

The Baptist Examiner

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

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Was Your Grandmother An Ape?

THE TEACHING THAT MAN FELL UPHILL

By ROY MASON, Tampa, Fla.

Evolutionists of course deny the fall of man into sin, and Modernists pretty well share their view. If man ever fell, so they hold, he "fell uphill." In other words, they hold that man has been climbing all through the long centuries. Thoroughgoing evolutionists really deny the existence of sin. They make what we call sin to be nothing more than a sort of hangover from our animal ancestry. They make the appendix and tonsils to be what they call "vestigial remains" — things that remain, of

no practical use — just something that belongs to our animal ancestry of the past which we haven't entirely gotten rid of. Sin is like the appendix — just something that is a left over from our brute ancestry, and likewise something that we are on the road to overcoming. This view of course eliminates the existence of a personal devil as the author of sin.

In reply to this, it may be stated that man in his record history, has shown no tendency to overcome this "hangover from

his animal ancestry." Sin and crime is rapidly increasing in the young, until juvenile delinquency is with us a national problem. War instead of being confined to combatants, now menaces whole populations. Crime is rapidly on the increase, which certainly does not fit into the evolutionary scheme of things.

The Bible explanation of sin is that it is produced by a fearful, fallen being designated as Satan — a being next to God in intelligence and power. (Gen. 3:1-13)

(Continued on page eight)

1. What about these decision calls, where ten and twelve year-old boys and girls announce for the ministry and to become missionaries? Does the Word of God teach that children are called to preach?

So far as the Word of God goes there is not one hint that He ever called a child into the ministry. The nearest hint to it would be in the call of Samuel, yet this was not a call to preach. It was a call to become Jehovah's prophet. I have observed a number of these children who thus entered the ministry. It is conspicuous that not one of them ever grows up to be an outstanding preacher. Our brother who asks this question tells of a church who recently licensed a 11-year-old boy to preach. This is definitely contrary to the Word of God which, in speaking of the qualifications of a preacher, says, "Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." — I Tim. 3:6.

2. Our associational Brotherhood has been inviting outstanding men, such as judges and other

political leaders, who are not Baptists, as the main speaker for the Brotherhood rally. What do you think?

It is beyond me to imagine Paul introducing Herod as the main speaker of the Baptist Brotherhood. The spirit and nature of the average politician is as far removed from the principles of Christ as that of Herod. When such practice is followed by modern churches, it is merely for the purpose of currying favor with the world. It certainly cannot be to honor God, as it is displeasing to Him. Listen: "They that are in the flesh cannot please God."—Rom. 8:8. Such a brotherhood meeting cannot please God. Which do you want to please — God or the world?

3. What about union meetings where all denominations come together on special days, such as Easter, etc?

Protestants have nothing to lose and everything to gain by such a meeting. Baptists have everything to lose and nothing to gain. If they can work and worship together compatibly on

(Continued on page eight)

Striking Similarities Of The Pharisees And Campbellites

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

PHARISEE AND CAMPBELLITE HISTORY SIMILAR

Very little is known of the history of the Pharisees. About

CAMPBELLITE "COMMON-SENSE"

Campbellites teach that faith precedes repentance. Their theory of "obeying the gospel" is that one hears, believes, repents, confesses and is baptized. They say that it is only "common sense" that one believe before he repents. "How can a man repent," they ask, "unless he believes?"

This shows that the Campbellites are void of Bible faith and repentance. Their blindness on the matter of faith and repentance is due to the fact that they are legalists, believing in salvation by works. Campbellite faith is nothing more than a belief of historical facts. If one believes the historical facts, they teach, then he may begin to work for his salvation by repenting, confessing, and being baptized. Furthermore, their faith is not the only thing that is merely human, intellectual; their repentance is also, being nothing more than "reformation." So Campbellite "salvation" is all human, nothing divine about it — only an outward shadow.

But despite Campbellite "common sense," the Bible still places repentance before faith. Indeed, the Bible teaches that one must repent before he can believe. And the faith that follows repentance is not merely an intellectual assent, but it is a trusting from the heart the Lord Jesus Christ for complete salvation from sin. Notice how clear the Bible is on

(Continued on page eight)

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

All who have read the history of Campbellism will immediately recognize the similarity that here parallels the history of the Pharisees. Indeed, Campbellism professes to be a reformation or restoration of the gospel of Christ, the church of Christ, and the ancient order of New Testament Christianity. And just as the Pharisees professed to follow nothing but Moses' law, Campbellites today profess to "speak where the Bible speaks, etc."

There is conclusive evidence that the Pharisees maintained strong Messianic hopes, and this

(Continued on page three)

JUNE 27



In the mail today comes a valuable suggestion — if practiced. One of our faithful readers for many years, Mrs. Jesse Moore, of Oklahoma, says:

"If each reader of THE BAPTIST EXAMINER will join me in sending you one dollar each, every bit of your obligation would be taken care of in a wonderful and easy way. Of course there are some who are able to give more than a dollar, which would be greatly appreciated. I will admit that a dollar doesn't go very far, but even if 1,000 or 2,000 of the readers would each send one dollar, it could amount to a

(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.

Historic Baptist Practice Of Close Communion Justified

Close communion is a historic Baptist practice. Many pedobaptists have recognized Baptist consistency in close communion, having recognized that the Scriptures do not sanction the coming of the unbaptized to the Lord's table. No practice of Baptists is better grounded in the Word of God than close communion; yet, perhaps no other practice is more misunderstood and more opposed. Let it be understood that Baptists do not deny that members of other denominations are saved. It is simply that they do not believe they have been scripturally baptized.

Baptists practice close communion because—

CHRIST INSTITUTED CLOSE COMMUNION

When Christ instituted the supper, only the eleven apostles were present with him, Judas having already gone out. He did not have His mother there. Neither did He have others of His followers in Jerusalem there. He did not, so far as we have any record, invite the man in whose house the supper was instituted. Why? Because the supper was for none but His church. Hence, since Baptists do not regard others as members of Christ's church, they do not invite them to the supper.

THE SCRIPTURAL ORDER OBSERVED ON PENTECOST AND THEREAFTER LEADS TO CLOSE COMMUNION

The order on Pentecost and thereafter was (1) faith; (2) bap-

tism; (3) church membership; and (4) the Lord's Supper. See Acts 2:41, 42. This is exactly the order insisted on by Baptists. They do not deny that others may have faith, but they do deny that they have received valid baptism and that they are members of a church of Christ.

THE INTERESTS OF SCRIPTURAL CHURCH DISCIPLINE DEMAND THE PRACTICE OF CLOSE COMMUNION.

In Romans 16:17 and I Timothy 6:3-5, we have implied ground for excusive discipline in the case of persistent teachers of doctrinal error. The need of unity in the church also makes excusive discipline necessary in the case just mentioned.

Now suppose a church finds it necessary to exclude a false teacher. If the church practices open communion, this false

(Continued on page eight)

RESURRECTION OF THE CAMPBELLITES

One of these days the Lord Jesus Christ is coming again. The first phase of His coming will be His descent into the clouds. The trump of God will then sound, and the "dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (I Thessalonians 4:16, 17) This will be the first resurrection — the resurrection of the saved.

After the Tribulation and the one thousand years' reign of Christ with His saints on earth, the second resurrection, the resurrection of the wicked, will take place. However, when the trump is sounded for those still in their graves to come forth, all do not do so. The angel whose duty it is to blow the trumpet is confounded.

Then he hears another angel coming down to where he is, having something in his hand. The first angel in despair says, "They won't come forth! I've blown and blown, but they won't come forth."

"Never mind," says the second angel calmly, "I forgot to tell you about these folk. Here, take this and blow it."

The second angel then hands the first angel a small object. Putting it to his mouth, the angel blows. And lo, every one of the dead arises.

What was the small object? Why a tuning-fork, of course!

—Bob L. Ross

The Baptist Examiner Pulpit

"THE WONDER-WORKING GOD"

"To him who alone doeth great wonders."—Psalm 136:4.

After I read this text of Scripture, I was reminded of Mr. Spurgeon's very quaint saying concerning it, when he declared that man should bow his knee instead of opening his mouth, whenever he read this text. Certainly, beloved, there is a world of truth in the statement that Mr. Spurgeon made. Whenever you realize that the God that we preach to you, and the God that you and I serve, is a wonder-working God, and when the full meaning of this text sinks upon our souls — cer-

tainly, beloved, it is true that we need to bow our knees, instead of opening our mouths, in the face of this text of Scripture.

What is a wonder? If you will turn to your dictionary, you will find that a wonder is defined as "something uncommon," or a "thing that is unusual," or a "thing that is extraordinary." In other words, the God that we preach to you, being a wonder-working God, is a God that does that which is unusual, that which is uncommon, and that which is extraordinary.

Sometimes man does that which is acclaimed as wonderful and

we speak of some of the feats of man as being wonderful in themselves. I often think about the airplane. Every time I see one "zoom" overhead, and every time I get into a plane when I am going on a journey, I am amazed at it as a thing of wonder. Though I have watched them by the hundreds, and though I have flown thousands of miles, I am saying to you truly, the airplane is a wonder.

Then sometimes you look at a building that man has built, and it is a marvel. You stand off and look at it almost in awe, and

(Continued on page two)

The way to gain a good reputation is to endeavor to be what you desire to appear.

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CALVARY
BAPTIST CHURCH
ASHLAND, KENTUCKY

This is the church of which your editor is pastor, having been organized on August 20, 1955.

Our church is less than a year old and the membership is small, but God has given us wonderful fellowship and a marvelous, happy atmosphere, for which we are deeply grateful. We only have 34 members, but the mission spirit of the church is remarkable.

