

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## "MY BIBLE AND I"

By JOHN D. GILMORE

ingly part with it.

Tracing the history of my belief in the Bible, and getting back to first causes, I am not ashamed to acknowledge that I believe in the Bible because my father and mother believed in it. Over twenty years ago, when leaving my home to begin the battle of life for myself, my mother gave me a Bible as her parting gift; earnestly asking me to read a portion of it daily, to follow its counsels, and to shape my life according to its precepts.

Well would it have been for me had I, from the first, attended to her loving counsel, and started to "read, mark, learn, and inwardly digest" the precious truths of the Book which, to me, is precious above rubies. The Book she gave me I have yet; nor would I will-

Whatever the world may say, the testimony of a father and mother, who found the Book precious and helpful to them, and who, with their dying breath, could heartily commend it, is testimony not to be despised. Some there are who sneer at young men who, as they say, are "tied to their mother's apron strings." I would there were more such captives. Were we only true to our mothers, we would be better, nobler men. Is it, after all, such a "manly thing" to sever all connection with our father's God and friends?

We can start a "down-grade" chapter in our family history, a chapter without the Word of God, and without the God of the Word. We can imitate the sins of Jekoi-

akim, and cut the leaves of the Sacred Book with a penknife, and cast them into the fire that is upon the hearth. Many have done it; many are doing it. Has the doing of it improved their life?

One dark sultry day, in the leafy month of June, a gentleman drew near an old homestead in a beautiful valley in North Wales. Through the thick trees, he could hear the loud voice of an auctioneer pressing the crowd to buy. On the farm there had lived an old Christian couple, who had a godless son. The mother had been long dead, and now the father had passed away to join "the ever-increasing procession of the saints," and the son was selling off all he considered "rubbish" in that old home.

(Continued on page 2, column 3)

## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

Beginning with this issue, we are publishing a series of more than a dozen articles on the origin, history, and heresies of the Campbellites. The chief source of historical information will be the work entitled, **Memoirs Of Alexander Campbell**, by Robert Richardson, son-in-law of Campbell.

The Campbellites claim that you must be dipped in water or be damned in hell. They claim that they and they only are the "Church of Christ." They further claim that unless you are in the "Church of Christ" you are not in Christ, hence cannot be in a saved state. They claim that they only wear the "Bible name." They claim that they only perform "Bible worship." They claim that they only "speak where the Bible speaks and are silent where the Bible is silent."

But we expect to show in this series of articles that the Campbellite movement had its inception with Thomas and Alexander Campbell and that the doctrines and practices of the Campbellite movement have been "brought aboard" at various times since its beginning. We shall not merely assert this, but shall call to witness the records of the Campbellites themselves. The one thing we have found that Campbellites hate most is the truth about their historical background; this is the one thing we shall attempt to present the clearest, for it is the truth about the Campbellite origin that so definitely exposes this movement as the counterfeit that it really is.

One fact in particular which should be continually kept in mind, as you read these articles (Continued on page two)

## Arminian Schemes

Among the evil tendencies of our age that are destructive to the church of Christ and subversive of sound doctrine, I consider the rapidly growing practice of hawking Jesus and the spiritual blessings of salvation, one of the most sinister. Salvation-hucksters, pretending to be profoundly concerned with the salvation of sinners, traverse our land, know how to draw the masses in gigantic evangelistic or revival meetings by their emotional preaching, frequently of the coarser type and, instead of preaching the gospel of Jesus Christ, they degrade the Saviour and His salvation into articles of vendition offered at the cheap price of the sinner's goodwill. And they find many followers and imitators, not only in revival meetings and rescue mission gatherings, but also among ministers of the divine Word in instituted churches.

In various forms and degrees this evil tendency reveals itself. Among the more conservative and moderate of these hawkers of Jesus are those that confine themselves to the preaching of a Jesus that is willing to save all men and who, therefore, present salvation as a mere chance, an opportunity the realization of which depends upon man's choice. This opportunity of salvation presents itself as long as man lives, but is forfeited in death. Hence, they will urge it upon all men to accept Jesus, to accept Him today; for today He is still waiting for them to accept Him, tomorrow it may be too late! And

with heartrending they will reach the climax of the preorations by saying:

"Jesus is still waiting, waiting for you to open the door of your heart, that He may enter in! Won't you come? Won't you open the door? Won't you accept Him and let Him in?"

And in the extreme wing of these salvation vendors you meet with a modern would-be evangelist, whose resourcefulness to find methods of bringing men into the Kingdom appears to know no bounds. You meet with your Billy Sunday, who, having passed through the land in every direction like a thunderstorm, now seems to be satisfied with his laurels and to enjoy the fruit of his labors. You find your "Sister Aimee, the beloved," who appears with lovely face and lovelier garb, is an expert in setting effective stages for "the gospel," and whose fame only increases with the suspicion she arouses by her life and walk. And among them you find a great many lesser lights of weaker personality, on platform and in the pulpit, who, enticed, perhaps by the lure of great audiences, a preacher's (Continued on page 2, column 3)

## BAPTISTS IN HISTORY

By W. E. MIDGLEY  
(North Star Baptist)

Someone has well said that Baptist churches often die because of fear to proclaim the beliefs for which they stand. The timid church that is afraid of offending others through proclaiming the Baptist message of "the whole counsel of God" cannot win converts to Christ, nor see her children grow strong in conviction.

We are happy to belong to the people called Baptists. We seek to maintain their historic position concerning the faith and principles of the Christian church. I believe in a soul-winning, baptized, working, witnessing, praying church that is organized on New Testament principles. Such is a visible church. Wherever Paul preached he planted visible churches. The only invisible church I know anything about is made up of those that do not attend the evening service and the prayer meeting.

Baptists have always been a people of one Book. They have believed its promises, obeyed its commands, and practiced its principles. Through the battle of the

ages, they have held their hand to the sword of the Spirit all the way. There is a lot of teaching abroad today that there is something wrong with being a Baptist. I have been connected with two other groups, but I count it an honor to be a Baptist. I am not ashamed of the fact that I am the pastor of a Baptist church.

Baptists are often misunderstood when they preach the truth concerning the church. Because we offer Biblical and historical proof that Jesus built a Baptist church, and that all other churches were founded by human beings, some people think we believe that only Baptists are saved and going to heaven. But nothing could be farther from the truth. True Baptists have never taught this idea. They do teach that Baptist churches are the churches our Lord built; that only they have authority to administer the ordinances of baptism and the Lord's Supper; and that only their ministers have Scriptural ordination. For spiritual weaklings with wobbly convictions, this is very strong language.

How Old Are The Churches?

The Lutheran religion began

under Martin Luther in 1517.

The Church of England was started by Henry VIII (the Episcopalian began in America in the early seventeenth century), when the pope refused him divorce and remarriage in 1534.

John Knox began the Presbyterian church in 1560.

The Unitarian movement originated during the Reformation period as Lelio Socini (1525-1562), a prominent Italian lawyer, and other humanists registered their intellectual objection to certain doctrines.

The Methodist began officially when the Wesley brothers called the first assembly in London in 1744.

The Campbellites originated with Thomas and Alexander Campbell in the early 1800's.

Joseph Smith started the Mormon church in New York state in 1829.

The Seventh Day Adventists began under William Miller in 1843.

Charles Russell began his apocalyptic speculations and the Jehovah's Witnesses about 1870.

The Christian Science church was born to Mrs. Mary Baker Patterson Glover Eddy in 1879.

The first official and absolute pope of Rome was Gregory I in 590.

The Lord Jesus Christ was very fond of the Baptists. By divine (Continued on page 7, column 3)

## The Baptist Examiner Pulpit

### "CHRIST, THE SERVANT"

Forty-fourth in a Series of Messages on Isaiah 53 — By John R. Gilpin

"My righteous servant." — Isa. 53:11.

I need not remind you that this text is speaking of the Lord Jesus Christ, and in a special way He is referred to as "my righteous servant." There are not many individuals who want to be called a servant, yet it was this word that characterized the earthly ministry of the Lord Jesus Christ. He didn't come to this world to be a sovereign, but He came to be a servant. He didn't come to be a lordly Nazarene, but rather a lowly Nazarene. Today He is our lordly Nazarene, but when He was in this world He was our lowly Nazarene. So this word "servant" is a good word to describe the ministry of the Lord Jesus Christ during the entirety of His thirty-three years of earth-

ly sojourn within this world. The Word of God refers to Him under the figure of a servant. Listen:

"BEHOLD, MY SERVANT, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." — Isa. 42:1-4.

