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Bible Truth About The Home

By GEORGE A. STARLING

Cruz Bay, St. John
U. S. Virgin Islands

It is one of the most beautiful and meaningful words in our English language. God intended for it to be that way, but how sad it is today that many of our homes are not what God intended them to be.

Satan and his many evil powers seek to ruin and make sport of the home. Satan well knows no man is stronger than the home behind him, and no nation can long endure when the homes become corrupt. Satan has led many a young lady into sins that ruin her for future motherhood. He fools young men into thinking that the only thing that counts in life is to satisfy the lust of their flesh. Thereby, Satan makes it his business to destroy homes by destroying the morals of future homemakers.

It is the purpose of this message to warn young people of Satan's traps and to put before them some practical and sane teachings from God's Word about the home. We shall deal with the home under three main divisions: First, "The Establishment of the Home;" Second, "The Workings of the Home;" Third, "The Purpose of the Home." It is with a prayer on my lips and a burden in my heart that I send forth this message. May God bless and use its plain and needed truth.

I. The Establishment of the Home

In order for young people to establish a home, there must be three main steps taken, namely: "Courtship," "Engagement," and (Continued on page 6, column 5)

ACCORDING TO CAMPBELLISM'S OWN DOCTRINE, WAS ALEXANDER CAMPBELL EVER SAVED?

By Bob L. Ross

We have a few Campbellite readers in our audience who from time to time try to "straighten us out" about Campbellism, the "Church of Christ," Alexander Campbell, etc. To these readers we wish to propose the question which heads this article and for the benefit of anyone who does not know the facts back of the question, we shall call attention to some historical information given in the book, *Memoirs of Alexander Campbell*, written by none other than Mr. Campbell's own son-in-law, Mr. Robert Richardson. Because this book does a good job of telling how the Campbellites got their start, we carry it in our book shop and it can be ordered for \$8.75.

Now for the question. Does it seem foolish to ask? It might to some, for after all, Alexander Campbell spent about half a century or more propagating the doctrine of baptismal regeneration. Here is what he taught about the necessity of baptism:

"Remission of sins cannot be enjoyed by any person before immersion. Belief of this testimony is what impelled us into the water, knowing that the efficacy of His

blood is to be communicated to our consciences in the way which God has pleased to appoint. We stagger not at the promise, but flee to the sacred ordinance which brought the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is a blasted nut — the shell is there, but the kernel is wanting." (As quoted by Graves in *Trilemma*, page 195, from Campbell's *Christian Baptism*, page 521.)

Statements like this could of course be multiplied a hundred-fold for this was the doctrine of Campbell and his followers. Now my question involves the matter as to whether or not Alexander Campbell himself ever "practiced what he preached." In a word, was Campbell ever baptized according to the Campbellite formula? Let us see what the Campbellite records reveal.

Campbell's Only Baptism

Once the Campbells (Thomas, Alexander, and the Campbell family) decided that the "infant baptism" was invalid, they went to a Baptist preacher named Matthias Luce and had him to baptize them. This was on June 12, (Continued on page 2, column 4)

Satan's Effort To Substitute Credulity For Faith

By ROY MASON
Tampa, Florida

their faith was not according to God's Word. He says in His Word (Romans 13:8) "Owe no man anything, but to love one another." This relates primarily to the individual, but certainly this would apply just as well to a church. We have known of church buildings being dedicated to God when in reality they belonged to some loan company. Also we have known such buildings to be taken away from the church and presumably from the Lord.

Why not have faith in God to provide funds for a needed building, instead of plunging recklessly into debt, and purported faith that God will liquidate that debt? Through the years in connection with our own church, we have avoided debt. When money has come, some have wanted everything to be spent. "We have money—let's spend it." To spend, without divine leading, is the way to debt. A church ought to be run in an entirely solvent manner, with money enough on hand to meet all obligations and contracts.

2. Jumping Out "On Faith." We think of two different men—men with families—who took a notion that they ought to be "in full-time service," so without careful planning or preparation, they suddenly

quit their jobs, and "launched out on faith." It resulted in great suffering on the part of families,

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and neither man did anything for the Lord that amounted to anything. Both had to eventually get back into secular employment to keep from starving to death. Neither man was adequately prepared to preach, and there was no field open and calling. They didn't know what to do or which way to turn when they took the plunge. Evidently they acted out of credulity.

On the other hand we once knew a man who was the manager of a large store. He was active in mission work and he sought to know God's will in the matter of entering the ministry.

I recall asking him, "What would you consider an adequate indication that the Lord really wants you to preach?"

His answer was, "For a church to call me and ask for my ordination."

Almost immediately that very thing happened, and I asked him, "What are you going to do now?"

"I am going to give up my job and accept that call."

That man has been active in the ministry from that time until now and he has indeed "made full proof of his ministry."

3. Declaring Oneself "Healed" Before There Is Physical Proof Of It. We have known persons to at-

tend a meeting of some big "healer." They got into the healing line, and the healer pronounced them healed and they acquiesced. They subsequently felt that it would be "lack of faith" for them to doubt that they had been healed, so they kept repeating that they had been healed. One woman of our acquaintance refused to put back on her thick eyeglasses, although it was evident that she could scarcely see. When I saw the woman a year or so later, she was led into the church stone blind. To declare that one has been healed, when the same condition exists, is to falsify, and falsehood is not of faith.

REAL FAITH acts on the Word of God. Ezekiel (Chapter 37) was told to preach to "dry bones." He acted on faith when he couldn't see how it would accomplish anything, and the bones were made to live.

The disciples were told to "cast their nets on the right side of the ship" (John 21:6), and the answer was, "Nevertheless, at thy word we will." They got results.

It is not credulity to obey the clear Word of God, even when one cannot see how a thing can happen, but it is credulity to hatch a notion in one's own brain and go contrary to sense and judgment in launching "out on faith." There is no faith in such—it is blind credulity, for God has not commanded. True faith honors the promises of God.

Get a promise of Scripture, and go on from there.

The Baptist Examiner Pulpit

"REPORTS CONCERNING JESUS"

Third in a Series of Messages From Isaiah 53 — By John R. Gilpin

"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isa. 53:1.

I want to talk to you primarily about the word "report," and I might say as I begin my message that this word "report" is a very interesting word as it is used not only in this Scripture, but in all of the Word of God. For example, we read:

"Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an EVIL REPORT, that they might reproach me."—Neh. 6:13.

If you will notice in reading the context, Nehemiah says that

his enemies, Sanballat, Tobiah, and Geshem the Arabian, had hired somebody to bring up an evil report and swear falsely concerning Nehemiah. I am satisfied that Nehemiah wasn't the only man who has had the same experience. I am sure that there is many an individual who has had an evil report circulated concerning him just like this evil report was circulated concerning Nehemiah.

Let's notice another instance of this word "report":

"Thou shalt not raise a FALSE REPORT: put not thine hand with the wicked to be an unrighteous witness."—Ex. 23:1.

I think of the individuals who preach from the pulpit, and over the radio, who give a message that is contrary to the Word of God. In fact, that which goes out from the pulpits and over the radio every Sunday is 90 per cent error and rank Arminianism, religious falsehood, and blasphemy from beginning to end. I repeat it, beloved, 90 per cent of what is preached will not honour the Lord in any wise at all, and 90 per cent of it will be just contrary to this verse of Scripture. This Scripture says, "Thou shalt not raise a false report," but there will be many a man this Sunday (Continued on page 3, column 3)

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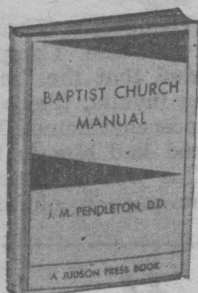
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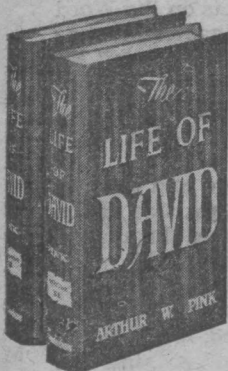
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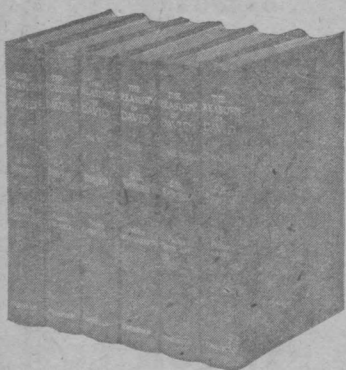
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Alexander Campbell

(Continued from page one)

1812, and was done entirely apart from any church approval (*Memoirs*, pp. 394-398, Vol. 1).

If it be asked why the Campbells went to a Baptist preacher rather than to an "evangelist" of the so-called "Church of Christ," the simple answer is that there was no such organization as the "Church of Christ" in existence. The closest thing to it would have been the Roman Catholic Church, for it was practicing what the Campbellites of our day teach about baptismal salvation. The Lord's church was certainly in existence, but nothing like the modern-day, self-styled "Church of Christ" was around. So the Campbells went to a man who practiced immersion (which they now believed), but insisted that he baptize them without taking the matter up with the church. So Mr. Luce went "contrary to Baptist usages" (as Richardson puts it) and consented to immerse the Presbyterian Campbells.

Nothing is mentioned in this record about whether or not this would obtain for the Campbells the remission of sins. The whole question was about infant baptism and its invalidity. Commenting upon this, Mr. Richardson says:

"The full import and meaning of the institution of baptism was, however, still reserved for **FUTURE DISCOVERY.**" (*Mem.*, I, p. 405.)