Since March 15, our church, in addition to paying rent for its auditorium and a small salary for both Brother Bob and myself, has conducted two radio programs weekly at a weekly cost of approximately \$50.00, has contributed \$394.00 for Mexican missions, has given \$246.00 for the printing of tracts, has paid the expense of my trip to and from Little Rock when I went to Mexico, and then last Sunday gave me the sum of \$244.00 to apply on the note relative to our press, which comes due on June 27. It is a joy to be pastor of a Missionary Baptist Church when the emphasis is on missions, and when there is sweet, happy fellowship, such as we have at Calvary Baptist Church. From the depths of my heart, I thank God for this church.

Here is a church that believes in its pastor and the work he is doing. The next time you hear some enemy speak contrary to us, just remember how the folk feel who know him best and love him most.



"Wonder-Working God"

(Continued from page one)

truly you can say of it that it is a wonder. Yes, what man does oftentimes causes us to realize that even man's works and feats, are works of wonder.

Some few years ago I stood out in Oklahoma in a large cattle barn that was more commodious and wonderful, and furnished far better than any of our homes. As I stood there in that marvelously equipped cattle barn, I looked at those cattle, each in its own individual pen, and I was amazed at what I saw — steaks on the hoof, fully a yard wide. Then I looked over in another corner, just in contrast, and I saw some of the vanishing breed of Texas Longhorns. As I stood there, I thought, what a contrast between the Texas Longhorn that has just barely succeeded in existing, and which grew and developed very poorly—what a contrast between the Texas Longhorn and these wonderful full-bred cattle that man has developed. As I stood there, I was impressed by the feats that man has been able to perform. Truly, in the realm of animal husbandry, man's works are a wonder.

Sometimes we are amazed at the wonders of a magician. I am sure that each of you have at sometimes seen a magician when he would do something that to you was a wonder. I saw a fellow standing on a street corner sometime ago fooling the public,

I am sure, for he was reaching up and getting silver dollars right out of the sky. Where they were coming from, I couldn't say. I stood and looked at him and I was amazed, and I even found myself reaching up, trying to see if there were any dollars flying around in the air. I didn't catch a thing but air in my hands, but that man was catching those dollars and was dropping them into a bucket, until soon the bucket was running over. I stood there amazed. It was a wonder to me, and I am sure that it was to everyone who stopped to watch him.

I saw a fellow sometime ago begin his act with a little knife about 6 inches long, and he swallowed that knife, and then pulled it back out of his throat. Then I saw him as he increased the length of the knife, until he swallowed a sword that was 3½ feet long, yet from his throat to his hips was only about two feet. What became of that other foot and one-half of sword, I don't know, but I saw it, and I was amazed. To me it was a wonder, but how he did it, is beyond me to explain.

Beloved, the Antichrist is coming into this world some of these days, and he is going to perform some wonders. The Word of God tells us something about the wonders of the Antichrist, for we read:

"Even him, whose coming is after the working of Satan with all power and signs and LYING WONDERS, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." II Thes. 2:9, 10.

"And he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast; which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Rev. 13:13-15.

Beloved, you can see from these verses that when the Antichrist comes, he is going to be a miracle worker. He is going to be an individual who can perform feats and deeds and works of wonder. I say to you, that man does things that we speak of as being wonderful, and are works of wonder, and magicians have the ability of deceiving the public and are able of doing things that are truly feats of wonder, but, beloved, when the Antichrist comes, he will outshine and outstrip them all. He will be able to do things by way of works of wonder, the like of which the world has never yet seen, or thought of.

Beloved, no man has ever done what the wonder-working God has been able to do. Even the magicians have never been able to do, with all of their deceivableness, the things that the God of the Bible, this wonder-working God, is able to do. Even the Antichrist when he comes, in his brief reign and sway of power, upon this earth, will never be able to do the things that the wonder-working God of the Bible has done through the ages.

If you will go back to the early chapters of the book of Exodus, you will find that Moses came to the children of Israel to lead them out of Egypt unto Canaan, and it was necessary that some miracles be worked in order to convince Pharaoh of the power of God. One of those miracles was that Moses struck his rod upon the ground, and the dust immediately became lice on man and beast. I can see Pharaoh and his people as the plague of lice became a reality in all that land. Pharaoh's magicians stood in the presence of Pharaoh and tried to perform the same miracle, but failed to do so, and when the magicians failed to perform the miracle, and the lice began

to crawl upon them, those magicians turned to Pharaoh and said: "This is the finger of God."—Ex. 8:19.

I say to you, as the miracle which Moses wrought so far outstripped the apparent miracle of those magicians to the extent that they declared that this was the finger of God, so, beloved, the wonders of the wonder-working God that He has performed through the ages, so far outstrips the wonders of man — even the wonders of the Antichrist that he shall perform when he comes — that we can do nothing else except pause in the presence of the miracles and the wonders of Almighty God and say, like the magicians in Egypt, "This is the finger of God."

Now, I want to call your attention to some of the wonders of God.

I

CREATION IS ONE OF GOD'S WONDERS.

I don't apologize when I tell people that I am old-fashioned enough to believe the Bible. I don't apologize when I tell them that I believe that God wrote the Bible. I don't apologize when I tell people that I am old-fashioned enough to believe that the God who wrote the Bible, is the God who made this world. I believe, beloved, with all my heart that this old world came into existence only, wholly, solely, and entirely because of the power of God. Listen:

"ALL THINGS WERE MADE BY HIM; and without him was not any thing made that was made."—John 1:3.

"FOR BY HIM WERE ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. BY WHOM ALSO HE MADE THE WORLDS."—Heb. 1:1,2.

I say then, beloved, I believe in a God who made this world.

When I was in college, the professors did their best to make an evolutionist out of me. I remember one professor in particular who invited me to come to his room to visit at night. Night after night in Cumberland College, I sat in his room and listened to him, and talked, and asked him questions relative to evolution, and he did his best to make an evolutionist out of me, even though I was a student at that time of a Baptist-controlled college. I say to you, beloved, after I had gone through all that the evolutionists had to offer, I come back to the Bible. I declare unto you on the authority of this Bible, that God has created everything there is within this world, and whenever I look at this creation, I see it as one of the wonders of Almighty God.

Suppose that we look at the earth itself. Sometimes we see it flat and level as far as the eye can see—other times it is rolling, and at other times, the ascent which you would have to make in order to climb to the top of one of those mountains which is before you is almost perpendicular.

Or look at that which grows on the earth, as the trees or grass, or that which is in the earth, as the jewels, the stones, the gold and silver. Sometimes it is found in nuggets, sometimes in pockets, sometimes as dust, but always showing that it came from the creative hand of Almighty God.

Look at the birds that fly in the air. Some of them can sing so beautifully, and some of them cannot sing at all. Some of them are so beautiful in their plumage, and some of them possess no beauty.

Look, if you will, at the fish within the waters. Some of them are so small that they must be enlarged many, many times in

order that they might be seen, while some of them are monstrous in size. Some of them are good for food, and some of them are the rankest of poison.

Look, beloved, at the animals—the tremendously large elephant and the very, very small mouse from which the elephant would flee in terror. Look at the noise of the jackass and compare it with the musical baa of a sheep.

I tell you beloved, it doesn't make any difference where you look in creation, and regardless of the contrast that you see in creation, you can see the hand of God in it all. Whenever you look at creation, you will see one of the wonders of this wonder-working God, who is spoken of within my text.

Suppose you stand still and look over this earth. You can't look at it without being amazed at the wonder of God's creation.

I remember the first time that I saw Niagara Falls, with that tremendous avalanche of water pouring over those falls—with millions and millions of gallons of water going over those falls every hour of every day, and amazing as it is, it has been thus for years on top of years. Oh, the marvel of the creation that God made.

I remember some few years ago standing in Denver, just after I got off a plane, looking off into the distance and seeing Pikes Peak at the close of the day. They tell me that there is never a time but what Pikes Peak is snow-capped, and as I looked at it at the close of the day, I tell you, beloved, to me it was marvelous just to see the wonder of God's creation.

Oh, I say to you, beloved friends, anywhere you look in this world—anywhere you look at this earth, you will be amazed at the fact that this creation, being God's creation, is one of the wonders of a wonder-working God.

II

PROVIDENCE IS ONE OF GOD'S WONDERS.

We read: "And we know that ALL THINGS WORK TOGETHER for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, God is a wonder-working God in the realm of providence, for everything just fits together for our good, and for God's glory.

We have a marvelous example of this in the Old Testament. One night old King Ahasuerus tried to sleep but couldn't I can see him as he tossed on his bed unable to find rest and sleep. While he was thus unable to sleep, one of his courtiers was building a scaffold upon which he was going to hang Mordecai, the Jew, the next day. It wasn't the noise of the building of the scaffold that kept King Ahasuerus awake, but it was just the fact that God awakened him and didn't allow him to go to sleep that night because God had a purpose in it. Ahasuerus didn't know that Haman was building a gallows upon which to hang Mordecai. Nevertheless he couldn't sleep. Finally, after trying everything else, he asked that they bring in the annals of the court that they be read to him. You would have thought that there would have been enough crime recorded in those old blood-stained annals of the courts of Persia to have driven sleep forever from his eyes, but he asked that they be brought and read to him. When they were read, he learned how a certain man named Mordecai had saved the king's life, and the king said, "What did I do for him?" and the answer was, "There's nothing recorded that you did."