"BEHOLD MY SERVANT, whom I have chosen; my beloved, in whom my soul is well

pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." — Mt. 12:18-21.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the FORM OF A SERVANT, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient un-

(Continued on page 4, column 1)

### "WHY DID YOU PRINT THAT?"

About every third issue of our magazine someone asks the editor, concerning some item: "Why did you print that?" Our first response is: "Because it is true." And then sometimes the inquirer says: "Yes, but it is bad news, and it is critical." To which we must respond: "True, but how shall our people know it unless we print it?"

Your editor continuously has a choice to make between printing truth and being considered unkind or critical, and censoring, thereby becoming guilty of being an information block. In America we still hold to the theory of a free press and the right of all to information.—North Star Baptist

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## Campbellism

(Continued from page six)

is that none of the men primarily responsible for the origin of the Campbellite church was ever baptized according to the present Campbellite doctrine of baptismal regeneration. We shall show from the historical records of the Campbellites themselves that Thomas Campbell, Alexander Campbell, Walter Scott, and Barton W. Stone—the "big four" of Campbellite history—were never immersed to "wash away sins." Remember this fact as you read of the Campbellite church's history, for it renders Campbellism the most inconsistent religious movement on the face of the earth today. As a matter of fact, according to Campbellite doctrine, the very men responsible for the "Reformation" were never saved, as they were never baptized to obtain remission of sins!

Don't miss reading this series and see to it that your Campbellite neighbors read it, too. Since we always have a "big stir" amongst Campbellite preachers and editors when we expose some of their heresies, we expect a double portion of Campbellite reaction to this lengthy series.

I

## THE INCEPTION OF CAMPBELLISM

The religious movement known as "Campbellism," and adhered to by groups known as "Church of Christ," "Christian Church," and "Disciples of Christ," had its beginning primarily through the influence of two immigrants from Ireland. Thomas Campbell, the father, and Alexander Campbell, the son, rebelled against Presbyterianism and ultimately created the Campbellite movement.

Thomas Campbell came to the United States in 1807, but left his family until he would send for them. Being an ordained Presbyterian minister, he presented himself to the Anti-Burgher (Seceder) Synod which was in session at Philadelphia when he arrived. He was assigned by the Synod to the Presbytery of Chartiers in Western Pennsylvania where some of his former neighbors had settled. (Memoirs of Alexander Campbell, Vol. 1, pp 85, 88).

### Leaves Presbyterians

For several reasons, Thomas Campbell could not get along with the Presbyterians and soon was "at outs" with them. So after being censured, he withdrew from the work sponsored by the Presbyterian Synod (Seceders) and began holding separate meetings with those who followed him. Robert Richardson, son-in-law of Alexander Campbell, states in his *Memoirs of Alexander Campbell* that Thomas Campbell "proposed to the principal persons among them that a special meeting should be held in order to confer freely upon the existing state of things, and to give, if possible, more definiteness to the movement in which they had thus far been co-operating without any formal organization or determinate arrangement." (Vol. 1, page 231).

Campbell's primary emphasis during this period was upon "Christian union." Richardson says the group was "held together by a vague sentiment of Christian union, and by the personal influence and character of Thomas Campbell." (Memoirs, Vol. 1, page 232).

### Claim To Infallibility

Campbell, in a practical sense, had the attitude that his own understanding of the Scriptures was infallible and that other groups or "parties" should be united on the basis of his position. His plea for others to "accept the Bible" and follow it meant that they were to follow his own understanding of the Bible and dismiss their understanding of it. His whole movement was based upon the presupposition that everyone else was wrong and he was right. And so when anyone opposed him, they were opposing "truth." When anyone refused union with his movement, they were refusing "Christian union." And thus developed a trait of Campbellism which still exists. Campbellites often talk of "unity" and make a plea for others "to unite on the Bible." But when "uniting on the Bible" is defined, it always comes out that the Campbellite understanding of the Bible is what all must accept. (Continued from page three, column 1)

## Arminian Schemes

(Continued from page one)

fame and worse things, attempt to imitate these hawkers.

No style of preaching they seem to consider incongruous with respect to the dignity and purity of the gospel of Jesus Christ. They sing and weep, they laugh and joke, they walk on all fours and stand on their head, they writhe and roll and jump; they drag or kick men into the kingdom of heaven; they promise to chase the devil on skates on the frozen surface of hell. And all the while they offer salvation, playing upon the mere emotions of the masses, attempting to force a passageway into the hearts of sinners for a Jesus, whose success in saving men seems to depend upon the efforts of the preacher.

But whether this hawking of Jesus assumes the quieter and more refined form of the moderate type or the coarser form of the extremist, the fact remains that it must be considered an influence for evil upon and within the church of Christ.

The underlying thought in all such preaching is, of course, that salvation is a matter that depends upon the free will of man. In its extreme form it is simply Arminianism reduced to its proper absurdity.

And the results, evident round about us, are inevitable. Large numbers are led astray. They are deceived into imagining that they are saved, when they accepted Jesus Whom they did not receive. Waves of emotion are mistaken for the operation of the Spirit. A superficial ripple of the natural heart is considered regeneration. Masses are alienated from the church of Christ, being taught to despise her. Shallow, emotional preaching is preferred above sound doctrine. And the way is prepared for the complete victory of modernism, for the modern conception of Jesus and His cross. For an atonement that is contingent upon the acceptance of the sinner is no satisfaction for sin, and, therefore, no atonement. A Jesus that must be offered to the free-will of the sinner, that may be hawked and vended, is not the Christ of the Scriptures. Arminianism is modernism in principle. And the evil effects of hawking Jesus are plainly visible.

—From "Jesus Saviour And the Evil of Hawking Him."



## "My Bible And I"

(Continued from page one)

By-and-by, they came to the place of family worship. There was the little table by which the old man had so often knelt, the well-worn family Bible from which he had read for years, and the old arm-chair in which he had so often sat. To touch them was (Continued on page 3, column 3)

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## Examiner Editorials

By Bob L. Ross

### JUDGING

Peter taught that no Scripture is to be yanked out of its context and interpreted "privately," apart from the rest of the Bible (II Peter 1:20). Many people adopt and practice error because of their doing just what Peter said not to do.

For instance, Matthew 7:1 says, "Judge not . . ." This is as far as many people care to go with regard to the matter of judgment. They perhaps have something sinful which they don't want exposed, or some perhaps are not strong enough in Christian faith, character, and knowledge to do spiritual judging, so they say, "Judge not! Judge not!" ("An ungodly witness scorneth judgment"—Proverbs 19:28). This is one way for those who are wicked and guilty to justify themselves (or others), but it doesn't satisfy the demands of God's Word.

Matthew 7:1 doesn't mean that we are not to exercise spiritual judgment and discernment. It simply means that we aren't to judge others in the sense of condemnation. As sinful creatures, it is not our place to sit in the judgment seat to pass condemnation. That seat is God's alone.

But we are plainly told to judge. And every person on earth exercises judgment with regard to the things of life, unless his mind is incapacitated for judging. Of course, such a person is mentally handicapped, and no one expects him to exercise judgment. But all persons of normal mind do and should exercise judgment, especially Christians.

Paul said in I Corinthians 2:15, "He that is spiritual judgeth all things." A person who does not exercise spiritual judgment in regard to all things within the realm in which he is to judge, is evidently not very spiritual. "He that is spiritual judgeth all things."

In John 7:24, Jesus taught, "Judge righteous judgment." Christians are to judge righteously, guided by the Word and Spirit of God.

Now, what are some things we are to judge?

(1) **We are to judge our own sins.** We read in I Corinthians 11:31, 32: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord." We are to examine ourselves in the light of God's Word and be judged by it. We are to turn the Word toward our own selves and have our sins and iniquities judged. If we thus judge ourselves, then it will spare us the chastening rod.