On page 437, this relative of Mr. Campbell further comments on this matter:

"It was to them the primitive confession of Christ, and a gracious token of salvation, and **ALTHOUGH THEY DID NOT FULLY, AS YET, COMPREHEND, AS AFTERWARD, ITS ENTIRE PURPORT,** its relations were so far understood as greatly to enlarge and simplify their conceptions of the entire gospel."

As much as Mr. Richardson could strain this statement to make it harmonize with Campbellism as it had further developed by the time he wrote his work, he leaves this plain confession that the Campbells did not know what they were doing when they were baptized. They had no notion that baptism would remit their sins, as they later taught.

Alexander Campbell himself admitted this fact. In his debate with McCalla, he says he "exhibited" the doctrine of baptismal regeneration but "without feeling its great importance and without beginning to PRACTICE upon its tendencies for some time afterward." (*Mem.*, II, p. 217.)

Mr. Richardson likewise says:

"While, however, he thus, in 1820 [debate with Walker], distinctly perceived and asserted a scriptural connection between baptism and remission of sins, he seems at this time to have viewed it only in the light of an argument, and to have but a faint appreciation of its great practical importance. A momentary and passing glance only seems as yet to have been directed to the great purpose of baptism, which subsequently assumed so conspicuous a position in the restoration of the primitive gospel." (*Mem.*, II, p. 20.)

"Mr. Campbell had spoken of it at the McCalla debate as a pledge of pardon, but in this point of view it was, as yet, contemplated only theoretically, NONE OF THEM HAVING SO UNDERSTOOD IT WHEN THEY WERE THEMSELVES BAPTIZED, and being yet unable properly and practically to realize or appreciate its importance in this respect." (*Mem.*, II, p. 207.)

Walter Scott "Discovers" Baptism's True Meaning and Begins to Put It into Practice

On page 405 of volume one (before quoted), Mr. Richardson states that the full import of baptism was "still reserved for future discovery." This future discovery to which he refers is later recorded in his work and we shall now take notice of it.

This "discovery" was made by a man named **Walter Scott**. Richardson says that although Camp-

bell, in 1823, "fully understood and publicly asserted" the design of baptism, "It was, however, reserved for **Walter Scott**, a few years later, to make a direct and practical application of the doctrine, and to secure for it the conspicuous place it has occupied among the chief points urged in the Reformation." (*Mem.*, II, p. 84.)

As a matter of fact, this Mr. Scott "discovered" the whole Campbellite "Gospel Plan," a prominent in Campbellism today. And he claimed to have done so for in his book, **The Gospel Restored**, he says that "in 1827 the true gospel was restored" (from "Preface"). I will quote the record of this "restoration" later. Telling of Scott's "discovery," Richardson states:

"From this moment, Mr. Scott's mind seemed to be engrossed with the consideration of the consecutive order appropriate to the various items in the gospel, and being greatly given to analysis and arrangement, he proceeded to place them thus: 1, **faith**; 2, **repentance**; 3, **baptism**; 4, **remission of sins**; 5, **Holy Spirit**. [This is what Campbellites have parroted off ever since.] This view relieved at once his previous perplexities, and the gospel, with its items thus regularly disposed, seemed to him most like a new revelation." (*Mem.*, II, p. 208.)

Once Scott had fashioned his "Gospel Plan," he began to "take it up" and "feel out" various persons concerning it. He happened to run into a gullible fellow named Joseph Gaston, "to whom he freely communicated his thoughts, and who, delighted with the new view of the gospel then given, at once declared it to be the truth, and that it ought to be preached to the world. Thus encouraged, Mr. Scott determined to make the experiment." (*Mem.*, II, p. 209.)

Quite a story, isn't it! That's how the notion was born; now let's see how it took root.

Richardson tells us that Scott went outside the local association to "make his experiment" and that his first effort failed (*Mem.*, II, p. 209). It is said that the reason for Scott's going outside the local association was that he was afraid he would "give cause of offence to churches who had employed him."

It wasn't long after this first "experiment" that Scott experimented with it again. This time he had "success." Richardson tells the story:

"Just as he was about closing a long discourse, and while he was exhorting the people to trust in the word of God in preference to human systems of religion, a stranger entered the assembly, and when, a few moments afterward, the speaker closed by again quoting Peter's words and inviting the present to come forward and be baptized, the stranger stepped forward and was baptized." (Continued on page 3, column 1)

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Alexander Campbell

(Continued from page two)

baptized for the remission of sins, this stranger, to the surprise of all, at once stepped forward and presented himself. Here was a singular circumstance. This person had not been enlightened and convinced by the preacher, for he had heard only his few closing remarks. Yet he came forward with all the firmness of an assured purpose, and all the tokens of intelligent apprehension, to request baptism for the remission of sins! My Scott knew not what to think of it. The individual, when carefully questioned, seemed perfectly to understand the matter, just as did the preacher himself.

"There being, therefore, no ground for objection and no reason for delay, Mr. Scott, taking the confession of the candidate, baptized him in presence of a large concourse 'for the remission of sins,' thus annexing to the usual formula the words of Peter, Acts 2:38, explanatory of the purpose of the institution. The people were filled with bewilderment at the strange truth brought to their ears, and now exemplified before their eyes in the baptism of a penitent for a purpose which now, on the 18th of November, 1827, FOR THE FIRST TIME SINCE THE PRIMITIVE AGES WAS FULLY AND PRACTICALLY REALIZED.

"A great excitement at once ensued; the subject was discussed everywhere through the town, and Mr. Scott, continuing daily to address increasing audiences and developing his views of the gospel in all its parts, succeeded, before the close of the meeting, in inducing in all seventeen persons to accept the primitive faith and baptism. Thus the charm was broken; the word of God had triumphed, and the veil which theology had cast over men's hearts was removed. Henceforth the Reformation, which had already restored to the Church the ancient order of things and the simplicity of the primitive faith, was enabled to make a practical application of the gospel to the conversion of the world." (Mem., II, p. 212.)

Please note Mr. Richardson's statement that this was the "first baptism since primitive ages" that had been thus administered. This simply means that the baptism of Alexander and Thomas Campbell, and even the baptism of Mr. Scott himself, had not been administered rightly!

Richardson plainly shows that the Campbells had never been so baptized, for on page 216 (II), he says that Scott "had before him the public declarations of Thomas and Alexander Campbell, which had become a part of the teachings of the reformatory movement. But it is equally true that as yet no direct and practical application had been made of these teachings, AND THAT EVEN THOSE WHO HAD DELIVERED THEM [the Campbells] WERE FAR FROM HAVING A JUST SENSE OF THEIR IMPORTANCE."

A. Campbell stated (II, p. 217): "We can sympathize with those who have this doctrine in their own creeds unregarded and un-

heeded in its import and utility; for we exhibited it fully in our debate with Mr. McCalla in 1823, without feeling its great importance and without beginning to practice upon its tendencies for some time afterward."

What is this but a confession by Campbell that until Scott began to put this doctrine into practice no one — not even the Campbells — in the so-called "Restoration" movement had practiced it?

On the next page (218), Richardson also adds: "All the leading preachers of the Association, as well as others of the Christian Connection, hastened to adopt that primitive order of the different parts of the gospel WHICH WAS THEN NO LESS A NOVELTY."

When Thomas Campbell heard about the "successful" work Scott was doing with his new "Gospel plan," he paid him a visit to see things first hand. Richardson says that "he saw at once that what he and his son Alexander had plainly taught was now reduced to practice."

On page 218 Richardson records a letter written by Thomas Campbell to his son, Alexander, in which the father says:

"We have spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purpose of its immediate relief and complete salvation; but I must confess that, in respect of the direct exhibition and application of it for that blessed purpose, I am at present, FOR THE FIRST TIME, upon the ground where the thing has appeared to be practically exhibited to the proper purposes."

Were the Founders of Campbellism Ever Saved?

We do not ask this question in the light of what we believe the Bible teaches on salvation, but we ask it in view of what the leaders of Campbellism themselves taught. If, as the Campbellite leaders taught — and as Campbellites still teach — it is necessary for one to believe that he is baptized to obtain the remission of sins, then how could Thomas Campbell, Alexander Campbell, and Walter Scott have been saved? Were they ever re-baptized? If so, there is no mention of it in history. Neither was Barton W. Stone, the other member of the "Big Four" in the Campbellite movement, ever baptized according to the Campbellite formula.

The Campbells were immersed by Luce in June of 1812, over fifteen years previous to Scott's "experiment" in November of 1827. It is admitted (as before quoted) that it was not earlier than 1820, in his debate with Walker, that A. Campbell even asserted the notion of baptismal remission of sins. This simply means that, according to Campbellism's own doctrine, neither of the Campbells was ever immersed for the "right purpose" and, therefore, never saved. The same goes for Scott and Stone, too.

This further means that unsaved, lost, children of the devil—

for such are those who are not children of God — were the founders of Campbellism. If the Campbellites can get any other conclusion from their doctrine as it relates to these men, then what is it?

You see, then, what has been fostered upon the world by the Campbellites was not even individually practiced by those who supposedly "restored the ancient gospel." Quite a story!



"Reports Concerning Jesus"

(Continued from page 1)

and every Sunday, who will give a false report concerning the Word of God and the Lord Jesus Christ.

Listen to another reference to show you how this word "report" is used in God's Book:

"Nay, my sons; for it is NO GOOD REPORT that I hear: ye make the Lord's people to transgress."—I Sam. 2:24.