The king said, "Do you mean to say that he saved my life, and I have done nothing for him?" Notice, a few blocks away a gallows was being built on which to hang Mordecai the next day, but God made the king to awaken that very night before the execution. The next night would have been too late. The next night Mordecai's body

would have been dangling from the noose in the gallows, but God awakened the king that very night and he learned that he had failed to reward Mordecai for having saved his life. Immediately, when the dawn came, he saw that Mordecai was rewarded, and before the next day had come to a close, Mordecai had received the reward that was due him, while Haman himself had been hung from the gallows on which he had intended hanging Mordecai.

I tell you, beloved, providence in this instance shows me what a wonder-working God that you and I serve every day.

Let's notice Daniel in the lion's den. You would think that by the time Daniel's body was lowered down into the lion's den, that they would have made mince meat out of him, but the Word of God tells us that Daniel walked harmlessly around in that lion's den all night long, and the lions never touched him. The next morning the old king came and shouted into the lion's den and said, "Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel gave him an answer as to his safety, and then the king had Daniel brought out, and the men that had accused Daniel were thrown into the lion's den. Before their bodies came even down to the bottom of the den, they were torn to pieces by the lions. Beloved, how do you account for the fact that Daniel walked safely in the midst of the same group of lions that the next day tore his enemies into bits? I tell you, beloved, how I account for it, God is a God of providence, and God saw to it that those lions preserved Daniel, yet tore Daniel's enemies into pieces.

Let's notice again the providence of God, in that God had ravens to bring food to Elijah when he was hiding at the brook Cherith. God saw to it that those ravens did not eat the food that they foraged for, but rather they brought the food and dropped it down beside Elijah. Beloved, only a God of providential dealings could hold back the ravens' usual disposition of those birds, so that instead of eating the food themselves, they brought it to the man of God.

Beloved, you can't read this without realizing that the God of the Bible is a wonder-working God, and that providence is one of the wonders that causes us to stand in awe and amazement in the presence of Almighty God.

I am satisfied that there isn't a person here but what sometime or other in life has seen the very personally are concerned. I ask you, why are you here? Don't tell me that you just happened to come. Don't tell me that you are here by chance or accident! Beloved, you are here because of providential dealings, and the leading of Almighty God. He has brought you to this place of worship.

I see those three Jews cast into a fiery furnace walking harmlessly about, while the men who threw them into the furnace were killed as a result of the heat of the flames. I tell you, beloved, when I see an experience like that in the Bible, I am made to realize that the God of the Bible is a wonder-working God, and that one of His wonders is that of providence itself.

III

THE CHURCH IS ONE OF GOD'S WONDERS.

Now I don't make any apology when I say that when Jesus was here in the days of His flesh that He established a Baptist church. I don't make any apology, but I just preach it plainly. I have no fear of anyone successfully contradicting me. I just say to you, that when Jesus was here in the days of His flesh, He established a Baptist church, and the fact that it has continued in itself, a wonder.

They say that there are five powers governing society, namely, eloquence, learning, rank, wealth, and the army. Do you

(Continued on page seven)

Striking Similarities

(Continued from page one)

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

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

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

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

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

SIMILARITIES FROM THE SCRIPTURES

But now, let us notice some of the characteristics of the Pharisees revealed in the Scriptures, and point out their similarity to the Campbellites. Of course, all who have ever had any dealings with the modern "Pharisees," will immediately recognize the similarity that exists.

1. The Pharisees had a warped conception of the meaning of baptism. Under John's preaching many people were saved and rejoiced in the Lord. The Pharisees, seeing the power that was upon the people, evidently thought that being baptized would do something for them, as it had done for the others. But when they came to be baptized of John, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits therefore meet for repentance." (Matt. 3:7,8). John demanded that the Pharisees first be saved before they were baptized, but the Pharisees evidently thought that they could be blessed in some manner by being baptized. Certainly they would have made good Campbellites, for their belief concerning baptism is Campbellism to the core.

2. The Pharisees rejected John's baptism. This was evidently because John demanded salvation before baptism. The Scriptures say of the Pharisees that they "rejected the counsel of God against themselves being

not baptized of him." (Luke 7:30). And like their predecessors, the Campbellites also reject the baptism of John. They say that it was not Christian baptism. Jesus taught that the baptism of John was from Heaven, whereas the Pharisees said, "He hath a devil." And today, anyone who says that John's baptism was Christian baptism will hear the Campbellites say that "he hath a devil."

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

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

Here we see the trilemma of the Pharisees. But are the Campbellites not in the same trilemma? Truly the Campbellites will have to answer as to Baptist baptism being from Heaven or of men, "we cannot tell." And why so? Because Alexander Campbell himself was dipped by a Baptist preacher! If the Campbellites say that Baptist baptism is from Heaven, then why do they not submit to it? But if they say "It is of men," then they thereby confess that they have unscriptural baptism. Which horn will the Campbellites take?

4. The Pharisees were ignorant of the new birth. We read of one of their religious leaders.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? . . . How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 1:4, 9, 10, 12.

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

5. The Pharisees believed in a conditional security.

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

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

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

saved. But Jesus said of the righteousness of the Pharisees that one must have more than that type of righteousness. We read:

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

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

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

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

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

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

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

exactly what the Campbellites deny today.

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

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

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

10. The Pharisees tried to destroy Christ. We read now in Matthew 12:14:

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

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

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

"But when the Pharisees saw

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

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

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

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

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

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

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

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

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

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

There is not one group of religionists on earth today that can equal the Pharisees in this tedious occupation, except the

(Continued on page six)

SUNDAY MORNING SOUNDS



"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

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 XIII

RELIGION AND DANCING

There is one test which unalterably condemns the dance. And on this the fate of evil hangs. Here it is: *Spiritual people do not dance.*

You reply, "But many church members do." Yes, many whose names are on the church record and many men who carry their religion in their wives' names make it a habit to dance. But you cannot find the people in the dance halls who are responsible for praying revivals down. The person who dances is not called to lead a soul into God's kingdom. This is a task left for someone else.

The reason is not far to seek. Religious experience cannot grow under the influence of dancing. Dancing is mixed up with sensual activities, while religion is of a pure heart, faith-unfeigned, trust in God and living in such a manner that the lure of the flesh cannot drag the spirit down to the morass of iniquity.

Spirituality is based upon a clean heart, while dancing makes the heart impure.

Spirituality is clean thinking, while dancing inspires lustful thoughts.

Spirituality is separation from the world, while dancing is carried on as a worldly pleasure.

Spirituality says, "Crucify the flesh," while dancing affirms, "Seek the pleasures of the flesh."

Spirituality is fostered through prayer and grows in church activities, while dancing is practiced as a sensual art and grows through sinful partners.

Spirituality finds its joy in prayer and trust in God, while the joy of the dance is aroused emotions directed toward sensual and sexual ends.

Spirituality and dancing are thus on the opposite poles of thought and life experience.

Watch the young Christians who begin to dance, and you will soon discover that they lose their zeal for spiritual activities.

Ask yourself this question, dancing church member, "How long since I have seen a dancing preacher lead a soul into the kingdom of God?"

Have you ever seen such take place? I must admit that I have

never. Ask the most hardened sinner of your community, "If you were dying and there were two professed Christians in the town, one a dancing Christian and the other a prayermeeting Christian, which one would you want to talk with you?"

You know his answer; his request would always be for the prayermeeting Christian. For the Christian who nurtures his religious life in spiritual activities has the confidence of the community, but professed Christ followers who find their soul nutriment in worldly pleasures are the laughing stock of sinners.

If for no other reason than this one, you will forever stay off the dance floor.

The preacher who shuts his eyes to the evil of the dance closes his ears to the pitiful cries of fallen girls looking to God for forgiveness and humanity for mercy.

The Christian who believes in dancing does so against the warnings of harlots who tonight say they started their nefarious career after a night on the dance floor.

If all church members in the nation at the present time would lift their voices against this evil, we would be able to close dance hall doors, padlock night clubs and run the supervised community dance out of existence. If all parents, professed members of Christ's body, would raise a cry against dancing in high schools and colleges, there would be no more dances sponsored by

(Continued on page five)

Important Words To Parents

by ARTHUR W. PINK
Famous Bible Expositor of
England

One of the saddest and most tragic features of our twentieth-century "Civilization" is the awful prevalence of disobedience on the part of children to their parents during the days of childhood, and their lack of reverence and respect when they grow up. This is evidenced in many ways, and is general, alas, even in the families of professing Christians. In his extensive travels during the past thirty years, the writer has sojourned in a great many homes. The piety and beauty of some of them remain as sacred and fragrant memories; but others of them have left the most painful impressions. Children who are self-willed or spoilt, not only bring themselves into perpetual unhappiness, but inflict discomfort upon all who come into contact with them, and auger evil things for the days to come.

In the vast majority of cases the children are not nearly so much to be blamed as the parents. Failure to honor father and mother, wherever it is found, is in large measure due to the parental departure from the Scriptural pattern. Nowadays the father considers he has fulfilled

THE PLAGUE OF CORRUPT LITERATURE

The plague of corrupt literature has taken, at different times, possession of this country. It is one of the most loathsome, one of the most frightful, one of the most ghastly of the plagues of modern cities. There is a vast number of books and newspapers printed which ought never to see the light. They are filled with a pestilence that makes the land swelter with a moral epidemic. The literature of a nation decides the fate of a nation. Good books, good morals. Bad books, bad morals. Drive back this plague of corrupt literature by filling the minds of our boys and girls with healthful literature.

I do not mean that all the books and newspapers in our families ought to be religious books and newspapers, or that every song ought to be sung to the tune of "Old Hundred." I have no sympathy with the attempt to make the young old. I would rather join in a crusade to keep the young, young. Boyhood and girlhood must not be abbreviated. But there are good books, good histories, good biographies, good works of fiction, good books of all styles with which we are to fill the minds of the young, so that there will be no more room for the useless and the vicious than there is room for chaff in a bushel measure which is already filled with Michigan wheat.