(2) **We are to judge doctrine.** How are we to judge doctrine? Why, by God's Word, of course (Isaiah 8:20). The Berean folk didn't immediately judge whether Paul's doctrine were right or wrong, but they "searched the Scriptures, whether those things were so." We are not to judge a doctrine as true or false just because a relative said so, just because we were taught it all our lives, or just because a preacher said it is so. No, we are to see what the Word says; then we can judge righteously. At this point, many people fall short. When the Word of God is turned upon their heresies, instead of accepting the judgment of the Word, they cry, "Judge not! Judge not!" This is the attitude of the "non-essentialists," the unionists, the un-, non-, and inter-denominationalists. May God protect us from this self-righteous attitude.

(3) **We are to judge preachers.** And understand, this judging is not in the sense that we pass the sentence of condemnation upon them, but we are to judge whether or not they are of the Lord and true to the Word. How? By the Word itself. Jesus taught, "By their fruits ye shall know them" (Matthew 7:20). This is how we may know false prophets. If their fruits are not in harmony with

the Word, then they are false prophets. Paul judged some to be false prophets, for he said (of Hymenaeus and Philetus) that they taught that the resurrection is past already (II Timothy 2:17, 18). Also, he judged Alexander, Phygellus, and Hermogenes to be false, in view of their "fruits" (I Timothy 1:20, II Timothy 1:15). Practically every epistle that Paul wrote warned against heresy and heretics. Certainly, he had judged in these matters. We are to do likewise. Let no one's hypocritical "Judge not!" plea keep you from exercising spiritual and righteous judgment with regard to doctrine and preachers.

(4) **Churches are to judge with regard to who is to be baptized and partake of the Lord's Supper.** John the Baptist judged that the Pharisees were unfit for baptism, so he refused to baptize them (Matthew 3:7, 8). The church was given the commission to baptize (Matthew 28:19, 20), and it is the responsibility of each church to judge with regard to those requesting baptism. A church is not to baptize just anyone; it is to baptize only the saved (Acts 2:41, 9:47, 48).

As to the Lord's Supper, the church is to judge "them that are within," as to whether they should partake of the Supper. If one is unfit, and discerns it not himself, then the church is to forbid him (see I Corinthians 5). The power of "binding and loosing" is in the hands of each church (Matthew 16:19; 18:15-18). To do this, a church must exercise righteous judgment.

(5) **We are to judge the enemies of the faith.** Paul said to "mark them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them" (Romans 16:17). How are we to mark and avoid persons if we do not first judge that they are doing contrary to the Word? Paul also taught that we are to "withdraw" (Continued on page 3, column 3)

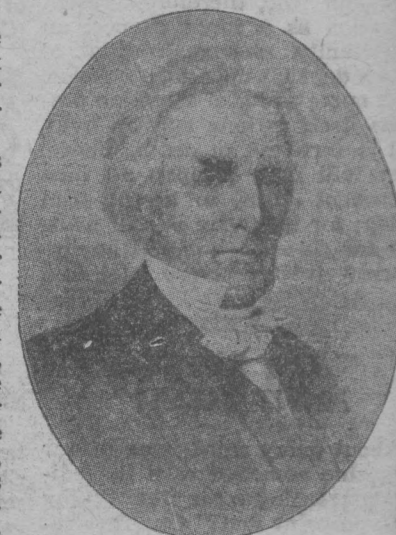
READ THE STORY OF  
THE ORIGIN OF  
CAMPBELLISM

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ALEXANDER  
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By

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(Campbell's Son-in-law)



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It was with Thomas Campbell that the Campbellite claim to infallibility, so loudly echoed at the present time, had its origin. Campbell claimed that **"Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."** Certainly, this is an ideal toward which everyone should strive, but it is a claim to absolute infallibility to affirm that this is actually realized in every phase and detail of faith and practice. No Christian should ever knowingly or wilfully disobey Scriptures, but how many enlightened Christians, conscious of their depraved nature, would claim to be in absolute, perfect harmony, with God's Word on every point? James says, "For in many things we all stumble." (Jas. 3:2, ASV).

Richardson says that "it was from the moment when these significant words (quoted in foregoing paragraph) were uttered and accepted that the more intelligent ever afterward dated the formal and actual commencement of the Reformation." (Memoirs, Vol. 1, page 237).

#### Proposes "Association"

However, the tangible organization of the first Campbellite association was planned on August 17, 1809. Quoting again from Richardson:

"Notwithstanding, however, such differences in sentiment on some particular points, the members felt themselves cordially united in the great object of promoting Christian union and peace in the religious world. In order to carry out this purpose more effectively, it was resolved, at a meeting held on the head-waters of Buffalo, 17th of August, 1809, that they would form themselves into a regular association, under the name of 'The Christian Association of Washington.' They then appointed twenty-one of their number to meet and confer together, and, with the assistance of Thomas Campbell, to determine upon the proper means to carry into effect the important ends of the Association." (Memoirs, Vol. 1, page 241).

#### None Had Been Immersed; Baptismal Salvation Not Held

The majority of these people, if not all, had never been immersed, having only "infant baptism." "Mr. Campbell himself, however, was by no means prepared to admit that the principle which they had adopted would necessarily involve any direct opposition to infant baptism," as one of the members, Mr. James Foster, had suggested. And so far as believing that heresy of baptismal regeneration, now the most prominent feature of Campbellism, this group in no wise thought of such a doctrine as being Scriptural.

#### Thomas Campbell's Conversion

Relating Thomas Campbell's experiences regarding the matter of salvation, Mr. Richardson states:

"While in this state, and when his mental distress had reached its highest point, he was one day walking alone in the fields, when, in the midst of his prayerful anxieties and longings, he felt a divine peace suddenly diffuse itself throughout his soul, and the love of God seemed to be shed abroad in his heart as he had never before realized it. His doubts, anxieties and fears were at once dissipated, as if by enchantment. He was enabled to see and to trust in the merits of a crucified Christ, and to enjoy a divine sense of reconciliation, that filled him with rapture and seemed to determine his destiny forever. From this moment he recognized himself as consecrated to God, and thought only how he might best appropriate his time and his abilities to His service."

The writer goes on: "It is certain that Thomas Campbell believed himself to have been specially 'called' at this time, and that he regarded the feelings and the sudden change which he then experienced as proceeding from a direct divine influence, which imparted to him a saving or justifying faith." (Memoirs, Vol. 1, pp. 23, 24).

Thomas Campbell never professed to have had his sins washed away in the waters of baptism, not even when he was later immersed in 1812. As we shall later see, the doctrine of baptismal regeneration was not adopted by the Campbell-

(Continued on page eight)

#### Judging

(Continued from page two)  
from every brother that "walketh disorderly. How are we to know whether or not a brother walks disorderly? By judging—compare his walk with the walk God sets down in the Bible as our standard.

Paul told the young preacher, Timothy, to "reprove, rebuke, exhort with all longsuffering and doctrine." Timothy had to exercise spiritual judgment in such matters. Titus also had to use judgment to "rebuke them sharply," as Paul wrote to him to do. With regard to one man, Paul judged thusly: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). We are to "try the spirits whether they are of God: because many false prophets are gone out into the world." — I John 4:1.

The foregoing things are only

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a few that we are to judge. As Christians, we are daily called upon to exercise spiritual judgment. That means we are desperately in need of a thorough understanding of the Word of God, for if we know it not, we have not the proper rule by which to judge.

#### "My Bible And I"

(Continued from page two)  
sacrilege. "Bring them out," said the son, "there shall be no more psalm-singing and Bible-reading here; such superstition is over now in Oakhouse, Sell them."

So they sold them, amid the shudder of the crowd, and the old tear-bedewed Book passed into other hands. A few months later, the gentleman passed that way again, and found the old house forsaken, tenantless, and no longer fitted for a home, its roofless condition plainly saying that they who forsake God may find themselves forsaken by God.

Though I am not ashamed or afraid to acknowledge that my faith in the Bible is, first of all, an inherited faith, the heritage of a Christian home, I must, with

(The following article manifests something of the apostasy taking place in professing "Christendom.")

#### [Detroit Free Press]

The Rev. Lester Kinsolving is the exception to the rule when it comes to evangelism.