This was Eli rebuking his sinful sons, Hophni and Phinehas, for their immorality and their downright dishonesty, and he said, "It is no good report that I hear."

Many a time I have felt like saying the same thing. When I have heard some preacher preach, I have been impressed to say that it is no good report that has gone forth by way of his message.

Here is another instance in which this word "report" is used. Listen:

"And she said to the king, It was a TRUE REPORT that I heard in mine own land of thy acts and of thy wisdom."—I Kings 10:6.

This was when the Queen of Sheba visited King Solomon and saw the way in which he kept house. She saw the clothing which his servants wore. She saw the food that was placed on the table. She saw the furniture which he had. She saw all of the great and unusual things pertaining to his kingdom, and heard him answer question after question that would have "stumped" the most intelligent person in the world. It says that there was no more spirit in her. She fainted when she saw and heard and beheld the glory of his Kingdom, and then she said, "It was a true report that I heard in mine own land." The fact of the matter is, she went on to say, "I didn't even hear the half of it."

Likewise, every time that a preacher takes up the Word of God to preach from God's Book and give a message that is based on the Bible — a message that honours God and magnifies the Word of God, he is giving a true report.

My text says, "Who hath believed our report?" The word "report" refers specifically and definitely to the Lord Jesus Christ alone. Therefore, I want to tell you some of the things that are reported in the Bible about the Lord Jesus Christ.

IT IS REPORTED THAT JESUS CHRIST WAS GOD IN THE

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When I say that, I mean to say that Jesus Christ was not man, but He was God in the flesh. We read:

"Who is the IMAGE OF THE INVISIBLE GOD, the firstborn of every creature."—Col. 1:15.

Here Jesus is referred to as the image of the invisible God. God the Father is invisible to our eyes. When Jesus Christ came, He was the image of the invisible God. He made visible an invisible God. He was God manifested in the flesh.

Years ago I was conducting a Daily Vacation Bible School and a little boy looked up into my face on the spur of the moment and asked a question that I probably would not have thought of answering in their way in which I did, if I had given it some thought. However, if I had thought of it a hundred years I couldn't have given a better answer than I did on the spur of the moment. That little lad looked up in my face and said, "Bro. Gilpin, what is God like?" I said, "He is just exactly like Jesus Christ."

Beloved, God is just exactly like Jesus Christ, because God is invisible and Jesus Christ is the image of the invisible God. Everything that you read in the Bible about Jesus Christ you can say, "That's God."

Did Jesus heal the man's hand that was withered? Then that was God. Did Jesus heal the man who had an impediment in his speech? The man who had ears whereby he could not hear? Beloved, that was God. I tell you, Jesus Christ was God in the flesh.

Listen again:
"Who, BEING IN THE FORM OF GOD, thought it not robbery to be equal with God."—Phil. 2:6.

We can't begin to comprehend just how it was that Jesus was in the form of God, yet Jesus was God. When He walked in this world, when He performed miracles, when He taught and conducted His ministry, when He organized His church, and when He went to the Cross, Jesus was in the form of God.

Notice again:

"God, who at sundry times and in diverse 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.

"And now, O FATHER, GLORIFY THOU ME with thine own self with the glory which I had WITH THEE before the world was."—John 17:5.

"In the beginning was the Word, and the Word was with God, and the WORD WAS GOD. The same was in the beginning with God."—John 1:1, 2.

Beloved, I can't emphasize it enough, and I can't speak it strongly enough, when I remind you that Jesus Christ was God in the flesh.

I remember years ago going to a place on the Ohio River, to the locks and dam to fish. As I paused by those locks, I heard someone say that the gate which completed the locks whereby the channel of water was raised, had gotten off the track. It was interesting to me to see a man put on a diver's suit to go down into the water in order to get that gate back on the track. The thing that interested me most was when that man put on the diver's uniform. I saw him put on that crude looking uniform and I saw them as they fastened the hood down over his head. I saw him as he went down into the water, all the time in connection with someone up above. When he had completed his task in the water, he came back up and took off that headpiece, laid it aside, stepped out of the rest of the uniform, the very same man who had put it on and had gone down into the water. I went on about my fishing, and while I watched a cork that might bobble in the water, I was thinking about that man who had put on a uniform and went down into the water. He finished his task and came back out of the water, laid aside

that uniform, the same man who had put it on.

Beloved, I remembered that my God, before the foundation of the world, predetermined and foreordained that His Son, Jesus Christ, as the image of God, was going to come into this world, and take upon Himself a uniform — a human body, and He was going to descend into the world and live among sinners to teach, to preach, to perform miracles, to do gifts of healing, to establish His church, to die for the sins of His elect, and when He had finished His work, He was going to lay aside that body and ascend back into the heavens — the same God that He was when He came into this world. I tell you, beloved, Jesus Christ was God in the flesh.

Is it any wonder then that on that day when Jesus appeared on that second Sunday following His resurrection that Thomas came up and felt of the hands and the side that was riven with a spear — is it any wonder that Thomas threw up his hands and said, "My Lord and my God." Beloved, He was God in the flesh and Thomas recognized Him as such.

II

IT IS REPORTED THAT JESUS WAS PURE WHILE IN THE FLESH.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

Can you imagine anybody like Jesus without blemish and without spot? You talk about purity — you have it only in Jesus. Since the advent of pure food laws, pure packaging laws, and pure handling of food laws, every manufacturer in the United States tries to see how pure the product that he manufactures can be handled. In doing so, every manufacturer boasts of the fact that his product is manufactured in a pure manner. I'll remind you, beloved, that the purest food that is made by human hands cannot in any wise at all begin to compare with the purity of the Lord Jesus Christ, for the Son of God is purity personified.

We read:

"This then is the message which we have heard of him, and declare unto you that GOD IS LIGHT, and in him is NO DARKNESS at all."—I John 1:5.

You say, Brother Gilpin, that is speaking about God." May I remind you that the God of the Old Testament is the Jesus Christ of the New Testament, for He Himself said in John 10:30: "I and my Father are one."

Listen to other Scriptures which teaches us the same truth:

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7:26.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, YET WITHOUT SIN."—Heb. 4:15.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

"I was cast upon thee from the womb THOU ART MY GOD FROM MY MOTHER'S BELLY."—Psa. 22:10.

No one else could ever make such an assertion as that. No one else could ever make a claim like that. No one else could claim that he was pure and perfect, that there was nothing wanting morally or spiritually from the hour of His birth. Only Jesus could say that from the hour of His birth He was pure. Is it any wonder that when we come to the New Testament that we find the Devil saying to Him:

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the HOLY ONE OF GOD."—Mark 1:24.

(Continued on page 6, column 1)

My Trip To Puerto Rico And The Virgin Islands

By BOB L. ROSS

On St. John

I have just returned from a twelve-day trip to the Caribbean area, where I first participated in a three-day Bible Conference at Hato Rey, a suburb of San Juan, capitol of Puerto Rico, and then spent about six days on the island of St. John, preaching in two different churches.

I left for this trip going from Huntington, West Virginia airport on Monday, January 25th. I flew via Louisville to Miami, Florida where I joined Brother Wayne Cox of Memphis, who also participated (and for the second time) in the Conference at Hato Rey. The trip from Huntington to Miami was over 1100 miles and took over six hours. But from Miami to San Juan, a total of 1046 miles, it only took the Jet plane (Pan-Am's Boeing 707), about two hours! This is the fastest ride your writer has ever taken, I assure you. So, including the stops and brief layovers, it took only ten hours for me to travel the overall total of about 2200 miles.

At San Juan's airport, Brother Cox and I were met by Brother George Starling and Brother Joe Bell, two American missionaries who are doing work in the Caribbean area. Bro. Starling is working in the Virgin Islands on the small island of St. John and Brother Bell is working in and near San Juan, the capitol of Puerto Rico.

Speakers

The Bible Conference was held at the English Missionary Baptist Church where Brother Bell, a native Georgian, is pastor. In addition to Bro. Cox and me from the states, there was also Brother Jimmie Davis of Nauvoo, Alabama. Other speakers were as follows: Brother Starling (native of Florida) from St. John, Brother E. Williams of Jamaica, Brother Hamza Mohammed of Trinidad, and Brother Wesley Forbes of Tortola, an island in the British Virgin Islands where this native Jamaican is doing missionary work.

Services

Services at the Conference were held in the mornings, early afternoons, and evenings, with about seven messages delivered each day. It is my opinion that everything about the Conference was carried out very well. The messages — some on subjects and some on portions of Scripture — were excellent and the fellowship, discussions and even the "arguments" (characteristic wherever preachers get together) were most enjoyable and profitable. Also, Bro. Bell and the other hosts and hostesses, did all within their power to make everyone comfortable. Speaking for myself, I can certainly say that their hospitality and provision were more than sufficient.

BAPTIST MISSIONARIES



Elders George Starling and Joe Bell

Brother Starling is a native of Florida and is working on St. John, a small island in the Virgin Islands, east of Puerto Rico. Brother Bell is a Georgian and has worked on various islands in the Caribbean area, but is now working at Hato Rey, Puerto Rico, a suburb of the capitol city, San Juan.

Bro. Bell and the other missionaries present.

Return Home

I left St. John on the morning of February 4th (Thursday) and went back to San Juan, spending the night with Bro. Bell and his family. With Bro. Bell's kind assistance in dealing with the ticket office, I finally was re-routed back to my home and I left San Juan for New York on Friday morning.

THE CHURCH BUILDING IN HATO REY, P. R.