"Oh," says someone, "I am a business man, and I have no time to examine what my children read. I have no time to inspect the books that come into my household." If your children were threatened with typhoid fever, would you have time to go for the doctor? Would you have time to watch the progress of the disease? Would you have time for the funeral? In the presence of God, I warn you of the fact that your children are threatened with moral and spiritual typhoid, and that unless the thing be stopped, it will be to them a funeral of body, funeral of mind, funeral of soul. Three funerals in one day.

—T. DEWITT TALMAGE

his obligations by providing food and raiment for his children, and by acting occasionally as a species of moral policeman. Too often the mother is content to be a domestic drudge, making herself a slave of her children instead of training them to be useful, performing many a task which her daughters should do, in order to allow them freedom for the frivolities of a giddy set. The consequence has been that the home which ought to be — for its orderliness, its sanctity, and its reign of love — a miniature heaven on earth, has degenerated into "a filling station for the day and a parking place for the night" as someone has tersely expressed it.

PARENTS MUST GOVERN THEMSELVES

Before outlining the duties of parents toward their bairns, let it be pointed out that they cannot properly discipline their children unless they have first learned to govern themselves. How

EDITORIAL

THE "YOUNG LIFE CAMPAIGN"

We have just finished reading a pamphlet entitled, "Young Life And The Church," by Wally Howard, editor of YOUNG LIFE magazine. This is the first literature that we have ever read concerning the movement's doctrines. And we have found that the movement is thoroughly unscriptural.

It ignorantly illustrates that Baptists began in 1608. I say ignorantly illustrates because that is simply the truth. No historian of repute has ever affirmed that Baptists began with anyone or at any date other than with Jesus Christ during His personal ministry. Those who date the beginning of Baptists any later are simply parroting off what some ignorant or dishonest religionist has proclaimed as a fact.

Furthermore, the YOUNG LIFE movement is unionistic. Represented in this movement is probably every heresy known. The movement professes to "stand firm for the full and final authority of the Bible as the Word of God" and to be "a recruiting agency for all churches that honor the Bible and the gospel." But their profession does not get into practice for by their unionizing with all denominations, they thereby go directly contrary to the Word of God which states:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother

can they expect to subdue self-will in their little ones and check the rise of an angry temper, if their own passions are allowed free reign? The character of parents is to a very large degree reproduced in their offspring: "And Adam lived a hundred and thirty years and begat a son in his own likeness, after his image" (Genesis 5:3). The parent must himself or herself be in subjection to God if they may lawfully expect obedience from their little ones. This principle is enforced in Scripture again and again: "Thou therefore which teachest another, teachest thou not thyself?" (Romans 2:20). Of the bishop or pastor it is written that he must be, "One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Timothy 3:5,6). And if a man or woman know not how to rule their own spirit (Proverbs 25:28), how shall they care for their offspring.

A SOLEMN TASK, YET A PRIVILEGE

God has entrusted to parents a most solemn and yet a most precious privilege. It is not too much to say that in their hands are deposited the hope and blessing, or else the curse and plague of the next generation. Their families are the nurseries of both Church and State, and according to the cultivating of them now, such will be their fruitfulness hereafter. How prayerfully and carefully should they discharge their trust. Most assuredly God will require an account of the

(Continued on page five)

that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Romans 16:17.

Nobody is true to the Word of God who unionizes with sprinklers, pourers, Arminians, open communists, feminists, the salvation-by-works crowd, the salvation-by-grace-plus-works crowd, decisionists, decision carders, the join-the-church-of-your-choice crowd, etc. But this is exactly what the YOUNG LIFE movement does. It is simply a melting pot for religionists who have no convictions as to what the Bible teaches and as to what they are to practice. Let all young people examine this organization more deeply and not be deceived by its appeal to the flesh. Like all Arminian youth movements, it offers a "popular" Christianity, whereas the Bible offers an unpopular one. But if the teachings of the pamphlet exemplify the doctrines (?) that the youth of this movement are being taught, then the most that can be said for them is that it is hoped that some may have had an experience of grace in receiving Jesus Christ as Saviour. And if some are saved, it is difficult to see how that they could be any more than spiritual babes in the knowledge of Bible doctrine.—B. L. R.



Our Bible Study

STUDIES IN GALATIANS

By A. M. OVERTON
(Now in Glory)

Chapter Three

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." v 13.

The deliverance and safety of the believer in Jesus Christ depends not upon his frail and puny efforts to "live right," to keep the law, or to do anything as a basis for his redemption. We are redeemed by God's Anointed One, Jesus of Nazareth, the Creator of all things. He is able to redeem us. He is worth our sin debt, whatever it may be.

In the New Testament there are three Greek words translated "re-

deem." A study of these words gives us a fuller conception of what a wonderful thing our redemption is. These words are:

1. "agorazo," "to buy," as in Revelation 5:9; 14:3,4. Here is the simple idea of a purchase by paying the price. And the price of our redemption was the blood of the Son of God.

2. "exagorazo," "to buy out," as in this passage (3:13), Galatians 4:5, etc. Not only are we bought with the precious blood of Christ, but we are bought "out of the market," never to be exposed to sale again. We are bought once for all. The price is sufficient, and no more will ever need to be paid by anyone.

3. "lutroo," "to set free by paying the price," as in Titus 2:14, I Peter 1:18, etc. This gives the

(Continued on page five)

Our Bible Study

(Continued from page four)

full meaning of redemption. Not only has the price been paid, and fully paid, but by the transaction we are forever set free from the penalty from which we were redeemed.

All one needs to have complete peace and assurance of his salvation and safety is to know who Jesus is, and what He has done to redeem him. Knowing that, there can never be any shadow of a doubt. We are weak, helpless and utterly unworthy, but He is all powerful, all glorious, and eternally worthy. He is not merely necessary for our salvation. **HE IS FOREVER ENOUGH!**

"That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith" v 14.

The shameful and ignominious death of Jesus the Christ upon the cross opened the door of salvation not only to the Jew, but also to the Gentile nations, making the promise to Abraham available to all regardless of race, station, or color.



Dancing

(Continued from page four)

our educational institutions.

It is time to awaken to this evil. Lift up your voice, O Church of God, and cry aloud against this vice which starts ninety per cent of all fallen girls on their evil careers. Cry out for spiritual purity. Bid for a spiritual outpouring of the Spirit that will close dance halls that prayermeetings might be filled.

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



Words To Parents

(Continued from page four)

children from the parents' hands, for they are His, and only lent to their care and keeping. The task assigned you is no easy one, especially in these superlatively evil days. Nevertheless, if trustfully and earnestly sought, the grace of God will be found sufficient here as elsewhere. The Scriptures supply us with rules to go by, with promises to lay hold of, and, we may add, with fearful warnings lest we treat the matter lightly.

PARENTS' FIRST DUTY IS THAT OF INSTRUCTION

We have space to mention but

four of the principle duties involving on parents. **First, to instruct their children.** "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6,7). This work is far too important to allocate unto others: parents, and not Sunday-school teachers, are Divinely required to educate their little ones. Nor is this to be an occasional or sporadic thing, but one that is to have constant attention. The glorious character of God, the requirements of His holy law, the exceeding sinfulness of sin, the wondrous gift of His Son, and the fearful doom which is the certain portion of all who despise and reject Him, are to be brought repeatedly before the minds of the little ones. "They are too young to understand such things" is the Devil's argument to deter you from discharging your duty.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). It is to be noted that the "fathers" are here specifically addressed, and this for two reasons: because they are the head of the family and its government is especially committed to them, and because they are prone to transfer this duty unto their wives. This instruction is to be given by reading to them the Holy Scriptures and enlarging upon those things most agreeable to their age. This should be followed by catechizing them. A continued discourse to the young is not nearly effective as when it is diversified by questions and answers. If they know they will be questioned on what you read, they will listen more closely; the formulating of answers teaches them to think for themselves. Such a method is also found to make the memory more retentive, for answering definite questions fixes more specific ideas in the mind. Observe how often Christ asked His disciples questions.

PARENTS MUST SET A GOOD EXAMPLE

Second, good instruction is to be accompanied by **good example.** That teaching which issues only from the lips is not at all likely to sink any deeper than the ears. Children are particularly quick to detect inconsistencies, and despise hypocrisy. It is at this point parents need to be most on their faces before God, daily seeking from Him that grace which they so sorely need and which He

alone can supply. What care they need to take lest they say or do anything before their children which would tend to corrupt their minds or be evil consequence for them to follow! How they need to be constantly on their guard against anything which might render them mean and contemptible in the eyes of those who should respect and revere them! The parent is not only to instruct his children in the ways of holiness, but is himself to walk before them in those ways, and show by his practice and demeanor what a pleasant and profitable thing it is to be regulated by the Divine Law.

In a Christian home the supreme aim should be **household piety** — the honoring of God at all times — everything else being subordinated thereto. In the matter of family life, neither husband nor wife can throw on the other all the responsibility for the religious character of the home. The mother is most certainly required to supplement the efforts of the father, for the children enjoy far more of her company than they do of his. If there is a tendency in fathers to be too strict and severe, mothers are prone to be too lax and lenient, and they need to be much on their guard against anything which would weaken their husband's authority: when he has forbidden a thing, she must not give her consent to it. It is striking to note that the exhortation of Ephesians 6:4 is preceded by "be filled with the Spirit" (5:18), while the parallel exhortation in Colossians 3:21 is preceded by "let the Word of Christ dwell in you richly" (verse 16), showing that parents cannot possibly discharge their duties unless they are filled with the Spirit and the Word.