Most people see an evangelist as one who seeks to lead a person to eternal salvation from Hell.

But 32-year-old, blue-eyed Rev. Mr. Kinsolving, rector of the Episcopal Church of Our Savior, Pasco, Wash., and son of the Episcopal Bishop of Arizona, does not believe in an eternal Hell.

He began a three-day evangelistic stand, or "preaching mission" Sunday night at St. Martin's Episcopal Church, 24699 Grand River.

Mr. Kinsolving, a former death-cell chaplain at San Quentin, is sensitive to the suffering of others.

AN EVENT from his days there left a permanent mark on him. He watched a convict he had long been counseling wave a last goodbye to him from the electric chair.

He is as keenly against capital punishment now as he is against Hell.

"Hell makes God a hypocrite, a sadist, and unjust," he said.

"It makes God a hypocrite, for He tells us to forgive our worst enemies and then he comes out

shame, acknowledge that, when I left home with the precious Book in my possession, I did not then love its pages, its sublime prose and poetry, or care to read its saving truths. For a time, the Book lay neglected and unused, its invitations rejected, its precepts unheeded; with the result that my life was drifting away from its true centre; sin, blighting and blasting and cruel, steadily and surely getting the complete mastery.

Alas! I am not the only one who has left a Christian home, and found, on entering the arena of life, that the subtle temptations of the evil one were too strong for him, the pleasures of sin too luring, unless his life were rooted in the life of the Son of God.

In the gloomy cell of an Indian jail, a number of prisoners were attentively listening to a gentleman, who was earnestly entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume, he put the question, "Have any of you a Bible?"

After a considerable pause, a soldier, who was under sentence of death for murder, broke the silence, and amidst sobs and tears, confessed that he once had a Bible.

"But," he said, "I sold it for drink. It was the companion of my youth. I brought it from my native land. Oh! if I had listened to my Bible, I should not have been here."

Thanks, ten thousand thanks, be to God, who, in His sovereign grace, not only saved me from going so far astray as this poor man went, but brought me to a complete standstill in my evil course, and—

"The prints of evil footsteps, on the downward path I trod, Were blotted out for ever by the mercy of my God."

Then, the Word of God became to me a living Book, containing living words, telling of the living, loving, life-giving Saviour; and the faith in the Book, which was largely taken for granted, because my father and mother believed in it, became a faith rooted and grounded, confirmed and established in personal conviction; and now I can say—

"We've travelled together, my Bible and I,  
Through all kinds of weather,

## "Evangelist" Says There Is No Hell

and damns his own enemies.

"Is there really any gradation in God's love?" he says.

Mr. Kinsolving's theology of Hell solves some of his problems. It makes God consistently forgiving and all-loving.

But is not God just, too? Doesn't He need to separate the sheep from the goats, the good from the bad, in the after life?

"TAKE A GOOD candidate for the red-hot coals—Joe Stalin, for instance.

"Stalin is in Heaven, IF St. Peter is in Heaven."

Mr. Kinsolving began his evangelistic crusade Sunday with a talk on sex.

He advised his younger audience against, "going steady and petting: You can't play with fire and not get hurt," he said.

HE BELIEVES that the home, school and community is failing in sex education, and the pulpit is one of the few places where young people can get the advice and facts they need.

The "crusade" includes a hymn-singing each evening at 7:30, with a question period after the sermon. It's designed to bring some of the spiritual joys of heaven into this life.

He described his sermon topics as "Sex on Sunday, Damnation on Monday, and Redemption on Tuesday."

Mr. Kinsolving is married and the father of three.

with smile or with sigh;  
In sorrow or sunshine, in tempest or calm,  
Thy friendship unchanging, my lamp and my psalm.

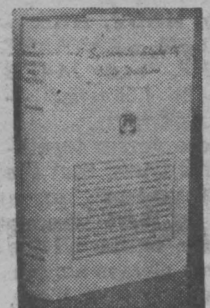
"We've traveled together, my Bible and I,  
When life had grown weary, and death e'en was nigh;  
But all through the darkness of mist or of wrong,  
I found there a solace, a prayer, or a song.

"So now who shall part us, my Bible and I?  
Shall 'isms' or schisms, or 'new lights' who try?  
Shall shadow for substance, or stone for good bread,  
Supplant divine wisdom, give folly instead?

"Ah! no, my dear Bible, exponent of light!  
Thou Sword of the Spirit, put error to flight!  
And still through life's journey, until my last sigh,  
We'll travel together, my Bible and I."

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## A YEAR UNTRIED

A year untried before me lies,  
What it shall bring of strange surprise,  
Or joy, or grief, I cannot tell;  
But God my Father knoweth well.  
I make it no concern of mine,  
But leave it all with Love Divine.  
Be sickness mine, or rugged health,  
Come penury to me, or wealth;  
Though lonesome I must pass along,  
Or loving friends my way may throng;  
Upon my Father's word I rest,  
Whatever shall be will be best.  
No ill can come but He can cure,  
His Word doth all of good insure:  
He'll see me through the journey's length,  
For daily need give daily strength.  
'Tis thus I fortify my heart,  
And thus do fear and dread depart.  
The sun may shed no light by day,  
Nor stars at night illumine my way;  
My soul shall still know no affright,  
Since God is all my life and light.  
Though all the earthly lamps grow dim,  
He walks in light who walks with Him.  
O Year untried! — thou hast for me  
Naught but my Father's eye can see;  
Nor canst thou bring me loss or gain,  
Or health or sickness, ease or pain.  
But welcome messenger shall prove  
From Him whose name to me is Love!

R. M. OFFORD

## "Christ, The Servant"

(Continued from page 1)  
to death, even the death of the cross." — Phil. 2:5-8.

Here then are Scriptures that refer to the Lord Jesus Christ as a servant, and every one of these passages present to us the Lord Jesus under the same figure of speech, namely, that he is a servant in our behalf.

## I

## HE WAS A RIGHTEOUS SERVANT.

Not only was He a servant, but he was a righteous servant, for my text says, "My righteous servant justify many." Not only does the text refer to Him as a righteous servant, but all the way through the Word of God the Lord Jesus Christ's righteousness is upheld. We read:

"For he hath made him, WHO KNEW NO SIN, to be sin for us. — II Cor. 5:21.

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation 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.

Now put these two Scriptures together and you have the same message we have in our text, that He is a righteous servant. "He knew no sin" and He was spotless.

Likewise, the Apostle Paul referring to the Lord Jesus Christ, said:

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

Putting all these verses together we come to this truth, that the Lord Jesus Christ was a righteous servant — that is, there was no sin in His life. He, unlike all the balance of us, was always sinless. We are sinful not only from birth, but even from the hour of conception within our mother's womb. David said:

"Behold, I WAS SHAPEN IN INIQUITY; and in sin did my mother conceive me." — Ps. 51:5.

He meant by that that he was conceived with a sinful disposition. However, in contrast, the Lord Jesus Christ was truly a righteous servant.

## II

## HE WAS AN ELECT SERVANT.

We read:

"Behold my servant, whom I uphold; MINE ELECT." — Isa. 42:1.

Notice that He refers to the Lord Jesus as "mine elect." Now the word "elect" means "chosen." In other words, the Lord Jesus Christ is not only spoken of as a righteous servant, but He is spoken of as an elect servant, or a chosen servant. This always stands out very forcibly with me whenever I read the story of His birth. When I read how He was born of a virgin — that the Lord Jesus Christ experienced a type of birth that none of us have ever had — how He came into this world through the agency of a human mother but without a

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human father, I say that in itself surely tells me that He was an elected servant. His special type of birth indicates that He was chosen for a specific task.

It is highly conspicuous to me that His task is listed to us in the Word of God in a four-fold manner. First of all, He was **chosen to be our Redeemer**. Certainly, beloved, God had elected Him to be our Redeemer. Man could never effect his own redemption. There is nothing in this world that could be done on the part of man in behalf of other men whereby that man might be redeemed except through the redemptive work of the Lord Jesus Christ. So I say that the Lord Jesus was chosen to be our Redeemer.