The lower story of this house is the meeting place for the English Missionary Baptist Church, Brother Joe Bell, pastor. Two of the brethren who attended the Bible Conference are standing out front.

ling to go with him to the Island of St. John, where he is presently located. We flew from San Juan to the island of St. Thomas, then took a boat to St. John. Both of these small islands are United States possessions and the English language is spoken in both places. With Bro. Starling, his family and the two Baptists churches which he has been used to establish on St. John, I spent

This flight was over 1600 miles, non-stop. In New York I barely caught my plane to Washington, getting on at the last minute. In Washington, there was a lengthy layover of four or five hours, due to weather conditions. Finally, the plane left and I arrived in Huntington at 10:20 P. M.

This was one of the most interesting and profitable trips that it has ever been my pleasure to

CALVARY BAPTIST CHURCH—ST. JOHN ISLAND



Two Baptist churches have been established on the small island of St. John. One of them is shown above — the Calvary Baptist Church, meeting in their own building.

six days and preached seven times. My stay on St. John was enjoyable and profitable, although the sand-flies seemed to enjoy chewing on me a little more than I would have liked. It was a blessing to me to see the work being done on this island among the native people, just as I was blessed at the Conference in learning more about the work of

make and I trust that our readers will carefully read the other material in this issue, concerning the work being done by Bro. Bell, Bro. Starling and the other missionaries. In this short article, I have given you the outline of my trip so that in reading the other articles there will not be much repetition.

A Word To Pastors And Churches

We are happy that the EXAMINER is in a position to inform Baptist people about missionary endeavors as that of Brother Starling and Brother Bell and the work to which Brother Fred Halliman has been called to do in New Guinea. There is also Brother Wayne Crow, in Anchorage, Alaska, who is doing a work there under the authority of our church in Ashland, and several others that might be mentioned.

We hope that more and more pastors and churches will take an interest in these missionaries and prayerfully consider contributing to their work.

INTERVIEW WITH BRO. STARLING ABOUT HIS WORK ON ST. JOHN ISLAND

My purpose in going to the island of St. John — a small island of 12,000 acres, located east of Puerto Rico in the Virgin Islands — was to visit the mission work of Brother George Starling. Several months ago Brother Starling asked me to come and I am happy that I was able to go and spend six days with the Starlings, preaching to the Christian people and learning more about the work.

I asked Brother Starling to answer a number of questions for me so that an article could be printed in TBE, briefly giving the readers as much information as possible, concerning the work on St. John. Brother Starling has given some clear and interesting answers and I am sure the readers of TBE will be pleased in reading the following interview.

—Bob L. Ross

1. How long have you been on the island of St. John?

My wife and I came to St. John in 1953. We have been here since then, having taken two visits back to the states, each being of three months' duration.

2. What kind and how many native people live on the island?

English-speaking Negro people populate St. John and have done so since their forefathers were brought from Africa as slaves. There are now about 1,000 and the population is increasing.

3. How many white people live here as residents?

There are about 60 workers and retired white people, some of whom attend our services.

4. How many religious groups are on the island?

In addition to Baptists, we have the Moravians, the largest group, and Lutherans, plus a few Seventh-Day Adventists and one family of Jehovah's Witnesses. Of these groups only the Moravians and the Lutherans are of any size and compare with the influence of the Baptists.

5. How many Baptist churches are there?

Two. There is a Baptist church at the south end of St. John, known as Calvary Baptist Church and this was — to our knowledge — the very first Baptist church ever organized in this chain of well over 100 islands. We organized this church in 1954 with 20 members.

At Cruz Bay, which is the largest village on St. John, there

is the only other Baptist church known as Cruz Bay Baptist Church. It was organized with members in 1957 and has enjoyed great blessings since then. Of these churches are under care.

The churches are located opposite ends of the island, 14 miles apart. Services are on Monday night, Friday and Sunday afternoon at the very church. At Cruz Bay have two services on Sunday one on Wednesday night.

6. Are the people unusually difficult to reach? What are chief problems?

To a great degree, intolerance and indifference characterize many of the people so that chief difficulty lies in the realms. We have no physical persecution or efforts to cause harm from those unsympathetic or religiously hostile. Superstition and native tradition are prevalent. Another thing which adds a hardship is the terrain, the land in which the people live. Passages to the homes are hazardous, rough, and wear. It takes, for example, an hour to make a trip from Cruz Bay to the Calvary Baptist Church, which is only 14 miles away. These difficulties, in addition to our financial needs, are our primary problems.

7. What kind of support are receiving? Is it sufficient? How may churches and individuals help you materially?

We have five in our family, living expenses on these islands are naturally more than in the U. S. We are promised at \$232.00 per month by the Southside Baptist Church of Winter Haven, Florida, under whose authority we have done our work here in St. John. There are contributors who give small amounts than this, but the total is not what we really need to progress in the work. Of course we are willing to make whatever sacrifice possible, and of necessity have limited ourselves in various ways. But thinking of work and the need of further outreach, we definitely could use more funds.

There are three ways churches can help us materially: First, offerings, second, by equipment and thirdly, by food. If people are interested, they can write us and we will furnish them with further information on these matters.

(Continued on page 5, column 1)

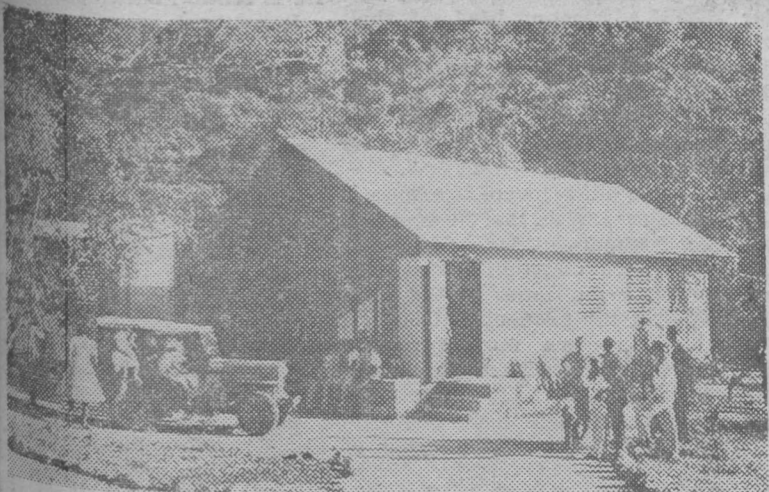
MISSIONARY AND WIFE WORKING ON ST. JOHN



Elder and Mrs. George A. Starling

The Starlings have been on St. John for some six years. During that period, two Baptist churches have been established and other work done. Read the article above which tells the work.

NEW CHURCH BUILDING, CRUZ BAY, ST. JOHN



Your writer preached at the dedication of the new building of the Cruz Bay Baptist Church, January 31. This picture shows the building and some of the folk who attended the service. Note the jeep; this is the kind of motorized vehicle used on the rough roads of St. John.

8. What kind of outreach do you have in spreading the truth in other areas or islands?

First of all, our own churches here are active in trying to spread the truth on St. John. At least five of our members are active as part-time missionary workers, visiting homes, passing out literature, and preaching whenever possible.

Then, in the period of years we have been in this work there have been five churches authorized from our work and two of them organized directly from us. These churches are located in Puerto Rico, Trinidad, and the Virgin Islands.

Literature-wise, our greatest witness is the **West Indies Baptist Beacon**, our small four-page monthly publication. We have had many testimonies to the power of this printed page. Its publication would have been fully justified if it had done no more than bring us in contact with Bro. Hamza Mohammed of Trinidad, now working in his home field. This young man, who was a Mohammedan, came in contact with the **Beacon** and was so interested in our faith that he made a special trip to learn more of us. He spent six months in my home studying the Word of God and preparing to go home as a missionary to his own people. In the course of three years, Bro. Mohammed has been able to organize one church and gather the material sufficient for another. (There are two other such men who are desirous of studying in my home.)

We also have a small boys' camp once a year, and this gives us contact with many more families who need the Lord.

9. Briefly, explain the method of your missionary work, including your convictions regarding the authority of the church in mission work.

We came to the island under the authority of the Southside Baptist Church of Winter Haven, Fla., and all of our missionary work has been subject to the disciplinary power of that body. Now that the churches are organized on the island, we are members here.

Our method is, as far as we can surmise, according to the New Testament method. We preach the Gospel and urge all converts to come into the church by baptism or, if there is no church in their

area, to pray that one be established, if it be God's will. Concerning authority, we believe that all the Lord's work should be under the authority of the Lord's church.

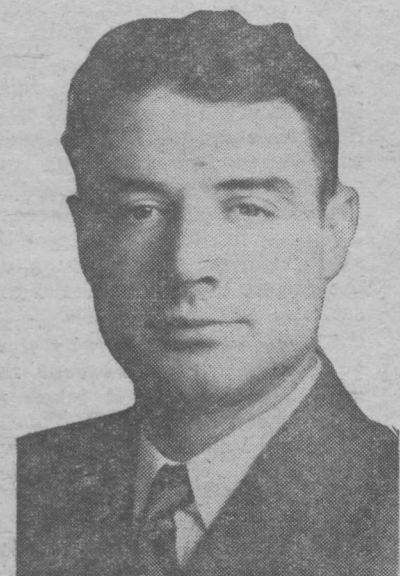
10. What immediate future plans of work do you foresee?

First, a church-controlled Bible school to function in the English Missionary Baptist Church in Puerto Rico.