CHILDREN MUST BE DISCIPLINED

Third, instruction and example is to be enforced by **correction and discipline.** This means, first of all, the exercise of authority — the proper reign of law. Of the father of the faithful, God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Genesis 18:19). Ponder this carefully, Christian fathers. Abraham did more than proffer good advice; he enforced law and order in his household. The rules he administered had for their design the keeping of the "way of the Lord" — that which was right in His sight. And this duty was performed by the patriarch in order that the blessing of God might rest on his family. No family can be properly brought up without household laws, which include reward and punishment, and these are especially important in **early childhood**, when as yet moral character is unformed and moral motives are not understood or appreciated.

Rules should be simple, clear, reasonable and flexible like the Ten Commandments — a few great moral rules, instead of a multitude of petty restrictions. One way of needlessly provoking children to wrath is to hamper them with a thousand trifling restrictions and minute regulations that are capricious and are due to a fastidious temper in the parent. It is of vital importance for the child's future good that he or she be brought into subjection at an early age; an untrained child means a lawless adult — our prisons are crowded with those who were allowed to have their own way during their minority. The least offence of a child against the rulers of the home ought not to pass without due correction, for if it finds leniency in one direction or toward one offence, it will expect the same toward others, and then disobedience will become more frequent till the parent has no control save that of brute force. The teaching of Scripture is

For Little Children

THE LORD CALLS MOSES TO BE A LEADER

Boys and girls, last week we read that the Lord heard the children of Israel when they cried to Him to free them from being slaves to the Egyptian people. And do you remember that when the Lord heard them, He remembered His promise to the children of Israel that He would bless them and would lead them over to Canaan to live someday? Well, boys and girls, the Lord always keeps His promises to His people, and so this week we will see whom the Lord called to be the leader to lead the children of Israel over to Canaan.

Moses and his wife were still living with Moses' father-in-law Jethro in the land of Midian. Moses helped Jethro herd his flocks in the pasture everyday.

One day Moses led the flock along the desert and came to the mountain called Horeb. And there on the mountain, the Lord's angel appeared to Moses in a bush that was burning with fire. As Moses stood there looking at the burning bush, he noticed that even though the bush was burning, it was not being burned up.

Of course, this was an unusual sight for Moses to see, so he stopped to look at it. Then the Lord called out of the bush to Moses and told him that He had seen how hard the children of Israel were working down in

Egypt. The Lord said, "I have heard their cry, and I know how sorrowful they are. And Moses, I am going to free them from the Egyptians and bring them into Canaan."

Then the Lord said, "Now, Moses, I am going to send you to King Pharaoh, so that you can bring the children of Israel out of Egypt. I will certainly be with you, Moses, and will take care of you."

Then Moses said, "But Lord, when I tell the children of Israel that the Lord of their fathers has sent me to them, and they will ask me what is His name, what will I say to them?"

Then the Lord said, "Moses, you tell them that I AM hath sent you to them."

So, boys and girls, the Lord is now working in His servant Moses to go to Egypt to lead the children of Israel out of Egypt over to Canaan. And next week, we will see what Moses's answer to the Lord was.

Boys and girls, the Lord always keeps His promises to His people. He will always do what He says He will. And when He begins to act, there is **NOTHING or NO ONE** that can stop His work. Here is a memory verse for us to learn: "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."—Jeremiah 32:17.

crystal clear on this point. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15; and cf. 23:13,14). Therefore God has said "He that spareth the rod hateth his son: but he that loveth him, chasteneth him betimes" (Proverbs 13:24). And again, chasten thy son while there is yet hope, and let not thy soul spare for his crying" (Proverbs 19:18). Let not a foolish fondness stay thee: certainly God loves His children with a much deeper parental affection than you can love yours, yet He tells us "As many as I love, I rebuke and chasten" (Revelation 3:19 and cf. Hebrews 12:6). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15). Such severity must be used in their early years, before age and obstinacy have hardened the child against the fear and smart of correction. Spare the rod, and you spoil the child; use it not on him, and you lay up one for your own back.

It should hardly need pointing out that the above Scriptures are far from inculcating that a reign of terror is to mark the home life. Children can be governed and punished in such a way they lose not their respect and affection to their parents. Beware of souring their temper by unreasonable demands, or provoking their wrath by smiting them to vent your own rage. **The parent is to punish a disobedient child not because he is angry, but because he is right—because God requires it, and the welfare of the child demands it.** Never make a threat which you have no intention of executing, nor a promise you do not mean to perform. Remember that for your children to be well informed is good, but for them to be well controlled is better.

Pay close attention to the unconscious influences of a child's surroundings. Study to make home attractive: not by producing carnal and worldly things, but by noble ideas, by inculcating a spirit of unselfishness, by genial and happy fellowship. Separate the little ones from evil associates. Watch carefully the periodicals and books which come into the home, the occasional guests which sit at the table, and the companionships your chil-

dren form. Parents carelessly let people have free access to their children who undermine their authority, overturn their ideals, and sow seeds of frivolity and iniquity before they are aware. Never let your child spend a night among strangers. So train your girls that they will be useful and helpful members of their generation, and your boys that they will be industrious and self-supporting.

PARENTS SHOULD PRAY WITHOUT CEASING FOR CHILDREN

Fourth, the last and most important duty, respecting both the temporal and spiritual good of your children, is **fervent supplication** to God for them, for without this all the rest will be ineffectual. Means are unavailing unless the Lord blesses them. The Throne of Grace is to be implored that your efforts to bring up your children for God may be crowned with success. True, there must be a humble submission to His sovereign will, a bowing before the truth of Election. On the other hand, it is the privilege of faith to lay hold of the Divine promises and to remember that the effectual fervent prayer of a righteous man availeth much. Of holy Job it is recorded concerning his sons and daughters that he "rose up early in the morning and offered burnt offerings according to the number of them all (1:5). A prayerful atmosphere should pervade the home and be breathed by all who share it.

HOW TO USE TOBACCO

Some time ago, a tobacco company sent packages of cigarettes to some high-school boys with this explanation, "We are sending you a package of our finest cigarettes. We hope you will use them to your satisfaction and want more." One of the boys used the cigarettes, and wrote back, "I received the package of cigarettes and used them in a quart of water which I sprayed on our bug-infested rose bushes. **Every bug died!** The cigarettes are sure **good poison.** I want more next spring if any bugs survive!"

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Him — a Bible Quiz

He bound the wounds of a stranger,
And poured in oil and wine,
Then set him on his own beast
And brought him to an inn.

By Courtesy of C. S. M.

ANSWER:

Good Samaritan

CONTROVERSY

Many religious persons have a dread of controversy, and wish truth to be stated without reference to those who hold the opposite errors. Controversy and a bad spirit are, in their estimation, synonymous terms; and strenuously to oppose what is wrong is considered as contrary to Christian meekness.

Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth, until He expired on the cross, it was an uninterrupted scene of controversy. Nor did He, with all the Heavenly meekness which in Him shone so brightly, treat error and truth without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrines, but included the abettors of false principles themselves.

And as to the apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and most indignantly denounces the conduct of opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymenaeus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even the apostle, who treats most of love, and who possessed so much of that spirit which was eminently manifested in the divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the Word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on what we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose among themselves, "speaking perverse things to draw away disciples after them," and instead of complimenting false teachers in his day, denounced an angel from Heaven on the supposition of his preaching another gospel. And if an apostle was withstood to the face when he was to be blamed, are the writings of those who subvert the gospel to be passed without rebuke?

While a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error under every name, from whatever quarter it may ap-

proach, and not to "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate." (Jeremiah 18:15). "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." **Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world; but what will this avail when compared with the favour of God? But if with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfilment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."**

—Haldane

Carroll's Wonderful Book On The Church To Be Reprinted

Many of our readers are familiar with the name of that great Baptist scholar of years gone by, B. H. Carroll. Brother Carroll was undoubtedly among the greatest all-around scholars that ever arose from among Baptists. To say that Brother Carroll was a learned man is to put it mildly. He not only knew God's Word, but he averaged reading 250 pages of literature a day for 48 years! He was not only a learned man, he was also an orator, teacher, preacher, theologian, debater, and writer. J. B. Cranfill described him as being "a very giant among his fellows."

For almost thirty years he pastored with faithfulness the First Baptist Church of Waco, Texas. He was the founder and first president of the Southwestern Baptist Theological Seminary. He was the author of several books, those still in print being: "The Holy Spirit," and "An Interpretation of the English Bible" (17 volumes). Among his other books were "Christ And His Church," "Evangelistic Sermons," and "Baptists And Their Doctrines."

But one of the most helpful, and yet one of the smallest, of Brother Carroll's works was his 64-page booklet entitled, "Ecclesia—The Church." This booklet consisted of two lengthy lectures delivered to his students. Brother Carroll added an appendix to the lectures which consisted of:

- (1) Quotations from Classic Greek illustrating the meaning of the word *ecclesia*.
- (2) Usage of the word *ecclesia* in the Septuagint.
- (3) Usage of the word *ecclesia* in the Apocrypha.
- (4) Usage of the word *ecclesia* in the New Testament.

Brother Carroll quotes every single passage in which the word *ecclesia* appears in the Septuagint, Apocrypha, and the New Testament. This in itself is worth the price of the booklet many times.

Because this booklet is so simple, yet unsurpassed in scholarship, we feel that it will be greatly used of the Lord to properly indoctrinate His people as to the truth of the church.

The popular theory among religionists today is that the church is universal and invisible. Well, after reading Brother Carroll's arguments, one would certainly have to be a slave to theory in order to continue to believe such an unscriptural, heretical idea as to the doctrine of the church. Brother Carroll's presentation certainly demolishes the theory. This booklet has stood unanswered by the "Scofieldites" and all other universal church heretics since its first appear-

JESUS BEFORE PILATE

MEMORY VERSE: "What shall I do then with Jesus which is called Christ?"

