Others...

Oh, what a hopeless wail this will be for those who are lost in Hell! What a misery will the memory of those words add to the eternal anguish of those who depart from this scene in their sins. To remember that Jesus saved others while you passed Him by, to remember the privileges and opportunities lost and gone, to know that eternal darkness is upon you! Oh, what will this forever be? "He saved others" and you are lost! Your refuge of good works and lies failed you after all. What woe is yours! Too late, careless sinner, you will realize that His pleadings are over. When Christ said "Come," you spurned Him! When He said,

"Believe on Me," you rejected Him; when He said "Look unto Me," you mockingly turned away. And now deeper down than Tyre and Sidon, you will no more forever be invited to that life-giving fountain.

He Saved Others...

Does not this blessed fact encourage you? It should be a wondrous comfort to know there is any salvation at all. For whoever deserved it? For the sons of men are guilty of the death of Christ, the Son of God. But God who is rich in mercy has given Jesus for just such sinners. Yes, He has saved others even from the brink of Hell. And He desires to save poor lost sinners even now, for He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Reader, are your sins forgiven? Ponder this well; it is of eternal issue! Make sure you have not missed Christ after all! If you are not saved, if you know your desperate need of Christ, let me set before you even now a full and free salvation. Follow the penitent thief—come to Christ and live. What if you have loved evil and hated good. So did the thief, yet Christ saved him. What if you have waited and rejected Him; what if you never did any good work—neither did the poor thief; yet Jesus said to him, "To-day shalt thou be with me in paradise." What if your sins are worse than darkness and more than your hairs in number? The thief reviled Jesus even on the Cross. But Christ saved him. Look to Him then; beside Him there is no Saviour. He saved others, even this guilty thief, and if you are a lost sinner, trust Him. And though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool. Blessed is every soul that trusts in Jesus the Son of God, for they are the ransomed of the Lord. And they shall walk in newness of life, for they are the Saviour's purchased possession. And to them was that immutable promise made: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).—R.F.B.

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Him—a Bible Quiz

He had a great longing
The Master to see;
And because he was small
He climbed into a tree.

ANSWER:
Zacchaeus

By Courtesy of C. S. M.

ABOUT THE AUTHOR OF "IT HAPPENED IN CHINA"



CYRIL E. BOUSFIELD, M.D.

An Englishman and Episcopalian by birth, Cyril Bousfield began the study of Latin at the age of seven and of Greek at eleven. After graduation from Christ's College, Cambridge, England, where he won a gold medal for writing a poem in Latin, young Bousfield became one of three associate pastors in one of the largest Episcopal churches in London.

All this was left when he heeded the missionary call to China. There, like Judson of old, after further Bible study he turned to the Baptist faith and affiliated with the American Baptist Foreign Missionary Society, returning his passage money to China, to the Episcopal Board in England.

In China he met Lillian Snowden of New York, a graduate of Chicago Missionary Training School. Later they were married. Active missionary work led to the belief that more souls could be won if aided by the practice of medicine. Already an American citizen, a long furlough followed in U.S.A. for study at Harvard Medical School, then with a resident year at Pennsylvania Medical School at Shanghai, China, a full fledged M. D. degree was won.

Dr. and Mrs. Bousfield went through the Boxer uprising in 1900 and later the Communist - Nationalist warfare when their hospital - financed by Tremont Temple Baptist Church, Boston - was burned. Then, though near retiring age, the doctor chose a still longer stay in China and began work for the lepers. Sometime after the usual age for retirement he returned to the U. S. A., leaving some two hundred lepers benefitted as a climax service to China.

This book "It Happened In China" is one that every reader should order. It will be a spiritual tonic to all who read it. Order today direct from us.



Campbellites

(Continued from page one)
had, indeed at first objected to these changes, as being contrary to Baptist usages, but finally consented, remarking that he believed they were right, and he would run the risk of censure. They were not, therefore, upon this occasion, any of the usual forms of receiving persons into the church upon a detailed account of religious feelings and impressions. THERE WAS, INDEED, NO BAPTIST CHURCH-MEETING TO WHICH ANY SUCH 'EXPERIENCE' COULD HAVE BEEN RELATED, Elder Luce and Spears, with Elder D. Jones, of Eastern Pennsylvania, being the only Baptists known to have been present."—pp. 396-398.