Second, the strengthening of independent native mission work and churches, which are now in such places as Puerto Rico, Jamaica, Tortola, Trinidad and Barbados. Independent Baptists in this area have some of the youngest, soundest and most willing workers of any mission field of which we are acquainted. They are diligent in the study of the Scriptures and they very ably expound the Scriptures. It would be wonderful if some churches in the states could support some of these missionary workers. We will be glad to furnish information about these men and what their needs are.

Having read this article, I am sure that sound Baptists who are interested in mission work will

MEMPHIS PASTOR ATTENDS SECOND STRAIGHT YEAR



ELDER WAYNE COX

Brother Cox was at the Hato Rey Conference last year and evidently liked it — he came again. Brother Cox spoke several times and blessed the hearts of those who heard his messages.

YOUNG MEN BEING TAUGHT GOD'S WORD

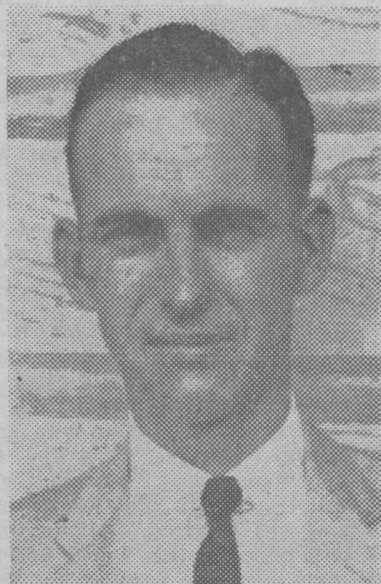


Sometime ago, Bro. Starling took this photo of a class of young men who live on St. John. Bro. Melville Samuel, in the center (seated), is doing the teaching.

want to pray about the work on St. John and perhaps contact Bro. Starling for further details. His address is as follows:

George Starling
Cruz Bay, St. John
U. S. Virgin Islands

ALABAMA PASTOR ATTENDS CONFERENCE



ELDER JIMMIE DAVIS

In addition to Brother Wayne Cox and myself, Bro. Davis of Nauvoo, Alabama also came from the States to participate in the Bible Conference at Hato Rey. He brought some inspiring messages, a blessing to all.

PREACHES OVER RADIO TO SPANISH-SPEAKING PEOPLE



ELDER ANGEL ALEJANDRO

Brother Alejandro is a member of the English Missionary Baptist Church, of which Bro. Bell is pastor, in Hato Rey, a suburb of San Juan, Puerto Rico. This brother preaches over a San Juan radio station in the Spanish language, giving the church a broadcast in this language, in addition to the one by Bro. Bell in English.

JAMAICAN IS WORKING ON ISLAND OF TORTOLA



ELDER WESLEY FORBES

Brother Forbes and his wife went to Tortola, an island in the British Virgin Islands, about three or four months ago. He is working diligently to establish a Baptist work there. Bro. Forbes is a native of Jamaica.

"THEOLOGICAL CONFUSION" IN PUERTO RICO



That's what was probably characteristic of this chat between (left to right) Wesley Forbes of Tortola, Z. Williams of Jamaica, Joe Bell of the host church, and Wayne Cox of Memphis. Periods of fellowship and discussions such as this were enjoyed by all. Since this one was right after dinner, rather than before, it was probably more calm and interesting!

CONVERTED MOHAMMEDAN NOW A BAPTIST PREACHER



ELD. HAMZA MOHAMMED

Brother Mohammed came in contact with Baptists through Bro. Starling's paper, **West Indies Baptist Beacon**. Once a Mohammedan, this brother now is preaching in Trinidad and is doing a missionary work for Christ.

AGE NO HINDRANCE TO MISSIONARY IN JAMAICA



ELDER Z. WILLIAMS

Brother Williams reminded the writer of Bunyan's "Great Heart." He loves the Lord and his brethren and is serving Him in Jamaica. He is an elderly man, but still rides a bicycle and walks better and farther than many men three times as young. He became a Baptist through the influence of Brother Bell, who once worked in Jamaica as a missionary.

BROTHER BELL'S ARTICLE NEXT WEEK

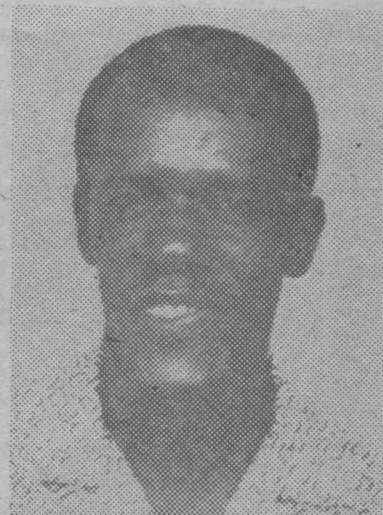
We were expecting to have an article for this issue by Brother Joe Bell, similar to the question-and-answer article on Brother Starling's work. However, we have not as yet received the article, but Bro. Bell has written to say he is sending it. We will therefore use it next week, Lord willing.

THREE YOUNG MEN FROM ISLAND OF ST. JOHN ATTEND CONFERENCE WITH BROTHER STARLING

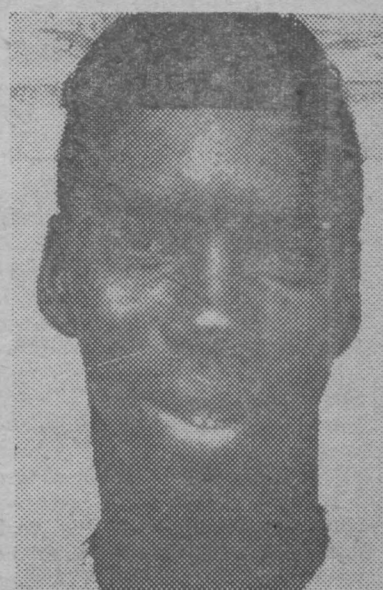
Below are pictures of Brother Melville Samuel, Brother Louie Jackson, and Brother John Anthony. All three are from the two churches on St. John. Bro. Samuel (nicknamed "II Samuel" by Bro. Cox) is a member and Sunday School teacher at the church in Cruz Bay. The other two brethren are members at Calvary church, across the island.



MELVILLE SAMUEL



LOUIE JACKSON



JOHN ANTHONY



"Reports Concerning Jesus"

(Continued from page three)

Is it any wonder that we find the Apostle Peter saying:

"But ye denied the HOLY ONE AND THE JUST, and desired a murderer to be granted unto you."—Acts 3:14.

I tell you, beloved, we can't emphasize it enough that Jesus Christ was the perfect, pure, sinless Son of God. Ivory soap announces that it is 99 44/100 per cent pure. Beloved, I've got something to tell you about Jesus, that will beat the purity of Ivory Soap. My God sent His Son down into this world to Calvary's Cross to die for our sins, culminating a life of absolute innocence. He wasn't just 99 44/100 per cent pure. The Son of God was absolutely pure.

III

IT IS REPORTED THAT JESUS CHRIST DIED FOR OUR SINS.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

He didn't die as a martyr. He didn't die because He had to. He didn't die because He couldn't help Himself. Rather, He died for our sins. If He had cared to have done so, the Lord Jesus Christ could have called better than twelve legions of angels to His defense. A legion is 5,000. That meant that He could have called better than 60,000 angels to have defended Him. In the Old Testament one angel slew of the Assyrian army 185,000 people in one night's time. Beloved, if one angel could slay 185,000 in one night's time, what could 60,000 of the angelic host have done? I tell you, beloved, He wasn't a martyr. He didn't die because He was in the hands of the enemy. He died for our sins as a substitute—a willing substitute for our sins.

I look upon that scene the day that Jesus was upon the Cross and I see the thief on the right and the thief on the left, and I understand why they are dying. They are thieves. They deserved to die. I can understand why they were dying. But when I turn to the Cross of Calvary and see Jesus Christ, I say, "Why is the Son of God dying?" Beloved, He wasn't a malefactor. He wasn't a thief. He wasn't like either of these who were crucified with Him. Why was He dying? They were dying for their sins, but Jesus Christ was dying for our sins—for the sins of the elect of Almighty God.

"Who his own self BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

Notice, he refers to the Cross as a tree. As I was thinking of this, I thought of that poem which says:

"Poems are made by fools like you and me,
But only God can make a tree."

Then I thought about the different kinds of trees. I've always loved trees. I've always admired them. I don't know too much about dendrology, and I don't know too much about the various species of trees. As I thought about the different kinds of trees, I thought of the most important tree that was ever in this world, and that was the tree that they cut down two thousand years ago, and out of the wood of that tree

fashioned the cross upon which my Lord and my God and my Saviour died.

I tell you, beloved, I can begin to appreciate more than ever the meaning of this Scripture in I Peter 2:24 which tells us that Christ bore our sins in His own body on the tree. A tree gave its life, that the Son of God might give His life, that I might not have to die in Hell:

Listen again:

"And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD IS NO REMISSION."—Heb. 9:22.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."—I John 1:7.

Beloved, do you realize how important is the blood? If you were sick and a doctor were called to come into your home, the first thing that doctor would do would be to pick up your hand and feel your pulse to see what the status of your blood might be. Before that doctor would look at your tongue, before that doctor would put a thermometer into your mouth, before that doctor would think of writing out a prescription, before that doctor would even dare to give you a dose of medicine, the first thing that he would do, would be to pick up your hand and feel your pulse to see the status of your blood. Why? Listen:

"For the life of the flesh is in the blood."—Lev. 17:11.