I. Jesus Delivered To Pilate. Mt. 27:1,2.

In His trial before the Sanhedrin, Jesus was charged with blasphemy (Mt. 26:25), and the penalty of which was death by stoning. The Sanhedrin did not have the power to put Him to death, so they must turn to the Roman authorities for this power. Hence, Jesus was delivered to Pilate.

II. Judas' Remorse. Mt. 27:3-10.

1. He confessed Christ's innocence (V. 4). Judas, like Pilate, (V. 23), must confess the innocence of Christ.

2. We see here the agony of an accusing conscience. There is no torture like it. Cf. Mt. 14:2; Acts 1:16-19.

3. The helplessness of worldly priests (V. 4). They were bound by their office to help any poor creature struggling with a wounded conscience. Yet, they have nothing to offer, but "see thou to that."

4. How a bold sinner treats a weaker one (V. 4). Judas was flung aside as soon as the Sanhedrin was through with him. How true to life! Many young women know the meaning of this when their partner in sin leaves them helpless when he has finished with them. Many young men are thus used by older ones. It is thus the Devil works and desires to do with each of us.

5. Here is the fulfillment of prophecy (V. 9). Cf. Jer. 18:1-4; Zech. 11:12,13.

6. This shows that remorse and sorrow for sin won't save. Judas had plenty of this (V. 3). One may come to the "mourner's bench" all he pleases, but that will not save nor help to save. By grace through faith only are we saved. Cf. Eph. 2:8,9.

7. This shows the result of sin. When Judas came to himself, he realized he was no richer with his thirty pieces of silver, but infinitely poorer. It is always true when the delirium of passion and the rush of temptation are over and we wake to consciousness that we find our sin has beggared us.

III. Jesus, A King. Mt. 27:11.

The Campbellites say Jesus did not become King until the day of Pentecost when He was coronated. (In passing, we will say they give no Scripture to prove this). Yet in this instance, Jesus declares He is a King. Cf. Mk. 15:2; Luke 19:38.

IV. Christ's Confession. Mt. 27:12-14.

Many accusations were brought by the witnesses who witnessed against Jesus. Yet to these, Christ answered not a word. This caused Pilate to marvel greatly. In view of this, read Paul's statement in I Tim. 6:13.

V. How A Notorious Criminal Escaped Death. Mt. 27:15-26.

1. Barabbas was a violator of the law. So is each of Adam's posterity. Cf. I Jn. 3:4; Gal. 3:26; Rom. 3:23. In God's sight, each of us are jailbirds. We are a bad lot, both inside and outside.

2. He was justly deserving death. If each of us got our just deserts, we'd go to Hell. Cf. Ezek. 18:4; Rom. 6:23.

3. Barabbas was without hope. He was guilty of sedition. No mercy would be shown by the Roman government. Each sinner is hopeless (Eph. 2:12) and helpless before God.

We are planning to print several thousand copies of this booklet, realizing that to a great host of God's people it will be as "cold water to a thirsty soul."

All who wish to place orders for the booklet now are welcome to do so. It will be available in a very short time.

SPECIAL NOTICE

A Bible conference for all lovers of Bible doctrines and Scriptural missions will be held at the Woodlawn Terrace Baptist Church, Memphis, Tennessee, July 17, 18, 19.

Speakers and visitors from a number of states will be in attendance, to be the guests of Pastor Wayne Cox and his great church.

The slogan for all who love the truth for which we contend, is:

"ON TO MEMPHIS" Striking Similarities

(Continued from page three) Campbellites. And despite the fact that the questions of these Campbellites are answered over and over again, they continue to persist in thrusting them upon every party they come in contact with. For instance, one of them recently sent us twenty-five questions which, he claimed, had been submitted to "numerous Baptist preachers" and that the questions were so forceful that not one of the Baptist

Matthew 27:1-32.

4. Barabbas was a thief. Every man without Jesus is a much a thief. Suppose that each month you receive your salary. At the end of the year, the company learns that although you have received your pay, you have represented a competitive firm all the time. As such you would be a thief. You have treated God that way. He has given you talents and health and strength and opportunities to glorify Him; yet you have served another master — Satan.

5. Barabbas was freed from all his crimes. When Christ takes the sinner's place, all sin is charged to His account and the sinner is eternally freed from the penalty of sin. Cf. I Jn. 1:7; Titus 2:14.

6. Barabbas was set free because Jesus died in his place. Here is the doctrine of substitution. Cf. I Pet. 1:18,19; I Pet. 2:24; I Pet. 3:18.

7. Through Jesus' death, Barabbas received peace. It is thus with us. No peace outside of Jesus. Cf. Col. 1:20.

8. Through Jesus' death, Barabbas was justified. Nothing more was charged against Barabbas. Through Jesus' death, our sins are completely blotted out — no more sin is charged against us. Cf. Isa. 38:17; Ps. 103:12.

VI. Earth's Most Important Question. Mt. 27:32.

This is the most important question that was ever asked or answered by man.

1. Some answer must be made. You cannot evade the issue. You must either accept or reject; confess or deny (Mt. 10:32); let Him in or shut Him out; take your stand with or against Christ (Mt. 12:30).

2. Some answer by denying His existence, and saying that Jesus is only a myth to be compared to Aesop's Fables.

3. Others say He is not supernatural and therefore unable to save.

4. Some say, "I don't need salvation and therefore I don't need Jesus."

5. Some answer as did Pilate's wife (V. 19).

6. Others answer as Pilate (V. 24). While Pilate might wash his hands, he could not wash his heart.

7. Some today would do as the crowd did (V. 23,25). Everyone who rejects Christ is just as guilty of crucifying the Saviour as if he drove the nails into His hands and feet.

8. Judas betrayed Him. Others do likewise today. They betray Him for the sinful pleasures of life.

9. Peter denied Him. Many do this today. Cf. II Tim. 2:12.

10. When Jesus comes again, the question will be reversed. It will not be, "What shall I do then with Jesus?" but "What will Jesus do with you?"

VII. Christ Mocked. Mt. 27:27-31.

This crowning was in mockery of Christ's claims as King. This is only a picture though of how He will be treated some day. Cf. Rom. 14:11; Phil. 2:9-11.

VIII. Bearing Christ's Cross. Mt. 27:32.

While we didn't live 2000 years ago like Simon, yet we can bear His cross just the same today.

"Must Jesus bear the cross alone,
And all the world go free?"
No, there's a cross for everyone,
And there's a cross for me."

preachers could answer them. Whereas the truth of the matter is, these questions have been answered thousands of times since the days of Alexander Campbell and his followers, with whom they originated. And the Campbellites, as the Pharisees, have closed their ears and eyes "lest they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted." (Matthew 13:15).

Jesus became so irritated with the Pharisees that on one occasion we read "He sighed deeply in his spirit." (Mark 8:12) And all who have ever contended for the Word of God in the past few years have likewise been irritated by the modern "Pharisees."

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

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

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

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

Campbellites are famous for their long spills about how they

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

13. The Pharisees did not know God.

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

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

"And we know that the Son of God is come, and hath given us an understanding, that we may KNOW him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and ETERNAL LIFE." I John 5:20.

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

14. The Pharisees were appar-

Continued on page seven)

The second coming is the perpetual light on the path which makes the present bearable.

"Wonder-Working God"

(Continued from page two)
realize, beloved, that all five of those powers were never on the side of the church, but most often were arrayed against the church, yet in spite of the fact that the five powers governing society have been arrayed against the church—the church that Jesus built, is still here. Now that is a wonder.

Listen:
"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL AGAINST IT."—Mt. 16:18.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

There have been a lot of spurious organizations that have come into existence that call themselves churches. There have been lots of organizations that have come into existence that claim to be churches, that are not churches and don't deserve the name church. They are only man-made organizations that the Lord Jesus Christ said He was going to root up. They are only man-made organizations that are going to be rooted up, but, beloved, His church has continued right down through the ages.

When I was in college, I read lots of history. I love history, and I read many, many pages of it. I have often marvelled when I read the history of the Dark Ages from 500 A.D. to 1500 A.D.—a period of 1,000 years, when the Catholics did everything within their power to destroy New Testament churches, and when it looked like they had almost succeeded. It is amazing to me that there ever came out of the Dark Ages one single Missionary Baptist Church. I go back and read in the pages of history how that there were individuals here and there who called themselves sometimes by one name and sometimes by another name, who were nothing else but our Baptist predecessors. I am amazed though that there was even one church that could have existed through the Dark Ages. I tell you, beloved, it is a marvel whenever I think about the church that Jesus built.

We read:
"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, WORLD WITHOUT END."—Eph. 3:21.

This would tell us that the church that Jesus built is going to exist throughout all ages, world without end. Thank God, it has existed and it will always exist, though all man-made churches will be destroyed. Jesus' churches will last forever. Listen to me, beloved, His church is one of those wonders, which proves to me that He is a wonder-working God.

IV

THE BIBLE IS ONE OF GOD'S WONDERS.