Mr. Campbell and his father continued members of the Bush

Run Society, which he had organized previous to his immersion by Mr. Luce, until the next year, when it, with all the Campbells, upon the presentation of a satisfactory creed or profession were received as a Baptist Church into the Red Stone Baptist Association. Not until 1823 did Mr. Campbell commence putting forth his peculiar views of baptism in order to the remission of sins, and his new system of Christianity, and in 1827 the Baptists expelled him and all who embraced his unscriptural views.

Campbellites of this day deny this, claiming that they withdrew from the Baptists, but Mr. Campbell declares that he, with all the brethren of the reformation, were excluded, not of their choice, but by constraint. "They (the Baptists) declared non-fellowship with the brethren of the reformation, thus BY CONSTRAINT, NOT OF CHOICE, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostolic doctrine." This is Mr. Campbell's own testimony. It was out of those who, like himself, were excluded for heresy, that Mr. Campbell originated his scheme he calls a church.

Now, then, several things in connection with the rise of Campbellism that deserves especial notice:

The whole sect is manifestly and confessedly without Christian baptism.

1. According to all the principles that characterizes Baptists, neither Alexander Campbell nor his father was scripturally baptized.

2. Mr. Luce had no authority from Christ or a Christian Church to baptize Mr. Campbell as he did, and therefore the act was null and void.

The church that ordained Mr. Luce, nor the church he served as pastor, gave him a shadow of authority to go forth and baptize whomsoever he deemed qualified, even after hearing from them an experience of grace. The credentials - commission - that a Baptist minister receives from a church is to preach the Gospel and to administer the ordinances - i.e., when called upon by a church to do so. This is understood, because all Baptist churches hold that the ordinances are church ordinances, in and under the control of each church. If it is claimed that he may administer one ordinance, as baptism, to whom and where he sees fit, then he is equally empowered to administer the Lord's Supper when and to whom he pleases, for a principle can not be divided. Mr. Luce had no authority to baptize Mr. Campbell, and therefore the immersion he performed in Buffalo Creek was not Christian baptism.

3. But suppose I grant what some claim, that Mr. Luce, being an ordained Baptist minister, was thereby authorized to baptize. It must be admitted that the church granted this upon the express or implied understanding that her minister should require the same evidence of regeneration of heart that she herself required; not less, and certainly upon no evidence whatever. But Mr. Campbell refused to give any evidence of sins remitted or regeneration of heart, for he had no such evidence to give. He did not profess to be in the enjoyment of pardon, nor did he profess that he had any evidence of regeneration of heart previous to his immersion. Therefore his immersion by Mr. Luce was no Christian baptism, even if I grant that Mr. Luce had scriptural authority to baptize him, for Mr. Campbell was not a qualified subject. Had he even gone before a Baptist church, and by it been received and immersed, the act would not have been scriptural baptism, unless it had been upon and into a profession of conscious regeneration - a heart "sprinkled from an evil conscience." But, upon his own theory, Mr. Campbell never was baptized.

He says:

"Remission of sins can not be enjoyed by any person before

immersion. Belief of this testimony is what impelled us into the water, knowing that the efficacy of His blood is to be communicated to our consciences in the way which God has pleased to appoint. We stagger not at the promise, but flee to the sacred ordinance (water of baptism) which brought the blood of Jesus in contact with our consciences. WITHOUT KNOWING AND BELIEVING THIS, IMMERSION IS A BLASTED NUT—THE SHELL IS THERE, BUT THE KERNEL IS WANTING."—Christian Baptism, page 521.

Mr. Campbell's baptism, then, according to his own theory, was a **blasted nut**, for - 1st, Mr. Luce never immersed him for any purpose. No Baptist church or Baptist minister ever baptized to bring the blood of Christ with the conscience of his subject, or to procure for him the remission of sins or regeneration of his heart. Mr. Campbell himself, at this time, 1812, did not know or believe any such doctrine. He had never thought of it in his wildest imaginations. It was years after his baptism before his preaching or writings were tainted by these. Mr. Campbell, himself being his own judge, was never scripturally baptized, nor were any of his first ministers or followers, and consequently since a pure stream can not flow from an impure fountain, the Campbellites of this age are all unbaptized and without authority to baptize. But Campbellites, as well as Protestants, are impaled upon the middle horn of a tri-lemma - they can not tell whether the baptisms of

(Continued on page eight)

Combating Arminianism

(Continued from page two)
all men to be saved, and to come unto the knowledge of the truth.