Beloved, as our physical life is determined by our physical blood, so your spiritual life depends upon the blood of the Lord Jesus Christ. Thank God for the report that comes to us that the perfect, sinless Son of God died for our sins.

IV

IT IS REPORTED THAT THERE IS NO OTHER WAY OF SALVATION EXCEPT IN JESUS CHRIST.

"I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

"Jesus saith unto him, I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Notice, Jesus did not say, "I am a door." He did not say, "I am a way." Rather, He said, "I am the door." "I am the way." If He had said, "I am a door" or "I am a way," He would have indicated that there might be some other door or some other way whereby a man could come to God except through Jesus Christ Himself. But, beloved, there is no other way of salvation except through the Lord Jesus Christ.

We read:

"This is the stone which was set at nought of you builders, which is become the head of the

corner. NEITHER IS THERE SALVATION in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

There is no other way whereby we must be saved. You can join the church, you can be baptized, you can turn over a new leaf, you can reform, you can do anything you want to do so far as your flesh is concerned, but you will never be saved except through Jesus Christ, for there is none other name whereby we must be saved.

I turn to the day when Jesus was dying and I hear Him as He lifted His face to the Father and with a shout of triumph, say:

"It is finished."—John 19:30.

Thank God, He finished the plan of salvation. There isn't a thing in this world left for man to do. There's not a thing left for the preacher to do. There's not a thing left for the church to do. Rather, Jesus Christ finished the plan of salvation once and for all.

Here comes a man who says, "Brother Gilpin, I know I've been a bad man, but realizing that I was so sinful I joined the church and was baptized." Beloved, that will never in this world save an individual, for Jesus said, "It is finished." Everything that could be done, that should be done, that ought to have been done, was done the day when Jesus Christ died, saying, "It is finished."

That is why it is that a man can't be saved by his own works. That is why it is that works are ineffectual in the realm of salvation. Listen:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."—I Tim. 2:5.

That is why it is that you don't need a priest, nor a preacher, nor a rabbi to bring salvation into your life. Thank God, there's just one to come between God and man, and that is the Lord Jesus Christ. The report that comes to us about Jesus Christ is a report that there's no plan of salvation other than the salvation that was wrought out by Jesus Christ at the Cross of Calvary. There's just one genuine way of salvation, and that is the sinless, perfect, pure Son of God who died on the Cross for our sins.

V

IT IS REPORTED THAT ONE CAN KNOW HIM AS A SAVIOUR.

You say, "Brother Gilpin, do you mean to say that a man can be saved, and know it?" Beloved, if you don't have that kind of salvation, you just do not have any salvation. You may have church membership, but you have no salvation unless you know that you are a child of God. If anyone tells me that he doesn't know whether or not he is saved, I agree with him right then. I know something about him that he does not know about himself. I know he is lost, for the man who is saved knows that he is saved. I know right then what his status is before God.

You go out on the street and ask the first person that you meet, "Do you know you are saved?" Do you know what he will say? He will say, "I hope so" or "I think so." Beloved, you won't find one in ten who will stand up and say, "I know that I am a child of God."

Beloved, I don't preach a "think-so," or a "hope-so" religion. I give to you on the authority of the Word of God a "know-so salvation"—that a man can know that he is a child of God by Jesus Christ. We read:

"He that believeth on him is NOT CONDEMNED, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son HATH everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"Verily, verily, I say unto you,

He that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Verily, verily, I say unto you, He that believeth on me HATH everlasting life."—John 6:47.

I tell you, beloved, if a man is saved, he knows that he is saved. Old Naaman in the Old Testament went down into the River Jordan seven times at the command of the prophet of God and when he came up out of the water the seventh time, the Word of God says that his leprosy was gone. As he started back home, he paused to thank the prophet of God. Listen:

"And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, NOW I KNOW that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."—II Kings 5:15.

What Naaman found out for a certainty, and what he knew to be sure, the Apostle Paul knew about Jesus Christ, for Paul said:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I KNOW WHOM I HAVE BELIEVED, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

I repeat, I don't offer you a hope-so religion, but rather, I present to you a Saviour whom you can know as your Saviour, and like Thomas you can say, "My Lord and my God."

VI

IT IS REPORTED THAT JESUS CHRIST IS COMING BACK TO THIS WORLD AGAIN.

We read:

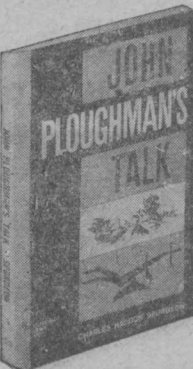
"Let not our heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

Notice, He said, "If I go, I will come again." Beloved, He went; He has to come back again.

On the day that Jesus lifted Himself up and started to ascend into the sky, I imagine that those disciples stood there and shielded their eyes from the sun and watched as long as they could see the Son of God, until He became a speck to disappear into the sky. As they stood looking up, the angels of God appeared and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—Acts 1:11.

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He went away, and thank He is coming back again.

Recently I was in a doctor's office and there on the wall was a face of a clock with the hands pointing to a certain hour. The doctor would be back. I waited at it and I thought, that my Jesus. He is gone. He is the skies. He is up yonder is coming back. He didn't go the hour, but He said, "I'll come again."

CONCLUSION

What a wonderful report we have concerning Jesus. God in the flesh—pure, perfect, sinless. No sins to die for. Therefore, He is able to save for our sins, and when He comes back, He will be able to give us a salvation that we can understand as being right now. Someday He is coming back, and is going to catch up to Himself where we will be ever more.

My text says, "Who have believed our report?" Have you believed that report? Have you believed that Jesus Christ was Son? Have you believed that Jesus Christ was pure and perfect? Have you believed that Jesus Christ died for your sins? Have you believed that Jesus Christ is the only way of salvation? Have you believed that Jesus Christ will give you an assurance that you can know that you are saved?

My text says, "Who have believed our report?" Have you believed it? Thank God if you have believed it, and if you believe it, take your stand publicly testify that you are one that died that you might live. May God bless you!

The Home

(Continued from page 5)
"Marriage." Let us now look at each in its order of importance.

(1) Courtship

Courtship is both important and dangerous. It is important because no marriage is complete without it. It is dangerous in that young couples have fallen into gross sin and ruin because of it. To me, courtship is a time when young people are awakened interest in the sex begin to seek out a life mate.

During this important time would be well to remember a few wise and simple rules.

Rule one: Keep the "Golden Rule."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12).

Young men should treat women as they would want to be treated. I find too often that young men want a girl to be: them undue liberties, but when they get ready to marry they want girls unspotted and untouched.

Rule two: Do nothing that would hinder or cause sorrow to your future married life.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8).

Many a young couple has entered into the flesh, only to weep in later life. God has shown His displeasure of sin, and unwise courtship lead to many of the most heinous diseases known to man. The fruits of these sins.

Rule three: Watch out for pitfalls and dangers of love, while in courtship and engagement. The Bible warns: "Flee also youthful lusts: but low righteousness, faith,"

(Continued on page 7, column 2)

The Home

(Continued from page five)
peace, with them that call on the
word out of a pure heart" (II Tim-
othy 2:22).

Neither courtship nor engage-
ment give the right to fondle and
tress the other sex. These rights
along only to man and wife
and when done otherwise, they
lead to the cheapening of holy
we and the scarlet sin, adultery.
Rule four: Remember always to
e a good example and testimony
others, "For none of us liveth
himself and no man dieth to
himself. For whether we live, we
ve unto the Lord; and whether
e die, we die unto the Lord;
and whether we live therefore,
die, we are the Lord's" (Ro-
mans 14:7-8).

Young couples should remem-
ber that they must one day an-
swer to God whose all-seeing eye
ever closes. We also must re-
member that someone else looks
us as his example, "For none
us liveth to himself."
Young Christians should here
as their example, Daniel, who
a young man was taken away
om home and friends and when
rpted with many fleshly sins,
urposed in his heart that he
ould not defile himself." Wise-
deed is that young man or
oman who can meet his chosen
ate at the marriage altar pure,
ean, and unashamed, knowing
at he did not defile his body.

(2) Engagement

Engagement is the next most
important step toward marriage.
his should be a serious time of
anning for the future as well
a time of proving. It is at this
ime that the couple proves their
sire to forsake all others and
happy with one another. If
ey cannot do this during en-
gement, it is doubtful that they
ill after marriage.
Couples become more familiar
d more intimate during the
ne of engagement, but they
ust never forget that they are
ll not married. The words of
omon, the wisest man who
er lived, should be remember-
during this time.

"Can a man take fire in his
orn, and his clothes not be
urned? Can one go upon hot
als, and his feet not be burned?
at whoso committeth adultery
th a woman lacketh under-
standing: he that doeth it destroy-
h his own soul. A wound and
shonour shall he get; and his
roach shall not be wiped
ay" (Proverbs 6:27-28; 32-33).

(3) Marriage

"Marriage is honourable in all,
and the bed undefiled, but whore-
mongers and adulterers God will
punish" (Hebrews 13:4).
"Whoso findeth a wife findeth
good thing, and obtaineth fa-
vor of the Lord" (Proverbs 18:
22).
"And he answered and said
unto them, Have ye not read,
that he which made them at the
beginning made them male and
female, and said, For this cause
shall a man leave father and
mother, and shall cleave to his
wife: and they twain shall be one
flesh? Wherefore they are no
more twain, but one flesh. What
therefore hath joined together,
let not man put asunder"
(Matthew 19:4-6).