Whenever I pick up the Bible, I am amazed at what I find in it. I don't call it an ordinary book; I call it God's Book. Listen:

"For the prophecy came not in old time by the will of man: but holy men of God SPAKE AS THEY WERE MOVED BY THE HOLY GHOST."—II Pet. 1:21.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Beloved, it is a marvel and a wonder that this Bible has ever lasted down through the ages, when you consider the treatment that it has gone through, and when you think how the Bible has been abused throughout the ages. One Roman emperor thought that he had destroyed it so completely that he had a medal "struck" in his honor. On one side he had his picture and the words, "I have destroyed Christianity," and on the other side of the medal were these

words, "I have restored the worship of the gods." Beloved, I wonder what the old emperor Diocletian, would think if he were to come back to this town and were to come into this service and were to see the Bible that I have, and the Bibles that you have. If he were to pick up the list of the best sellers in the world, to realize that year after year, the Bible still continues to be the best seller in the realm of literature, I wonder what he would think. Beloved, it is amazing that after all the treatment the Bible has had, that the Bible still exists. Furthermore, when you think about all the false preaching that has been contrary to this Bible, it is amazing that this Bible still exists. It is amazing that people would still be interested in it. It is amazing to me that this Bible would ever have any interest at all for people in view of all the falsehoods that have been told about it, by those who were supposed to be preaching from it. I tell you, beloved, every time I think about it, I declare that the Bible is more and more one of God's wonders that He has wrought.

V

REDEMPTION IS ONE OF GOD'S WONDERS.

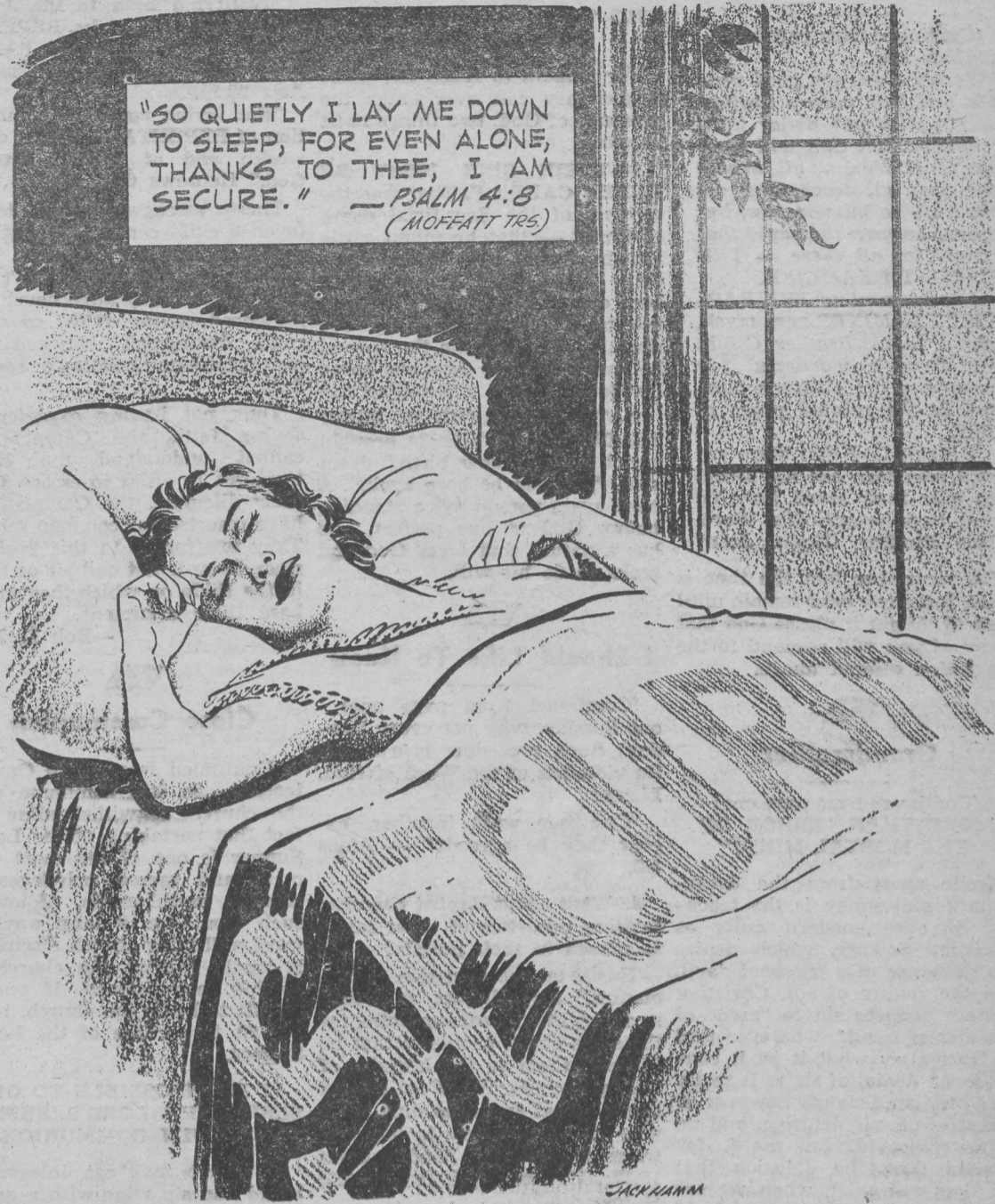
Isn't it wonderful that God would ever redeem us? When I talk to you about a wonder-working God, I rejoice that I can say that creation is one of His wonders. I rejoice when I tell you that providence is one of His wonders. I rejoice when I tell you that the church and the Bible are wonders of God, but, beloved, I am amazed above all else when I stand before Calvary to tell you that redemption is one of the wonders of God. God planned it, God thought it up, and God made preparation for our redemption before the world ever was. Listen:

"According as HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."—Eph. 1:4.

Beloved, I am older than creation. When I was down in Mexico recently, I stood just out of Mexico City and looked off in the distance at the mountains. Those mountains are in the warm zone, yet I am told, they are always snow-capped the year around. I stood there and looked at those mountains, layer after layer of rock piled up one on top of the other, strata after strata of rock — as I stood off at a distance and looked at those mountains, I thought, how wonderful they are, and how old they must be, and that God planned and made them all. Then I thought, how marvelous it is that my salvation is older than those mountains, because the Bible says that He has chosen us in Him before the foundation of the world. Beloved, before God ever laid down one of those rocks that make up those mountains — before that God ever put one strata of rock on top of another, God had already chosen me in Christ Jesus. I tell you, beloved, redemption is one of the wonders of God.

I look at you who are here, who are saved, and I think about the fact that God has saved you. Isn't it a wonder that God ever saved you? Why should He have saved you? There isn't a one of us who has deserved salvation. There isn't a one of us that merit salvation. Our works certainly do not in any wise at all prove that we merit salvation, yet, beloved, He saved us.

Will you take a trip with me to that most famous spot on earth, to the place where I would rather stand, than any other spot on this earth—the place where Jesus died at Golgotha. Will you stand with me in memory, at Golgotha, as they dug the hole in the ground and as they nailed Jesus Christ to the Cross. See them as they put that Cross into the ground and as Jesus, with His arms out-stretched and with His blood pouring from His



wounds, is left to die. But, beloved, He didn't die because He was crucified. He endured the Cross, so the book of Hebrews tell us, and as an act of His own volition, He dismissed His spirit back to God. As I stand there, I see Him with His head still erect. He has endured the Cross. He has lived through the crucifixion. I see Him with His head erect, and I hear Him say, "It is finished," and then I see Him as He bows His head to dismiss His spirit back to God. Beloved, when I stand and look upon this scene, I am amazed that God would give His own Son to work out our salvation whereby that you and I might become sons and daughters of God, that we might become children of God through the death of Jesus Christ on the Cross.

Is it any wonder that I refer to Him as a wonder-working God? Could you look upon that scene and the fact that He has sent His Son to the Cross to effect our redemption without realizing that He is a wonder-working God, and that redemption is just one of the wonders that God has wrought in our behalf.

VI

PRESERVATION IS ONE OF GOD'S WONDERS.

Thank God, He preserves us, and guarantees our salvation.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

If you and I were left to ourselves, we would never be preserved. If you and I were left to ourselves after we were saved, we wouldn't last. The Arminians are exactly right when they say that a man has a susceptibility

to fall. We have a nature on the inside that is just a devilish and corrupt after we are saved as it was before. The only difference is that after we are saved, we have a new nature that God puts inside us, which puts a bridle on the old nature, and helps to curb and control it. Other than that, we have the same devilish, depraved, carnal nature that we had before we were saved.

Beloved, it is a miracle and a wonder that God ever preserved any of us and the only reason why we are preserved after we are saved, the only reason that we stay saved after we have been saved, is because of the preserving power of God Himself. Listen:

"For the Lord loveth judgment, and forsaketh not his saints; THEY ARE PRESERVED FOREVER; but the seed of the wicked shall be cut off."—Psa. 37:28.

Beloved, the God that created this world and the God that redeemed us, is the same God that preserves us day by day.

CONCLUSION

Let me remind you that this wonder-working God is still working wonders. Every time He saves a person He works a new wonder. Every time He reaches down and picks up some poor, depraved worm of the dust, it is a wonder. I tell you, beloved, He is still in the business of working wonders, and the Psalmist says that because of this, He is to be praised. Listen:

"O give thanks unto the Lord; for he is good."—Psalm 136:1.

I praise Him, beloved, for the wonder of His creation. I praise Him for the wonder of providence. I praise Him for the wonder that He has perpetuated His church down through the years. I praise Him for the wonder of the Bible, that it is still here. I praise Him for the wonder of redemption. I praise Him for the wonder of preservation.

However, beloved, when I think about what He has done for me personally, I give all praise to the wonder-working God of the Bible, because I realize that He is to be praised for

all the wonders that He has wrought in my behalf.

May God bless you!

Striking Similarities

(Continued from Page Six)
ently clean on the outside, yet were unclean on the inside.