Those who would insist that the "all men" of this passage means *all men without exception* are met with the fact that "God doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hands," and that He "worketh all things after the counsel of His own will," "according to His good pleasure which He hath purposed in Himself." (Daniel 4: 35; Ephesians 1:11, 9). And if indeed it is God's will to save all men without an exception, it may with force be asked, "Who hath resisted His will? or who can frustrate His will?"

In reference here to the will of God respecting salvation, it may be added that it cannot be proven that He wills the salvation of all men without exception, since there are some depraved creatures, yea, many of them, who go in at the broad way (Matt. 4:13), to whom God doth show no mercy. It is written of them, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matthew 11:25, 26). And even more emphatically of others it is said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11-12. Moreover, God says of Pharaoh, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Romans 9:17, 18. And noting that there are some who are "before of old ordained to this condemnation" (Jude 4), and some who "stumble at the word, being disobedient: whereunto also they were appointed," it is clear that God the Sovereign "hath power over the clay, of the same lump

to make one vessel unto honour, and another unto dishonour," and that it is not His will that all men without an exception should be saved. God forbid that we should teach such a gross heresy which would have people to believe that the God of Heaven and earth is such a One who cannot do that which He wills to do, and which would cast aside the clear teachings of the passages just referred to and others of like nature.

But the meaning of "all men" here is clearly seen from what precedes this verse four. Paul had just before admonished young Timothy to make prayer, supplication, and intercession, and to give thanks, for all men; and when he adds in particular "kings, and for all that are in authority," it is evident that he means to teach this young preacher that God makes not distinction as to the class or rank, etc., of the persons whom He will bring to salvation. And thus, the meaning of verse four is that God will most certainly save His elect, which are mingled among all classes of men. And the apostle further adds that there is one Mediator between God and men, and so all who are saved, wheth-

er kings or peasants, must come through the one Mediator, Christ Jesus.

It, no doubt, can be safely said that most if not all of the universal passages in the Word of God are given for the express purpose of convincing both Jews and Gentiles that God is no longer the God of Jacob only, but of the Gentiles also. These passages do not contradict other parts of the Bible where election is taught, as we have shown. But great injustice is done to them by Arminians who would have God conform to their base desires.

—BOB L. ROSS



"As Thy Days"

(Continued from page three)

many a Lord's Day in the years that have passed, when I have awakened in the morning and wondered how I was going to get through the day. Beloved, this text says, "As thy days, so shall thy strength be," and in the days of duty, I have found that He has always provided the strength to carry us on.

Then, beloved, there are days (Continued on page seven)

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By

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"As Thy Days"

(Continued from page six)

of suffering for you and for me. Maybe you have suffered in 1951. Maybe you will have even greater suffering in 1952. It matters not, for He says, "As thy days, so shall thy strength be."

When I was making a death call in the early morning hour today, I was reminded of something that I said about a year ago, for on New Year's Eve a year ago, I made a statement, so I was told this morning, that we would probably have worse times in 1951 than in 1950. I don't remember having made that statement, but I don't doubt but what I did for I have made it many times in the past, and I will say to you this morning, we will doubtlessly have worse times in 1952 than we have had in 1951.

Beloved, it doesn't make any difference. It matters not what the troubles and the difficulties and the problems that come that cause suffering in your life and in mine. We have a promise, and that promise is, "As thy days, so shall thy strength be."

This includes the days of temptation, to which none of us are immune.

I was thinking this morning of that mythological character, Achilles. When Achilles was born, his mother took him to the River Styx and held him by the heel and dipped him into the river to make him invulnerable. As he grew up and went out to battle, though they might shoot arrows at him and though the arrows might rain upon him on all sides, they would fall harmlessly to the ground, because he had been dipped in the River Styx and made invulnerable. But there was one spot where he could be killed. That heel where his mother had held him—that heel hadn't been dipped, and that heel was a vulnerable spot.

I thought of this after I came to the house of God this morning. There is a heel, a vulnerable spot, in you and me and every one of us. How susceptible to temptation all of us are, but thank God, my text says, "As thy days (the days of duty, the days of suffering, the days of temptation, and all the balance), so shall thy strength be."

I am glad this morning because of the comprehensiveness of this text. You can't imagine a day that will come up that God won't be bigger than the day. You can't imagine anything that will arise but what God will be sufficient for the day. It is impossible for us in any wise to even think of a day but what God will provide the strength that is necessary for us to carry on.