He was likewise elected and **chosen to be our mediator**. I am glad that I don't have a mediator by way of a human being, an earthly man. I am glad that the mediator I depend on to come between God and my soul is the Lord Jesus Himself. Every once in a while I see a man walking down the street with his collar turned hind part before, and if I were to ask him what his position is he would tell me that he is a representative of religion, and that he is to mediate between the souls of men and Almighty God. Beloved, I am glad that my mediator is the Lord Jesus Christ. He was chosen to be my mediator. He was elected of God for that purpose.

The Apostle Paul, writing to Timothy, said:

"For there is one God, and ONE MEDIATOR BETWEEN GOD AND MEN, the man Christ Jesus." — I Tim. 2:5.

The only mediator that can come between God in Heaven and man on earth is Jesus Christ Himself.

May I remind you that I do not depend in any wise upon the mediatorship of Mary. I do not expect the Virgin Mary to come between my soul and God. I do not expect a priest or a rabbi or a preacher or anyone who is connected with religion to come between my soul and God. Instead, Jesus Christ is my mediator. It is Christ who reaches down and takes hold of our hand, and reaches up and presents us to God. I say then that the Lord Jesus Christ was not only elected and chosen to be Redeemer, but He was elected and chosen of God to be our mediator.

He was also elected and **chosen to be the head of the church**. I don't mean to say that He is the head of every church. I don't mean to say that the Lord Jesus Christ is the head of every organization that calls itself a church.

When Mr. Alexander Campbell went to England several years ago, he carried with him a letter written by Honorable Henry Clay who was then the outstanding statesman in Kentucky. Mr. Clay said within that letter, "This will serve to introduce the Reverend Alexander Campbell who is head and founder of the religious movement that bears his name." Well, beloved, Mr. Campbell may be the head and founder of the organization that bears his name, but he is not the head of the church that Jesus Christ established.

I am glad that I can say to you that Christ was an elect servant. He was chosen not only to be a Redeemer for us from sin, not only to be a mediator to come between God and man, but He was likewise chosen to be the head of the church—the organization that was to carry on the work of God until Jesus Christ comes back to this world the second time.

Likewise, He was **chosen or elected of God to be the judge**. Some of these days every individual is going to stand before the Lord Jesus Christ to be judged. Every man that is lost, who dies in his sins without Jesus Christ, is going to stand at the judgment bar of God to be judged of the Lord Jesus Christ and to be consigned into Hell. The Apostle Paul, as he discussed the matter of the resurrection and judgment to the folk at Athens, said:

## From Crow In Alaska

Greetings in the name of the Lord.

This letter leaves us of Grace Baptist Mission with many things for which to praise the name of the Lord. First, by God's grace the 24' x 60' Quonset hut that the Lord provided has been paid for. The last \$50.00 was paid last Friday. Owed at this time by the mission is \$75.00 for a stove, and one more \$50.00 payment on the moving cost. Praise the name of the Lord, He provides for His people.

Secondly, the Lord has touched two different men's hearts to take care of removing the snow around the building and keeping the road open: Just another example of the Lord's blessings.

Third, last month (November) the mission received, in way of support, \$10.00 from Mr. and Mrs. Schmidt of California; \$5.00 from Mrs. Flash of Texas, \$23.00 from Temple Baptist Church, Hutchinson, Kansas.

The cold weather is here and our heating costs are rather expensive, so this money was used for fuel oil. The offering from Temple Baptist Church purchased fuel barrels and necessary hardware for fuel storage.

Please remember the work here in prayer for the following:

1. Salvation of souls.
2. Grace for all the saints here to serve Him more.
3. More knowledge of His precious Word.
4. Necessary things of this world to carry on the work.
5. A called man of God to continue with the work here.

As you know, I am in the U. S. Air Force, and "Uncle Sam" says I must leave here July, 1961. This is going to be the hardest place to leave that I have ever been, but the Lords knows best. Please pray that the Lord will supply some one to carry on the work here.

In case the Lord would use this to touch one of His servants as to the work here, it would be a great blessing. It was through this same paper, TBE, that the Lord taught me many truths that I was not sure of before.

Some facts about the work up here are: The Lord has supplied a building and at present it sits on borrowed ground, but the agreement is that Grace Baptist Mission can use this location indefinitely. When the Lord transfers me from here, my two bedroom house can be turned over to the man of God that is to continue the work. Payments on this house are \$86.00, water and garbage \$10.00, lights \$25.00, telephone \$5.00, fuel \$20.00. All things are high up here, so for a man of God to be full-time on the field here, he would need much prayer and financial support. Please remember the work here in prayer that the Lord would lead and perform His will.

Since I started this letter, we received a letter from Brother Gilpin saying that a gas-driven chain saw was on its way. Praise the Lord. Now we can use wood to help heat the building.

Anyone desiring to write, please send all correspondence AIR MAIL. Our address is:

Elder Wayne Crow  
1428 Twining Avenue  
Anchorage, Alaska

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will JUDGE the world in righteousness by THAT MAN whom he hath ORDAINED." — Acts 17:30, 31.

In other words, the Lord Jesus Christ was ordained or chosen of God to be the judge, and some of these days every unsaved person is going to stand in the presence of Jesus Christ to be judged for his sins.

While that is true concerning the unsaved, I might also say that every saved person a thousand years before that hour is going to stand in the presence of the Lord Jesus Christ to be judged for his works, and for his deeds, that he has done within the body. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." — II Cor. 5:10.

Some of these days you and I are going to meet the deeds that we have done. Some of these days you and I who are saved are going to meet the life that we have lived. We are going to meet ourselves in a complete recording at the judgment bar of God.

I say then that the Lord Jesus Christ was not only a righteous servant, but He was an elect servant. He was elected to be a redeemer, a mediator, the head of the church, and to be the judge of this world.

## III

## HE WAS A PLEASING SERVANT.

We read:

"Behold my servant, whom I uphold; mine elect, in whom MY SOUL DELIGHTETH." — Isa. 42:1.

Notice this, beloved, God was (Continued on page 5, column 3)

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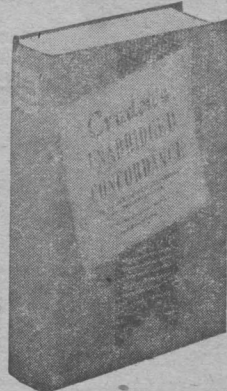
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## NATIVES OF NEW GUINEA



Above are photos of some of those that Brother Halliman is endeavoring to reach with the Gospel. These poor souls may never hear the Gospel. Pray and give, as God leads.

## "Christ, The Servant"

(Continued from page four)  
pleased with the person of His Son. God was pleased with what Jesus Christ did. God was pleased with the righteousness which the Lord Jesus Christ wrought. God was pleased with the sacrifice which the Lord Jesus Christ offered. God was pleased with the sufferings and the death of His Son. God was pleased with the redemption that the Son of God wrought out in our behalf at Calvary. Beloved, it blesses my soul when I remember that Jesus Christ pleased God. How few of us ever please God. Paul said:

"But without faith it is impossible to please him."—Heb. 11:6.

If we cannot please Him without faith, how few of us have ever pleased God one minute of our lives. When it comes to the Lord Jesus Christ, God looked at His life, God observed Him in all the work that He did from the time that He was born into this world until He was taken out of this world, and God said concerning Jesus Christ, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

### IV

#### HE WAS A QUIET SERVANT.

We read:

"He SHALL NOT CRY, nor lift up, nor cause his VOICE TO BE HEARD IN THE STREET." — Isa. 42:2.

Notice, the Lord Jesus Christ did not contend in a disputatious way about mere words and things that are of no profit. I think many, many times that you and I have been guilty, in that we have contended about things in a disputatious manner that were of no profit at all. Even if we had won the argument, so to speak, there wouldn't have been anything of particular value accomplished thereby. I am satisfied that that has been true of everyone of us, but that wasn't true of the Lord Jesus Christ. It says that He wouldn't cry aloud in the street. It says that He wouldn't speak in a loud manner—in a disputatious way.

The Word of God even suggests the Lord Jesus Christ would suffer wrong Himself rather than to allow Himself to speak up in His own defense. Listen:

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." —Mt. 5:40.