"And Adam said, This is now
one of my bones, and flesh of
my flesh: she shall be called
woman, because she was taken
out of man. Therefore shall a
man leave his father and his
mother, and shall cleave unto
his wife: and they shall be one
flesh" (Genesis 2:23-24).

I think we can see clearly from
the above passages that God in-
vited and approved of marri-
age. The first miracle recorded in
the Bible, that was performed by
Jesus, was at a marriage cere-
mony in Cana (John 2:1-12). This
mainly indicates that Jesus is in
favor of marriage. In fact, the
Bible tells us Jesus is looking for-
ward to the day of His own "mar-
riage," when He as the Lamb of
God shall marry His Bride, the
Church.

"Let us be glad and rejoice, and
But give me, oh! give me the



By JAMES FREDERICK
Texarkana, Texas

Concerning the Conference last year I think it was won-
derful to be with and hear the preachers expound the Word.
The fellowship was wonderful.

I am planning on attending the Conference in 1960 be-
cause I need the fellowship of His people and my soul needs
the food set before me some six to nine times each day and,
Lord willing, I plan to bring someone with me. Around one
thousand miles isn't far to drive when you get as much as we
do in return. So pray that the Lord will make it possible for
not only us but others also to attend where we may worship
Him in truth.

give honor to him: for the mar-
riage of the Lamb is come, and
his wife hath made herself ready.
And to her was granted that she
should be arrayed in fine linen,
clean and white: for the fine linen
is the righteousness of saints. And
he saith unto me, Write blessed
are they which are called unto
the marriage supper of the Lamb.
And he saith unto me, These are
the true sayings of God" (Revela-
tion 19:7-9).

But now let us notice some of
the practical teachings of these
verses concerning marriage.

First, only in marriage is the
bed undefiled and men and wom-
en not guilty of being adulterers
and whoremongers. "Marriage is
honourable in all, and the bed un-
defiled: but whoremongers and
adulterers God will judge" (He-
brews 13:4).

The second teaching of these
verses is that God approves of
marriage and looks with favor on
married couples. Those who do
not want to be bound by the
vows of marriage and yet feed
their fleshly passions by living
together are asking for the judg-
ment of Almighty God. "Whoso
findeth a wife findeth a good
thing, and obtaineth favor of the
Lord" (Proverbs 18:22).

Then in Matthew 19:4-6, we
find the third teaching concern-
ing marriage:

"And he answered and said unto
them, Have ye not read, that he
which made them at the begin-
ning made them male and female,
and said, For this cause shall a
man leave father and mother, and
shall cleave to his wife: and they
shall be one flesh? Wherefore
they are no more twain, but one
flesh. What therefore God hath
joined together, let not man put
asunder."

Marriage is that act by which
the two become one flesh. For-
saking all the attention they gave
to others and others gave to them,
they by public vows tell the world
that they are now seeking to
please one another and build a
home upon the solid rock of unity
and love. Therefore, the warning
of God is: let no man come be-
tween those that God has joined
together.

II. The Workings of the
Home

Having now established the
home, we must consider the func-
tions of the home. It is, indeed,
work for a couple to make a
home. From the song "Home
Sweet Home" by John Howard
Payne we see a little of the work
that goes into making a home:

"How sweet 'tis to sit 'neath a
fond father's smile,
And the cares of a mother to
soothe and beguile;
Let others delight 'mid new pleas-
ures to roam,
But give me, oh! give me the

Why I Want To Attend Your 1960 Bible Conference

pleasures of home.
Home! Home! Sweet, sweet
home;
But give me, oh! give me the
pleasures of home!"

One has only to look about him
to see that there is a vast dif-
ference between a home and a
place where folks dwell. As some-
one has well said, "It takes a heap
of living to make a house a home."
Many a fine house is not a home,
and sometimes the cottage far
outshines the palace in becoming
a home.

A home begins with courtship,
engagement and marriage, but
this is only a beginning, for many
small and great things go into
making a home. Realizing I can-
not begin to discuss them all, I
have chosen three elements that
I believe to be of the greatest
importance in the inner workings
of the home. Of these one does
not outrank the other. They walk
hand in hand, working together
to make your dwelling a home,
a place of harmony and love.

(1) Leadership

Nothing of any importance is
ever done or built without a lead-
er. So God in His great wisdom
has chosen a leader for the home.
The husband is the leader of the
home.

"For the husband is the head
of the wife, even as Christ is the
head of the church: and he is the
Saviour of the body" (Ephesians
5:23).

But now let us notice some
Scripture concerning man's re-
sponsibility as head of the home.
First, man is the created image
of God and therefore responsible
for the home.

"For a man indeed ought not to
cover his head, forasmuch as he
is the image and glory of God:
but the woman is the glory of the
man" (II Corinthians 11:7).

"But I would have you know,
that the head of every man is
Christ; and the head of the wom-
an is the man; and the head of
Christ is God" (I Corinthians 11:
3).

"Wives submit yourselves unto
your own husbands, as unto the
Lord" (Ephesians 5:22).

"Wives submit yourselves unto
your own husbands, as it is fit
in the Lord" (Colossians 3:18).

The duty of the wife is but to
submit, but woe be unto that man
who shirks his responsibility or
leads astray those under his au-
thority. God intends for man to
be a good example of those under
him in the home. Such a respon-
sibility should sober and humble
us men.

The second Scriptural teaching
concerning leadership is that in
the domestic life of the home,
man is to let his authority be
tempered with love and sound
leadership. This leadership is to
be a sacrificial leadership.

"Husbands, love your wives
even as Christ also loved the
church and gave himself for it"
(Ephesians 5:25).

This leadership must be with-
out bitterness. "Husbands love
your wives, and be not bitter
against them" (Colossians 3:19).

This leadership is to be one of
unity, nourishing, and cherishing
the wife and family as his own
flesh.

"So ought men to love their
wives as their own bodies. He that
loveth his wife loveth himself.
For no man yet hateth his own
flesh: but nourisheh and cherish-
eth it even as the Lord the
church" (Ephesians 5:28-29).

This leadership is not to dis-
courage his children but to en-
courage them to true and right-
eous living. "Fathers provoke not
your children to anger, lest they
be discouraged" (Colossians 3:21).

Happy is that man whose chil-
dren are a source of joy when
they grow up. This leadership is
also not to provoke wrath, but it
is to be of sound discipline and
wise advice so that his children
may at an early age know Christ
and grow up as Christians. "Ye
fathers, provoke not your children
to wrath: but bring them up in
the nurture (discipline) and ad-
monition of the Lord" (Ephesians
6:4).

In the third place man in his
position of leadership is to lead
in the religious matters of his
home. It is his responsibility to
teach and rear his children to
serve the Lord.

"And these words, which I
command thee this day, shall be
in thine heart: and thou shalt
teach them diligently unto thy
children, and shalt talk them
when thou sittest in thine house,
and when thou walkest by the
way, and when thou liest down,
and when thou risest up. And thou
shalt bind them for a sign upon
thine hand, and they shall be as
frontlets between thine eyes. And
thou shalt write them upon the
posts of thy house, and on thy
gates" (Deuteronomy 6:6-9).

It has long been a trick of the
Devil and a weakness on the part
of man to think that the religious
part of the home belongs to the
wife.

Let us note the example of
Joshua, who before his whole na-
tion shouldered the religious re-
sponsibility of his home.

"Now therefore fear the Lord
and serve him in sincerity and in
truth: and put away the gods
which your fathers served on the
other side of the flood, and in
Egypt; and serve ye the Lord. And
if it seem evil unto you to serve
the Lord, choose you this day
whom ye will serve; whether the
gods which your fathers served
that were on the other side of

the flood, or the gods of the Am-
orites, in whose land ye dwell:
But as for me and my house, we
will serve the Lord" (Joshua 24:
14-15).

Another great man of the past
that gives us a good example of
the place man has in the religion
of his home is Abraham. Abraham
was the friend of God. He walked
so closely to God that God con-
ferred with him before He de-
stroyed Sodom and Gomorrah.
God at that time gave this testi-
mony of Abraham's religious
leadership:

"And the Lord said, Shall I hide
from Abraham that thing which
I do; Seeing that Abraham shall
surely become a great and mighty
nation, and all the nations of the
earth shall be blessed in him? For
I know him, that he will com-
mand his children and his house-
hold 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 18:17-19).

But now we must hasten on
from leadership to another im-
portant element in the home, and
that is partnership.

(2) Partnership

"Nevertheless neither is the
man without the woman, neither
the woman without the man, in
the Lord. For as the woman is of
the man, even so is the man also
of the woman; but all things of
God" (I Corinthians 11:11-12).

God tells us in Titus 2:4-8 that
home making is a partnership.
Young women are to "be sober,
to love their husbands, to love
their children, to be discreet,
chaste, keepers at home, good,
obedient to their own husbands,
that the word of God be not blas-
phemed."

The young men are to "be so-
ber minded. In all things showing
thyselves a pattern of good works:
in doctrine showing uncorrupt-
ness, gravity, sincerity, sound
speech that cannot be condemned;
that he that is of the contrary part
may be ashamed, having no evil
thing to say of you."

See how clear the Bible is here.
The family is ever a unit, and
no matter how good the leader
is, he must have cooperation. The
couple that is seeking to make a
home must work as a team, each
sharing his due responsibilities.
The wife is to be sober; that is
business-like about her home
making. She is to love her family.
She is to be wise and chaste, a
good housekeeper and ever obe-
dient to her husband. The man
is also to be sober minded and
business-like about his respon-
sibilities. He should be an ex-
ample or pattern of good works,
showing uncorruptness, gravity
and sincerity. He is to let sound
and clean speech proceed from his
mouth so that neither his family
nor others will have cause to be
ashamed of him as a father.