Look at Job as a good example. If I were to dramatize the life of Job, I would have four acts as far as he was concerned. Act I: Job in prosperity; Act II: Job smitten by the Devil; Act III: Job trusting God to bring him out; Act IV: Job vindicated and victorious. Look at him in all of those days of those four acts of his life—when he was prosperous, when he was smitten by the Devil, when he trusted God in his calamities, and when he was victorious after having been vindicated by God. Every day of his life God kept His promise. As was his days, so was his strength.

Listen as Job would teach us how God provided for him in every one of those experiences:

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped. And said, Naked came I out of my mother's womb, and naked shall I return thither:

the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:20, 21.

"Though he slay me, yet will I trust in him; but I will maintain mine own ways before him."—Job 13:15.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

Every day Job knew God would take care of him.

I tell you, beloved, this text is comprehensive, because He includes every day of your life. It isn't going to make one bit of difference what is out before you in 1952. You have one promise that you can fall back upon—"As thy days, so shall thy strength be."

IV

NOTICE ALSO THAT THE GUARANTEE OF THIS PROMISE IS GOD'S OMNIPOTENCE.

The fact that God is an omnipotent God is a guarantee that He will provide the strength for the day. In Genesis 18:14, the question is asked, "Is any thing too hard for the Lord?" and in Jeremiah 32:17 the prophet answers that question, when he said,

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

Job contributes his little bit to the answer by way of the power of God, when he says:

"I know that thou canst do everything, and that no thought can be withholden from thee."—Job 42:2.

In the days of our Lord Jesus Christ we get a hint as to the omnipotence of God, when we read:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."—Mt. 19:28.

If you will turn to the book of Nahum in the Old Testament, you will find a remarkable promise showing the omnipotence of God. Listen:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:3-6.

I don't know what God's plan may be. Frankly, I care not. I am glad I don't know what plans He has for you and me. I am glad that I can put my hand in His this morning and can trust Him and can say, "Even so, Father; for so it seemed good in thy sight." I am glad that I can go from 1951 into 1952 with the assurance that I will have needed strength and necessary strength for every day that is out before me. Beloved, that which guarantees me that it will be thus, is the fact that He is an omnipotent God—a God of power.

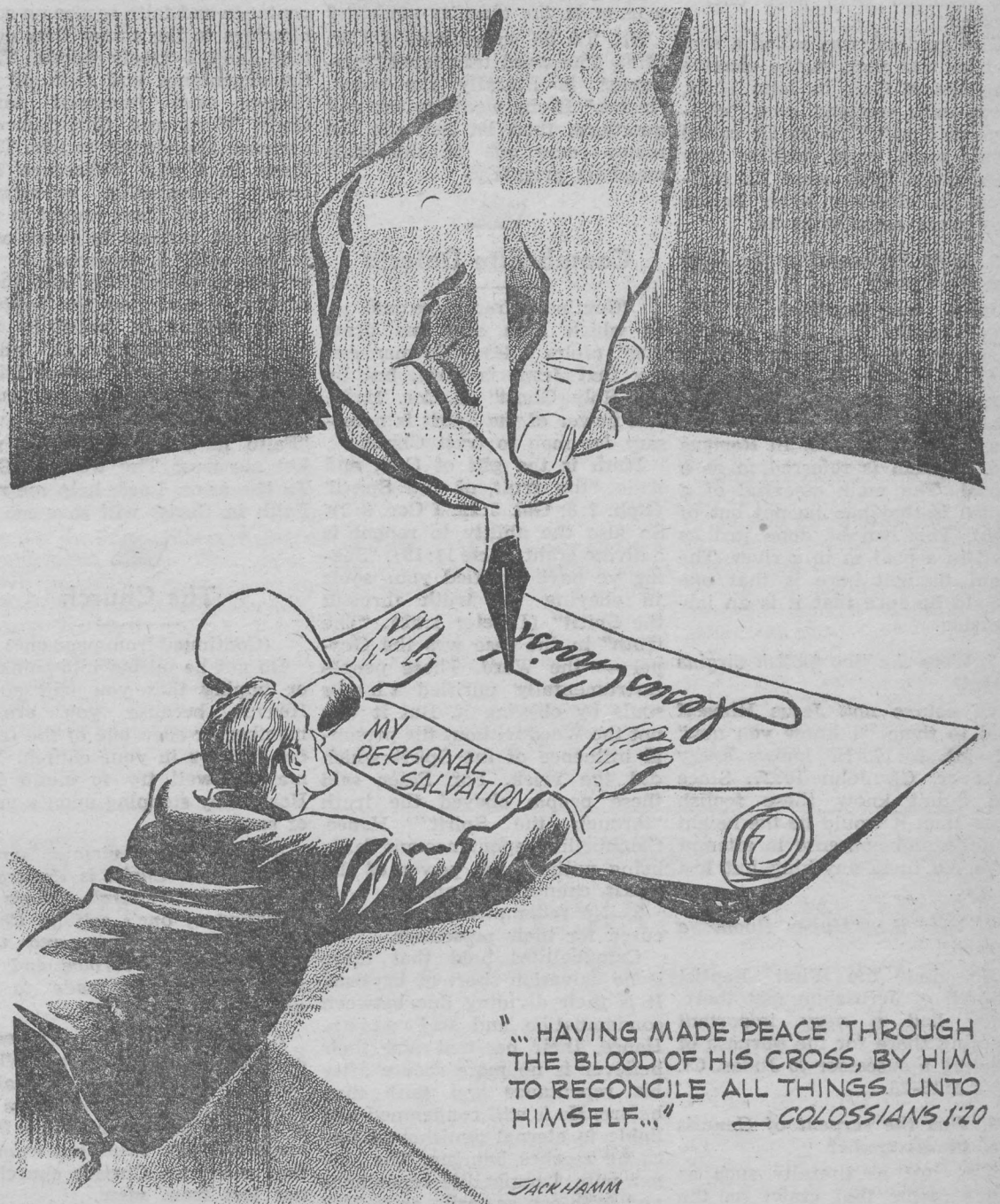
As I think of this, I am reminded of one in the past who believed that God was real and who believed that God could take care of him, and provide for him every day. I speak of Martin Luther, the Father of the Reformation. After he had nailed his