This would indicate that the Lord Jesus was a quiet servant, so quiet that He would even say to us, His followers, "If somebody sues you at the law and they win the case against you, before they walk out of the courthouse with your coat, take off your other cloak and give it to them." I think this is the meaning of this scripture which refers to Him as a servant that was going to be quiet, that wouldn't lift up His voice in the street.

Now don't misunderstand me.

## The "Religious Issue" And The Ecumenical Movement

[Christian Beacon]

**Newsweek**, a weekly journal, in its religious section, November 28, 1960, begins its story of the past election religious issue by saying:

"James Wine, a Presbyterian layman of New Canaan, Conn., is a lawyer and former associate general secretary of the National Council of Churches who was hired by Senator Kennedy last August as a campaign adviser on religious problems. Looking back on the months of the campaign, he found reason for satisfaction. 'Both Roman Catholics and Prot-

His voice was heard in a ministerial way since He preached in the streets. The Word of God tells us how the Lord Jesus Christ conducted street services. We read:

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast TAUGHT IN OUR STREETS."—Luke 13:26.

Now, beloved, when it says that He will not cry aloud in the streets, that doesn't mean in the ministerial manner, because He did teach and conduct street services. What it actually means is that the Lord Jesus Christ was quiet. He never appeared in a clamorous, contentious way. He never at any time boasted of His doctrine or His morals, and certainly His ministry was without pomp and show.

You and I can learn a lot from the ministry of Jesus as a servant of quietude. How much of our lives is given over to the matter of boosting ourselves, or of boasting of our own prowess, or of exalting of our own ability. How much of our lives is given over to argumentations and disputa-

(Continued on page 6, column 1)

estants have been enlightened about each other,' he said last week. 'They found they had much more in common than they suspected before. Everyone knew where the differences lay—they were the things that got talked about—but no one had bothered to notice how much both groups shared. The climate is right for cooperation and the friendly exchange of ideas; now it is up to individuals—and I think they are ready for it.'

It is perfectly apparent now, as it was also before the election decision, that Wine has been operating for the benefit of the ecumenical (union) movement.

It is clear, too, that he wanted Kennedy to be elected so that this "climate" which "is right" could be developed in the United States to promote the development of the one-world church.

The leaders of the ecumenical movement have a long-range program and obviously they have been willing to use political means and even a place in the Democratic National Committee's political action to promote this end.

Wine represents, on the part of Senator Kennedy, a violation of the principle of separation of Church and State. Furthermore, Wine represents the position of the National Council of Churches as he did in the Air Force Training Manual controversy. Moreover, it should be emphasized that Wine used his position in the political conflict to promote the interests of the National Council of the Churches of Christ in the U. S. A., by seeking to discredit the opponents of the National Council of Churches as "hatemongers" and the like.

The test of a man's allegiance to the principles of liberty is the way in which he treats his effective opposition.

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## "Christ, The Servant"

(Continued from page five)  
tions about things that profit nothing whatsoever. However, God's Word says concerning the Lord Jesus Christ that it was definitely different with Him, because He would not cry, and He would not cause His voice to be heard in the streets. So you can see that His position as a servant was characterized by quietness.

V

### HE WAS A SERVANT WHO DID EVERYTHING IN BEHALF OF OTHERS.

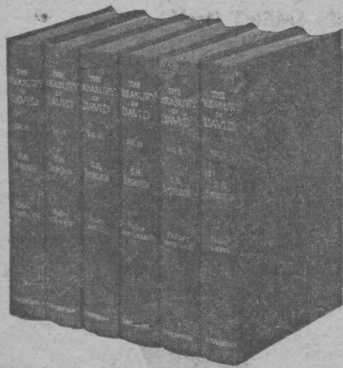
How few of us have ever done things in behalf of others. Most

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of the time you have thought only in terms of yourself. Most of the time in my ministry I have thought not in terms of others, but in terms of my own selfish interest. But not so with the Lord Jesus Christ. I can't think of a single thing that Jesus Christ ever did for Himself. His ministry as a servant was in behalf of others.

A true servant naturally thinks in terms of the one that he comes to serve. The Lord Jesus Christ came to serve God the Father; therefore to be the kind of a servant that would please God the Father, He did for others rather than for Himself. We read:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7,8.

I tell you, beloved, what the Lord Jesus Christ did in all of His ministry, He did for others. He was truly a servant who served others.

Somebody may say, "Brother Gilpin, He chastizes us sometimes when we do wrong. Would you say that that was for others?" Yes, beloved, whatever He does to you or me by way of chastisement is for others. That is what it means when it says:

"A bruised reed shall he not break."—Isa. 42:3.

Beloved, sometimes the Lord has to bruise us. There isn't one of us, that the Lord has not bruised, sometime or other in life. In fact, if you would tell the truth, you say that the Lord has bruised you many, many times over by way of chastisement.

You will notice that this verse says, "A bruised reed shall he not break." Beloved, He may bruise us, but He will never break us. If you are His child, if you belong to Him, if you have been saved, He may bruise you. It may be necessary that He bruise you in order that you might grow for Him. However, the fact remains, He will never break you. Everything He does by way of chastisement is in our behalf. He does it for us — for others.

We read:  
"And the smoking flax shall he not quench."—Isa. 42:3.

Notice, we are described as "a smoking flax." At best we are nothing but weak believers. As weak believers, we have very little knowledge and grace within ourselves. You look at that weak believer that is described under the picture of a smoking flax. The flax has almost gone out. The fire is all but extinguished. The flame is all gone. It is just a smoking flax and nothing more. That describes us in our weakness. As weak believers we have little light and joy, we have little knowledge and grace, but thanks be unto God, Christ won't extinguish and neither will He suffer a smoking flax to be extinguished.

Beloved, all of His ministry was for others. He died for others. He lives for others. What He did while He was here was for others. What He did at the Cross was for others. What He does now is for others. Though He may bruise us He will not break us. Though we may be weak enough to be described as a smoldering flax, the fact remains that fire which God has put within the heart of each weak believer.

When I read that a smoking flax will he not quench, I am reminded of this fact, that you and I as God's children are definitely secure in Him. I feel sorry for that man who believes and preaches an Arminian doctrine of falling from grace. He doesn't have the joy that I have. He can't have the peace that I have. He can't have the satisfaction in his own spiritual life that I have. I tell you, beloved, it is a joy to know that what Jesus did when He was here, and what He is doing now that He is away, in that He saved us then, and keeps us saved today, was for others. He was a servant who did nothing except that which was done for others.

## THE ANSWERS SOMETIMES VARY



VI

### HE IS A SERVANT THAT WILL NOT FAIL.

We read:  
"He SHALL NOT FAIL nor be discouraged, till he have set judgment in the earth."—Isa. 42:4.

There are individuals who talk about the Lord Jesus Christ as though He has failed. There are individuals who speak about the Lord Jesus Christ as though His ministry was definitely a failure.

A man preaching some months ago, said, "God has done everything He can for you sinners. You are going on to Hell just because you won't let God save you." He made it appear that God had failed. I tell you, beloved, the servant that is spoken of as my righteous servant is a servant that will never fail until His work is all completed. As a redeemer, as a mediator, as the head of the church, and as judge His work shall never fail until it be brought to a glorious consummation and a marvelous completion.

He had much to discourage Him. I am ready to grant the

Lord Jesus Christ had many things to discourage Him when He was here in the days of His flesh. I am ready to grant that He has many things to discourage Him even now as He would look down upon us, to see how weakly we serve Him. I am satisfied that the Lord Jesus Christ not only when He was here in the flesh, but even today, has many things to discourage Him, yet this tells us assuredly that He will not fail. He will not be discouraged until He has set judgment in all of the earth.

Beloved, I thank God that I am not serving a defeated Christ. I am not serving a Christ that is going to be defeated. Rather, I am serving a Christ who Himself as a servant never knew what it was to be defeated, but who looked confidently at all times forward to the glorious completion of the task to which He had set His hand.

We read:  
"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

All of His crowd was leaving Him. The day before He had fed five thousand men, not counting women and children. Now His crowd is leaving and going every direction. He has only His twelve apostles gathered about Him. What preacher wouldn't be discouraged under circumstances like that? What preacher is there that wouldn't feel blue and discouraged, and wouldn't feel like giving up, if he had five thousand to be with him one day, and the next day he only had a dozen left? Surely a preacher would be terribly embarrassed, and burdened, and discouraged, to look about and find all of his crowd had suddenly turned and gone in the other direction, but not so with the Lord Jesus Christ. He comforted Himself with this truth—"all that the Father giveth me shall come to me."