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

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

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

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

This is true of the Campbellites, also. Undoubtedly, they are the most reprobate people on earth in the matter of hearing God's Word. In them is this Scripture fulfilled: "They that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The Catholics are deceived by priestcraft, the Holy Rollers by fanaticism, and the Protestants by sacramentalism; but the Campbellites choke on the very

(Continued on page eight)

June 27

(Continued from page one)
sizeable sum.

So come on, you good people, and let's swamp Brother Gilpin with one dollar bills. I believe that God will bless you for it. We can't all preach, we can't all teach, and we can't all be missionaries, but we can support the paper that stands for all these — THE BAPTIST EXAMINER.

I enjoy reading THE BAPTIST EXAMINER very much, and I thank Brother Gilpin for doing a wonderful job preaching the old-time Gospel in the printed pages of TBE.

I thank God that there are still men who are not afraid to take their stand for God and thus preach His Word, like Brother Gilpin does."

So, remember that the time is short, just a few days remain until June 27. Might it please God that many of you will respond to the suggestion offered above.

Grandmother

(Continued from page one)
MORE THAN "ERROR OF THE MORTAL MIND."

Quite apart from the evolutionary philosophy is the teaching of such modern cults as Christian Science, which denies the existence of a personal devil, and the reality of sin. Christian Science reduces sin to "error of the mortal mind," whatever that it. No matter what it is, it constitutes a denial of sin as it really is. Christian Science however is a species of self delusion, and no delusion could be more far fetched than the delusion that sin does not exist, when we see it manifested on every hand. Of course the denial of sin, is likewise the denial of the necessity of a Savior and salvation from sin.

WHAT SIN HAS DONE

Sensible human beings would know that sin exists if there was no Bible. So far as we have learned, no race of people among which missionaries have worked, has ever denied the existence of sin. They don't have to be taught that they are sinners — they know it instinctively. Savages who bring offerings to place before their idols, admit by that act that they have offended somebody or some power that is over them. Romans 2:14-15 shows that conscience gives men a rudimentary sense of right and wrong such as to render them without excuse when they commit certain acts.

WHAT HAS SIN DONE? Let us think about this for a moment:

(1) **SIN HAS ALIENATED MEN FROM GOD.** Adam had direct contact and communion with God until he became a sinner, but then he became afraid and sought to hide. (Gen. 3:8).

(2) **SIN BROUGHT DEATH.** not only to the first couple, but likewise upon the whole race. (See Rom. 5:12-14).

(3) **SIN HAS TOTALLY DEPRAVED THE HUMAN RACE.** That does not mean that every person is as mean as he can become—it means that EVERY FACULTY OF HIS BEING IS TOUCHED AND MARRED BY SIN. His mind is affected, for "the carnal mind is enmity against God." The heart is affected, for "the heart is deceitful above all things and desperately wicked." The will is depraved. "Ye will not come unto me," said Jesus.

(4) **SIN IS REBELLION AGAINST GOD.** It substitutes human will in place of the Divine will. The sinner wants his own way. "I WILL," said Lucifer, and it was this that led him into becoming Satan the enemy and op-

THE BAPTIST EXAMINER
PAGE EIGHT
JUNE 23, 1956

poser of God.

TWO THINGS MUST HAPPEN TO SINNERS

For sinners to reach the place where they can ever enter the presence of God, two things must happen:

1—**THEIR SINS MUST BE TAKEN CARE OF.** That was the purpose of the Sacrificial death of Christ — that he might settle the sin debt of all who should receive him. "Who his own self bare our sins in his own body on the tree." "Christ died for our sins . . ." "God remits the sins of believers, because they are borne by God the Son, and settled for.

2—**THEIR NATURES MUST BE CHANGED.** This is brought about by the "new birth." Jesus said, "ye must be born again." A born again person has a standing before God of one perfect, and has a nature that loves God and seeks to do his will.

I Should Like To Know

(Continued from page one)
one Sunday, why not every Sunday? Such procedure is a definite violation of the Word of God. Listen:

"Can two walk together, except they be agreed?" — Amos 3:3.

4. **What about Baptist churches inviting ministers of other faiths to preach in their pulpits?**

This is an "abomination of desolation." Any Baptist who does so shows that he cares nothing for the souls of his people in that he subjects them to the heresies of false preachers. The Word of God declares that we are to shun those who preach contrary to the doctrines of His Word. Read Romans 16:17; II Thes. 3:6,14; II Tim. 3:5; II John 1:8-10.

5. **I just received a catalogue from our Baptist book store. They do more advertising of books which have been written by other denominations than these written by Baptists. Sometime ago I ordered some books from them, and had to return them because of their unsound teachings. In their latest catalogue fully 70% of their books listed are from the pen of authors who are not Baptists. Is this right or wrong?**

It is no wonder that Baptist folk are so weak in the faith. Books which preach distinctive Baptist doctrines are practically banned from the Baptist press. The same is true of our Baptist papers. Each state as you know has its own official organ by way of a Baptist paper. At least it is Baptist in name, yet actually everyone of them published in the Southern Baptist Convention could be read before breakfast and one would still have room for ham and eggs.

Not one of these papers takes a clear-cut stand against feminism, lodgism, Arminianism, and worldliness. Not one of them takes a positive attitude as to Baptist doctrines. It is no wonder that Baptist people generally know so little concerning God's Word.

This is but one other reason why every preacher should have THE BAPTIST EXAMINER reach every home in his church weekly. It will pay more dividends in teaching the truth than any other outside help which could be had. Many pastors have found it so. Why not get a club of subscriptions from your church today?

"Common Sense"

(Continued from page one)
this matter:

"And saying, the time is fulfilled, and the kingdom of God is at hand; REPENT ye, and BELIEVE the gospel." Mark 1:15.

"For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, REPENTED NOT AFTERWARD THAT YE MIGHT BELIEVE

HIM." Matt. 21:32.

"Testifying both to the Jews, and also to the Greeks, REPENTANCE toward God, and FAITH toward our Lord Jesus Christ." Acts 20:21.

"Not laying again the foundation of REPENTANCE from dead works, and of FAITH toward God." Hebrews 6:1.

These passages clearly teach (even a child can see it) that repentance precedes faith. The reason the Campbellites can't see it is because they have never experienced saving faith, so they can't distinguish between historical faith and trusting or saving faith.

Thus not having experienced saving faith, the Campbellites cannot understand the Bible teaching. In order to escape from their dilemma, the Campbellites have resorted to "common sense." They are forced to this position since there is not one jot or tittle in the Bible on which they might base their argument.

—Bob L. Ross

Close Communion

(Continued from Page One)
teacher can still commune with the church, notwithstanding the fact that partaking of the Lord's Supper is one of the most intimate and sacred privileges of church membership. Allowing such would go a long way toward nullifying church discipline. It would involve the church in glaring inconsistency. If one is not fit to be in the church, he is not fit to partake of the Lord's Supper.

IT IS IMPOSSIBLE TO OBSERVE THE LORD'S SUPPER BY OPEN COMMUNION.

A church may eat unleavened bread and sip wine with a group in which divisions are present, but Paul plainly says that "it is not possible to eat the Lord's Supper" under such circumstances. See I Corinthians 11:19, 20 in R. V.

THE LORD'S SUPPER IS A LOCAL CHURCH ORDINANCE.

The meaning of this statement is that it is to be observed by the members of one local church. Not all Baptists recognize this. But it is recognized by most of the stricter Baptists. And where it is recognized, it becomes the most conclusive proof of close communion.

In proof of this proposition two proofs are offered:

(1) **The one loaf in the supper symbolizes the unity of the one body.** Now, for others, than the members of the church observing the supper, to partake is incongruous with this symbolism.

(2) **There are certain classes that a church is commanded not to eat with.** See I Cor. 5:11.

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When a church invites those outside its membership to partake of the supper, it is boldly disregarding this injunction; for it cannot know that some of those invited are not of the classes mentioned in I Corinthians 5:11. (Taken from Chapter 32 of A Systematic Study of Bible Doctrine, by T. P. Simmons. The price is \$4.00 postpaid; order from us.)

Striking Similarities

(Continued from page seven)

Word of God itself. In that they use the Bible, they are likened to the spider who gets poison from the same flower from which the bee gets pollen with which to make honey.

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

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

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

17. *The Pharisees shut up the kingdom to others.*

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

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

18. *The Pharisees were zealous proselyters.*

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

A Campbellite preacher once offered to take me a distance of some 500 miles to prove to me that there was a church in existence before the days of Alexander Campbell which wore the name "Church of Christ." He said that he could prove it by the date on one of the wine bottles which were used for the Lord's Supper — still in the possession of the church which now wore the name "Church of Christ." He said that the sign now on the church was the same sign on the original

building, and that the date on the wine bottle thus proved that the church existed before the days of Alexander Campbell! How he could prove by a wine bottle that the sign was that old is beyond me, for wine bottles often bear a date that is years past at the time the bottle is uncorked for the use of wine. But nevertheless, I agreed to go, but he "backed out," saying that I wouldn't accept the truth even if I were to go. I understand that this Campbellite preacher was later fired by the congregation where he was the so-called evangelist, and I don't doubt it!

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

19. *The Pharisees were guilty of the unpardonable sin.* "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matthew 12:31.

It is my contention that there are no persons any closer to the commission of the unpardonable sin than the Campbellites. When they ridicule the spiritual experience as preached by Baptists and call such the work of the devil, I understand this to be nothing short of the same sin of which the Pharisees were guilty when they accused Jesus of casting out devils by the power of the devil. They have the same rancorous spirit as the Pharisees in this regard.

20. *Phariseeism was to be rooted up.*

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." Matthew 15:13.

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

WHAT JESUS SAID ABOUT PHARISEEISM

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

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

"Let them alone." Matthew 15:14.

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