ninety-five theses on Whittenberg Castle, he had been summoned by the blood-thirsty bishops and cardinals and the prelates of the church of Rome to a Council that was to be held in the city of Worms in Germany. One day Martin Luther, as a solitary monk without military escort and with only a few friends to stand beside him, rode toward the city of Worms, where a supreme Council made up of blood-thirsty dignitaries of Catholicism were waiting to hear his testimony. As Martin Luther rode along, somebody in the crowd reminded him that though he had been promised a safe journey, that John Huss had had the same promise given to him by the Catholics, but they had burned him. Somebody else spoke up and said, "Yes, Jerome of Prague had been offered safe conduct to the Council by the Catholics, but they burned him. What hope have you to suffer any less fate?" As Martin Luther came nearer to the city of Worms and his friends urged him not to go farther but to turn back, Martin Luther looked down upon that city of Worms and said, "If there were as many devils in the city of Worms as there are tiles on the roofs of houses, I would enter." He went into that city. He ate; he drank; he slept. The next day he stood before that Council of blood-thirsty men, who were desirous of his life's blood, and testified to the things that he had written which he had nailed to the door of Wittenberg Church, and he ended his testimony by saying, "The things that I have written are the truth of God, and by them will I stand till I die, so help me God." Beloved, God took care of that man.

God wants you and me, as we face tomorrow, and the tomorrows to come—God wants each of us to go out into the future hand in hand with Him, knowing that as our days, so shall our strength be.

You may say, "Brother Gilpin, I grieve over lots of things." I imagine you do. You might remind me that you grieve over the fact that when you come down to

HEART-FELT ALLIANCE



"... HAVING MADE PEACE THROUGH THE BLOOD OF HIS CROSS, BY HIM TO RECONCILE ALL THINGS UNTO HIMSELF..." — COLOSSIANS 1:20

JACK HAMM

YOUR PREACHER'S EASY TIME

If he is young, he lacks experience; if his hair is gray, he is too old. If he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir, she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gad-about.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time!

—SELECTED

CONCLUSION

As I stand here and look out over this congregation, I think of homes represented here, the majority of which have known sorrow and have known sadness in one form or another since I have been your pastor. I have seen God provide for you in the past. I have seen God give you what you needed as the days have come and gone. Beloved, I can assure you on the authority of my text, "As thy days, so shall thy strength be"—that God will provide for you tomorrow just like God provided for you yesterday.

May you trust Him today and then, hand in hand, walk with Him in the year to come.

May God bless you!

Be more desirous of meeting God in your trouble than of getting out of it.

JUNE 27

CAN BE A RED LETTER DAY —
IF YOU HELP US OUT OF THE RED!

THE BAPTIST EXAMINER

PAGE SEVEN

MAY 19, 1956

I Should Like To Know

(Continued from page one)
washed.