We read:  
"And as many as were ORDAINED to eternal life, BELIEVED."—Acts 13:48.

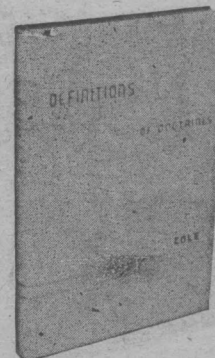
Paul and Barnabas had gone into the Jewish synagogue, and the Jews had refused to hear them. They turned aside to the

Gentiles and the Gentiles heard them and some of them believed. Luke, in telling the story said, "And as many as were ordained to eternal life believed." Not one that God ordained in the city failed to believe, and I'll state that not one that God has ordained to be saved will fail to be saved. Not one that He has ordained to come into the fold will ever fail to do so. It blesses our heart to know that that ever one whom God has chosen, who He has ordained unto salvation before the foundation of the world, shall be saved.

Yes, the preacher may state before the congregation and say, "God has done all He can. Yully sinners are just refusing to let God have His way. It is your fault if you go on to Hell." That preacher may say that, but it is not what the Book says. (Continued on page 8, column 1.)

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### Baptists In History

(Continued from page one) inspiration, His forerunner is called "The Baptist." The only time that all three Persons of the Godhead manifested themselves on earth at the same time was at a Baptist baptism when the Son of God was immersed. It is true the church started by the Lord Jesus Christ did not have the Baptist name, but it did have the Baptist nature. Baptists of today hold to the doctrine and polity of that church. We are what we are because of what those early Christians were. We have deliberately chosen to be what we believe they were.

#### How Do Historians Treat This Subject?

Historians with full command of the facts have always had to agree, often reluctantly, that ever since apostolic times there have been groups of believers outside the Romanist organization who have behaved like Baptists, lived like Baptists, taught like Baptists, and died like Baptists. They were Baptist in all but name, for that name had not yet been invented! A number of quotations could be given to prove this statement, but four will suffice.

Ypeij and Dermout, historians of the Dutch Reformed Church, state: "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the Gospel through the ages."

John Ridpath, one of the great historians and a Methodist, writes: "I should not readily admit that there was a Baptist church as far back as 100 A. D., although without doubt there were Baptist churches then, as all Christians were then Baptists."

Mosheim, the Lutheran historian, says: "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists . . . the origin of Baptists is lost in the remote depths of antiquity . . . the first century was a history of the Baptists."

Cardinal Hosius, president of the Roman Catholic Council of Trent (1545-1563), states: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm greater than all the reformers . . . If the true religion were to be judged by the readiness and boldness of which a man or any sect shows suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the twelve hundred years past that have been more cheerfully and steadfastly unmovable, and offered themselves to the most cruel sort of punishment than these people."

These various groups owe much of their historical success to preaching. Addressing the people in their own language, into which Scripture phrases were plentifully interwoven, they acquired an influence that left a non-preaching priesthood powerless in the conflict. In the early part of the thirteenth century, the Dominican and Franciscan orders were founded after which friars were sent out as public preachers. This resulted in many fearful scenes of conflict, persecution and inquisition, for Rome was the relentless enemy of truth, light and freedom.

In 1286, in London, Archbishop Peckham condemned those who affirmed that they were bound

## Jesus And Blind Bartimaeus

"He calleth thee."—Mark 10:49.

Weary waiter by the road,  
Longing for the light of God,  
Lifting dim and sightless eyes,  
To the unresponsive skies,  
Hear the word that sets thee free,  
Rise and come, "He calleth thee."

He, who by His mighty word,  
Ancient chaos strangely stirred,  
And from out the gloom of night,  
Called the all-embracing light,  
Life of all who live is He,  
Rise and come, "He calleth thee."

Let not fear thine heart oppress,  
He is full of truth and grace;  
He has heard thy plaintive cry,  
Bids His followers bring thee nigh,  
His own word thy warrant be,  
Rise and come, "He calleth thee."

Linger not, the moments fly,  
Jesus now is passing by;  
Crowds are pressing in His train,  
None have sought His help in vain;  
Rich in power and grace is He,  
Rise and come, "He calleth thee."

E. A. TYDEMAN

by the authority only of "Scripture and necessary reason." All honor to those of every age who will not bow to any other authority than "Scripture and necessary reason" in matters of religion! John Wycliffe is not considered a Baptist, but he lectured powerfully at Oxford against the insolence and rapacity of the Mendicant orders. He desired to know the character of the system which cherished such enormities and was led to compare the professed Christianity of the fourteenth century with the New Testament. The contrast shocked him.

A more precious gift than the English Bible could not have been bestowed on the people of England. But the pope ordered the government of England to deal with Wycliffe as a heretic. His friends, however, were so numerous and influential that the papal bull fell harmless and Wycliffe died a peaceful death in his rectory at Lutterworth. Forty years later, because of papal vengeance, his bones were disinterred and burned along with his books, and his ashes were cast into a nearby stream.

Thomas Fuller, in his CHURCH HISTORY OF BRITAIN, writes: "This brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over." If by "his doctrine" Fuller means the Bible in the hands and language of the people, then we must express a strong and hearty "Amen."

By way of contrasting Baptists and others, John T. Christian wrote in his HISTORY OF BAPTISTS.

"The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle rather than a dogmatic decree of councils; a golden chord of love rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than a proclaiming of the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the Gospel of the Son of God makes every man a free man in Christ Jesus."

Following the Reformation, the Anabaptists suffered severe and extreme persecution. One historian tells, regarding the sixteenth century Lutheran persecution of the Anabaptists, that "the tryan-

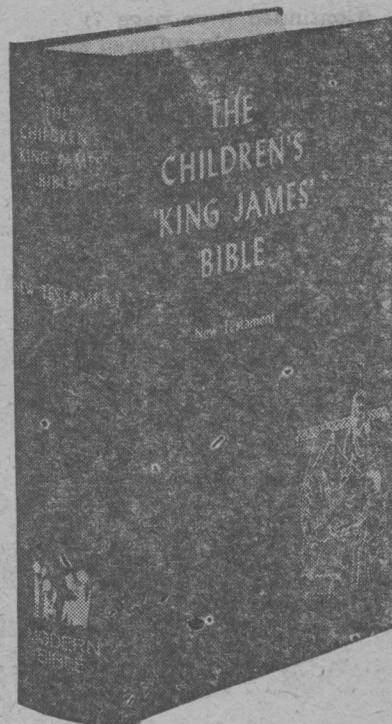
ny of the Catholics and the Lutherans was equal in everything except extent." Obtain a copy of the Augsburg Confession and see what it has to say against the Anabaptists! Surely, we have a goodly heritage, and one for which the price of much blood has been shed. It has been estimated that during the Dark Ages (Continued on page 8, column 1)

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## Campbellism

(Continued from page three)

ite movement until it was presented and "proved" by "experimentation" by Mr. Walter Scott in 1827. This gives some indication as to how Campbellism "developed," rather than being a Scriptural movement.

Therefore, the "Association" organized by Thomas Campbell in 1809 was an unbaptized group and did not hold to the predominant doctrine of latter-day Campbellism.

## "Declaration and Address"

The first meeting place for this group was a log building, erected "on the Sinclair farm, about three miles from Mount Pleasant, upon the road leading from Washington to that place, at the point where it was crossed by the road from Middletown to Canonsburg . . . Here Thomas Campbell continued to meet his hearers regularly." (Memoirs, Vol. 1, page 241).

It was at this time that Thomas Campbell composed his famous "Declaration and Address," which is regarded as a foundational document in the so-called "Reformation." In this writing, the elder Campbell stated:

"Impressed with these sentiments, we have resolved as follows:

"I. That we form ourselves into a religious association, under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men."

In this "document" it is also stated "That this Society by no means considers itself a Church, or does, at all, assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church association, but merely as voluntary advocates for Church reformation," etc. (Memoirs, Vol. 1, page 244).