The Apostle Paul in Ephesians
5:21, 22 and 25 gives to us an-
other clear Bible teaching con-
cerning partnership in the home:

"Submitting yourselves one to
another in the fear of God. Wives,
submit yourselves unto your own
husbands, as unto the Lord. Hus-
bands, love your wives, even as
Christ also loved the church, and
gave himself for it."

Happy is that home that works
together in partnership. Man and
woman share alike in the duties
and responsibilities of home mak-
ing. "Submitting yourselves one
to another in the fear of God."

(3) Worship

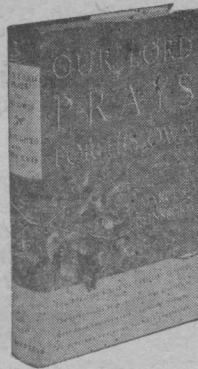
But now as we approach our
next element in the workings of
the home, we come upon holy
ground. For this is the most im-
portant element of home.

Family worship is commanded
in the Bible:

"Only take heed to thyself, and
keep thy soul diligently, lest thou
forget the things which thine eyes
have seen, and lest they depart
from thy heart all the days of
thy life: but teach them to thy
sons and thy son's sons . . ."

"And I will make them hear
my words, that they may learn
to fear me all the days that they
shall live upon the earth; and that
they may teach their children"
(Continued on page 8, column 1)

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The Home

(Continued from page 7)
(Deuteronomy 4:9-10).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

"And ye fathers, provoke not your children to wrath but bring them up IN THE NURTURE AND ADMONITION OF THE LORD" (Ephesians 6:4).

Many an example is given in the Bible of homes that had family worship. In Genesis 35:2, 3 we see Jacob starting family worship:

"Then Jacob said unto his household, and to all that were with him, put away the strange gods that are among you, and be clean, and change your garments, and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

In Acts 10:1, 2, we have the example of Cornelius:

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

In Acts 16:14-15, we have the example of a woman who saw the need of family worship in her home:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

In fact many of the early churches met in the homes of the believers. Such is the example of Aquila and Priscilla: "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house." This man and woman meant a lot to the early church. Their godly home was always open to other Christians.

But now let us take up some necessary rules for family worship that will make it of benefit to all members of the family. Let the whole family meet together and take part in the worship. Let

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the Bible take a big part in your worship both in reading and in memory work. Let the whole family pray together, mentioning their own needs to God. It is wise for saved children to pray before their parents as well as for them to hear their mothers and fathers pray. "The family that prays together, stays together." Let the family worship be daily and about the same period of time each day. The importance of family worship cannot be over-emphasized. We hope that your home has been made sweeter by its presence. If you have not had family worship, now is the time to start.

"Mid pleasures and palaces
though we may roam,
Be it ever so humble, there's
no place like home!
A charm from the skies seems to
hallow us there,
Which, seek thro' the world is
ne'er met with elsewhere."
(From the song "Home Sweet Home" by John Howard Payne.)

III. The Purpose of the Home

Having now seen how God has planned the establishment and the inner workings of the home, we come to ask yourselves what is the purpose of the home? Why cannot men and women just live together when they are attracted to one another and then seek out another mate when they grow tired of the first one? Why is the home so important?

I wish I had the time and the wisdom that it would take to explain the purpose of the home in its fullest sense. Knowing that this is impossible, I wish to let

you see by a very simple outline verbs 29:15).
the purpose of the home.

(1) Children

The first purpose of the home is children. After God created the first man and woman, He brought them together in marriage and gave them a commandment:

"God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it" (Genesis 1:28).

It is the intention of God that man seek out a mate, take her unto him by the holy laws of marriage, and the two of them unite to bring forth children.

"Lo, children are an heritage of the Lord: and the first fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psalm 127:3-5).

God is not pleased nor will He let go unpunished those who refuse to heed the holy laws of marriage and who bring children into the world, void of the marriage vows. I remind you again, that only in marriage is the bed undefiled.

"Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge" (Hebrews 13:4).

God has laid down a law, "Thou shalt not commit adultery" (Exodus 20:14). To live together as man and wife without the holy bonds of marriage is adultery, and God places this sin first in a long list of vile and unclean sins, in order to show its wickedness.

"Now the works of the flesh are manifest, which are these: ADULTERY, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings, and such like: of the which I tell you before, as I have also told you in time past that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

To be guilty of this wickedness, adultery, is to sin against God, yourself, your future children, and your nation.

Therefore, instead of a couple being guilty of the sin, adultery, God says:

"Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and the pleasant roe: let her breasts satisfy thee at all times; and be thou ravished always with her love. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord" (Proverbs 5:18-19; and Psalm 128:3-4).

When children come into a home, they bring joy. They satisfy the inborn craving of the parents. They bring more love and bind the home closer together. They indeed bring a sense of gladness and pride that cannot be explained, only experienced. Yes, when children come, a house truly becomes a home. They take a woman into the valley of the shadow of death and bring her back a mother. They take a man and teach him unselfishness, confidence and honor and make him a father. This is the first and all important purpose of the home.

(2) To Better Help Humans To Meet the Responsibilities of Life

Another purpose of the home is to better help humans to meet the responsibilities of life. It is God's intention that the home be the place where correction, discipline and character building is taught.

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13-14).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Pro-

verbs 13:24).

Because of the fact of inbred sin:

"Behold I was shapened in iniquity; and in sin did my mother conceive me" (Psalms 51:5).

Children need to be corrected and led into the right paths.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

God in His Word states that a corrected and well disciplined child will bring delight to his or her parents.

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:17).

While on the other hand, children left to themselves bring shame.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

A person who has not been taught the lesson that sin must be punished and righteousness rewarded has little hope of making anything of himself in this life or the life to come. To let your child grow up without being taught in a practical way is to do grave harm to your child's future adulthood.

"Be not deceived; God is not mocked for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

In the home children should be taught to reverence God and attend church. It is a wise parent that leads his or her child to Christ. In the home children should be taught the value of obedience to their parents and to the laws of their government. It is also in the home that children should be taught the proper attitude of reverence toward sex and marriage. There is no other institution that can take the place of the home in correction, discipline, and character building. Therefore, wise indeed are those parents who seek by example and method to train their children correctly.

"There are little eyes upon you, And they're watching night and day;

There are little ears that quickly Take in every word you say; There are little hands all eager To do anything you do; And a little boy who's dreaming Of the day he'll be like you.

You're the little fellow's idol; You're the wisest of the wise, In his little mind about you, No suspicions ever rise; He believes in you devoutly, Holds that all you say and do, He will say and do, in your way When he's grown up like you.

There's a wide-eyed little fellow, Who believes you're always right; And his ears are always open, And he watches day and night. You're setting an example Every day, in all you do, For the little one who's waiting To grow up to be like you."

—Author Unknown.

A Little Sample of Heaven

A home built upon Bible teachings will be a little sample of Heaven. God in His great wisdom and mercy has taught sinful men that He loves and through Christ saves them. He chose words connected with the home. These are simple words, yet words universally understood.

God chose the word "Son" to tell us of the great sacrifice He made for our salvation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Parents can understand something of the love this took. God chose the words "Child" and "Father" to show to us the close relationship that is ours when we receive Christ as our only Saviour.

"But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs: heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may also be glorified together" (Romans 8:14-17).

But God also makes it clear that anyone who rejects Jesus Christ, abides under His terrible and eternal wrath.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall see life; but the wrath of God abideth on him" (John 3:36).

We are told from God's Word that Christ is now in His Father's house preparing an eternal home. This home is for those who have believed in Him and become children of God.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

This home will be a place where God will dwell with His children.

"And I heard a great voice of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:3).

It will be a place where God as the eternal Father will dwell with the eyes and soothe the sorrow of all His children.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

Therefore, we see that the home is but a small type of God's eternal plan to bring wayward and sinful man back to Himself, and make him an eternal home of joy and bliss. When a mother and a dad receive Christ as the Saviour and teach their children of Christ, they fulfill another eternal purpose for the home. Their home becomes a little sample of Heaven.

But now in these closing words let me plead with parents and future parents upon whom so much depends. You need to repent of your sins and trust Christ today. You need to turn to Christ in humble faith and have Him the Head of your life and your home. If you are already a Christian, well and good, but if not then there is no time for further delay. "Behold now is the accepted time; behold, now is the day of salvation."

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).

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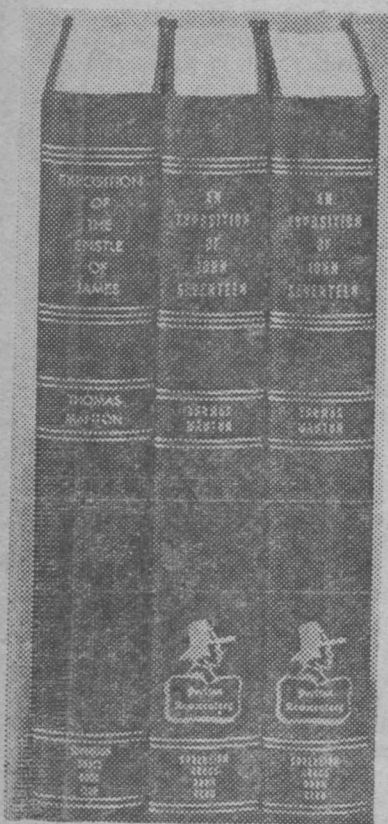
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