The prodigal was called a son, and he was such in the elective purposes of God. In John 11:52, Jesus calls unsaved ones "children of God." That is, He called them such, even before they were saved. They were His children in election, even before they were actually saved.

6. Is it Scriptural to be baptized in a pool?

Jesus was baptized in the River Jordan, yet it is just as Scriptural to be baptized in a pool. It is said of John that he baptized at a certain place because there was much water there. Cf. John 3:23. In Romans 6:4, baptism is referred to as a burial. The main essential of a burial is that one be put out of sight. This can be done just as well in a pool as in a river. The main thought here is that one should be sure that it is an immersion.

7. Were the five foolish virgins saved?

Of course not. Jesus Himself said to them, "I know you not." Cf. Mt. 25:12. He knows every believer. Cf. John 10:27. Since He didn't know these foolish ones, then it would be the height of folly and nonsense to attempt to make them anything but lost people.

8. Was the "Upper Room" a church?

No, but the First Baptist Church of Jerusalem met there. They had a very important meeting there for the purpose of electing a successor to Judas. Cf. Acts 1:13-26.

9. Was the serpent of Genesis 3 a literal snake?

Yes, just as literally such as the serpents that crawl on the ground today. He may not have crawled in those days. Isaiah refers to the "fiery flying serpent" (Isaiah 30:6), and it could be that this described the serpent in the Garden of Eden. We do know that a part of his punishment was that henceforth he was to crawl on his belly (Gen. 3:14). Regardless of the posture assumed prior to the entrance of sin, the serpent was as much a snake as any that you ever saw.

Of course, the Devil took possession of the serpent and used him as a tool and spoke through him, yet he was a snake just the same.

10. What is meant by "born of water" in John 3:3-5?

To me it is obvious that the passage refers to the natural birth. In the entirety of the first part of this chapter, our Lord is holding up a contrast of the flesh and the spirit. Only when you see it from this standpoint and interpret it as the fleshly birth are you saved from innumerable difficulties that you encounter when any other position is taken.

11. Since John baptized Jesus, why wasn't his baptism all right in the case of Apollos?

That which was wrong with these individuals was that they were unsaved. They didn't even know about the Holy Spirit. No man is saved who is in ignorance of the Holy Spirit. Cf. Rom. 8:9. That is why it is that no Campbellite can be saved. As you know, they reject entirely the work of the Holy Spirit, even denying His existence. There is no salvation for folk of this type.

Now when these twelve were saved, they followed Jesus in baptism. That is what every Campbellite would have to do, if he were to be saved. All they have had is a ducking—no baptism.

12. Should women ask ques-

tions in a Sunday School class, where the class has a man teacher, and there are both men and women in the class as students?

No. To do so violates I Cor. 14:35. The word translated "husbands" is literally the word "males." If she wants to ask any questions, then let her ask the males—some one of the male members privately.

Campbellite Defects

(Continued from page one)

er which hath sent me draw him" (John 6:44). "No man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3). The power of the Spirit is necessary for men to trust Christ.

Faith is the gift of God, and it is "the fruit of the Spirit" (Eph. 2:8; Gal. 5:22; I Cor. 3:5). So also the ability to repent is a divine grant (Acts 11:18). "Seeing ye have purified your souls in obeying the truth through the Spirit" (I Peter 1:22). "The truth" in the case was the Gospel—the Word. These people instrumentally purified their souls by obeying it. But it was not the Word without the personal influence of the Spirit which did the work. For Peter said these people obeyed the truth "through the Spirit." Hence, Campbellite repentance and faith, being without the power of the Spirit, cannot be genuine.

2. No redemptive blessing secured for their possessors.

Campbellites hold that there is no salvation short of baptism. It is their dividing line between condemnation and salvation. Hence, their penitent and their believer is no more secure after his repentance and faith than before. He is still condemned and liable to eternal punishment until he reaches baptism. The sinner with Campbellite repentance and faith can as easily go to Hell with them as without them.

The Word of God does not so teach. Genuine repentance is "unto life" (Acts 11:18). That taught by Campbellites leaves a man with no spiritual life. And Jesus says that the believer "hath everlasting life, and shall not come into condemnation; but is passed from death into life" (John 5:24). But Campbellite faith leaves a man still in spiritual death. Listen to Peter: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins" (Acts 10:43). "Receiving the end of your faith, even the salvation of your souls" (I Peter 1:9). "And put no difference between them and us, purifying their hearts by faith" (Acts 15:9). And Simon Peter plainly says that baptism is a "figure" (I Peter 3:21). Being a symbol only, it is not conditional to salvation, but belongs only to the saved. Simon Peter uttered these three testimonies to the fact that men are saved at the point of faith. Anything which makes Peter contradict himself in some other passage shows that it is false. Campbellism does this.