However, as Richardson points out, "Neither Thomas Campbell himself, nor those associated with him, had a full conception of all that was involved in these principles," and this "Association" was in effect operating as a distinct church, into which they eventually organized.

## Presbyterians Reject Campbell

On October 4, 1810, Thomas Campbell appeared before the Presbyterian Synod of Pittsburgh, meeting at Washington (in Pennsylvania), and applied to the Synod for the "Christian Association of Washington" to be taken into "Christian and ministerial communion." This application was rejected.

"It was hence evident that the Society must obtain admission into some regularly organized religious body, or be itself compelled to change its attitude and resolve itself into an independent Church—an alternative which Thomas Campbell particularly desired to avoid. It was this dread of the ultimate formation of a new religious body, that caused him to overlook the absurdity of expecting that any sect would receive him and the Society he represented, on the terms proposed." (Memoirs, Vol. 1, page 330).

(Next Week: Alexander Campbell's Preliminary Role).

## Baptists In History

(Continued from page 7)

fifty million people suffered martyrdom for the faith and principles enjoyed by fundamental Baptists today. We are not successionists in the papal sense. We are not Protestants in the historic sense. We are not a sect in the modern sense. We maintain and

proclaim the faith of the apostles in its Scriptural and virgin purity.

## How Did Baptists Get Into America?

Religious persecution in the Old World prompted many people to come to the New World in search of religious freedom. However, it was not long until three separate established churches were set

## The Good Of Affliction

Why should I dread to descend the shaft of affliction, if it leads me to the gold mine of spiritual experience? Why should I cry out if the sun of my prosperity goes down, if in the darkness of adversity I shall be better able to count the starry promises with which my faithful God has been pleased to gem the sky? Go, thou sun, for in thy absence we shall see ten thousand suns; and when thy blinding light is gone, we shall see worlds in the dark which were hidden from us by thy light. Many a promise is written in sympathetic ink, which you cannot read till the fire of trouble brings out the characters. "It is good for me that I have been afflicted that I might learn thy statutes."—Spurgeon.

up in three different colonies, the Congregationalists, the Presbyterians, and the Episcopalians. Baptists were allowed only in small groups. Roger Williams began his ministry in the Church of England. His first pastorate in America was a Salem, Mass. As a result of his studies, he found himself to be in full accord with the persecuted Baptists. The law of the Massachusetts Bay Colony where the Congregational church was the state church, stated:

"It is ordered and agreed that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof—after due time and means of conviction—every such person shall be sentenced to banishment." Banished by that law, Roger Williams organized a colony in Rhode Island.

In those early years of the American republic, a bill was introduced in Congress concerning a state church. The Congregationalists, the Presbyterians, and the Episcopalians were each pressing for their denomination to become the state church. The Baptists alone held out for religious liberty for all. Patrick Henry, offering a compromise, suggested that all four churches be established. The Baptists, however, opposed the idea because they would not accept tax money for church support. Before the third reading of the bill, Henry was made Governor of Virginia and the vote was lost. Today the United States can boast freedom from any state church, because the Baptist forefathers were insistent on religious liberty for all.

## Why Do We Need Strong Baptists Today?

We are not ashamed of the fact that we are Baptists! We believe in the Virgin Birth; the sinlessness of Christ; the atonement by Christ on the cross; the personal, literal resurrection of Christ; His ascension to glory; His intercessory ministry; and His bodily, personal, literal premillennial return. We believe in the verbal inspiration of the Scriptures, the total depravity of man, and the security of the believer. We believe the Gospel is free grace for all men everywhere on the basis of faith alone in His shed blood. We believe this message should be preached by the people of God to the whole world until the end of the age. We believe that every convert should be immersed in water in the name of the Father, the Son, and the Holy Spirit. We believe that every baptized believer should be united with a church that is pledged to preach sound doctrine.



## "Christ The Servant"

(Continued from page six)  
Word of God says, "And as many as were ordained to eternal life, believed."

I tell you, beloved, He was a servant that will not fail.

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## VII

## HE WAS A SERVANT OF ULTIMATE INFLUENCE.

We read:

"And the isles shall wait for his law."—Isa. 42:4.

He is not going to give up. He is not going to be discouraged. There isn't anything that is going to happen that will cause the Lord Jesus Christ to falter one particle in His ministry. There is not a thing that is going to cause the Son of God to fail in carrying His work to completion. He is going to keep at His job until the nations shall receive the truth through this servant, and the isles of the sea shall hear the truth of God.

We read:

"I have put my spirit upon him."—Isa. 42:1.

Beloved, His doctrines shall reach to the ends of the earth. His program and message shall go out, until the isles of the sea shall know of Him. I tell you, we are not on the losing side. We are not fighting a losing battle. We are not following a will-o-the-wisp, a fanaticism. We are not following after a leader that will lead us only so far, and then throw up His hands and say that He is discouraged and defeated.

Beloved, thank God for this truth! This righteous servant is one of influence to the ends of the earth and to the isles of the sea, and He is not going to quit. He is not going to be discouraged. He is not going to cease until the isles of the sea shall know the truth of the doctrine of the Lord Jesus Christ.

Missions shall never fail. Some people think that the missionary effort is all but a failure. I hear one man say a short time ago that ultimately the people of China and Japan and Russia will be sending missionaries to the United States. That was his idea that missions had failed. I say to you, missions has not failed. The Gospel has not failed. Sometimes those of us who preach the Gospel fail, but the old Gospel shall never fail.

As the song says:

"Dear dying Lamb, Thy precious blood  
Shall never lose its pow'r,  
Till all the ransomed church of God  
Be saved, to sin no more."

Thank God, the isles of the sea are going to hear the truth of God through this the righteous servant.

Some of these days we are going to have a glorious experience when we see all the nations of the world shout the praise of God at one time. You and I will be in that crowd, as a portion of the redeemed of the Lord. I tell you, beloved, that glorious day is coming. It is going to be ours to enjoy, and to experience, because we have a servant who is a servant of influence. He is going to influence the nations of the world and the isles of the sea to receive the truth of the Word of God.

## CONCLUSION

Now, notice, He is a righteous servant. He is an elect servant, chosen to be a redeemer, a mediator, the head of the church, and chosen to be our judge. He is a pleasing servant—one who pleased God the Father. He was a quiet servant in that He didn't serve to make a noise which would call attention to Himself, but He served in quietude that men have their thoughts drawn to God. He was a servant who did everything in behalf of others when He was here, and now that He is gone, all that He does is for others that we might be saved and kept secure. As a servant He is one who will not fail until He influences the nations of the world, and the isles of the sea, and all the work of God shall thus be completed around my righteous servant.

We read:

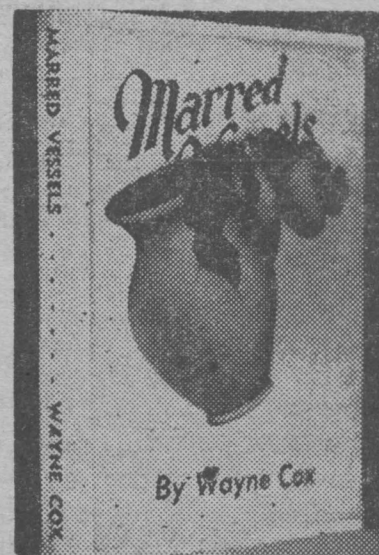
"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."—Isa. 42:1.

God takes delight in the soul of His Son—in the soul of this servant. Then that means that God delights also in us, since you and I who are saved were chosen of God in Christ Jesus before the foundation of the world. Notice, we were chosen of God in Christ Jesus. The text says, "My soul delighteth in him." Beloved, if God delights in Jesus, then God delights in everyone of His elect, since we were chosen of God in Christ Jesus before the foundation of the world. What a blessing, what a marvelous privilege it is to be in Christ, to be in this one that is spoken of as "my righteous servant."

May God bless you!

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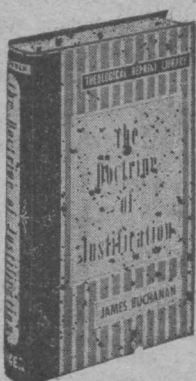
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