The Lord Jesus, speaking from Heaven when He commissioned Paul on the Damascus road, spoke of saved people as "them which are sanctified by faith that is in me," which, of course, carries the other two blessings mentioned, "forgiveness of sins" and "inheritance," which are also by faith. And the great apostle wrote: "Therefore, we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28), which means that "God imputeth righteousness without works" (Rom. 4:6-8). This same inspired witness wrote: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

So, the true believer in Christ has, "without works" as further conditions, "eternal life," "remission of sins," "justification," "forgiveness of sins," "the salvation of your souls," "inheritance among them that are sanctified

by faith," etc. All of these are the present blessings of believers in Christ. That Campbellite repentance and faith secure no such blessings to the sinner they contend, and I freely admit. That the repentance and faith of the Gospel save immortal souls, God's Word and Christian experience abundantly testify. That there is a vast difference between Campbellite repentance and faith and those taught in the Bible and realized in every converted soul, is apparent to all who have prayerfully and thoroughly investigated the subject.

Let nobody be fooled by the voicing of "sound words" which do not carry their proper Bible meaning. Such words are sound only!

"Faith in Christ will save me, Let me trust Thy weeping Son, To His arms, Lord, help me run, Faith in Christ will save me."

The Church

(Continued from page one)

Do not be misled into thinking or hoping that you will go to Heaven because you are a member or even one of the leading officers in your church. You may as well try to climb into Heaven by stepping upon a grain of sand.

Secondly, that view is wrong where Jesus Christ is exalted at the loss of the church—where the salvation of one's self by Christ is all that matters, and the church and its service and responsibilities are made to be nothing.

At first I know that this seems a shocking suggestion. What! Can Jesus Christ ever be exalted too much? Why in all things He is to have the preeminence (Colossians 1:18). True, but even in that reference Christ's church is not lost from view.

Perhaps a better word could be used, the word *divided* (I Corinthians 1:13). When Christ is so exalted that He is divided or separated from His church, the view is false.

Christ is divided in many ways by such a false emphasis on one aspect of His person or work, to the loss of another. For example:

The Godhead of Jesus Christ can be overly exalted at the expense of His manhood. This can be true of Bible believing fundamentalists in their theology and preaching. So zealous are they in guarding the deity of Jesus Christ they may miss in some measure the meaning of the incarnation of the Son of God as the sinless Son of Man, who when upon earth could "do nothing of himself" (John 5:19).

Also the Manhood of Jesus Christ can be overly exalted at the expense of His Godhood. This can be done and is certainly done by ministers known in ecclesiastical circles as modernists. So absorbed are they in the humiliation and the incarnation of God become flesh in the birth of Jesus Christ; so engrossed are they in the Son of Man tempted and tearful and angry and agonizing, as He was on various occasions Matthew 4:1-11; John 11:35; Mark 3:5; and Luke 22:44, that they would strip Him of every vestige of unique or distinctive Godhood.

Both views in the extreme are improper views of Jesus Christ. And that view where Christ is so exalted that His church is made nothing is an improper view of Christ and the church.

A churchless Christ is, in that respect, not the true Christ.

When the Son of God began His public ministry He saved and called and formed His disciples into a church (Matthew 16:17-19; 18:15-18). Was the church important to Christ? So should it be to us who believe.

The crimson cross confesses: "Christ . . . loved the church and gave himself for it" (Ephesians 5:25). Was the church important to Christ? So should it

be to us who believe.

Jesus Christ authorized the church to preach the Gospel in all the world to every creature (Mark 16:15), to baptize believers (Mark 16:16) into the body of His church (I Corinthians 12:13), and to dismiss the unruly from His church (Matthew 18:15-18). To the church was given the keys of binding and loosing the souls of men.

A churchless Christian was an exception to the rule after the church was open to the public from Pentecost on.

When Christ comes again from Heaven He will come for His church to "present it to himself a glorious church" (Ephesians 5:25-27). Is the church important to Christ? So should it be to us who believe.

Have you ever noticed that "Jesus never said, 'My home'?" He hallowed home life in His visits to the quiet home of Mary and Martha, but He had not where to lay His head; Jesus never said, 'My wife.' He never knew the solace of this greatest of all human relationships. Jesus never said, 'My child.' He never felt the kiss of cherub lips of His own flesh and blood. But Jesus did say, 'My church.' (F. F. Brown). He would not, could not be divided from His church.

Thirdly, the proper view in the matter is—Christ and the church—in of course, their different and correct places, but both of them there.

Claim and cling to Jesus Christ alone for your eternal salvation. Be baptized into the membership of His church for service. Christ for your salvation, His church for service. "Believe on the Lord Jesus Christ and thou shalt be saved . . . (Acts 16:31). Only Christ can save you from Hell to Heaven, from sin to holiness, from doubt to faith. Is that all? No! "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16); and be added to His church on this earth (Acts 2:41-42; 47), and "be ye steadfast, unmoveable, always abounding in the work of the Lord" (I Corinthians 15:58).

Christ welcomes you (John 6:37). The church welcomes you. Do you, by God's power and conviction, come? Amen!

June 27

(Continued from page one)
that would be impossible. However, listen to this one:

Dear Bro. Gilpin:

Anyone who wants to spread the real Gospel could not invest in a better way of doing so than to invest in THE BAPTIST EXAMINER. I think that all true believers and readers should contribute to the upkeep and putting out of TBE. It has been my intention to contribute to this cause ever since I learned of existing circumstances. I am glad to help out in such a great enterprise. I have nothing but praise for you and your full staff of workers, and in particular your daughter Ruth. The enclosed money is to help you carry on your great work, and with it, I express my sincere wishes.

A. M. Hallmark, California

And so, from California, Michigan, Oregon, Missouri, Ohio, Virginia, New Mexico, West Virginia, Mississippi, Tennessee, Minnesota, Arkansas, Texas, Louisiana, Illinois, Florida, Oklahoma, New York, Maryland, South Dakota, New Jersey, Georgia, Indiana, and Kentucky our readers have written wonderful letters within the past few days as to their appreciation of TBE, and have sent contributions to carry on our

work. Thank God for all of these.

And you? If you believe in the work we are doing, won't you have a part in this offering? What would some of you know today about the truths of God's Word if it were not for THE BAPTIST EXAMINER? If we have given you a spiritual blessing through the pages of our paper, then I don't think we are asking too much of you to encourage you to share with us your material blessings. May we have the pleasure of a letter from you today!

On Purpose?

(Continued from page one)
She replied, "Why God saved me, of course."

Then he said, "I want to ask you one more question. Did God save you on purpose or was it an accident?"

Answer that last question and you have solved the problem of election. Need not go any further.

—The Faith and Southern Baptists.

Trilemma of Campbellites

(Continued from page six)
Baptists are from heaven or of men. For—

Baptist churches are the true churches of Christ or they are false ones.

For if they are true churches, Campbellite Societies evidently are not, but schismatics, that have been excluded from these true churches, and consequently are without authority to preach or to baptize.

If Baptist churches are false, as Mr. Campbell declares, and multitudes of his societies that immerse Baptists who come to them, then Mr. Campbell was both unbaptized and unordained as are all his ministers today, and without the shadow of authority to baptize; and therefore the whole denomination, being unbaptized, are no church of Christ in any sense.

A false church can not administer baptisms or ordinations, and Mr. Campbell and his ministers received theirs from the Baptists whose churches and baptisms they deny to be scriptural! Will not Campbellites ask themselves this question, when they re-immerses our excluded members:

WHO BAPTIZED MR. CAMPBELL?

SOUTHERN BAPTISTS MATHEMATICALLY EXPRESSED

The following is from the church bulletin of the First Baptist Church of Tullahoma, Tennessee:

"During 1954 the Southern Baptist Convention passed a significant mile-post, the eight million mark in church membership. Our 8,169,491 members are an enormous potential. But if the following percentages (author's estimations) are anywhere near right, we have room for great progress:

8,169,491 members, yes! But—
816,949 never pray
1,633,898 never read the Bible
2,450,847 never go to church
2,609,335 are non-resident
3,267,796 never give
4,084,745 never serve as workers
4,901,695 never give to missions
5,127,118 never visit
6,944,067 never attend prayer meeting
7,761,016 never win a soul.

"The amazing thing about present day Christianity, including Southern Baptists, is not that we are doing so little, but that we are doing so much with so little consecration. Here is mathematical evidence for the need to redouble our efforts to grow in grace."

—BAPTIST BULLETIN